

Perspectives on Practical Pedagogy for Teachers in Islamic Boarding Schools

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ABSTRACT

Islamic boarding schools are genuine educational institutions where students are taught about character education through Islamic boarding schools. This research aims to take a closer look at the pedagogic practice of teachers who lead us to reflect on the function of genuine national education in Islamic boarding schools. The method used is qualitative by collecting data through interviews and observation of teachers who teach at schools located in Islamic boarding schools with the aim of obtaining development and new knowledge. The results of this study suggest that Islamic boarding schools in society are not only for fulfilling group interests. Community groups constitute the majority of the Indonesian nation and are multicultural and have cultural wealth, and in the future, as the main social capital and cultural capital in dealing with various global societal problems in the development of a glorious Indonesia through practical education for Islamic boarding school teachers as applied in education in Islamic boarding schools.

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1. INTRODUCTION

The principle of lifelong education is the principle adhered to by the government and the Indonesian nation. Islamic religious teachings explain that seeking education (knowledge) is from the cradle to the grave. This means that in the educational process, the role of family, school, community, and government have a shared responsibility. Education is a shared responsibility between families, communities, and the government. As in the Qur'an, surah Al-Baqarah, verse 31, which means: "And He taught Adam the names (objects) in full, then conveyed them to the Angels and then HE said: "Tell Me the names of those objects if you are the right people".

The idea of lifelong learning was first recognized in education in the late 1960s, with the concept of formal, non-formal and informal education. This led to the emergence of a broader and more holistic concept of lifelong learning and different ways of understanding it (Tuijnman and Bostrom, 2002) and lifelong learning is presented as an institutional rather than personal process. It is erroneously claimed to be something done by social institutions and not individuals. While much is said about lifelong

learning and its narrow conception of how best to encourage and support learning that is compatible with regulation and control. The result is that the learning that takes place is either ignored or marginalized. Thus posing a significant threat to an important and viable field for human and societal development. (Billet, 2010) argue that education is an effort of adults (teachers) in the process of guidance or direction that is carried out consciously thus the personality of students is formed when the physical and spiritual processes develop towards the attitude of maturity.

Education includes students. As long as there are humans, there will be problems with education and religion. Consisting of both macro-level policy aspects like education and political education and micro-level aspects like educational goals, methods in education, teachers, and students, as well as both philosophical concepts and practise level, the educational process frequently faces problems that are continuously reviewed and reconstructed. In general, a focus on education is the key to resolving the issues that plague human existence (A. Asrori, 2016).

Based on the explanation above, it can be said that the problem of education has not ended with the lack or loss of educators' hope in educating. This can happen in Indonesia. This encourages the need to study the concept and implementation of the pedagogy of hope in the Indonesian context, especially in the world of Islamic boarding schools. Islamic boarding schools, as described by Fadjar (1997) in his book *Out of the Crisis of National Education*, are deeply based in and perceived as a set of enculturation and socialisation in educational institutions, and its cultural continuum is often referred to as a mandala. The pedagogical structure of Islamic boarding schools is not drastically different from that of the "original" educational establishments. Therefore, it is evident that the educational process structure and educational aims in Islamic boarding schools mirror those of the national education system. In keeping with *pesantren* customs, *pondoks* are used for educational purposes. Zamakhsari (2009) argues that the process of revival is an attempt to increase the role so that it may be reached more rapidly through the process of involvement in progressing the nation and people of Indonesia in different parts of life. Education at an Islamic boarding school is the nation's greatest resource for fostering good citizens and advancing Indonesia's modern, progressive culture.

To achieve the goals of developing virtuous Indonesian and Modern Civilization, one of which is the contribution of learning outcomes at Islamic boarding schools, including 1) educating students as children of the nation in life through the educational process 2) equipping students for community service by knowledge and shaping the attitude and character of students as well as meeting the needs of various skills. Aspects of skills, knowledge, and character are in line with the implementation of the 2013 curriculum. Islamic education, e.g., Islamic boarding schools, has contributed to the middle of social lives in Indonesia. Continuously, Islamic boarding schools have developed in accordance with social demand nowadays. The value of Islamic boarding schools is assumed as a core value of curriculum development as a shifting paradigm through Islamic boarding school learning management (Ilyasin M., 2020).

National education is included in classical education, full of scientific disciplines, especially religious knowledge obtained by students in Islamic boarding schools. *Santri*, through socialization in Islamic boarding schools, gets a wider range of knowledge related to their provisions of life, such as courtesy (*adab*), independence, and patience which are formed and not only forged by (formal) religious education. The education that *santri* obtain is the duty and responsibility of an educator in providing teaching and education. In teaching and education at Islamic boarding schools, eight principles apply to education at Islamic boarding schools, namely: (1) Having provisions in systems and regulations based on Islamic teachings, (2) Having a guided attitude of freedom, (3) Having the ability to control oneself, (4) Having a high attitude of togetherness, (5) Respecting for parents and educators, (6) Love for knowledge, (7) Having independence, (8) Having an attitude of simplicity.

Islamic boarding school education includes the cultivation of faith, which is an advantage. For example, the *wirid* reading activities are sometimes carried out for a long time in Islamic boarding schools, thus it has an impact on the faith that is instilled in the hearts of the *santri*. Therefore, it can be concluded that Islamic boarding schools can contribute to the process of cultivating faith, this is something that is expected in the goals of national education. Noble behaviour, spiritual health, and

self-reliance are part of the goals of national education, and part of the main goals of Islamic boarding school education. One of them is the attitude of social responsibility through training programs and instilling a sense of social responsibility in Islamic boarding schools through teachers. As a teacher actor, practical pedagogic approaches in the fields of attitudes, knowledge, and skills can provide information about designing educational materials (N. Walker, 2021).

Islamic boarding schools experienced significant changes. This change is in the form of the renewal of Islamic boarding schools in terms of institutional aspects and educational content. Practical education has been carried out based on critical education in Islamic boarding schools, although conceptually, it has not been carried out much theoretically. Based the results showed that the students had learning experiences at the boarding school that influenced their behavior. Kyai and pesantren make this a way of life. Interestingly, these characteristics make typical pesantren able to foster sensitivity in students, build character education for students, encourage the growth of *tasamuh* (tolerance) and cultural attitudes and encourage the growth of *tasamuh* (tolerance) and cultural attitudes. (Fadlil Munawwar Manshur, 2020). The core curriculum should consist of General pedagogy, Didactics, School pedagogy, Family pedagogy The core curriculum can contribute to a clear and unambiguous opportunity for the teacher to acquire all the necessary competencies for further work, included in the boarding school (Černak, R. Š., & Beljanski, M., 2021).

Based on previous research, they discussed that teachers must own an understanding of pedagogic-based learning; thus future life learners can understand, live life and be able to support themselves in the future, live meaningfully, and contribute to glorifying life. A fundamental change in the meaning of teaching, educating and organizing learning makes them stick to educational praxis which is built based on old principles and rules that have never been updated based on new demands that have arisen in society due to the lack of understanding of teachers. Educators in order to facilitate students in educational practices in order to be able to realize themselves according to their human nature and dignity and be able to carry out various roles in accordance with their status, based on recognized values and norms (Abdul Muis Thabrani, 2013).

Previous research then suggested that basic knowledge of education (pedagogy) has a major contribution to the formation of teacher competence. Mastery of pedagogy also encourages teachers to always try to improve their abilities on an ongoing basis. Teacher pedagogical competence has a large contribution to the quality of teaching. Teachers will be able to have the ability to plan teaching, carry out teaching and evaluate teaching results better. In addition, the quality of teaching makes a major contribution to developing the potential of students. Students can achieve minimal completeness and have a commendable attitude (Suhaimi, 2022). The difference between this research and previous studies is how the pedagogical form of the practice of teachers in Islamic boarding schools. In addition, this study included Islamic boarding schools as research subjects, and there was still a lack of researchers who discussed practical pedagogy in Islamic boarding schools and this became a novelty in this study. Based on the explanation above, the researcher seeks to prove the results of research on practical pedagogy for teachers at Islamic boarding schools. Thus, the title of this study is practical pedagogy for teachers at Islamic boarding schools.

2. METHODS

The study discusses perspectives on practical pedagogy for teachers of *Madrasah Aliyah* subjects at Islamic boarding schools. This type of research is a qualitative method that focuses on field research and has a development orientation and new knowledge obtained through data collection. The subjects in this study were teachers who taught students at schools in Islamic boarding schools. Through interviews, a researcher obtains important and interesting things to examine more deeply and is related to the focus of research and data in general and broadly. Meanwhile, the approach of this research is to conduct interviews and observations with educators when learning is carried out in schools located in Islamic boarding schools, by looking at the educational background of teachers and documents that have a direct relationship with the research focus.

This study has a design that uses a descriptive approach, explaining conceptual (theory) and empirical (field) perspectives about teachers and pedagogics during classroom learning. This means that this study seeks to reveal the facts found by researchers in the field in an objective and systematic way. In this study, researchers used data source triangulation, namely, researchers dug out the truth of certain information by using various data sources such as documents, archives, interview results, observation results, or also by interviewing more than one subject, which was considered to have a different point of view. Certainly, each of these methods will produce different evidence or data, which in turn will provide a different view of the phenomenon under study. These various views will produce a breadth of knowledge to obtain reliable truth.

3. FINDINGS AND DISCUSSION

3.1 Findings

Based on the research results, they provide an overview of research findings and an analysis of research findings. The results of the research findings with the relevant literature review are then interpreted. The research results are as follows:

3.1.1 Reasons for choosing to be a teacher

Based on the results of interviews with three teachers as respondents, the information obtained is that teachers in Islamic boarding schools choose teachers for personal and social reasons. Personal reasons, namely because of economic needs and being born into a family that indirectly influences life choices, while social reasons, namely because of a moral urge to participate in educating the nation's children, maintain knowledge and develop knowledge that has religious values.

3.1.2 Experience of success and failure while being a teacher

Based on the results of the interviews, information was obtained from the successful experiences of educators at Islamic boarding schools, namely: (1) personal aspects, namely making oneself better in dealing with problems that occur (2) aspects of lesson content, namely feeling successful when the material presented can be understood, absorbed and practised in everyday life; and (3) aspects of further education, namely being able to lead students to continue their studies abroad (such as: at Al Azhar, Egypt). While the experience of failure is felt from (1) aspects of the lesson content, namely learning outcomes that are very different or not in accordance with the expected expectations; and (2) aspects of continuing education, namely the inability to maintain student achievement to continue their education.

3.1.3 The ideal characteristics of the teacher's personality

Based on the results of the interviews, information was obtained that the ideal personality characteristics, according to the perspective of teachers at Islamic boarding schools, are having integral exemplary strengths such as the relationship of students to Allah SWT in a vertical relationship and students to each other in a horizontal relationship, high-minded, open, caring, responsive to the development of students, educating is not material-oriented, having pedagogic competence and professionalism, and become role models for their students.

3.1.4 The core values must be owned by a teacher

According to respondents, teachers at Islamic boarding schools explained the core values that an teacher must have, including spiritual and social values, national values, patience, dedication, tirelessness, high work ethic, discipline, and orientation towards the quality of students.

3.1.5 The main task of educators in schools

Some of the main tasks of an educator, according to the perspective of Islamic boarding school educators are (1) having administrative completeness (qualifications, curriculum, syllabus, lesson plan); (2) carrying out planning, process, evaluation, and improvement as best as possible; (3) developing abilities and self-skills in teaching; (4) able to manage tasks with full responsibility; (5) being a good facilitator, motivator and evaluator for students; (6) guiding, educating, teaching and accompanying

students; and (7) shaping the character of students. Most educators in Islamic boarding schools have carried out this basic task well.

In terms of subject matter, the *santri* at the Islamic Senior High School level still receive continuation of lessons from the Islamic Junior High School level. They are required to play an active and dynamic role, thus the learning pattern is directed to interactive methods in this phase. In this phase, the *santri* are guided to be able to read the yellow book (*kitab kuning*) by themselves, prioritize learning by discussing with educators and friends, and other techniques aimed at forming reliable mental character as well as strong self-confidence and mature abilities.

Intelligence on the professional responsibilities of an educator is used to consider the experience and is characterized by increased accountability for educators working in a policy context. A form of collaboration focuses on improving program quality and graduates' readiness to teach. In this context, external accountability enables educators to improve the quality of teacher education programs internally (Spina et al., 2022).

3.1.6 The essence of having the title of a teacher

According to Islamic boarding school teachers, the predicate of teachers is a task that is close to prophetic tasks, serving Allah SWT, serving society and the state, and is a form of participation in education. Theologically (Ismail Cimen, 2021), On the other hand, teacher education has a critical role in effective teaching. The most typical finding is that teacher education's theory-based structure hinders teacher candidates from practising their knowledge, which causes a shock for teachers when they first start doing their jobs in disadvantaged school districts. In the final part, how teacher education could be developed in this sense was discussed in light of social justice.

According to (Setiadi, 2015), teachers have efforts to improve the quality of education and human resources through functions and carrying out strategic roles. The teacher figure is in direct contact with students in the learning process in the education unit and becomes a spearhead. Reviewing the importance of the position of teacher as a profession, Law No. 14 of 2005 concerning Teachers and Lecturers issued by the government.

3.1.7 The nature of student development from an educational perspective

Based on interviews with teachers at Islamic boarding schools, information was obtained that from an educational perspective, there are three aspects of development that students go through, namely (1) cognitive aspects (thoughts), (2) affective aspects (feelings), and (3) psychomotor aspects. In addition to these three aspects, according to them, religiously, students must be able to find a spiritual point (God Spot) within themselves during their life journey. Education is not a medium that forces students out of their selves for educational purposes, but education is a medium to develop students' potential. Meanwhile, the potential (ability) that each student has is different. Education is also considered a medium for the development of students' thinking.

3.1.8 How to deal with problems that occur related to the development of students at school

Based on interviews, information was obtained that teachers at Islamic boarding schools deal with problems that occur related to the development of students in schools by taking a psychological approach according to the age development of students with different handling and by communicating persuasively.

3.1.9 The main action of a teacher in education

Through interviews, information was obtained based on the perspective of educators in Islamic boarding schools that the main actions of a teacher in education are: (1) teaching how to be, how to do, and how to live together by conveying, explaining, demonstrating, and inspiring students; (2) educating with affection; (3) providing guidance according to the needs of students.

3.1.10 The measure of the success of a teacher

The measure of a teacher's success based on the perspective of teachers in Islamic boarding schools is based on the teachers' standards and the students' personality. Based on the teacher's standard, if the teacher is able to make his students greater than himself, it can be said that he is successful at the maximum level. If he is able to make his students equal to himself, he can be said to be successful at a

standard level, and if he is able to make his students half/less than himself, it is said that is the success with a minimum level. Meanwhile, based on the personality of students, they have high intellectual, religious, can socialize, and have good character.

3.1.11 The class climate in general

The results of observations made by researchers showed that the general class climate at Islamic Senior High School seemed calm. Because what is instilled in Islamic boarding schools is that when educators explain something, students are expected to be calm and listen, which is a form of character education in Islamic boarding schools.

3.1.12 Model of instilling discipline and strengthening behavior for students

Most educators set examples of discipline, make rules of order and sanctions, and present role models as living proof. Meanwhile, the results of the interviews were by emphasizing the understanding of the importance of disciplinary values for students accompanied by role models.

3.1.13 The task model in learning

There are various kinds of teachers giving assignments to their students, including working on written questions, making samples of daily stories, taking assessments in ethical practice in daily life, and some are giving rote in giving assignments to students.

3.1.14 Class mapping

The system at Islamic Senior High School at Islamic boarding schools, it classifies students based on their ability to follow lessons. In addition, when in Al-Qur'an lessons, it is classified based on the abilities of the students. In the extracurricular class, students can choose according to their potential.

3.1.15 Effective learning time

Because Madrasah Aliyah is in the Islamic boarding school section, the day off is Friday. On normal or public days (Saturday to Thursday), students enter the school from 07.00 am – 12.00 pm. After that, activities were carried out in the Islamic boarding school until just before 10 pm.

3.1.16 Efforts made by teachers when they fail to teach students

The method used by teachers is to evaluate and develop self-potential abilities in formal and non-formal ways. Self-introspection and looking for the right strategy to transfer knowledge to students. The method used can be in the form of remedial teaching carried out by teachers and remedial learning carried out by students in order to improve learning outcomes.

3.1.17 The role of teachers in classroom learning

The main roles and tasks of teachers are educators and teachers. Besides that teachers are also facilitators for students, verifiers in learning to explain subject matter, and motivators for students. In addition, they are mentors and teachers who assist students in shaping the character of students.

3.1.18 Forms of learning communication to students in class

The communication used by teachers based on the results of interviews is two-way communication, where the teacher conveys the material and then feedback from students is responded to by the teacher. Besides that, teachers also carry out dialogic learning, and are responsive when students ask questions or respond to the subject matter, and are open to technological advances and the times.

3.1.19 Forms of teacher-student interaction in the classroom

The results of interviews related to the form of teacher-student interaction show that most educators are very familiar with students. Only a small percentage of 20% are still distant and the rest are responsive to what has been given by teachers and are flexible and familiar.

3.1.20 Forms of assessment for students

Based on interviews with respondents, the form of assessment for students was written questions based on psychomotor and attitude. Quantitative assessments at the end of the semester by accumulating the scores of the School Final Exams, Middle School Exams, and daily tests, while qualitative assessments are by appreciating each student's development.

3.2 Discussion

The evaluation is based on research on Islamic boarding school teaching and on fieldwork at a Madrasah Aliyah. Students were engaged in the traditional pursuits of the holy month of Ramadan—specifically, reading and reciting the Qur'an—when this observation was made. After sunrise and lasting till after tarawih, that is the time frame. Both standard textbooks and cutting-edge works designed to expand pupils' vocabularies are used throughout the holy month of Ramadan. What is the pedagogical practice of instructors in Islamic boarding schools? is the research issue that will be addressed in this debate?

Students in a book study class often sit quietly and take notes as the instructor interprets and explains concepts from the text at hand. Most of the lecturers weren't yelling at the top of their lungs, and they seemed to be enjoying themselves while the students studied quietly. Teachers have a crucial role in society because they are responsible for educating pupils in all the "things" they need to successfully navigate the challenges of adulthood. These "things" include character (morals), soft skills, and a wide range of social, cultural, symbolic, and spiritual difficulties. As was previously said, teachers are responsible for more than just imparting information and skills to their students.

In this setting, there are distinctions between teachers and educators that pertain to the breadth and intensity of their work. Teachers perform "ingrained" activities, as opposed to "transferred" activities, because the latter have a greater impact on students' learning and retention. Educators nowadays, notably in rich countries but also in developing ones (Ailson De Moraes, 2019), are reportedly lifting the bar for student accomplishment higher than at any point in history. Professional educators are crucial to the future of our economy and the development of the next generation.

Education is a lifelong endeavour that starts in the womb and lasts until death. It helps the individual to develop full potential by allowing to control the environment of his/her own successful life and living (Showkeen Bilal Ahmad Gul, 2023). An educator has responsibilities and even shows a greater authority in the school. Nowadays, many efforts have been made to help educators increase their capacity to build schools as learning centres where students grow as adults (Damsar, 2012).

Teachers have a significant role in the education system and are one of the subsystems. As Marimba said, education is the responsibility of educators in terms of accountability (Tafsir, 1992). Education can refer to the formal, informal and non-formal aspects of teaching and learning. An attitude of openness constitutes from the goals and objectives of education, to the resources used, to the organizational structure of educational institutions (William G. Huitt and David M. Monetti, 2017).

The affective response to one's emotional experience and certain feelings of others is an empathic trait. From the observations of respondents, most teachers only teach not educate students, have pragmatic goals, and become teachers only to gain social status in society. The explanation above shows one of the teacher's personalities. Personality should be a competency, where personal abilities reflect personality as stated in Government Regulation Number 19 of 2005 concerning National Education Standards. Pedagogically, teachers can be explained: (1) naturally, teachers are the parents of each student; and (2) teachers are people who are entrusted with the task of educating, for example in educational institutions (Damsar, 2012). In such complex social dynamics, reforms are needed regarding the roles, duties, and responsibilities of educators (Muhajir, 2011). All three would be ideal if owned by well-qualified teachers.

Professionalism is a virtue held by educators, and it manifests itself in the form of a noble personality. A noble person, as described by Colquitt et al. (2007 in Dede Rosyada, 2016), is one who is open, caring, and always willing to lend support to the institution they work for. Then, their honesty, fairness, consistency, and dedication to keeping their word all provide evidence of their reliability as they go about their task. The teacher's professionalism shines through in his demeanour of respect for others; as a result, he will not ignore his students or betray the confidence of their parents. Students, parents, and future employers will all be pleased with the educational outcomes he generates. In addition, the reputation and earnings of the school continue to rise along with productivity and student satisfaction with the educational services provided (Dede Rosyada, 2016).

According to Hashim et al. (2007), there are various types of teacher-student interaction, namely: (1) unidirectional teacher-student interaction, where students are forced to accept whatever knowledge is given by the educator; (2) two-way interaction, where teachers ask students and students answer or vice versa; (3) group interaction, where students are active in learning so they can interact with others during discussions, the teacher acts as a facilitator. (4) interaction between groups, where at the end of the session, a session is held to present the results of the discussion, and other groups of students are also given the opportunity to ask questions and contribute ideas to solidify related topics. (5) social interaction, emphasizing group activities aimed at realizing maximum cooperation among students.

An effective teacher is also one who can ensure that his students will receive complete coverage of all topic areas in his lessons. All students should feel comfortable speaking up in class and contributing ideas thanks to the instructor's ability to explain concepts clearly, offer a range of services, build and sustain momentum, make effective use of small groups, and motivate their peers. Effective teachers inspire their pupils, force them to take on meaningful roles in the classroom, and invite parents to join them in helping their children succeed academically. Effective educators are open to new information and ideas, consistently follow through on their commitments to students, respond maturely to student feedback, adjust to new circumstances, and foster growth-oriented, personalised education. A successful teacher, from day one, must also show that he or she is capable of structuring lessons and keeping students on track. Parents of schoolchildren often express the hope that their children will benefit from teachers who take an active interest in helping their children develop socially.

According to M. Arafat Imam (2015), the presence of instructors serves as an indicator of a country's level of prosperity. If teachers possess the necessary qualifications, it follows that their students, who aspire to hold public office in the future, will likewise possess the requisite qualifications. According to a study conducted by Ahmde Tlili in 2022, it was found that there are three prominent psychological qualities, namely extraversion, agreeableness, and openness, that exert a significant impact. This finding suggests that possessing a "open attitude," characterised by a combination of extraversion, agreeableness, and openness, may be a fundamental prerequisite for educators aspiring to adopt an open teaching approach. The educational reform initiative inside Islamic boarding schools, in the form of educational units, involves a systematic and planned approach to effectuate changes. These changes are carefully scheduled to facilitate the implementation of teaching and learning activities, ultimately aiming to accomplish the intended objectives. According to Busyairi (2017), According to a study conducted by Abdul Syukur (2014), educators play a crucial role in the development and empowerment of children. The research emphasises that educators possess strategic skills and hold significant responsibilities in moulding the future. Hence, it is imperative to address the imperative need for enhanced support and development of teachers as educational professionals.

4. CONCLUSION

The present study culminates in an examination of the pedagogical practices employed by teachers in Islamic boarding schools. Pedagogical practises employed by educators at Islamic boarding schools prioritise the provision of education as a fundamental human right. The acquisition of knowledge inside Islamic boarding schools holds the potential to significantly influence the development of a nation's civilization. This is achieved through the dissemination of *ta'lim muta'alim*, which refers to the discourses typically delivered by Kyai, as well as the cultivation of life skills and the cultivation of virtuous character. Islamic boarding schools aim to cultivate devout individuals who possess the ability to lead self-sufficient lives. These educational institutions strive to foster independence among their pupils. Pedagogical practice plays a crucial role in fostering the growth and development of students in Islamic boarding schools, commonly referred to as *santri*. These educational institutions aim to cultivate individuals who strongly believe in and revere for God Almighty, exhibit virtuous character, maintain good health, acquire knowledge, demonstrate creativity, foster independence, and ultimately become democratic and responsible members of society. Islamic boarding schools in Indonesia has the distinction of being the most ancient educational establishments in the country. The comprehensive

presentation of all aspects pertaining to Islamic boarding schools is consistently deemed necessary and substantiated by empirical evidence. Islamic boarding schools might be seen as exemplary religious education institutions inside the national education system.

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