

Models Of Strengthening Islamic Religious Education Based On Boarding Schools At State Madrasah Aliyah 1 Banyuwangi, Indonesia

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Abstract.

The model of strengthening Islamic Religious Education Based on Islamic Boarding Schools is one form of model in an effort to produce quality and character madrasa graduates. Therefore the existence of a pesantren-based PAI strengthening model can increase the competitiveness of madrasah, build their popularity, and strengthen the bargaining position of madrasah as superior madrasah Based on this background, the focus of this research is how the pesantren-based madrasah model strengthens Islamic Religious Education at State Madrasah Aliyah 1 Banyuwangi. The purpose of this study was to analyze the pesantren-based madrasah model to strengthen PAI at State Madrasah Aliyah 1 Banyuwangi. The approach used in this research is qualitative research, with the type of case study research. The research subjects used purposive sampling. Data collection techniques through observation, interviews and documentation. Data analysis techniques use the Miles, Huberman and Saldana models with data condensation, data display, data collection verification. The data validity technique is carried out through source triangulation techniques and technical triangulation. The results of this study are that the Islamic Boarding School-based Madrasah concept necessitates synchronization between PAI subjects in madrasah and Islamic Religious Education subjects in Islamic boarding schools. Madrasah Aliyah and Islamic Boarding School are in one management system and in one educational complex.

Keywords: Model, Strengthening PAI, and Based on Islamic Boarding Schools.

I. INTRODUCTION

Madrasah are an alternative educational model because they have a plus value compared to schools, namely relatively adequate Islamic religious education. However, this comparative advantage has the potential to disappear when the right solutions and problems and dilemmas are not found, without losing the identity of the madrasah. The various problems faced by Madrasah Aliyah are in the difficult and difficult dilemma of choice, strengthening general subjects according to Content Standards (SI) and Graduate Competency Standards (SKL) as a manifestation of public school status, or strengthening religious lessons to embody Islamic characteristics. Departing from this problem, the authors are motivated to look for a model of strengthening madrasah (especially Madrasah Aliyah) that are compatible with the expectations and challenges faced by madrasah, namely Islamic Boarding School-Based Madrasah (MBP). The learning model includes learning, namely approaches, methods, strategies, techniques, and tactics. Approach is the starting point or point of view of the learning process [1]. Republic of Indonesia Government Regulation no.55 of 2007, Article 1 paragraph 1, states: "Religious education is education that provides knowledge and shapes the attitudes, personality and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures in all channels, levels, and types of education [2]. State Madrasah Aliyah 1 Banyuwangi, is a Madrasah which has the uniqueness of having Ma'had to strengthen the Islamic religious education of students which most other Madrasah Aliyah do not have, because the Madrasah Aliyah curriculum is felt that the curriculum is not sufficient for basic and in-depth knowledge of Islamic religious knowledge, so that with Ma'had in the madrasa it can really equip students with fundamental, sharp and in-depth Islamic religious knowledge.

The formal structural education system is the madrasah. Therefore, the development and improvement of the Islamic education system must depart from the madrasah system. Institutionally, madrasah do have advantages compared to pesantren, namely in the administration and education

bureaucracy. Regulation of the Minister of Religion of the Republic of Indonesia no. 16 of 2010, concerning the management of religious and school education, article 1 paragraph 1, states: "Religious education is education that provides knowledge and shapes the attitudes, personality and skills of students in practicing their teachings, which is carried out at least through subjects in all paths, levels and types of education" [3]. Education is a manifestation of real life, it is a process of humanizing the whole person. with the aim of giving birth to a generation of quality nations, able to show independence, skills in analyzing and solving life's problems, having creativity, virtuous, having superior skills, and strong abilities to advance and empower their people and always optimistic in developing scientific studies so that they can provide benefits to people other [4].

A model of strengthening Islamic religious education in Islamic Boarding School-based Madrasah Aliyah which is not only suitable for the management of Madrasah Aliyah, but more than that this system and/or model is seen as being able to bring the madrasah education system closer to the mother who gives birth and raises, that is Islamic Boarding School with this model are expected to be able fulfilling the deficiency that has become our common concern, namely the lack of understanding of the religion of Islam. Synthesis that leads to the establishment of a Islamic Boarding School-based madrasah education system. This is motivated by several things. *First*, the formal structural education system is the madrasah. Therefore, the development and improvement of the Islamic education system must depart from the madrasah system. *Second*, institutionally, madrasah do have advantages compared to Islamic Boarding School, namely in the administration and education bureaucracy. This is a modern management of the education system, which makes the madrasah system measurable, when compared to the more classical pattern of the Islamic Boarding School. *Third*, Islamic Boarding School on the other hand have advantages that can perfect the Islamic education system in madrasah. This advantage lies in the education system which is rooted in the deepening of Islamic religious knowledge and learning traditions in the Islamic Boarding School itself. *Fourth*, thus, efforts to improve our Islamic education must lead to the re-funding of the Islamic education system to Islamic tradition. Madrasah are places of education under the auspices of the Ministry of Religion [5].

II. METHODS

The approach used in this research is qualitative research, with the type of case study research. namely research that critically analyzes the Model of Strengthening Islamic Religious Education Based on Islamic Boarding Schools at State Madrasah Aliyah 1 Banyuwangi. The research subjects used purposive sampling. Data collection techniques through observation, interviews and documentation. Data analysis techniques use the Miles, Huberman and Saldana models with data condensation, data display, data collection verification. The data validity technique is carried out through source triangulation techniques and technical triangulation. There are main stages in our research, namely: first, the pre-field stage. Second, the stage of field activities. Third, the data analysis phase includes the activities of managing and organizing the data obtained from observations, interviews and documentation.

III. RESULT AND DISCUSSION

History and Profile of MAN 1 Banyuwangi Based on Islamic Boarding Schools

State Madrasah Aliyah 1 Banyuwangi which is located at Ikan Tengiri Street Number. 002 RT. 003 RW. 001, Sobo Village, Banyuwangi District, Banyuwangi Regency, East Java Province, Telephone Number (0333) 424610, Faximile Number (0333) 424610, Email man_banyuwangi@yahoo.co.id, Website: <http://man1banyuwangi.sch.id>, Postal Code 6841, State Madrasah Status "Accredited A", Accreditation Decree Number, Ma.009803, date 03 November 2011, NSM: 131135100001, NPSN: 20579399, year founded 1980, Name of Headmaster Drs. SAEROJI, M.Ag, SK Headmaster number: 4364/Kw.13.1.2/Kp.07.6/11/2016, date 22 November 2016, Total number of Teacher in the 2017/2018 Academic Year, PNS Teacher 33 People, PDK Teacher 1 person, 28 non-PNS Teacher 62, in total 2017/2018 academic year, 8 PNS Teacher, 8 non-PNS Teacher, 16 in total. State Madrasah Aliyah 1 Banyuwangi Based on Islamic Boarding Schools, starting from the Situbondo State Islamic Institute (SPIAIN) Preparatory School. By Decree of the Minister of

Religion No. 27 of 1980, dated May 31, 1980, SPIAIN Situbondo was relocated to Banyuwangi to become the Banyuwangi State Madrasah Aliyah. Acceptance of new students has started since the 1979/1980 academic year initiated by Drs. H. Damin Nasar. Since the issuance of the Decree of the Minister of Religion, operationally the Banyuwangi State Madrasah Aliyah (MAN) has gradually continued to develop itself. Efforts to develop and improve the quality or quality of madrasah in accordance with the vision and mission are not as easy as turning the palm of the hand, but it takes hard work and togetherness of MAN 1 Banyuwangi residents and support from all parties, especially Muslims who have Power or the role of Stake-Holders who have commitment to advance Islamic boarding school-based Madrasah Institutions specifically MAN 1 Banyuwangi.

This is based on the Reality of the Regional Autonomy Era and increasingly fierce competition in educational institutions, demanding positive improvements and changes in the areas of Management, manpower and facilities, all of which are in an effort to improve the quality of education. Islamic Boarding School-Based Madrasah (MBP) is a management model for Madrasah Aliyah which is operationally managed under one management system. This means that an IP is not only physically within the pesantren environment, but between MA and pesantren are in an integrated organizational and management structure. The model is a conceptual framework that is used to guide other languages as a reference in carrying out an activity in learning. According to Joyce and Weil the learning model can be described as "*a plan or pattern that we can use to design face-to-face teaching in classrooms or tutorial settings and to shape instructional materials including books, films, tapes, computer mediated programs, and curricula*" [6]. The purpose of unifying this management system is so that all educational processes are in one system so that all teacher and student activities are in the same flow and program package. Headmaster of State Madrasah Aliyah 1 Banyuwangi, Abdul Hadi Suwito said that:

"The existence of Ma'had at State Madrasah Aliyah 1 Banyuwangi is very helpful for students in terms of strengthening Islamic religious education, between Ma'had and Madrasahs in MAN 1 Banyuwangi are integrated both in the system and management, but in the management of Ma'had in terms of the accommodation for the students is managed by the Chairman of the Ma'had Board and his staff" [7].

The Islamic Boarding School-Based Madrasa Model is the most ideal for an educational process. Not only for Islamic education (madrasah) but also for all educational institutions in general. Because this model is able to create a holistic educational process that will give birth to quality educational outputs and outcomes [8]. The pesantren system is the uzlah system, giving all the time, energy and thoughts to explore the scientific oceans of Islam [9]. In general, the birth of the idea of pesantrenization as an effort to re-strengthen Islamic religious education was based on an awareness that our madrasah need to be returned to the value base, culture, and direction of education which became its initial foothold. Abdul Hadi Suwito as the headmaster of MAN 1 Banyuwangi said in his observation that:

"The enthusiasm of the parents to accommodate their children at the Darul Mutaallimin ma'had/Islamic boarding school whose presence is at Madrasah Aliyah Negeri 1 Banyuwangi is enormous, so that the existence of the dormitory is no longer able to accommodate the students. The total number of female students is 190 and there are 80 male students. 1100 students in MAN 1 Banyuwangi" [10].

Aspects of Institutional Management

In the aspect of institutional management, by merging madrasa management with Islamic Boarding School, the management of madrasah as educational institutions becomes more effective and efficient, so that the productivity of madrasah becomes higher. This is possible because there is no dichotomy between the management of madrasah and Islamic Boarding School.

a. Aspects of Learning System Management

The aspect of the learning system, the Islamic Boarding School-Based Madrasah model, the material taught in madrasah is not only the same but blends with the material taught in Islamic boarding schools. Because madrasah education starts in the morning, afternoon and evening activities are basically additions and deepening to strengthen the material taught in the morning. In this case night learning, namely the

Islamic Boarding School model aims to deepen or even develop the madrasah curriculum. Ahmad Rizki Maulana, ustadz ma'had Darul Muta'allimin said in an interview that:

“Ma'had Darul Muta'allimin MAN 1 Banyuwangi, the total number of male and female students is 230 female students, 190 female students while there are 40 male students, in their activities they go home from school at 2.40, Monday to Thursday language development, after the Maghrib prayer at Madrasah Diniyah, After the evening prayer, studies of classical books such as Fiqh Wadek, the book of Tankikhul Qaul, Arbain Nawawi, Mustolah Hadith, Bulugul Marom, Ta'lim Muta'allim, Jawahirul Kalamiyah, Jurumiyah, Nurul Sure, Fathul Qorib, after reading the dawn prayer in congregation the Koran together” [11].

Islamic boarding schools as unique and distinctive educational institutions, at the beginning of their existence in Indonesia, especially in Java, cannot be separated from the existence of Maulana Malik Ibrahim who is known as Wali Songo's spiritual father. Karel A. Steenbrik noted that the growth and development of madrasah in Indonesia cannot be separated from the growth and development of ideas for renewal of thought among Muslims [12]. Historical accounts developed by word of mouth (*oral history*) provide a strong indication that the oldest Islamic boarding schools, both in Java and outside Java, cannot be separated from the inspiration obtained through the teachings brought by the Walisongos. Abdul Hadi Suwito as head of the MAN 1 Banyuwangi madrasa said that:

“The Ma'had (Islamic boarding school) in MAN 1 Banyuwangi, namely “Ma'had Darul Muta'allimin” the students in the ma'had are called santri, the teacher is the caretaker in the ma'had itself, and the ma'had had muta'allimin has fulfilled the requirements as an Islamic boarding school as stated by Jamahsyari that Islamic boarding schools consist of 5 elements, namely the existence of a mosque, dormitories, chaplains, students and classical book studies” [13].

The madrasah curriculum must indeed be perfected or enriched with the Islamic Boarding School curriculum. PAI as the core curriculum is expected to guide the course of education according to its characteristics [14]. Materials for Islamic Religious Education (PAI) are (Qur'an Hadith, Aqidah Akhlak, Jurisprudence, History of Islamic Culture, and Arabic) both structure, content, and textbooks that are used 100% using the formulation of the Ministry of Religion [15]. The standard for this Islamic boarding school can refer to the use of the main sources of classical Islamic scholarship, in the form of the yellow book, as a mandatory reference for learning. Curriculum unification, or even maximizing the teaching of *'ulum al-din* through the Islamic Boarding School system is a necessity for maximizing Islamic education. This must be done because in madrasah, especially madrasah that are not based on *salafi* education, only use secondary sources in learning references. Abdul Hadi Suwito stated that:

“Students who live in ma'had are more qualified in terms of knowledge and understanding of the Islamic religion compared to students who are not ma'had and their superiority is above the average in the class meaning that there are many advantages among children who are in ma'had. and those who are not ma'had” [16].

In non-*Salafi* madrasah, there is no obligation to study Islamic scholarship to the roots of classical teachings. There is only an understanding of the religious sciences which are still elementary and have not yet reached the level of mastery or the ability to read the books written by the classical scholars as contained in the yellow book. The weakness of the material or teaching of the Islamic religious education curriculum at madrasah is the delivery of *ulum al din* material in a concise and general form. For the purpose of basic introduction to students, a brief and general introduction is recognized as quite helpful [17]. It's just that, when this pattern of knowledge transformation continues at the next level, through the formulation of material that is not strictly classified, the result is shallowness in mastery. The headmaster of the madrasa Abdul Hadi Suwito stated in his observation that:

“Students who live in ma'had are more qualified in terms of knowledge and understanding of the Islamic religion compared to students who are not ma'had and their superiority is above the average in the class meaning that there are many advantages among children who are in ma'had. and those who are not ma'had” [18].

b. *Aspects of Environmental Creation*

The aspect of creating an environment referred to here is the creation of a religious atmosphere in order to shape the character and identity of students. The character and identity in question is so that madrasa graduates do not only master Islamic religious knowledge as mere knowledge, but what is more important is the value system that will guide their movements and steps as a Muslim. Therefore, the creation of this environment aims to condition students to live in a practical religion. Ustadz ma'had MAN 1 Banyuwangi Rizki Maulana said that:

“Islamic Boarding School Environmental Madrasahs have a very positive impact on non-ma'had students by blending non-ma'had students with those who have ma'had” [19].

According to Abdurrahman Wahid, the pattern of kiai leadership in the Islamic Boarding School which is different from the leadership of the village government is one of the three main elements that make Islamic Boarding School a subculture, in addition to its universal literature which has been maintained for centuries, and its own value system which is separate from followed by the general public [20]. Islamic Boarding School is an Islamic education and teaching institution in Indonesia, which provides education and teaching to its students religious sciences based on yellow books, and other general sciences, in a classical or non-classical way, where students These students live and settle in dormitories in the boarding school complex [21]. In this case Ustadz Rizki Maulana added that:

"There are 230 male and female students, 190 female students, while 40 male students. Darul Muta'allimin MAN 1 Banyuwangi ma'had activities, return from school at 2:40 p.m., Monday to Thursday language development, after the Maghrib prayer at Madrasah Diniyah, finished pray isya' study of classical books such as, wadek fiqh, tankikhul qaul book, arbain Nawawi, mustolah hadith, Bulugul Marom, Ta'lim muta'allim, jawahirul kalamiyah, interpreter, nurul sure, fathul qorib, after the pray shubuh in congregation reading the Qur'an together” [22].

Reinforcement model of curriculum material

The madrasah model in this Islamic Boarding School is the most likely place to achieve plus competence. This is possible because learning interactions take place for a long time, both through the formal curriculum and hidden curriculum [23]. This availability of time makes it possible for reinforcement learning, not only for PAI but for knowledge and other skills that are relevant and needed. Viewed from the point of view of materials or materials, this strengthening model can be grouped into two types, namely (1) strengthening Islamic Islamic education curricular materials, and (2) strengthening religious Islamic education with the values and spirit of Islamic boarding schools. Islamic boarding schools, in this case, are tasked with forming a harmonious Muslim person in relation to God, others and the environment, starting with oneself, family and close neighbours. Deputy Head Curriculum Nurhalimatus Sa'diyah said that:

"The curriculum in MAN 1 Banyuwangi is 70% general and 30% religious, religious material is provided to all majors in MAN 1 Banyuwangi namely Al-Quran hadith, Aqidah morals, Fiqh, Arabic and SKI, subject terms, at MAN 1 Banyuwangi there are 4 majors namely Science, Social Sciences, Language and Islamic Religion, in the Islamic Religion Department at MAN 1 Banyuwangi the additions are feqih proposals, advanced Arabic, interpretation of the Qur'an and Nahwu sorof” [24].

a. *Qur'an-Hadith*

If this model Madrasah Aliyah wants to adopt the main subjects of the Quran and Hadith as the curriculum of the Ministry of Religion, it should do so in the context of the minimum standards that must be implemented by every madrasa. As mentioned above, to achieve adequate competence like madrasa graduates, this subject requires further development or strengthening. Because the presentation is too concise, integrated and general so far it has not been able to equip students with sufficient religious knowledge. Furthermore, it is reclassified in a disciplinary manner, regulated in stages, and expanded again in a comprehensive manner. Al-Qur'an and Hadith are the main sources of thoughts and behavior of Muslims which must be studied comprehensively as main subjects. The first step that can be taken for this purpose is to differentiate or separate the study of the Qur'an and Hadith. Qur'an-Hadith as a subject must be developed with other relevant subjects, such as the Qur'an and its translations, the science of recitation, the interpretation of the Qur'an, the sciences of interpretation (*ulum al-tafsir*), *sharah Hadith*, *mushthalah hadith*,

hadith ahkam, etc. In this way, students do not only get Al-Qur'an Hadith education as a product, but also as a *manhaj* (method). Headmaster of MAN 1 Banyuwangi Abdul Hadi Suwito said that:

“Al-Qur'an Hadith is material that was developed at ma'had Darul Muta'allimin MAN 1 Banyuwangi, namely the interpretation of the Qur'an, Arabic, nahwu sorof, Arbain Nawawi and the special tahfidil Qu'an program as a reinforcement of education religion of Islam in state madrasah aliyah 1 Banyuwangi” [25].

b. *Fiqh*

Fiqh subjects must also be developed into or into several subjects using the books of the *Salaf*. This development included the addition of *Ushul al-Fiqh* and *Qawa'id al-Fiqh* subjects. In this way will give birth to two abilities at once. *First*, students will study fiqh directly from its main book, namely the book of the *Salaf* to create originality in Islamic education. This is the power of Islamic Boarding School education, which must be included in madrasah. This salaf will cover pragmatic steps from madrasah, which only want to complete the standard curriculum of the Ministry of Religion, to educational institutions that really want to explore the riches of Islamic civilization. The headmaster of the Banyuwangi MAN 1 Ahmad Hadi Suwito said that:

"Fiqh is material that was developed at ma'had Darul Muta'allimin MAN 1 Banyuwangi, namely with the book of fiqh wadek, usul fiqh added with mabadi fiqif and fathul qorib as for strengthening Islamic religious education in Madrasah Aliyah Negeri 1 Banyuwangi” [26].

c. *Aqidah-Akhlak*

Viewed from the point of view of structure and composition as a teaching, Aqidah-Akhlak is very important in order to instill beliefs about Islam and the formation of Islamic behavior. Aqidah and morals are two very different disciplines but are interrelated. Aqidah as a scientific discipline, the object of discussion covers the area of religious principles (*ushul al-din*) because the discussion focuses on discussing divinity, prophecy, eschatology, and others that underlie and determine the structure of religion as a whole. In the interest of developing the Aqidah-Akhlak subject, material can be taken from the classic books of Kalam and Morals which are commonly used in Islamic boarding schools. Ahmad Hadi Suwito the headmaster of MAN 1 Banyuwangi added that:

"Aqidah Akhlak is material that is also being developed at ma'had Darul Muta'allimin MAN 1 Banyuwangi, namely by studying the classical book Akhlaqul banat, study of the book Ta'limul Muta'allim as a classical book that is studied in developing and strengthening morals for students students of Islamic religious education in Banyuwangi state madrasah aliyah 1 who have ma'had” [27].

Because basically morality is a practical manifestation of aqidah or belief. As with Kalam Science, moral material can be taken from classical literature as it is commonly used in the Islamic Boarding School world. In the repertoire of Islamic scholarship, the level of continuation of the science of morality culminates in the discipline of Sufism. Sufism as a scientific discipline is very important in the formation of morality, because it will perfect the subject matter of morality. With tasawuf, students will gain insight into the practical morals of the Sufis, so that they can be practiced in their daily behavior.

d. *Arabic*

Madrasah education in general, learning Arabic tends to be general and practical. A detailed introduction to the rules and characteristics of language does not get an adequate portion. This can be seen from the learning orientation which tends to focus on practical results, namely in the use of language. This results in imperfect insight into language, both in writing, reading and conversation, Arabic is the main gate and the first instrument for Muslims to understand its primary sources, namely the Qur'an and Hadith. By definition, Islamic boarding schools are traditional Islamic educational institutions to understand, live and practice the teachings of Islam by emphasizing Islamic religious morality as a guideline for daily life in society. The headmaster of the madrasa Ahmad Hadi Suwito added that:

"Arabic is a material that is also being developed at ma'had Darul Muta'allimin MAN 1 Banyuwangi, namely by studying the classical books Nahwu shorof, qowaidus sorfi, qowaidul ikhlal and adding the BTA (Read Write Al-Qur'an) program, as classical books studied in the development and

strengthening of the Arabic language for students of Islamic religious education in State Madrasah Aliyah 1 Banyuwangi who have ma'had" [28]

e. *History of Islamic Culture (SKI)*

The weakness of SKI teaching in madrasah so far is the lack of internalization of the values of events (historical events) in students. This happened, besides due to time limitations in learning, because of methodological errors in learning. So far, SKI has only been taught in narrative (narrative teaching), so events (Islamic history) are taught in a narrative manner and only reach the cognitive domain, Ahmad Hadi Suwito said that:

"For the development and deepening of material on the history of Islamic culture at State Madrasah Aliyah 1 Banyuwangi, collaborate with ma'had Darul Muta'allimin, namely by using the momentum of commemorating Islamic holidays (PHBI) by inviting preachers from outside the area with the theme of the history of the Prophet Muhammad at the commemoration of the Maulud , whereas on the commemoration of the isro' mi'roj of the Prophet Muhammad SAW with the theme of the history of the isro' mi'roj of the Prophet Muhammad SAW, while on the day of the big riyaya in his sermon khotip explained the history of the Prophet Abraham being ordered by Allah SWT to slaughter his son Ismail to be sacrificed, and added SKI material in the momentum of the muhadhoroh event with the theme of Prophetic History, this is the strengthening of the history of Islamic culture which was found at MAN 1 Banyuwangi" [29].

The Islamic boarding school-based madrasah model to strengthen Islamic religious education at Banyuwangi 1 State Madrasah Aliyah is the presence of Ma'had at Banyuwangi 1 Public Islamic Senior High School which greatly helps students in terms of strengthening Islamic religious education, between Ma'had and Madrasah in MAN 1 Banyuwangi well integrated in the system and its management, but in the management of Ma'had, in terms of accommodation for students it is managed by the headmaster of the Ma'had Board and their staff. The meaning of Islamic education as an activity (formal and non-formal) and as a phenomenon or event (informal) is all contained and needs to be conditioned in madrasah. Quality human understanding in the treasures of Islamic thought is often referred to as *insan kamil* beings who have the following characteristics: harmonious human beings (physical-spiritual, worldly-ukhrowi), moral human beings (as individuals and socially), human *nadhar* and *i'tibar* (critical, ijtihad , dynamic, scientific and forward-looking), as well as people who prosper the earth [30]. The enthusiasm of student parents to accommodate their children at the Darul Muta'allimin ma'had/Islamic boarding school, whose presence at State Madrasah Aliyah 1 Banyuwangi is very large, so that the existence of the dormitory is no longer able to accommodate the students, the number of female students is 190 and there are 80 male students out of 1100 students in MAN 1 Banyuwangi.

IV. CONCLUSION

From the studies and research conducted by researchers on strengthening Islamic religious education at State Madrasah Aliyah 1 Banyuwangi, the model for strengthening Islamic religious education is based on Islamic boarding schools. And in this chapter, the researcher specifically summarizes and concludes the results of his research. In the conclusion points that the researchers found, the following: The Islamic Boarding School-Based Madrasah Model to Strengthen Islamic Religious Education in Madrasah Aliyah, the existence of Ma'had in Madrasah is very helpful for students in terms of strengthening Islamic religious education, between Ma'had and Madrasah which is well integrated in the system and management, but in the management of Ma'had, in terms of student accommodation it is managed by the head of the Ma'had Board and its staff. Students who live in ma'had are of higher quality in terms of knowledge and understanding of Islam compared to students who live in Ma'had and not at ma'had. superiority above the average in the class means that there are many advantages between children who are in ma'had and those who are not in ma'had.

The integration of Ma'had with Madrasah Aliyah is to complement and strengthen the existing PAI subjects in the formal, because the material in the formal is not sufficient in Islamic religious education, in ma'had is the development and strengthening of PAI material. The learning method in ma'had is the way it is delivered like the method in Islamic boarding schools in general, namely by using the, bandongan, sorogan

and wetonan methods, the model of strengthening Islamic religious education implemented in ma'had is very effective for students who become santri in ma'had, because they can understand Islam sharply and deeply. Madrasah at this time tend to lose the identity of madrasah which actually differentiates them from schools. Evidence of this can be seen in the minimalist structure and composition of the curriculum for Islamic Religious Education. The subjects covered in the PAI family (Al-Qur'an-Hadith, Aqidah-Akhlak, Fiqh, SKI and Arabic) are clearly very inadequate for the formation and development of "religious competence". This is the consequence or price that must be paid by the madrasa as the fruit of recognition as the same as the school.

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