DEVELOPMENT OF MADRASAH DINIYAH BOARDING SCHOOL AND DINIYYAH EDUCATION: CHANGE OF NOMENCLATURE OF MADRASAH DINIYAH TO FORMAL ELEMENTARY DINIYAH EDUCATION, WUSTHO, ULYA

Ahmad Halid
Universitas Islam Jember
Email: ahmadkhalid02021982@gmail.com

Hasan bin Jali
Malaysian Institute of Information Technology (UniKL MIIT)
Email: hasan.jali@edu.my

Abstract: *This article examines the development of Islamic boarding school madrasah diniyah into Formal Elementary Education and Wustho, Ulya (PDF). This study uses a qualitative approach by collecting research data through library methods, interviews, documentation, and observation. The results of the study show that Islamic boarding school madrasah is a form of madrasah that only teaches religious knowledge (diniyah). This madrasah is intended as a religious education institution provided for students studying in public schools. However, in its development, Islamic boarding school madrasah has an existence that is recognized as part of the national education system, even in Law Number 20 of 2003 concerning the National Education System in 2014 and in Government Regulation (PP) Number 55 of 2007 concerning Religious Education and Religious Education and reinforced by the decision of the Minister of Religion Number 13 of 2014 concerning Islamic Religious Education, stating that Formal Islamic Boarding School Education (PDF Ulya, Wustho, Ma'had Aly) has an equal position with other formal Elementary education. The decision of the Minister of Religion was the beginning of Islamic boarding school madrasah diniyah being able to develop well.*

Keywords: Islamic Boarding School, Nomenclature, Formal Elementary Education

INTRODUCTION

The presence of Islamic religious schools (madrasah diniyah or Formal Elementary Education and Wustho, Ulya (PDF) in the midst of Muslim society makes them more intelligent and knowledgeable and have high religious abilities with noble moral skills to live in the midst of a pluralistic (multicultural) society,[1] One of them is scientific knowledge combined with Islamic religion and being able to live in the midst of diversity (Bhinneka

---

[1] Ahmad Halid and Anis Hidayah, Rofi, "MULTICULTURAL ISLAMIC EDUCATION BASED ON RELIGIOUS TRADITION AND LOCAL CULTURE AT PESANTREN MAMBAUL FALAH BAWEAN GRESIK," *PENDIDIKAN MULTIKULTURAL* 6 (2022): 84–95, https://doi.org/https://doi.org/10.33474/multikultural.v6i1.16075.

Tunggal Ika) of society [2] packed with an attitude of tolerance (tasamuh)[3]. Life becomes more comfortable with the birth of mutual respect and maintaining morals, mutual cooperation in life. That is what is taught in Madrasah Diniyah (religious school).

Madrasah Diniyyah, as a place of education to gain knowledge of Islamic religion and science, at the beginning of its establishment, Madrasah Diniyah was a form of education managed by the community and was not formal, but since the enactment of Law Number 20 of 2003 concerning the National Education System, Madrasah Diniyah has become a formal education equivalent to other formal education such as elementary schools and Madrasahs (MI), Junior High Schools (MTs) and Senior High Schools (MA) even though the organizers are special because the organizers are only Islamic Boarding Schools, and the Nomenclature of Madrasah Diniyah was changed to Diniyah Education as stated in PMA Number 13 of 2014.

PMA No. 13 of 2014 brings a breath of fresh air to Islamic boarding schools as one of the things that recognizes religious education under the auspices of Islamic boarding schools, and gives freedom to Islamic boarding schools to manage it, but remains under the supervision of the Indonesian Ministry of Religion in terms of licensing, supervision and the curriculum it applies [4] and practice [5], With this PMA, Islamic boarding schools are increasingly able to graduate students to become scientists or graduates who master self-reliance [6] and nationalism [7].

Law Number 18 of 2019 concerning Islamic boarding schools, then education in Islamic boarding schools is more confident to compete with other education, one of which is to develop curriculum, education levels, forms of muadalah education, Ma'had Aly, even universities in Islamic boarding schools have changed their status to Islamic Universities with the requirements determined by the Ministry of Religion of the Republic of Indonesia. The

---

[2] Ahmad Halid, "The Concept of Tasamuh Culture in the Implementation of Multicultural Society Behavior," *Pendidikan Multikultural* 7, no. 1 (2023): 49–59, https://doi.org/10.33474/multikultural.v7i1.20028.

[3] Ahmad Halid et al., "EFFORTS TO STEM RADICALISM AT THE NURUSSALAM ISLAMIC BOARDING SCHOOL," *Majemuk: Jurnal Pendidikan Agama Islam Moderasi Beragama* 2, no. 1 (2025): 17–26.

[4] A H Muhammad Ilyas, *Buku Pengembangan Kurikulum (Pendekatan Model Dan Hidden Kurikulum)* (Jember: https://drive.google.com/file/d/1soD2pRFJgvaAZ-yQ7p-FMrgTH7wJditQ/view?usp …, 2021), https://scholar.google.com/citations?view_op=view_citation&hl=en&user=2AZR2y8AAAAJ&pagesize=100&citation_for_view=2AZR2y8AAAAJ:LkGwnXOMwfcC.

[5] Ahmad Halid, "HIDDEN CURRICULUM PESANTREN: URGENSI, KEBERADAAN DAN CAPAIANNYA," *Tarbiyatuna: Jurnal Pendidikan Islam* 12, no. 2 (2019): 140–50, https://doi.org/https://doi.org/10.36835/tarbiyatuna.v12i2.398.

[6] Ahmad Halid, *Pesantren Menggerakkan Perubahan Sosial Di Tengah-Tengah Kepulauan Kecil: Menelusuri Perjalanan Panjang Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik* (Yogyakarta: Litera, 2020).

[7] Ahmad Halid, "Kurikulum Pendidikan Pesantren: Mengurai Pembentukan Karakter Nasionalisme Santri," *Tarlim : Jurnal Pendidikan Agama Islam* 2, no. 2 (2019): 111, https://doi.org/10.32528/tarlim.v2i2.2605.

hope is that the students can continue their studies at Islamic boarding schools so that their knowledge is linearly developed within the students.

In terms of financing, a budget can be provided from the state (APBN) and the Province, Region (APBD) to improve learning facilities and infrastructure and scholarships for students who have achievements in their fields. The number of East Java Province education scholarships has been started since 2006. Until now, the total number of scholarship recipients has reached 16,645 people. In the 2006-2008 period, scholarships were given to 2,425 undergraduate students. This number increased to 8,537 undergraduate students in the 2009-2018 period. In the 2019-2024 period, the scope of the scholarship was expanded for the Masters and Doctoral levels, as well as the addition of scholarships for Ma'had Aly at the Masters/M2 level in 2024 (https://harianmerahputih.id/baca-15149).

Therefore, Islamic boarding school madrasah diniyah education should no longer be seen as backward education, but rather education that has surpassed the times with indicators (1) educating with Islamic materials such as the Qur'an, Hadith, Islamic dates, nahwa sharfu, interpretation, morals, fiqh and Aqidah (2) educating with science, technology, national defense, diversity and others (3) educating with noble behavior (4) educating with worship.

The problems of the Islamic boarding school regarding opportunities and recognition as a subsystem of Indonesian national education and at the same time its financing, this has been completed and has become the task of the state and its financing has been budgeted by the state, however the next problem that really needs to be resolved is the matter of the Nomenclature of Islamic Boarding Schools, Human resources, building public trust and job opportunities. This research answers these problems well so that this research is very interesting and makes a big contribution to the development of Islamic boarding school madrasah diniyah. Thus the title of this article is the development of Madrasah Diniyah Pesantren and diniyyah education: Changes in the Nomenclature of Madrasah Diniyah to Formal Diniyah Education and the formulation of the problem is how to develop Madrasah Diniyah Pesantren into the nomenclature of Formal Diniyah Education? The purpose of this study is to analyze the development of the nomenclature of madrasah diniyyah into Formal Diniyah Education.

RESEARCH METHODS

This research is a study that uses a qualitative approach, meaning that this research is intended to explain the phenomenon or characteristics of individuals, situations, or certain groups accurately. This research is to analyze and find out comprehensively and completely about the management of PDF curriculum development at the Zainul Hasan Islamic Boarding School, Mahrusiyah Kediri, Nurul Qodim Paiton, Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School, Lirboyo Kediri Islamic Boarding School, Tebuireng Jombang Islamic Boarding School and so on.

The type of research used is a literature study and a case study with multiple sites. The researcher wants to maintain the research subjects and assumes that the focus of qualitative research will usually be easier to answer with a case study design. Basically, a case study is a research strategy that examines in detail a setting or an object, or a particular event.

The data collection techniques used in this study are observation, interviews and documentation. From the data collection techniques, the explanation is described as follows "Observation (Participant Observation). The data that the author wants to collect is about the development of the nomenclature of madrasah diniyah into Formal Diniyah Education, bibliography, Interviews, Documentation. Data analysis is the process of arranging the sequence of data, organizing it into one category pattern, and data sequence units. The data obtained is analyzed descriptively by interpreting-describing the data, classifying the data, then interpreting and raising the meaning of the research results conducted by researchers both regarding individual cases and cross-cases in Islamic boarding schools.

THEORETICAL STUDY
A. Definition of Madrasah Diniyah

Madrasah Diniyah seen from the Arabic language structure comes from two words madrasah and al-din. The word madrasah is used as the name of a place from the word darosa which means to study [8]. So madrasah has the meaning of a place of learning, while al-din has a religious meaning [9]. From the two word structures that are combined into one, madrasah diniyah means a place to study religious matters, in this case the Islamic religion [10]. Usually, the lesson hours take place in the afternoon, starting after Asr prayers until Maghrib prayers, starting after Isha prayers until around nine in the evening. This Islamic educational institution does not pay too much attention to formal matters, but rather emphasizes the content or substance of education.

Madrasah Diniyah (Formal Elementary Education and Wustho, Ulya (PDF) is one of the religious educational institutions on the extracurricular track which is expected to be able to continuously provide Islamic religious education to students whose needs are not met on the school track which is provided through the classical system and implements levels of education, namely: Madrasah Diniyah Awaliyah, in organizing elementary Islamic religious education for 4 (four) years and the number of study hours is 18 hours of lessons per week, Madrasah Diniyah WWustho, in organizing junior high school Islamic religious education as a development of knowledge obtained at Madrasah Diniyah Awaliyah, the study period is 2

---

[8] Ahmad Halid, "PROSPEK PEMBELAJARAN DAN PENDIDIKAN AGAMA ISLAM DALAM KONTEKS ERA GLOBAL DAN MANAJEMEN PEMBIAYAANNYA," *L-Ashr: Jurnal Pendidikan Dan Pembelajaran Dasar* 9, no. 1 (2024): 34–48, https://doi.org/https://doi.org/10.56013/alashr.v9i1.2742.

[9] Ahmad Halid, *PENDIDIKAN AGAMA ISLAM MULTIDISIPLINER Pada Perguruan Tinggi Umum* (Jember: UIJ Kyai Mojo, 2015).

[1] Haedari Amin, *Peningkatan Mutu Terpadu Pesantren Dan Madrasah Diniyah* (Jakarta: Diva Pustaka, 2004).

(two) years with the number of study hours of 18 hours of lessons per week and Madrasah Diniyah Ulya, in organizing senior high school Islamic religious education by continuing and developing Madrasah Diniyah WWustho education, the study period is 2 (two) years with the number of study hours of 18 hours per week[1].

Madrasah Diniyah is a madrasah whose subjects cover all religious sciences, namely fiqh, tafsir, tauhid and other religious sciences. [1]. With such dense and complete religious material, it is possible for the students who study in it to have a better mastery of religious knowledge. Madrasah Diniyah is an educational institution that provides classical education and teaching in Islamic religious knowledge to students together with at least 10 people or more, including children aged 7 (seven) to 18 (eighteen) years. Madrasah Diniyah is part of the formal education system of Islamic boarding schools. This Madrasah Diniyah supports and complements the shortcomings in the formal education system of Islamic boarding schools, so that Islamic boarding school education and Diniyah Education are interrelated.

From the above definitions, it can be concluded that Madrasah Diniyah is one of the religious educational institutions on the non-formal track, and is a formal track in Islamic boarding school education that uses classical methods with all subjects containing religious material that is so dense and complete that it allows students who study in it to have a better mastery of religious knowledge.

Madrasah Diniyah is a form of madrasah that only teaches religious knowledge (diniyah). This madrasah is intended as a religious educational institution provided for students who study in public schools [1]. However, in its development, Islamic schools have an existence that is recognized as part of the national education system, even in Law Number 20 of 2003 concerning the National Education System in 2014 and in Government Regulation (PP) Number 55 of 2007 concerning Religious Education and Religious Education and reinforced by the Decree of the Minister of Religion Number 13 of 2014 concerning Islamic Religious Education, stating that Formal Islamic Education (PDF Ulya, Wustho) has an equal position with other formal education. The decree of the Minister of Religion was the beginning of Islamic boarding school Islamic schools being able to develop well.

B. Understanding Early Childhood Education

Diniyah Education literally consists of two words, namely education which according to KBBI means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts; the process,

---

[1] Depertemen Agama RI, *Pedoman Penyelenggaraan Dan Pembinaan Madrasah Diniyah* (Jakarta: Depag RI, 2000).

[1] Amin, *Peningkatan Mutu Terpadu Pesantren Dan Madrasah Diniyah*.

[1] HM Nasir, Ridlwan, *HM. Ridlwan Nasir. Mencari Tipologi Formt Pendidikan Ideal Pondok Pesantren Ditengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar., 2010).

method, or act of educating, while al-din has the meaning of religion, so Diniyah Education is an effort to mature humans by relying on religious values.

Diniyah Education consists of Formal, Non-Formal and Informal Diniyah Education or Formal Elementary Education and Wustho, Ulya (PDF), Article 15 of Government Regulation Number 55 of 2007 and reinforced in Article 1 paragraph 7 of PMA 13 of 2014 states that Formal Diniyah Education is Diniyah Education that organizes education in sciences that are sourced from Islamic teachings at the level of early childhood education, basic education, secondary education and higher education. Meanwhile, non-formal Diniyah Education is education organized by the community in various forms such as book study, Majelis Taklim, Al-Qur'an Education, Diniyah Takmiliyah, or other similar forms as stated in Article 1 paragraph 8 of PMA 13 of 2014 and Article 21 of PP Number 55 of 2007, furthermore paragraphs 2 and 3 state that non-formal Madrasah diniyah can be in the form of an educational unit on condition that it obtains permission from the district/city ministry of religion. Informal Diniyah Education is Islamic religious education in the form of a program held in the family environment on the informal education track as stated in PMA 13 of 2014 article 1 paragraph 9.

C. History of Madrasah Diniyyah

The teachings of Islam have developed widely in various fields of science, with various schools of thought or schools of thought. The division of these fields of science does not only include sciences related to the Qur'an and hadith, such as the sciences of the Qur'an, hadith, fiqh, kalam science, and tasawwuf science but also the fields of philosophy, astronomy, medicine, mathematics and various fields of natural and social sciences,[1] .

The Islamic Community's awareness of the importance of Religious Education has led to reform in education. One of the reforms in Islamic education in Indonesia was marked by the birth of several Madrasas. Islamic education is held in suraus with no classrooms and no use of benches, tables or blackboards, only sitting at a distance. Then start changing little by little until now. The first Islamic education that was classy and used benches, tables and blackboards was the Adabiyah School in Padang. The first madrasah (religious school) in Minangkabau, even in all of Indonesia, because no madrasah was founded earlier than Madrasah Adabiyah. The Adabiyah was founded by the late Sheikh Abdullah Ahmad in 1909. The Adabiyah lived as a madrasa (religious school) until 1914. But then it was changed to H.I.S. Adabiyah in 1915. That is H.I.S Adabiyah which has become a People's School and S.M.P.

The effort to bring about change was followed by the late Sheikh H.M Thaib Umar who established a religious school in Batu Sangkar in 1909, but the madrasah did not last long. In 1910 Sheikh H.M Thaib Umar established a religious school in Sungayang (Batu

---

[1] Hasbullah, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: PT. Raja Grafindo Persada, 2001).

Sangkar area) with the name Madras School (Religious School). The Madras School ran well and only had one class, as a ladder to study the great books according to the halaqoh system.

In 1913 the Madrasa School was forced to close due to lack of space. Then it was rebuilt by Mahmud Yunus in 1918 and ran smoothly. In 1923 it was renamed Al-Jami'ah Islamiyah in 1931 and still exists today under the name Al-Didayah Islamiyah and S.M.P.I./P.G.A.P [1]. In 1915 Zainuddin Labai al Yunusi founded the Diniyah School (Madrasah Diniyah) in Padang Panjang. This madrasah received great attention from the Minangkabau community. After that, madrasahs spread to several cities and villages in Minangkabau in particular, in Indonesia in general [1]. [6]

Generally, the religious madrasahs have 7 classes from grades 1-7 (like the Dutch H.I.S.). Only in villages that do not have enough teachers do they have 4 or 5 classes, for grades 6 and 7, the students continue to large madrasahs that have enough classes up to 7 classes. The sciences taught in the madrasahs are still only religious sciences and Arabic language (passive), like in the suraus as well. And added with Islamic history, morality and a little earth science. Only the madrasahs use new books written by Egyptian scholars for Egyptian schools, while for the lower classes, books written by the late Zainuddin Labai Al-Yunusi and other religious teachers are used. But in the suraus they still use old books too.

During the time of the late Zainuddin Labai Al-Yunusi, the Diniyah madrasas made very rapid progress, so that there were many branches in several places. Likewise several years after his death. At that time in 1922, an association of Diniyah School students throughout Minang Kabau was established under the name Persatuan Murid-Murid Diniyah School (P.M.D.S), which was centered in Padang Panjang. The madrasas had begun to use new books, namely textbooks in Egyptian schools, such as the Durusun Nahwiyah book, juz 1-3 and Qowa'idul Lughah 'Arabiah, instead of Ajrumiah, Syekh Khalild, Azhari and so on. There were even Egyptian geography books used for elementary schools. In fact, the book was only suitable for Egyptian children and not suitable for Indonesian children. The book could only be read to learn geography terms in Arabic.

After that, Madrasah Diniyah developed almost throughout the archipelago, whether as part of a pesantren or surau, or standing outside of it. In 1918 in Yogyakarta, Madrasah Muhammadiyah (kweekschool Muhammadiyah) was established which later became Madrasah Muallimin Muhammadiyah, as a realization of the ideals of Islamic education renewal pioneered by KH. Ahmad Dahlan [1]. In 1910, the Madrasah School (Religious School) was founded, which in its development changed to Diniyah School (Madrasah Diniyah). And the name of the Madrasah Diniyah is what later developed and became famous.

---

[1] Mahmud Yuhus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Mutiara Sumber Widya, 1979).

[1] Haedar Amin and El-saha Isham, *Peningkatan Mutu Terpadu Pesantren Dan Madrasah Diniyah* (Jakarta: Diva Pustaka, 2004).

[1] Hasbullah, *Sejarah Pendidikan Islam Di Indonesia*.

In its history, the Diniyah Madrasah was the forerunner of formal Madrasahs that are on the current school track. In the context of Indonesian national education, the Salafiyah Madrasah system has not received recognition from the government so that its graduates do not receive recognition and continue to equivalent general education. Efforts to solve this problem, since March 24, 1975, Madrasahs have a strong legal basis with the birth of a Joint Decree of Three Ministers; Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs, the Joint Decree is stated in the decision of the Minister of Religion No. 6 of 1975, Ministry of Education and Culture No. 037 / U / 1975 and Ministry of Home Affairs No. 36, 1975 dated March 24, 1975, the Joint Decree aims to improve the quality of education in Madrasahs by changing the Madrasah curriculum which is 30% religious knowledge and 70% general knowledge. Thus, legally and formally, there is recognition from the government that madrasa diplomas and graduates have the same value as diplomas and graduates from public schools of the same level.

With the enactment of the Joint Decree of the 3 Ministers above, there has also been a massive shift and change in the environment of Islamic schools both inside and outside Islamic boarding schools. The terms of Islamic schools ula, wusto and ulya have changed to Madrasah Ibtidaiyah, Tsanawiyah, and Aliyah. This change, on the one hand, can be beneficial for students because there is recognition for their graduates; but it is very detrimental to the deepening of Islamic knowledge in Islamic Boarding Schools and in Islamic Schools. Because, in the long term, the study of yellow books which are the source of Islamic teachings is starting to be uninterested by students, and the position of Islamic Schools becomes complementary (takmiliyah/secondary).

With these changes, the institutional status also changed, from an extracurricular path fully managed by the community to a school under the guidance of the Ministry of Religion. Although there are still many Islamic schools that maintain their original characteristics, even with the status of non-formal religious education.

The existence of Islamic schools as educational institutions has received government recognition since the enactment of Law No. 2 of 1989 concerning the National Education System, and was emphasized in Law No. 20 of 2003 concerning the National Education System, and strengthened by the decision of the Minister of Religion No. 13 of 2014 which states that Islamic Education is a formal education that is tiered the same as other formal education.

RESULTS AND DISCUSSION
A. Changes in Nomenclature of Madrasah Elementary (Madrasah Ibtidaiyah) to Islamic Education

The nomenclature of Madrasah Diniyah in PP. No. 55 of 2007 has changed because in the PP the term Madrasah Diniyyah is not recognized but Diniyyah Education, This is stated in article 14 which states: Islamic religious education is in the form of Diniyah

Education and Islamic boarding schools. (2) Diniyah Education as referred to in paragraph (1) is organized on formal, non-formal and informal channels, Article 15 states that Formal Diniyah Education organizes education in sciences that are sourced from Islamic religious teachings at the level of early childhood education, basic education, secondary education, and higher education. This is also clarified in PMA No. 3 of 2012 article 3 which states that Islamic religious education consists of: Islamic boarding schools; and Diniyah Education. The same thing is also stated in PMA No. 13 of 2014 article 3, and in article 4 of PMA 3 of 2012 states that Diniyah Education consists of formal Diniyah Education; non-formal Diniyah Education. Meanwhile, PMA No. 13 of 2014 Article 20 states that Early Childhood Education consists of formal Early Childhood Education; non-formal Early Childhood Education; and informal Early Childhood Education.

B. The aim of early childhood education

There are several objectives of Early Childhood Education and Islamic boarding schools as religious educational institutions as stated in PMA number 13 of 2014, namely:

1. Instilling in students to have faith and piety to Allah Subhanahu Wa Ta'ala;
2. Developing the ability, knowledge, attitude and skills of students to become experts in Islamic religious knowledge and/or become Muslims who can practice Islamic teachings in their daily lives;
3. Developing a noble character for students who have individual and social piety by upholding the spirit of sincerity, simplicity, independence, brotherhood among fellow Muslims (ukhuwah Islamiyah), humility (tawadhu), tolerance (tasamuh), balance (tawazun), moderation (tawasuth), exemplary behavior (uswah), healthy lifestyle, and love for the country Formal Islamic Elementary Education (Madrasah Ibtidaiyah) and Wustho, Ulya (PDF) Formal Diniyah Education organizes education in sciences that are sourced from Islamic teachings at the level of early childhood education, basic education, secondary education, and higher education. Article 16 paragraphs (1) and (2) explains that Formal Diniyah Education organizes basic education equivalent to MI/SD consisting of 6 levels and Formal Diniyah Education WWustho equivalent to MTs/SMP consisting of 3 (three) levels. Meanwhile, Formal Diniyah Education is equivalent to MA/SMA consisting of 3 levels. Regarding the requirements to become a student in Diniyah Education, it has been regulated in PP. No. 55 of 2007 articles (1), (2), (3), and (4) that in order to be accepted as a student in Formal Diniyah Education, a person must be at least 7 (seven) years old, but in the case where the capacity of the education unit is still available, a person who is 6 (six) years old can be accepted as a student. Then, to be accepted as a student of Diniyah WWustho Education, a person must have a diploma in Diniyah Ula Education or equivalent. And to be accepted as a student

of Diniyah Ulya Education, a person must have a diploma in Diniyah Wusta Education or equivalent.

Regarding the Early Childhood Education curriculum, in PP No. 55 of 2007 article 18 paragraph (1) and (2) it is explained that Formal Early Childhood Education must include civic education (PKn), Indonesian (BI), mathematics, and natural sciences (IPA) in the framework of implementing the compulsory education program. While the Formal Early Childhood Education Curriculum must include civic education (PKn), Indonesian (BI), mathematics, natural sciences (IPA), and arts and culture (SB)[1] · [8]

As with formal educational institutions in general, Early Childhood Education also conducts a national exam at the end of education. The exam is held to determine the standard of achievement of student competencies in sciences derived from Islamic teachings. Regarding further provisions on the national exam for Early Childhood Education and its competency standards are stipulated in the regulations of the Minister of Religion with reference to the National Education Standards.

In PP. No. Article 20 (1), (2), (3), and (4) of Law No. 55 of 2007 also explains that Islamic Education at the higher education level can organize academic, vocational, and professional programs in the form of universities, institutes, or colleges. Then the basic framework and structure of the education curriculum for each study program at Islamic religious colleges, in addition to emphasizing the study of religious knowledge, must include citizenship education and Indonesian language. Courses in the study program curriculum have a study load stated in semester credit units (SKS). Islamic Education at the higher education level is organized in accordance with the SNP.[1] [9]

In 2014, the Minister of Religion issued a PMA on Islamic Religious Education including PDF, this is stated in PMA Number 13 of 2014 concerning Islamic Religious Education, which is a derivative of PP Number 55 of 2007 concerning Religious Education and Religious Education, which is an implementation of Law Number 20 of 2003 concerning the National Education System. PDF is known as an Islamic religious institution organized by Islamic boarding schools and has levels. Students can graduate from Diniyah Education or Islamic Boarding Schools like formal school students without taking an equivalency exam. For the pilot project, several Islamic boarding schools that have implemented it include Zainul Hasan, Mahrusiyah Kediri, Nurul Qodim Paiton, Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School, Lirboyo Kediri Islamic Boarding School, Tebuireng Jombang Islamic Boarding School and so on. The equality also facilitates transfer from public schools to PDF on the condition that the student is able to read the yellow book, but the

---

[1] Ahmad Halid, *Budaya Organisasi Pesantren: Konstruksi Budaya Ahlussunnah Wal Jama'ah, Mendidik Santri Berkualitas* (Ponorogo: UWAIS: Inspirasi Indonesia, 2020).

[1] Ahmad Halid et al., "FIQIH PERADABAN PESANTREN: MANAJEMEN PENDIDIKAN PESANTREN, SIYASAH DAN NEGARA BANGSA DALAM MEMBANGUN PERADABAN MAJU INDONESIA," *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan Dan Hukum Islam* 22, no. 1 (2024): 158–76, https://doi.org/https://doi.org/10.29062/ar-risalah.v22i1.2276.

curriculum in PDF also includes general subjects consisting of Indonesian Language lessons, Civic Education and other subjects that are included in the national exam. In addition, there are religious lessons taught such as tauhid, morals, fiqh, Arabic and so on, in PMA No. 13 of 2014 it is stated that there are three types of Diniyah Education and Islamic boarding schools. Among them are Formal Diniyah Education (PDF), non-formal education and informal education.

As a formal education, PDF has several provisions as regulated in PMA No. 13 of 2014, including:

a) PDF Establishment Criteria, to establish a PDF must meet several criteria including (1) The establishment of a PDF unit must obtain permission from the Minister (2) The PDF unit is established and owned by a pesantren, (3) PDF students must reside in the pesantren.

b) The establishment of a PDF unit must meet the following requirements: (1) meet the requirements of a pesantren as an education provider; (2) have a formal Diniyah Education curriculum; (3) have an adequate number and qualifications of educators and education personnel (4) have facilities and infrastructure for learning activities in the pesantren environment; (5) have a source of funding for the continuation of education for at least the next 1 academic year; (6) have an education evaluation system; (7) have management and an education process that will be held; (8) attach a statement of willingness to implement the curriculum set by the Government Have at least 30 (thirty) prospective students; and (9) get a recommendation from the local provincial Ministry of Religion Regional Office.

c) Persyaratan pesantren sebagai penyelenggara PDF adalah (1) memiliki tanda daftar pesantren dari Kantor Kementerian Agama kabupaten/ kota; (2) organisasi nirlaba yang berbadan hukum; (3) memiliki struktur organisasi pengelola pesantren; dan (4) memiliki santri yang mukim dan belajar pada pesantren yang bersangkutan paling sedikit 300 (tiga ratus) orang pada setiap tahun selama 10 (sepuluh) tahun pelajaran terakhir

d) Level of Education, The levels of formal Islamic education as stated in Articles 23, 24, 25 are as follows (1) PDF elementary education level (2) PDF Ula is an education that is equal to and has the same authority as MI/SD and consists of 6 (six) levels. (3) PDFwustha is an education that is equal to and has the same authority as MTs/SMP and consists of 3 (three) levels.

e) PDF secondary education level in the form of PDF Ulya is an education that is equal to and has the same authority as MA/SMA/SMK consisting of 3 (three) levels. PDF higher education level in the form of Ma'had Aly

f) Curriculum PDF, The PDF curriculum as stated in articles 26, 27, 28 consists of (1) Islamic religious education curriculum (2) The PDF unit at least contains: the Qur'an; Hadith; Tawhid; Fiqh; Morals; Tarikh; and Arabic (3) The PDF unit at

least contains: the Qur'an; Tafsir-Tafsir Science; Hadith-Hadith Science; Tauhid Fiqh-Ushul Fiqh; Morals-Sufism; Tarikh; Arabic; Nahwu-Sharf; Balaghah; and Kalam Science (3) The PDF unit at least contains: the Qur'an; Tafsir-Tafsir Science[2]; Hadith-Hadith Science; Tauhid Fiqh-Ushul Fiqh; Morals-Sufism; Tarikh; Arabic; Nahwu-Sharf; Balaghah; Kalam Science, Arudh Science; Mantiq Science; and Falak Science (4) general education curriculum[2],[1]

g) In the PDF Ula and PDF Wustha units, at least it contains: Civic Education; Indonesian Language; Mathematics; and Natural Sciences. In the PDF Ulya unit, at least it contains: Civic Education; Indonesian Language; Mathematics; Natural Sciences; and arts and culture

h) Educators and Education Personnel, Educators at the PDF unit must meet the qualifications and requirements as professional educators and have rights and obligations in accordance with the provisions of laws and regulations. Educational personnel at the PDF unit consist of Islamic education supervisors, heads of educational units, deputy heads of educational units, library staff, administrative staff, laboratory staff, and other personnel needed to support the learning process[2]. Islamic education supervisors and heads of educational units must meet the qualifications and requirements in accordance with the provisions of laws and regulations.

i) Students, Prospective PDF students as regulated in article 33 according to their level of education, Students of the ula PDF unit must be at least 6 (six) years old and Prospective students of the wustha PDF unit must have a certificate of education of the ula PDF unit, MI, SD, SDLB, Package A or equivalent educational unit. and Prospective students of the ulya PDF unit must have a certificate of education of the wustha PDF unit, MTs, SMP, SMPLB, Package B or equivalent educational unit.

j) Facilities and Infrastructure, PDF Units are required to have educational infrastructure as regulated in Article 36, which at least includes land, classrooms, educational unit leadership rooms, educator rooms, administration rooms, library rooms, laboratory rooms, and other infrastructure required for the learning process.

---

[2] Ahmad Halid, "STUDY QUR'AN: The Quarantine Program for Memorizing the Qur'an Effectively at Madrasatul Qur'an Islamic Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik," *Study Qur'anika* 7, no. 2 (2023).

[2] Ahmad Halid, "IMPLEMENTATION OF UNIVERSITY COMMUNITY ENGAGEMENT WORK CULTURE IN STRENGTHENING SPRITUAL PERFORMANCE AND RESILIENCE OF EMPLOYEES IN THE PANDEMI ERA CASE STUDY AT JEMBER ISLAMIC UNIVERSITY EAST JAVA INDONESIA," in *Annual Conferece Commonity Egagement*, 2022.

[2] Ahmad Halid and Vicky Zahra, Fatimatus, "PENINGKATAN HASIL BELAJAR SISWA MELALUI PENGGUNAAN MEDIA ENGLISH VOCABULARY CARD," *Jurnal Auladuna* 3, no. 2 (2020): 37–49, https://doi.org/https://doi.org/10.36835/au.v3i2.577.

k) Education Management, The management of PDF units is carried out by implementing management with the principles of justice, independence, partnership and participation, non-profit, efficiency, effectiveness, and accountability as regulated in Articles 37-38-39. The general management of PDF units is the responsibility of Islamic boarding schools. The technical management of PDF units is the responsibility of the head of the Formal Diniyah Education unit. Guidance on the management of PDF units is carried out by the Minister.

Each PDF unit is managed on the basis of an annual work plan which is a detailed description of the PDF unit's medium-term work plan for a period of 4 (four) years. The annual work plan includes:

1. Educational calendar that includes learning schedules, tests, exams, extracurricular activities, and holidays;
2. Lesson schedule per semester;
3. Assignment of educators to subjects and other activities;
4. Schedule for compiling curriculum at the level of Formal Diniyah Education units;
5. Selection and determination of textbooks and textbooks used for each subject;
6. Schedule for use and maintenance of learning facilities and infrastructure;
7. Procurement, use, and minimum stock of consumables;
8. Program for improving the quality of education and education personnel that includes at least the type, duration, participants, and organizers of the program;
9. Schedule of meetings of the education council, consultation meetings between PDF units with parents/guardians of students, and meetings between PDF units and the committee of Formal Diniyah Education units;
10. Budget plan for revenue and expenditure of PDF units for a work period of 1 (one) year; and
11. Schedule for preparing financial reports and performance reports for PDF units for the last 1 (one) year.

The PDF unit work plan must be approved by a meeting of the education council, and the PDF unit committee can provide input and considerations in preparing the PDF unit work plan. Each PDF unit must have guidelines that regulate:

1. Organizational structure;
2. Division of educator tasks;
3. Division of educational staff tasks;
4. Curriculum at the education unit level and syllabus;
5. Educational calendar containing all PDF unit programs and activities for 1 (one) school year detailed semesterly, monthly, and weekly;

6. Academic regulations;[2]   [3]
7. Rules of procedure for educators, education staff, and students;
8. Regulations for the use and maintenance of facilities and infrastructure;
9. Code of ethics for relations between fellow PDF unit members and relations between PDF unit members and the community; and
10. Operational costs.

l) Assessment and Graduation, As an educational institution, assessment and graduation are very important parts for determining its output. Educational assessment at the PDF unit is carried out by educators, formal Diniyah Education units, and the Government as regulated in Article 41. Assessment is carried out continuously with the aim of monitoring the learning process and progress of students[2] . Assessment by the PDF[4] unit is carried out to assess the achievement of student competencies in all subjects. Assessment by the Government is carried out in the form of a national standard PDF final exam. Students who have completed the education process and are declared to have passed the education unit exam and the national standard PDF final exam are given a diploma in accordance with the provisions of laws and regulations**.**

CONCLUSION

In 2014, the Minister of Religion issued a PMA on Islamic Religious Education including Madrasah Ibtidaiyah (Elementrary Education), Ustha, Ulya PDF, this is stated in PMA Number 13 of 2014 on Islamic Religious Education, which is a derivative of PP Number 55 of 2007 on Religious Education and Religious Education, which is an implementation of Law Number 20 of 2003 on the National Education System.

As a formal education or Formal Elementary Education and Wustho, Ulya (PDF), has several provisions as regulated in PMA No. 13 of 2014, including (1) PDF Establishment Criteria, to establish PDF must meet several criteria including (2) The establishment of PDF units must meet the requirements (3) Education Levels (4) PDF Curriculum (5) Educators and Education Personnel (6) Students (7) Facilities and Infrastructure (8) Education Management (9) Education calendar which includes learning schedules, tests, exams, extracurricular activities, and holidays (10) Financing system (11) Assessment and Graduation.

---

[2] Ahmad dan Halid Ahmad[3] Ta'rifin, "Sustainability Of Pesantren In The Future: Study of Charismatic Leadership of Kiai and Leadership Succession of Pesantren in Pekalongan," *Edukasia Islamika* 6, no. 1 (2021).

[2] Ahmad Halid, "PLANNING[3] AND DECISION MAKING IN THE CONTESTATION OF NEW SANTRI RECRUITMENT AT PESANTREN MIFTAHUL ULUM RENES WIROWONGSO AJUNG JEMBER," *LEADERIA: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2023): 164–77, https://doi.org/https://doi.org/10.35719/leaderia.v4i2.426.

REFERENCES

Amin, Haedar, and El-saha Isham. *Peningkatan Mutu Terpadu Pesantren Dan Madrasah Diniyah.* Jakarta: Diva Pustaka, 2004.

Amin, Haedari. *Peningkatan Mutu Terpadu Pesantren Dan Madrasah Diniyah.* Jakarta: Diva Pustaka, 2004.

Depertemen Agama RI. *Pedoman Penyelenggaraan Dan Pembinaan Madrasah Diniyah.* Jakarta: Depag RI, 2000.

Halid, Ahmad. *Budaya Organisasi Pesantren: Konstruksi Budaya Ahlussunnah Wal Jama'ah, Mendidik Santri Berkualitas.* Ponorogo: UWAIS: Inspirasi Indonesia, 2020.

———. "HIDDEN CURRICULUM PESANTREN: URGENSI, KEBERADAAN DAN CAPAIANNYA." *Tarbiyatuna: Jurnal Pendidikan Islam* 12, no. 2 (2019): 140–50. https://doi.org/https://doi.org/10.36835/tarbiyatuna.v12i2.398.

———. "IMPLEMENTATION OF UNIVERSITY COMMUNITY ENGAGEMENT WORK CULTURE IN STRENGTHENING SPRITUAL PERFORMANCE AND RESILIENCE OF EMPLOYEES IN THE PANDEMI ERA CASE STUDY AT JEMBER ISLAMIC UNIVERSITY EAST JAVA INDONESIA." In *Annual Conferece Commonity Egagement*, 2022.

———. "Kurikulum Pendidikan Pesantren: Mengurai Pembentukan Karakter Nasionalisme Santri." *Tarlim : Jurnal Pendidikan Agama Islam* 2, no. 2 (2019): 111. https://doi.org/10.32528/tarlim.v2i2.2605.

———. *PENDIDIKAN AGAMA ISLAM MULTIDISIPLINER Pada Perguruan Tinggi Umum.* Jember: UIJ Kyai Mojo, 2015.

———. *Pesantren Menggerakkan Perubahan Sosial Di Tengah-Tengah Kepulauan Kecil: Menelusuri Perjalanan Panjang Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.* Yogyakarta: Litera, 2020.

———. "PLANNING AND DECISION MAKING IN THE CONTESTATION OF NEW SANTRI RECRUITMENT AT PESANTREN MIFTAHUL ULUM RENES WIROWONGSO AJUNG JEMBER." *LEADERIA: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2023): 164–77. https://doi.org/https://doi.org/10.35719/leaderia.v4i2.426.

———. "PROSPEK PEMBELAJARAN DAN PENDIDIKAN AGAMA ISLAM DALAM KONTEKS ERA GLOBAL DAN MANAJEMEN PEMBIAYAANNYA." *L-Ashr: Jurnal Pendidikan Dan Pembelajaran Dasar* 9, no. 1 (2024): 34–48. https://doi.org/https://doi.org/10.56013/alashr.v9i1.2742.

———. "STUDY QUR'AN: The Quarantine Program for Memorizing the Qur'an Effectively at Madrasatul Qur'an Islamic Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik." *Study Qur'anika* 7, no. 2 (2023).

———. "The Concept of Tasamuh Culture in the Implementation of Multicultural Society Behavior." *Pendidikan Multikultural* 7, no. 1 (2023): 49–59. https://doi.org/10.33474/multikultural.v7i1.20028.

Halid, Ahmad, and Anis Hidayah, Rofi. "MULTICULTURAL ISLAMIC EDUCATION BASED ON RELIGIOUS TRADITION AND LOCAL CULTURE AT PESANTREN MAMBAUL FALAH BAWEAN GRESIK." *PENDIDIKAN MULTIKULTURAL* 6 (2022): 84–95. https://doi.org/https://doi.org/10.33474/multikultural.v6i1.16075.

Halid, Ahmad, Muhammad Ilyas, Elga Yanuardianto, Anis Hidayah, Rofi, and Maria Ulfa. "FIQIH PERADABAN PESANTREN: MANAJEMEN PENDIDIKAN PESANTREN, SIYASAH DAN NEGARA BANGSA DALAM MEMBANGUN PERADABAN MAJU INDONESIA." *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan Dan Hukum Islam* 22, no. 1 (2024): 158–76. https://doi.org/https://doi.org/10.29062/ar-risalah.v22i1.2276.

Halid, Ahmad, Hasan bin Jali, Gusti Alif Rohmatullah Kusasih, Syamsul Arifin, and Ardy Ansyah. "EFFORTS TO STEM RADICALISM AT THE NURUSSALAM ISLAMIC BOARDING SCHOOL." *Majemuk: Jurnal Pendidikan Agama Islam Moderasi Beragama* 2, no. 1 (2025): 17–26.

Halid, Ahmad, and Vicky Zahra, Fatimatus. "PENINGKATAN HASIL BELAJAR SISWA MELALUI PENGGUNAAN MEDIA ENGLISH VOCABULARY CARD." *Jurnal Auladuna* 3, no. 2 (2020): 37–49. https://doi.org/https://doi.org/10.36835/au.v3i2.577.

Hasbullah. *Sejarah Pendidikan Islam Di Indonesia*. Jakarta: PT. Raja Grafindo Persada, 2001.

Ilyas, A H Muhammad. *Buku Pengembangan Kurikulum (Pendekatan Model Dan Hidden Kurikulum)*. Jember: https://drive.google.com/file/d/1soD2pRFJgvaAZ-yQ7p-FMrgTH7wJditQ/view?usp …, 2021. https://scholar.google.com/citations?view_op=view_citation&hl=en&user=2AZR2y8AAAAJ&pagesize=100&citation_for_view=2AZR2y8AAAAJ:LkGwnXOMwfcC.

Nasir, Ridlwan, HM. *HM. Ridlwan Nasir. Mencari Tipologi Formt Pendidikan Ideal Pondok Pesantren Ditengah Arus Perubahan*. Yogyakarta: Pustaka Pelajar., 2010.

Ta'rifin, Ahmad dan Halid Ahmad. "Sustainability Of Pesantren In The Future: Study of Charismatic Leadership of Kiai and Leadership Succession of Pesantren in Pekalongan." *Edukasia Islamika* 6, no. 1 (2021).

Yuhus, Mahmud. *Sejarah Pendidikan Islam Di Indonesia*. Jakarta: Mutiara Sumber Widya, 1979.