Relevance of the Value of Contemporary Islamic Education with Islamic Education in the Time of Umar Bin Khattab

Zainuddin
Fakultas Syariah dan Ekonomi Islam, Universitas Ibrahimy, Indonesia
zainummal@gmail.com

ABSTRACT
This research examines and explores the implementation of Islamic education during the time of Umar bin Khattab and its relevance to contemporary Islamic education. In this study, the authors are interested in raising education during the time of Umar bin Khattab, because Umar's caliph was one of those who made Islamic education progress and develop and expand to other countries. Umar's reign, which tended to be relatively long, namely 10 years, made the Islamic territory expand beyond the Arabian Peninsula. This can be seen when Umar ordered commanders if they succeeded in controlling a city, they were ordered to build a mosque as a place of worship and education.

This type of research is literary research using analytical methods using a social history approach and using books, articles, and journals related to the caliph Umar bin Khattab. As for data collection techniques in writing this thesis by reading, understanding, clarifying, and concluding the contents of journals, books, articles, and novels related to the relevance of Islamic education during the time of Umar bin Khattab to contemporary Islamic education.

The results of this study indicate that Islamic education is relevant during the time of Umar bin Khattab and contemporary Islamic education. It can be seen from several components that are still relevant, namely educators, educational institutions, and educational methods. In terms of educators, during the time of Umar bin Khattab the recruitment of teachers already had qualifications by the scientific midwives of the educators, as well as nowadays. While the educational methods that existed at the time of Umar bin Khattab were halaqah, talaq, and lectures. These three methods are still relevant to educational methods today. This shows that Islamic education is relevant today and Islamic education at the time of Umar bin Khattab. It's just that education is now more sophisticated and facilitated by technological sophistication.
KEYWORDS
Islamic Education,
Umar bin Khattab,
Relevance

INTRODUCTION

Education is everything in life that influences a person's growth, education is a learning experience that takes place in all living environments and throughout life (Sanusi, 2018). Education is also a system that is run systematically so that it can achieve the goals that have been set to improve the quality of human life in all aspects of life (Hairudin & Rohman, 2018).

Education is a basic thing that is very important and indeed very necessary in everyday life. The first education we get is education in the family environment. In the family there are lots of things that we get from parents from birth to adulthood, children are given the most education in the family environment. Then, we get the second phase of education from the environment around us. Because, when we are in the community we get new things that can be adopted and there are still many

educational values that we get from the surrounding environment. After that the last is education in school institutions, education in school institutions has the goal of creating and forming good human seeds.

Education is one of the things that is very vital for the future of the nation's next generation, especially for the younger generation who are objects in the world of education, we can see this together, what is the role of education in fostering and guiding generations to become better human beings good again(Faisol, 2017).

If we get little education then when living in this world we will often feel confused and have no direction. Because education is a very basic thing in human life it is useful for honing the mindset and character of every human being.

Therefore, education is a guidance process that occurs because of a vertical relationship between those who lead and those who are led. As an effort so that humans can work together with others outside themselves to achieve goals in a society that helps each grow and is in the process of perfecting himself and getting out of his limitations.

In addition to education, we must also have a religion that guides us in the future. Of course, the Islamic religion sent by Allah to the Prophet Muhammad is still spreading throughout the world. Because Islam is a religion that guides us on the right path. Islamic education is education that is understood and developed from the fundamental teachings and values contained in the basic sources of Islam, namely the Quran and Sunnah (Abdullah, 2019). Al-Qur'an is the first source of Islamic education because it has an absolute value that was revealed by Allah SWT. The values in the Koran are eternal and relevant in every era so the ideal Islamic education must fully refer to the basic values of the Koran.

In this study, the authors are interested in raising education during the time of Umar bin Khattab, because Umar's caliph was one of those who made Islamic education progress and develop and expand to other countries. Umar bin Khattab was one of the companions of the prophet Muhammad SAW who had become the second caliph of the Islamic government. Umar had a high position on the side of the Prophet. Allah has given Umar the characteristics of the prophets and the position of the apostles so that he is a person who deserves the position of prophethood. Apart from that, Umar also received muhaddisin, or inspiration from Allah. Allah put the truth on Umar's tongue and heart, so the Messenger of Allah gave Umar the title Al-Faruq, namely the person who separates between truth and falsehood (Haekal, M., 2013).

Umar's reign, which tended to be relatively long, namely 10 years, made the Islamic territory expand beyond the Arabian Peninsula. This means the wider spread of Islam at that time, seeing these conditions Caliph Umar also attached importance to the problem of Islamic education. This can be seen when Umar ordered commanders if they succeeded in controlling a city, they were ordered to build a mosque as a place of worship and education.

In connection with this educational effort, Umar appointed and appointed teachers for each conquered area, whose job was to teach the contents of the Koran and Islamic teachings to residents who had just converted to Islam. The dominance of new areas by Islam led to the emergence of a desire to learn Arabic as the language of instruction in these areas. New converts to Islam from conquered areas had to learn Arabic if they wanted to study and deepen Islamic knowledge. Therefore, at the time of Umar there was already teaching Arabic (Asrohah, 1999).

Contemporary Islamic Education is an activity carried out in a planned and systematic way to develop the potential of students based on Islamic religious principles in the present. In contemporary Islamic education, of course, there have been many changes that have occurred in Islamic education, but researchers are interested in finding the relevance of Islamic education during the time of Umar bin Khattab with contemporary Islamic education.

METHOD

To solve all the problems contained in this title, the author uses the type of Library Research research, namely deepening, studying, and identifying existing knowledge in the literature (reference books or other research results) related to the discussion under study (Mahmud, 2011). There are two categories in library research, namely primary data and secondary data (Wina, 2014). The secondary data sources that the author uses are books related to character education and books related to the story of Umar bin Khattab.

The proper data collection technique in library research is to collect books, papers, articles, journals, magazines and so on that relate to the problem being studied. This step is usually known as the documentation method. Suharsimi argues that documentation is finding data from notes, manuscripts, agenda books, and so on (Arikunto, 2017).

DISCUSSION

Definition Of Islamic Education

Education is a system that operates systematically based on rules that aim to achieve predetermined goals in all aspects of human life. Because education is a human effort that is born with noble instincts. Therefore, education is required to provide good action in educating students In the Islamic context, the definition of education is often referred to by various terms, namely al-tarbiyah, al-ta'lim, al-ta'dib, and al-riyadhah (Gunawan, 2014).

Each of these terms has a different meaning, due to differences in context in the use of the term. However, in a general understanding, all these terms have the same meaning.

a. **At-Tarbiyah**

   The word al-Tarbiyah in Arabic is Rabba, yarbu, tarbiyah which means to grow, develop, and become more mature. It can be interpreted that education is an effort to grow and mature students both physically, psychologically, socially, and spiritually. In addition, tarbiyah can also be interpreted as a process of transforming knowledge from educators to students so that they have a high attitude and enthusiasm in understanding and realizing their lives so that piety, character, and noble personality are formed (Mujib, A. & Mudzakkir, 2006).

   However, the purpose of education explained in the Al-Quran is not only limited to the cognitive aspect in the form of knowledge to behave well for parents. However, education also includes other aspects such as affective aspects which are implemented as appreciation or respect for something that exists in a surrounding environment by respecting the people around it.

b. **At-Ta'lim**

   Al-Ta'lim includes words that are also popular as the word tarbiyah. Many educational activities use the word ta'lim. In Indonesia, for example, we

encounter the word ta'lim such as the ta'lim assembly which refers to a place to carry out teaching activities (Nata, 2016).

Among educational experts in the classical era, the use of kaa al-ta'lim was often found. They sometimes use the words al-Ta'lim and al-Ta'lim for educational activities. Experts say that al-Ta'lim is interpreted as a small part of al-tarbiyah al-'aqliyah, which aims to acquire knowledge and thinking skills, which refer to the cognitive domain only (Gunawan, 2014).

The word al-Ta'lim comes from the Arabic language, namely, allama which means teaching. In the Qur'an Allah teaches man what he does not know. So it can be concluded that al-Ta'lim is interpreted as a process of teaching, providing information and knowledge to students (Rahman, 2001).

c. At-Ta'dib

Definitively, the term al-ta'dib means recognition or acknowledgment that is gradually instilled in humans about the proper places of everything in the order of creation in such a way as to lead to the recognition and acknowledgment of the power and majesty of God in the universe. in the order and form of existence.

The term al-Ta'dib comes from the Arabic addaba, yuaddibu, ta'diiban which means making food and practicing good morals, manners, and procedures for carrying out something good. The word addaba is the origin of the word ta'dib or also called muallim, which is a term for people who educate and teach children who are growing and developing (Munardji, 2004).

The words of al-ta'dib as found in the hadith of the Prophet, have the meaning of recognition and recognition which is gradually instilled in humans about the proper places of everything in the order of creation in such a way as to lead to the introduction and recognition of power and authority. the majesty of Allah in the order of His being and existence. According to the definition of education above, education also has its own goals. Educational goals include three aspects of standardization. First, guide the educational process. Second, to motivate educational activities, because the basic purpose of education is to realize and internalize educational values for students. Third, educational goals are standards or educational evaluation measures (Hairudin & Rohman, 2018).

Therefore, it can be concluded that education is a process of instilling something into humans, and the process is carried out in stages so that it can be embedded in humans. The planting process refers to the methods and systems used to instill educational values (Fathurrahman, 2012).

d. Fundamentals of Islamic Education

In the process of education, the purpose of education is the crystallization of values that want to be realized in the students' personalities. 35 One of the main requirements of Islamic education is an effort to continue and perpetuate cultural values in society (Minarti, 2016). Thus, education is a tool to achieve a goal for the community. For education to carry out its functions and benefit humans, it needs basic references. This is because education is the most important part of human life which naturally is a pedagogical person. The basic reference is an Islamic way of life with transcendent, universal, and eternal values.

The foundation is the foundation on which something stands or stands so that it can stand firmly. The basis of a building, namely the foundation on which the

building is based so that it is upright and firm. Likewise, the basis of Islamic education is the foundation or principle so that Islamic education can stand upright and not easily collapse due to strong winds in the form of emerging ideologies, both in the present era and in the future. Broadly speaking, there are three basic Islamic education, namely the Koran, the sunnah, and the laws that apply in our country (Uhbiyati, 2005).

The following Basics of Islamic Education can be explained in detail:

1. **Al-Qur'an**

   Al-Quran is the last holy book revealed by Allah to the Prophet Muhammad to be used as a guide for humans, as well as a source of values and norms after sunnah. Its influence then spread to a wider area in a very short time in the form of an ideological expansion driven by the Koran that influenced various regions. This shows that the Koran is a world-changing power that must be recognized and understood.

   Al-Quran can not just change the world without any effort to implement it. Interpretation is needed to explore all the teachings contained therein. This effort then in the context of Islamic education raises values that carry a mission so that people can organize education and teaching. The main indication in this regard is Surah Al-Alaq verses 1-5:

   اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ١ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ٢ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ ٣ الَّذِيْ عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ٥

   Meaning: "Read by (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read and your Lord is the Most Gracious. Who teaches (humans) through the intermediary of the word. He taught man what he did not know" (Alquran dan terjemahannya, 2010a).

2. **Al-Hadist (Sunnah)**

   Hadith or sunnah is a path or method that was exemplified by the Prophet Muhammad in his life's journey of carrying out Islamic da'wah. The examples given by him can be divided into three, namely qauliyah, fi'liyah, and takririyah hadiths. This is a source and reference that Muslims can use in all life activities. This is because, although in general the largest part of Islamic law has been contained in the Al-Quran, the contents of the law have not regulated the various dimensions of the activities of the people's life in detail and analytically.

   From this, it can be seen how the position of the hadith of the Prophet Muhammad was the main source or basis of Islamic education after the Al-Quran. Its existence is a source of scientific inspiration that contains the Prophet's decisions and explanations of Divine messages that are not contained in the Al-Quran or contained in it but still require further detailed explanation. Therefore, to strengthen the position of hadith as a source of inspiration for education and knowledge, it can be seen from the word of God which explains this, namely as follows.

   مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًاۗ

Meaning: "Whoever obeys the Messenger he has obeyed Allah. And whoever turns away (from that obedience), then We did not send you to be a caretaker for them." (QS. An-Nisa : 80) (Alquran dan terjemahannya, 2010b).

At the level of Islamic education, reference can be seen in two forms. First, as a reference for syara' which includes the way the Prophet plays his role as a professional, fair educator and evaluator who upholds the values of Islamic teachings. The process of Islamic education as shown by him is a form of implementing education that is flexible and universal by the potential of students, the habits (customs) of society, and the natural conditions in which the education process takes place covered by the pillars of the Islamic faith (Minarti, 2016).

e. **The Purpose of Islamic Education**

The goals in Islamic education can be categorized in several aspects, namely:

1. General purpose

   The general goal is the goal to be achieved by all educational activities, either by teaching or by other means. This goal covers all aspects of humanity, such as attitudes, behavior, appearance, habits, and views. The general goal of Islamic education must be in line with the Islamic view of humans, namely God's noble creatures who, with their minds, feelings, knowledge, and culture, deserve to be caliphs on earth.

2. Final destination

   Islamic education lasts a lifetime. So its ultimate goal lies at the end of life in this world. The general goal in the form of a perfect human being with a pattern of piety can experience ups and downs, increases and decreases in one's life journey. Feelings, environment, and experiences can influence it. That's why Islamic education applies throughout life to grow, cultivate, maintain, and maintain the educational goals that have been achieved. 45 The ultimate goal of Islamic education can be understood from the words of Allah SWT:

   يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ

   Meaning: "O you who believe, fear Allah with true piety, and do not die except in a Muslim state" (Q.S Al-Imran-100) (R.I, 2012).

3. Temporary Purpose

   Temporary goals are goals that will be achieved after students are given a certain number of experiences that are planned in a formal education curriculum. Operational objectives in the form of instructional objectives that are developed into general and specific instructional objectives can be considered temporary objectives with a slightly different nature.

4. Operational Goals

Operational goals are practical goals that will be achieved with several specific educational activities. A unit of educational activity with materials that have been prepared and are expected to achieve a certain goal is called an operational goal.

In formal education, these operational objectives are also called general instructional objectives and special instructional objectives. This instructional objective is a planned teaching objective in the teaching activity unit. In this operational objective, more is demanded of students regarding their abilities and certain skills. The operational nature is emphasized more than the appreciation and personality traits. Students can be skilled at doing good, both in speech and other actions.

f. Components of Islamic Education

Components are part of a system that has a role in the overall ongoing process to achieve system goals. The educational component means the parts of the educational process system, which determine whether or not the educational process is successful or not. It can even be said that for the educational work process to take place it is necessary to have these components, various components or aspects, including:

1. Education

   Educators in the context of Islamic education are often referred to as murabbi, mu'allim, mu'addib, mudarris, and murshid. according to the terminology used in education in the Islamic context, these five terms have their place and have their respective duties.

   Murabbi is: a person who educates and prepares students to be able to be creative and able to manage and maintain their creations so as not to cause havoc to themselves, society, and the natural surroundings

   Mu'allim is people who master the knowledge and can develop it and explain its functions in life, explain its theoretical and practical dimensions, as well as transfer knowledge, internalize, and implement it.

   Mu'addib is people who can prepare students to be responsible for building a quality civilization in the future.

   Mudarris are: people who have intellectual and informational sensitivity and renew their knowledge and expertise on an ongoing basis, and try to educate their students, eradicate their ignorance, and practice skills according to their talents, interests, and abilities.

   Mursyid is a person who can become a model or center of self-identification or become a role model, role model, and consultant for his students.

2. Learners

   Students in Islamic education are individuals who are growing and developing, physically, psychologically, socially, and religiously. Learners not only involve children but also adults. While the term protege is only specifically for individuals who are children. In Islamic teachings, there are various terms related to students, including tilmidz, talib, and muta'allim. The development of the concept of education which is not only limited to school age has consequences for the understanding of students. If in the

past people assumed that students consisted of children of school age, now students can include adults as well.

3. Learning materials

    Educational materials have a close relationship with educational goals. The content of education is related to educational goals and related to the ideal human being aspired to. To achieve an ideal human being who develops the whole social, moral, and individual nature of human beings, it is necessary to fill it with educational material.

4. Educational Method

    Islamic education in its implementation requires the right method to deliver its educational activities towards the goals it aspires to. how perfect the Islamic education curriculum is, it will mean nothing, if it does not have the right method or way of transforming it to students.

g. Islamic education during the time of Umar bin Khattab

In more detail, Yusuf al Qaradawi gives the understanding, "Islamic education is the education of the whole person, his mind and heart, spiritual and physical, morals and skills. Therefore, Islamic education prepares humans to live both in peace and war and conveys to face society with all it's good and evil, sweet and bitter.

Meanwhile, Hasan Langgulung formulated Islamic education as "the process of preparing the younger generation to fill the role, transfer Islamic knowledge and values that are aligned with human functions to do good deeds in the world and reap the results in the hereafter". Here Islamic education is the process of forming individuals based on Islamic teachings revealed by Allah SWT to Muhammad SAW. Through this process, the individual is formed so that he can reach a high degree so that he can fulfill his duties as caliph on earth, which then creates happiness in this world and the hereafter (Azra, 2012).

During the time of Caliph Umar bin Khattab, political conditions were in a stable state, and efforts to expand Islamic territory obtained brilliant results. The Islamic territories at the time of Umar included the Arabian Peninsula, Palestine, Syria, Iraq, Persia, and Egypt. With the expansion of the territory of Islam resulted in the expansion of life in all fields. To fulfill this need, human beings who have skills and expertise are needed, so in this case education is needed (Nizar, 2009).

1. Vision and Mission of Islamic Education during the Era of Umar bin Khattab

    The vision of education at the time of Umar bin Khattab was not much different from other Rashidun Khulafaur. This is because the caliphs only followed in the footsteps of the Prophet Muhammad. The vision is "to excel in the field of religion as the basis for building people's lives".

    In line with this vision, the mission of education during the Khulafaur Rashidun era can be stated as follows:

    -   Strengthen and strengthen belief in and adherence to Islamic teachings brought by the Prophet Muhammad by understanding, living, and practicing consistently.

    -   Providing facilities, infrastructure, and facilities that enable the implementation of religious teachings. Such as forming institutions and social institutions, such as forming judiciary and executive institutions,

and regulating the payment system of salaries and land taxes (during Umar's time).

- Fostering the spirit of love for the motherland and defending the country so that Islam can develop throughout the world. This effort was carried out by expanding the Islamic territory.

- To produce a cadre of community leaders, educators, and da'I who are tough to embody Islamic syi'ar.

The purpose of education at that time was to give birth to people who had a sincere and firm commitment to the implementation of Islamic teachings as taught by the prophet Muhammad SAW (Nata, 2016).

2. The curriculum of Islamic Education during the Era of Umar bin Khattab

The educational curriculum in Medina besides containing teaching materials related to religious education, namely the Al-Quran, Al-Hadith, Islamic law, society, state administration, defense and security, and social welfare.

From this, it can be concluded that the development of education began to emerge during Umar's time. This is indicated by a variety of new scientific disciplines to support the expanding territory of Islamic rule which indirectly requires competent resources in their fields.

3. Educators

In the world of education, will not be separated from an educator or teacher. During the caliphate of Umar bin Khattab, he was also an educator who conducted educational outreach in the city of Medina, he also implemented education in mosques and markets. As well as appointing and appointing teachers for each conquered area, they were tasked with teaching the contents of the Koran and other Islamic teachings, such as fiqh, to residents who had just converted to Islam.

Among the friends appointed by Umar bin Khattab to the area were Abdurahman bin Ma'qal and Imran bin al-Hashim. These two people were stationed in Basyrah. Abdurrahman bin Ghanam was sent to Syria and Hasan bin Abi Jabalah was sent to Egypt. The method they use is the teacher sits in the courtyard of the mosque, while the students circle it.

4. Students of Islamic Education during the Era of Umar bin Khattab

Students during the time of Umar consisted of the people of Mecca, Medina, and people in the newly conquered areas. They learn about Islam because of converts. The general aim of education at that time was to form the religious and mental attitudes of students. The target of education in a special sense is to form experts in religious knowledge.

5. Islamic Education Materials at the Time of Umar bin Khattab

Students during the time of Umar consisted of the people of Mecca, Medina, and people in the newly conquered areas. They learn about Islam because of converts.

The general aim of education at that time was to form the religious and mental attitudes of students. The target of education in a special sense is to form experts in religious knowledge.

6. Methods of Islamic Education at the Time of Umar bin Khattab

The methods they use in teaching include the form of halaqah. Namely, the teacher sits in the room of the mosque then is surrounded by students. The teacher conveys the teaching word for word with its meaning and then explains its content. While the students listen, take notes, and repeat what the teacher says.

It can be concluded that the learning method used at the time of Umar was more dominant with lectures. Because this method is considered the most effective in halaqah learning

h. Definition of Contemporary Islamic Education

Islamic education is education that is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Al-Quran and As-Sunnah. 46 According to Mohammad Hamid An-Nasyir and Kulah Abd Al-Qadir Darwis defines Islamic education as a process of directing the development of human beings (ri'ayah) in terms of body, mind, language, behavior, social and religious life which are expected to be good towards perfection.

Contemporary Islamic Education is an activity that is carried out in a planned and systematic way to develop the potential of students based on Islamic religious principles in the present.

i. The Purpose of Contemporary Islamic Education

The goals of Contemporary Islamic Education must be by the goals of National Education by the 2003 National Education System Law Article 1 paragraph (2), namely education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, national culture and responsiveness to demands of changing times.

1. Islamic boarding school

   Islamic boarding schools are dormitories where students learn to recite Islamic boarding schools which are often referred to as "Islamic boarding schools" derived from the word "santri" according to the Indonesian dictionary, this word has 2 meanings namely; 1) People who truly worship pious people, 2) People who deepen their studies in Islam by studying in distant places (Naim, 2007).

   Pondok Pesantren is also a series of words consisting of pondok and pesantren. The word pondok (room, hut, small house) is used in Indonesian to emphasize the simplicity of the building. It is also possible that the word pondok comes from the Arabic word "funk" which means a simple sleeping room, guest house, or hotel. In general, pondok is a simple shelter for students who are far from their place of origin (M. Rahardjo, 1985).

   Whereas the word pesantren comes from the basic word "santri" which is added with the prefix "pe" and the ending "an" which means the place where the santri live (Suseno, 1990).

2. Integrated Islamic School

   An integrated Islamic school is a school that tries to apply an implementation approach that integrates kauniyah verses represented by general education and qauliyah verses represented by religious education into one curriculum bond to give birth to a complete generation.

Integration in learning methods is a mission that is carried out so that it can optimize the cognitive, affective, and psychomotor domains. This mission is an emphasis on learning carried out in an integrated Islamic school. The implications of this integration require a variety of development strategies as part of a rich, varied approach to the learning process and the utilization or use of media tools and extensive learning resources (Muhab, 2017).

Meanwhile, according to the founders, an integrated Islamic school is a school that seeks to embody educational values and Islamic teachings in the concept of Islamic education based on the Koran and as-Sunnah. The operational concept of an integrated Islamic school is a manifestation of the process of cultivating, transmitting, and optimizing Islamic religious values, Islamic culture, and civilization from generation to generation.

3. Madrasa

Madrasah is a place of education that provides education and teaching under the auspices of the Ministry of Religion. Included in this madrasah category are Ibtidaiyah, Tsanawiyah, Aliyah, Muaallimin, Mu'allimat, and Diniyah educational institutions.

Madrasa is nothing but the Arabic word for school (place of learning). The term madrasah in Arab lands is shown for all schools in general, but in Indonesia it is indicated for special schools, but in the basic subject it is Islamic religious subjects. The birth of this institution is a continuation of the system in the world of Islamic boarding schools in which there are the main elements of a pesantren. The elements that are prioritized in madrasas do not have to be Islamic boarding schools, mosques, and recitation or classical books. The elements that are prioritized in madrasas are leaders, teachers, students, hardware, software, and the teaching of Islamic religious subjects.

The birth of this institution is a continuation of the old-style Islamic boarding school education system, which was modified according to the model of organizing public schools with the classical system, general knowledge was also given as a complement. This is a characteristic of madrasas at their inception in Indonesia around the 19th or early 20th centuries. By the philosophy of the State of Indonesia, the basis of madrasah education is Islamic religious teachings, the State philosophy of Pancasila, and the 1945 Constitution.

CONCLUSIONS

The leadership pattern of the Islamic boarding school in Wonorejo Village, Banyuputih District, Situbondo Regency applies a flexible leadership pattern, namely a democratic leadership pattern that is rooted in a charismatic leadership pattern. The pattern of democratic leadership is outlined at the moment every time a policy is taken concerning the interests of the Islamic boarding school, it must be preceded by deliberations between the leadership of the foundation, the Mudir/Director, and other administrators at the Islamic boarding school.

The leadership pattern possessed by the caretakers of the Pamenang Village Islamic boarding school, Pagelaran District, has a very large influence on the lives of the students and the surrounding community. This influence can be seen from the increasing public interest in entrusting their sons/daughters to study religious education at Islamic boarding schools. In addition, there are many religious activities/religious studies carried out by caretakers or leaders of Islamic boarding

schools in Wonorejo Village, Banyuputih District, Situbondo Regency by sending all asatidz who are seen as capable of having a significant influence on the implementation of Islamic religious values in society in general.

References

Abdullah, M. et. al. (2019). *PENDIDIKAN ISLAM Mengupas Aspek-aspek dalam Dunia Pendidikan Islam*. Aswaja Pressindo.

Alquran dan terjemahannya. (2010a). *Al-Quran Dan Terjemahannya*. Hilal.

Alquran dan terjemahannya. (2010b). *Al-Quran Dan Terjemahannya*. Duta Ilmu.

Arikunto, S. (2017). Metode Penelitian Metode Penelitian. In *Metode Penelitian Kualitatif* (Issue 17). Pustaka Pelajar.

Asrohah, H. (1999). *Sejarah Pendidikan Islam*. PT Logos Wacana Ilmu.

Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Kencana.

Faisol. (2017). *Pendidikan Islam Perspektif*. GUEPEDIA.

Fathurrahman, A. (2012). Kebijakan Fiskal Indonesia Dalam Perspektif Ekonomi Islam: Studi Kasus Dalam Mengentaskan Kemiskinan. *Jurnal Ekonomi \& Studi Pembangunan*. http://journal.umy.ac.id/index.php/esp/article/viewFile/1265/1320

Gunawan, H. (2014). *Pendidikan Islam Kajian Teoritis dan Pemikiran Tokoh*. PT Remaja Rosdakarya.

Haekal, M., H. (2013). *Umar bin Khattab*. PT Pustaka Litera Antar Nusa.

Hairudin & Rohman, M. (2018). Konsep Tujuan Pendidikan Islam Perspektif Nilai-nilai Sosial-kultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *Vol 9 Nomo*.

M. Rahardjo, D. (1985). *Pergaulan Dunia Pesantren*. P3M.

Mahmud. (2011). *Metode Penelitian Pendidikan*. Pustaka Setia.

Minarti, S. (2016). *Ilmu Pendidikan Islam Fakta Teoritis-Filosofis & Aplikatif-Normatif*. Amzah.

Muhab, S. (2017). *Standar Mutu Kekhasan Sekolah Islam Terpadu*. JSIT Indonesia.

Mujib, A. & Mudzakkir, J. (2006). *Ilmu Pendidikan Islam*. Kencana.

Munardji. (2004). *Ilmu Pendidikan Islam*. PT. Bina Ilmu.

Naim, N. (2007). Kamus Besar Bahasa Indonesia," in Kamus Besar Bahasa Indonesia. In *Kamus Besar Bahasa Indonesia*. Cahaya Agency. https://www.kbbi.web.id/

Nata, A. (2016). *Pendidikan Dalam Perspektif Al-Quran*. Kencana.

Nizar, H. S. (2009). *Sejarah Pendiddikan Islam: Menelusuri jejak sejarah pendididkan era Rasulullah sampai indonesia*. Kencana.

R.I, D. A. (2012). *A1-Qur'an dan Terjemahnya,*. PT. Mizan.

Rahman, M. (2001). *Pendidikan Islam dalam Prespektif Al-Qur"an*. Pustaka Pelajar.

Suseno, F. M. (1990). Jurge Habermas, Ilmu dan Teknologi Sebagai Ideologi. In *LP3ES Jakarta*. LP3ES.

Uhbiyati, N. (2005). *Ilmu Pendidikan Islam*. Pustaka Setia.

Wina, S. (2014). *Media Komunikasi Pembelajaran*. Kencana.