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RELEVANCE OF EDUCATION TO BOARDING SCHOOLS AND PUBLIC SCHOOLS IN THE 4.0 ERA

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Abstract: This research was conducted at the DDI Mattoanging Bantaeng Islamic Boarding School and the Nurus Izzah Bantaeng Integrated Islamic School. This type of research is descriptive qualitative with a total of 16 informants from two schools. This study aims to see how far the government's efforts are in implementing education so that it is relevant by the 4.0 era. This evaluation will be carried out on the school's vision and mission, implementation of learning, and planting character education in students. The results of the study show that the relevance of education to religious-based Islamic boarding schools and the general public in the 4.0 era has quite a few pros and cons. Where some people's perceptions see that the 4.0 era requires a moral foundation and religious values which are increasingly being eroded by cultural acculturation both from within the country and from abroad. However, the curriculum in education at Islamic boarding schools, which incidentally focuses on religious learning, is considered by some people to be less relevant to current conditions. Whereas the digitalis-based 4.0 era is seen as less capable of making students ready to face the world of classroom work. In contrast to public schools which are considered to be abreast of current technological developments, they also face obstacles in filtering students so they don't fully consume information that is considered too fast and this then has an impact on the development of children's learning competencies.

Keywords: Perception; Islamic Boarding School; Public School.

INTRODUCTION

In general, the implementation of education in public schools and Islamic boarding schools is still relevant to current developments, but of course, several aspects need to be improved to keep up with changing times and the demands of society's needs. In the digital era like now, educational institutions need to strengthen aspects of information and communication technology (ICT) in the teaching and learning process. Public schools and Islamic boarding schools also need to develop curricula that can equip students with skills and knowledge relevant to the increasingly complex and dynamic needs of the world of work.

In addition, education must also cover aspects that are not only focused on academic knowledge, but also pay attention to character development and student soft skills such as social skills, creativity, and leadership. This can help students prepare to face the challenges of an increasingly diverse and complex world.

The application of learning in public schools involves several factors, including (1) the curriculum, which is required to be followed by all public schools. At every educational level, students must be taught the topics that are included in this curriculum. Additionally, public schools can create new courses to enhance student learning. (2) Learning Techniques: There are many different learning techniques used in public institutions, including lectures, discussions, questions and responses, presentations, and hands-on practice. Utilizing various teaching strategies enables students to comprehend the material more simply and by their individual learning preferences. The application of learning in public schools involves several factors, including (1) the curriculum, which is required to be followed by all public schools. At every educational level, students must be taught the topics that are included in this curriculum. Additionally, public schools can create new courses to enhance student learning. (2) Learning Techniques: There are many different learning techniques used in public institutions, including lectures, discussions, questions and responses, presentations, and hands-on practice. Utilizing various teaching strategies enables students to comprehend the material more simply and by their individual learning preferences.

Whereas specifically Islamic boarding schools, in addition to religious learning which is the core of the institution, Islamic boarding schools also develop learning similar to that carried out in public schools. Where pesantren also pays attention to learning skills relevant to the world of work and the economy so that Pesantren can facilitate their students to be ready to face challenges in the world of work.

Thus, the implementation of education in public schools and Islamic boarding schools needs to continue to be developed and adapted to the times and the needs of the community so that they can make the maximum contribution to the advancement of education and national development. In this case, this research was conducted to see the relevance of the education system implemented at the DDI Mattoanging Bantaeng Islamic Boarding School and Nurus Izzah Bantaeng Integrated Islamic School in terms of developments in the 4.0

era.

Literature Review

Islamic Boarding School

In language, pesantren comes from the word santri with the prefix pe- and the suffix -an which means the place where the santri live. The word santri itself, according to C. C Berg, comes from the Indian language, Shastri, that is, a person who knows the holy books of Hinduism or a scholar who is an expert on Hindu religious scriptures. Meanwhile, A.H. John mentioned that the term santri comes from the Tamil language which means the teacher recites (Walgito, 2019).

Nurcholish Madjid also has a different opinion. In his view, the origin of the word "santri" can be seen from two opinions. First, the opinion that "santri" comes from the word "santri", a word from Sanskrit that means literacy. This opinion according to Nurcholish Madjid is based on literary class students for Javanese people who are trying to deepen religion through books written in Arabic and Arabic. Second, the opinion that the word santri comes from the Javanese language, from the word "centric" means someone who always follows a teacher where this teacher goes to live (Babun, 2011).

As diverse as the origins of the word santri, the definitions of pesantren put forward by experts also vary. Abdur Rahman Wahid defines pesantren as a place where students live. Mastuhu provides the limitation that Islamic boarding schools are traditional Islamic educational institutions to study, understand, live, and practice Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior.

Rabithah Ma'hadi Islamiyah (RMI) defines Islamic boarding schools as tafaquh-finding institutions whose mission is to continue the message of Muhammad SAW while preserving Islamic teachings that are Ahlusunnah wal Jama'ah in the style of Tariqoh al-Madzahib al-Arba'ah. Soegarda Poerbakatwatja quoted by Haidar Putra Daulay said that pesantren comes from the word santri, namely someone who studies Islam so that pesantren means a place where people gather to study Islam.

(M. Arifin., 2020) defines a pesantren as an Islamic educational institution that grows and is recognized by the surrounding community, with a boarding system (complex) where students receive religious education through a recitation system or madrasah which is fully under the sovereignty of one or several kai with characteristics that are charismatic and independent in all respects.

The Islamic Research Institute (Pondok Pesantren Luhur) defines a pesantren as a place available for students to receive Islamic religious lessons as well as a place to gather and live (Mujamil Qomar, 2018).

Sudjoko Prasojdo defines pesantren as educational and religious teaching institutions, generally in a non-classical way where a kyai or ustadz teaches Islamic religious knowledge to students based on books written in Arabic by medieval ulema and the students generally live in dormitories. the boarding school. Zamakhsyari Dhofier in his book entitled Pondok Pesantren Traditions defines Islamic boarding schools as traditional Islamic educational institutions to study,

understand, live, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior (Zamakhsyari Dhofier, 2018).

The traditional understanding within these limits shows that this institution has existed for hundreds of years and has become a deep part of the life system of most Indonesian Muslims (Babun, 2011). Apart from the differences of opinion above, what is clear is that the pesantren is the institution that most determine the Islamic character of the Islamic kingdoms and which plays the most important role in the spread of Islam to remote areas.

Islamic boarding schools are schools that combine public schools with Islamic boarding schools (boarding schools that are thick with religious education). In Islamic boarding schools, students will live in dormitories for quite a long time. Not only religious knowledge is taught in Islamic boarding schools, but general knowledge will also be taught there. Islamic boarding schools are schools with a very complete package of knowledge "You can get religious knowledge, you can also get general knowledge".

From the lengthy description above, it can be concluded that the meaning of pesantren is an educational and religious institution that seeks to preserve, teach and spread Islamic teachings and train students to be ready and able to be independent or it can also be taken in its basic sense as a place where students study at a kyai to deepen/gain knowledge, especially religious knowledge which is expected to later become a provision for santri in facing life in the world and the hereafter.

Educational Theory

1. Theory of Behaviorism

The theory of Behaviorism is a learning theory that places more emphasis on human behavior, viewing individuals as reactive beings who respond to the environment, experience, and maintenance that will shape their behavior. According to this learning theory is a behavior change, what is given by the teacher (stimulus) and what is produced by students (response).

The characteristics of the theory are prioritizing the elements of small parts, being mechanistic, emphasizing the role of the environment, emphasizing the formation of a reaction or response, emphasizing the importance of training, and emphasizing the mechanism of learning outcomes obtained in the appearance of the desired behavior. Since education is a behavior change, the teacher's role is to create an effective and efficient learning environment.

Based on the explanation of the theory above, researchers can conclude that learning theory emphasizes human behavior that responds to the environment and experiences that shape their behavior, a student's behavior is determined from the response given to the stimulus obtained in terms of students being able to get a stimulus from the teacher and respond to it so that students' social behavior can be formed through the stimulus obtained at school.

In line with this, we can prove the title of public perception of Islamic boarding schools and public schools in the North Podbangkeng sub-district,

Takalar district, with the theory of behaviorism education, we describe public school students, of course, their stimulus and response are different. Teachers in Islamic boarding schools have differences in teaching and educating so the responses given by students will also be different, of course, this will affect changes in student behavior so that there are differences or gaps.

2. Structural Conflict

Ralf Dahrendorf's view in the (Damsar. Dahrendorf, 2015) introductory Sociology of Education book is that the structural theory of conflict explains how structures have conflict, Structural Conflict theory sees that each structure has different elements. These different elements have different motives, aims, objectives, and interests. These differences contribute to disintegration, conflict, and division.

Based on the explanation of the theory above, the researcher can conclude that each structure has a purpose, a different purpose. In line with this, we can prove the Title Community Perceptions of Islamic Boarding Schools and Schools with the structural theory of conflict, we describe pesantren as an educational and religious institution that tries to preserve, teach and spread Islamic teachings as well as train students to be ready and able to be independent or it can also be taken in its basic sense as a place where students study with a kyai to deepen/gain knowledge, especially religious knowledge which is expected to later become provision for students in facing life in this world and the hereafter. Whereas in public schools an institution or building for learning and teaching as well as a place to receive and give lessons (According to its level, schools are divided into: Elementary Schools, Junior High Schools, and High Schools).

MATERIALS AND METHODS

This type of qualitative descriptive research. The selection of informants was carried out using purposive sampling namely; withdrawal of informants that is done deliberately with certain criteria. There were 6 informants. The research instrument was an interview guide, as well as documentation records to support this research. In this study, researchers used the concept provided by Miles and (Huberman & Miles, 1984), suggesting that activities in qualitative data analysis are carried out interactively and take place continuously until complete. Activities in data analysis are data reduction, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

After the researchers made observations and interviews, this chapter will present the results of the research that has been obtained regarding people's perceptions of Islamic boarding schools and public schools. To discuss research findings regarding public perceptions of Islamic boarding schools and public schools, the author will try to present them in stages. Based on the interview data, indicates that people's views on Islamic boarding schools and public schools vary

widely. As mentioned in the theoretical study, people will always interact with other people around them, so this relationship will give rise to certain perceptions, views, opinions, and even attitudes. To present the public's view of Islamic boarding schools and public schools, the author will try to present them in detail as follows:

1. Public Perception of DDI Mattoanging Bantaeng Islamic Boarding School and Nurus Izzah Bantaeng Integrated Islamic School

Education is expected to be able to improve the quality of human resources and produce optimal products, as well as increase the social status of the nation's society which needs to be managed, regulated, and empowered to produce optimal products.

As we know, school as an educational institution which is a place where the educational process is carried out has a complex and dynamic system. In school activities, it is not just a gathering place for teachers and students, but schools are a complex and interrelated system. Therefore, the school is seen as an organization that requires management. In other words, the school as an institution where education is provided is a system that has various devices and elements that are interrelated and require internal empowerment. The school has a set of teachers, students, curriculum, and infrastructure. Schools need accurate management and quality human resources to provide optimal results by the demands and needs of all interested parties to make quality students or produce competent human resources in all fields and be able to continue their education at a higher level and got a good rating.

Based on research results obtained from interviews and research documentation by the author regarding the disparity in public perceptions regarding Islamic boarding school education and the general public, it shows that there are different views. Where this shows that the views on Islamic-based schools or Islamic boarding schools are assessed by the community that Islamic boarding schools play a very important role in their lives. Because according to them, Islamic boarding schools are religious institutions that must provide religious knowledge as a way of life for society and people living in this world are not only materialistic, but living people need spirituality for peace of mind. According to them, there is no guarantee that people with high incomes will have a peaceful life. However, it is different from parents who are of the view that the current incident makes parents doubt Islamic boarding schools because several incidents of radical actors and religious fanatics have the appearance and status of dropping out of one of the Islamic boarding schools.

As expressed by one of the informants who supports Islamic boarding schools for their children, explaining that IA:

> "If I want, there are many advantages to being in a pesantren, for example after I send my child there, I can also preach, give lectures, become an imam, usually I also get a monthly contract during Ramadan. in the village., but the most important thing for me is to be a dutiful son to his parents.

It is quite different from parents who support their children's education in public schools explaining that:

"Education is very important because education can grow a good personality if schools also proclaim Pancasila education unless it leads to an understanding that later children will become fanatics"

The various opinions from the results of interviews with informants indicate that there is a conflict structure in the views of the community regarding Islamic boarding schools and public schools. According to (Dahrendorf, 2019) that the structural theory of conflict explains how structures have conflict, the Structural Conflict theory sees that each structure has a variety of different elements. These different elements have different motives, aims, objectives, and interests. These differences contribute to the occurrence of disintegration, conflict, and division.

This is shown from the results of interviews with researchers by the different perceptions of the community in assessing Islamic boarding schools and public schools from various points of view, both from education, economic background, and the community environment. Meanwhile, the opinion of the public regarding public schools is felt to support children in achieving their future, parents assume that by sending their children to public schools, their children are free to choose the job they want, whereas if a boarding school has limits on work areas. In addition, public school fees are relatively cheaper than Islamic boarding schools.

As shown in the following interviews who argue about Islamic boarding schools:

"The benefits of Islamic boarding schools for the community can help the community in terms of religion, eg. B. Sermon, pastor. Because frankly, if it weren't for animal husbandry alumni, maybe people don't understand religion, but thank God, thanks to alumni, what kind of alumni do the lectures, there are already people who understand religion."

Meanwhile, different opinions were given by parents who chose public schools that SD:

"Education is very important to get a job in the future, especially now that everything is knowledge and many pesantren graduates are only looking for work, they also work in public places, not places of worship"

From the results of the interview above, there are differences in views regarding Islamic boarding schools and public schools, indicating that differences in views also affect differences in structure, having different goals and intentions. , we describe pesantren as an educational and religious institution that seeks to preserve, teach and spread Islamic teachings and train students to be ready and able to be independent or it can also be taken in its basic sense as a place where students learn from a kyai to deepen/gain knowledge, especially religious sciences which are expected to become provisions for

students in facing life in the world and the hereafter. Whereas in public schools an institution or building for learning and teaching as well as a place to receive and give lessons (according to its level, schools are divided into: Elementary Schools, Junior High Schools, and High Schools).

2. DDI Mattoanging Bantaeng Islamic Boarding School Education System and Nurus Izzah Bantaeng Integrated Islamic School

Furthermore, community perceptions related to educational disparities, regarding a good education system for children expressed by various informants show that parents have the same view, that is, parents feel that providing education to their children is important. Which is shown in the following interview N:

> "The public school curriculum is a fixed curriculum that follows developments and is by the national education standards set by the government. You have a continuous textbook for effective teaching and learning. The educational unit that has been set becomes a reference in the teaching and learning process. Obtain national recognition in the form of certificates or diplomas that are accepted by all parties.

IA also expressed almost the same opinion:

> "If the pesantren curriculum is good, they can also make and determine their curriculum without following the educational standards set by the government. Islamic boarding schools can add value to teaching

> and learning needed by students with a scientific approach"

Based on research results obtained from interviews and documentation, there are differences in the education system in the two schools, in general affecting the choice of school for parents for their children, but behind these differences, parents are equally aware of the importance of education for their children. As stated by the informant that N:

> "In my opinion, Islamic boarding schools are suitable for educating children.

IA also expressed almost the same opinion:

> "Education is important because this is about the future of the child. If I send my child to a boarding school, that's fine too, just go to a public school because I'm worried that many of us are now going to boarding schools. or will graduate, many radically, as in the recent presidential election".

The results of the two interviews above show that there are similarities in the minds of children's parents who view education as an important thing, whether it's choosing Islamic boarding schools or public schools. This shows that the theory of behaviorism works in behavior change, in which parents feel the importance of education by providing a stimulus in the form of support for children to take an educational path and produce a response from children to

choose the school they want or accept the school indicated by the parents.

Behaviorism theory is a learning theory that places more emphasis on human behavior, viewing individuals as reactive beings who respond to the environment, experience, and maintenance that will shape their behavior. The characteristics of the theory are prioritizing the elements of small parts, being mechanistic, emphasizing the role of the environment, emphasizing the formation of a reaction or response, emphasizing the importance of training, and emphasizing the mechanism of the learning outcomes obtained in the appearance of the desired behavior. Since education is a behavior change, the teacher's role is to create an effective and efficient learning environment.

Based on the explanation of the theory above, researchers can conclude that learning theory emphasizes human behavior that responds to the environment and experiences that shape their behavior, a student's behavior is determined from the response given to the stimulus obtained in terms of students being able to get a stimulus from the teacher and respond to it so that students' social behavior can be formed through the stimulus obtained at school.

In line with this, we can prove the title of public perception of Islamic boarding schools and public schools in the Bantaeng district with the theory of behaviorism education. We describe public school students, of course, their stimulus and response are different. students will also be different, of course, this will affect changes in student behavior resulting in differences or gaps.

The results of this study were also supported by research conducted by Ema, Fatmawati, which showed that the knowledge of the people of Lubuk Makmur Village about the existence of the Manbaul Ulum Islamic Boarding School was good. The contribution of the Manbaul Ulum Islamic Boarding School to the Lubuk Makmur Village community had made a positive contribution to the world of education in Lubuk Makmur village and the perception of the people of Lubuk Makmur village, Lempuing Jaya sub-district, Ogan Komering Ilir district, regarding the existence of the Manbaul Ulum Islamic Boarding School is good.

While research that is different from the research results of researchers conducted by Hardinata shows a comparison of the academic achievement of students with a Madrasah background is better than students with a public-school background. The results showed that students of the PGMI Study Program, Faculty of Tarbiyah and Teacher Training, UIN Raden Intan Lampung, had differences in the grades of the Religious Learning course between graduates of public schools and Madrasah.

Thus, it can be concluded that the various variations shown in the results of this study are one of the variations in society in viewing and assessing the education system in Indonesia, but behind this diversity of opinion, another thing that was found by researchers is that although there are different views regarding Islamic boarding schools and schools in general, parents are uniform or agree in terms of viewing the importance of education for their children. So that with one equation in

mind by parents, it is also obtained that the choice of public schools and Islamic boarding schools provides a wider space for parents to indicate which school is considered appropriate and best for their children's future.
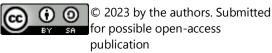
CONCLUSIONS

Islamic boarding schools are religious institutions that must provide religious knowledge as a way of life for society and humans who live in the world are not only materialistic but humans who live need spirituality for peace of mind, there is no guarantee that people who ask high will live in peace.

There are differences in the education system between the DDI Mattoanging Bantaeng Islamic Boarding School and the Madrasah Izzah Terpadu Nurus Izzah Bantaeng, the parents of the advertisements in terms of seeing the importance of education for their children from both the curriculum aspect, the implementation of the education system and the quality of teacher work.

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