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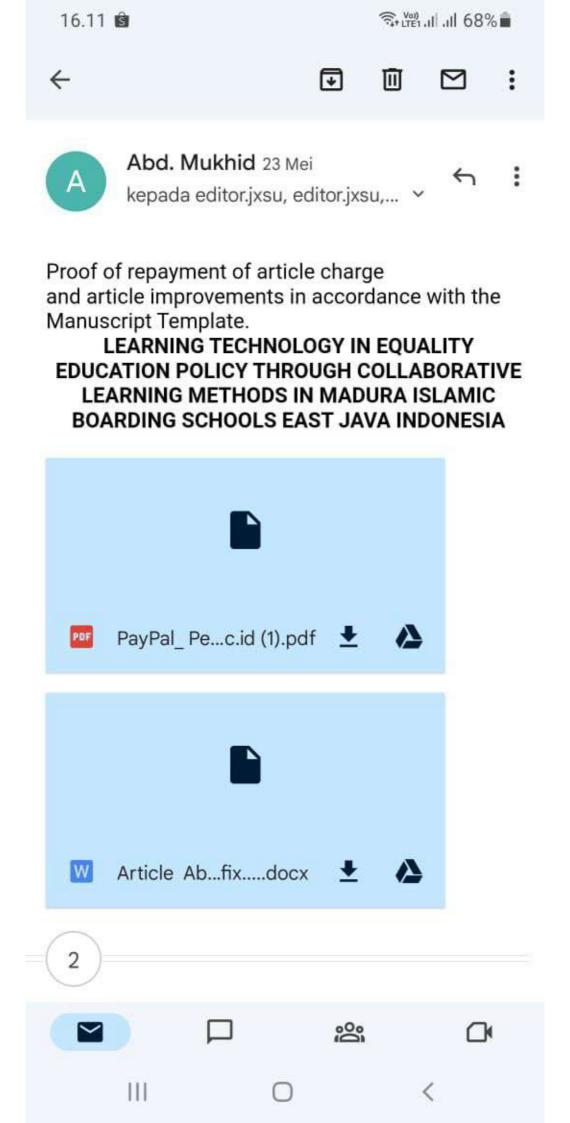
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LEARNING TECHNOLOGY IN EQUALITY EDUCATION POLICY THROUGH COLLABORATIVE LEARNING METHODS IN MADURA ISLAMIC BOARDING SCHOOLS EAST JAVA INDONESIA

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Abstract

Equality educational policies in Indonesia in the Salafiyah Islamic Boarding School Equality Education program (SIBSEEP) have varied forms and scopes. But this policy is difficult to implement in Islamic boarding schools in Madura. This article aims to reveal efforts of salaf Islamic boarding school in adjusting the policy. This research method uses a qualitative approach with descriptive-analytic type. The results of the study showed that there were two responses and motivations from the salaf Islamic boarding school. First, they are not motivated to implement SIBSEEP because the Islamic boarding school does not want outside interference. Second, they are encouraged to organize SIBSEEP by combining the local Islamic boarding school curriculum through traditional learning methods with the national curriculum through classical methods. The quality of SIBSEEP implementation is monitored through local Islamic boarding school examinations and a national assessment net. Quality control of Islamic boarding schools implementing SIBSEEP through accreditation by BAN PAUD-PNF. There are three benefits of SIBSEEP organizing Islamic boarding school. First, the level of education is equated with the level of general education. Second, the output can compete in continuing higher formal education. Third, output can compete for jobs in the formal sector.

Index Terms: Learning Technology, Equality, Educational Policy, Collaborative, Learning Methods, Islamic Boarding Schools Quality, East Java

1. INTRODUCTION

Many important aspects of education policy receive serious attention from the government, both in terms of educational equality and gender equality. Even the equality policy is a priority.(Fleming et al., 2022). This equality education policy needs to be dismantled in order to realise the continuity of excellent education.(Li & Xue, 2022), especially in terms of learning, then this is important so that education and learning can run well.

Islamic boarding schools as one of the non-formal education areas need to get serious attention regarding this equality policy. This is because Islamic boarding schools have distinctive and unique traditional learning methods.(Fakhrurrazi & Sebgag, 2020). From the beginning, the learning method in Islamic boarding schools emphasized more on understanding classic books or yellow books.(Sultan et al., 2022).

Submission of yellow book material is done using the sorogan and bandongan methods.(Fauzan & Muslimin, 2018). The sorogan method is an independent learning system in which a santri faces a teacher or kyai to take turns reading and understanding books.(Nur & Suismanto, 2018). While the bandongan or wetonan method is a learning method where the students follow the lesson by sitting around the kyai who is explaining the lesson, while the students listen to each other's books and take notes.

Thus, the success of students is largely determined by themselves, not on the availability of facilities and infrastructure. This is where some say the existence of the Islamic boarding school is unique. This uniqueness, according to Wahid and Zuhri in Bashori, is due to two reasons. First, islamic boarding school exist to respond to the situations and conditions of society which are faced with the collapse of the moral foundations (social change) (Basori, 2017). Second, to spread the teachings of the universality of Islam to all corners of the archipelago. This is based on the assumption that the transfer of knowledge (replacement) does not depend on the availability of complete facilities and infrastructure, but rather on the strong determination and purity of heart of a santri in studying (Amirudin, 2019).

Today, the learning methods taught by many Islamic boarding schools in Indonesia are under intense scrutiny because they are considered to be less effective and efficient (Karangpawitan, 2022). This is not without reason, where so far the learning method still uses verbalistic methods and tends to be conservative so that learning the yellow book is only a "santri graduation requirement" and tends to lose the essence of the learning objectives. Therefore, other methods are needed so that the essence of learning and the objectives of Islamic boarding school education can be achieved properly, as well as the need to make constructive efforts to remain relevant and able to survive (Nia Indah Purnamasari, 2016).

According to Amin Haedari in Zainal Arifin, Islamic boarding schools as a traditional Islamic educational institution have four special characteristics that stand out. First: Islamic boarding schools that teach classical Islamic books in Arabic. Second: Islamic boarding schools with unique and interesting learning models known as sorogan, bandongan or wetonan. Third: Islamic boarding schools which have a tendency towards memorizing programs, Fourth: Islamic boarding schools which have a halaqah system.(Arifin, 2012). In another opinion, it is stated that there are 8 characteristics of Islamic boarding school education, namely the close relationship between students and kyai, obedience of students, frugal and simple living, independence, helping spirit, discipline, courage to suffer to achieve goals, and certificates/cleaning of clerics (Faridah, 2019).

Until now, this learning method still exists and survives with a variety of different management, especially in traditional Islamic boarding schools, as a characteristic of the form of Islamic boarding schools which still maintain their salafiyah traditions (Hidayati & Humam, 2021).

However, currently islamic boarding school have experienced extraordinary development with very diverse variations (Awanis, 2018). In fact, several Islamic boarding schools have emerged like a "lighthouse campus" which has various complete facilities to develop the potential of students, not only aspects of morality, values, intellect and spirituality (Abdul Adib, 2021). But also the physical and material attributes, although they still maintain the characteristics and originality of the content in the existing curriculum (curriculum content), for example sorogan and bandongan, most islamic boarding school adopt a formal or modern classical schooling system (Mumtahanah, 2015).

Facing the idea of "modernization", the Islamic boarding school's response was divided into several parts. First, some islamic boarding school reject government interference in islamic boarding school education because they are considered to threaten the existence of typical islamic boarding school education. This is in accordance with Azra's opinion that changes are inevitable, their impacts and consequences are not always encouraging for Islamic boarding school (Basyit, 2017). *Second*, some Islamic boarding school apply a more "cautious policy", but some others provide an adaptive response by adopting a form of education in the form of either a madrasa or a public school, although as a logical consequence they give up an essential part of their traditional function as an educational institution that transfers religious knowledge and Islamic values (Hasyim, 2018). Thus, the Islamic boarding school's response to change is divided into two, namely, pessimistic and optimistic.

The big question that arises before us is what drives Islamic boarding school to organize SIBSEEP? Does a quality Islamic boarding school have to implement an accreditation system? What is the impact of Islamic boarding school implementing SIBSEEP and accreditation? Fundamental questions like this are important to study because the Islamic boarding school model besides still using traditional models or methods, Islamic boarding school is also an autonomous and independent institution so that the very deep role and influence of the government may eliminate the "sacredness" of the Islamic boarding school itself.

With regard to the criteria of an educational institution it can be said to be of good quality, if it includes three things, namely input, process and output (Sy, 2022). Input with regard to the quality of infrastructure that is mature and capable. The quality of the process relates to a fun and creative learning climate. While the output quality is concerned with producing high grades academically and non-academically. Therefore, the issue of the quality of Islamic educational institutions is of concern to all parties. If the quality of the institution is low, then the number of students is small and the institution is less attractive to the public. Conversely, if the institution has many students and is in great demand by the public, then the quality of the institution is in the good category.

If you refer to the criteria above, it is obvious that basically quality education can be seen from the humans who are the product of the institution itself. This means that classy buildings cannot be used as indicators that can describe the quality of graduates because indirectly large buildings cannot reflect the quality of education. The measure is that after graduating they can implement their knowledge and expertise for the benefit of the people. If you look at the data on the number of Islamic boarding schools in Indonesia, it has experienced rapid development. Loka Data claims that the number of Islamic boarding schools in Indonesia in 2020 is 26,967 Islamic boarding schools. That means that Islamic boarding schools have a significant role and play an active role in determining the direction of national growth in the future.

Meanwhile in Madura itself the number of Islamic boarding schools is at 4,450 Islamic boarding schools as of 2020. This number is in 3rd position after Banten Province and West Java Province which has the most number of Islamic boarding schools, namely 8,343. Madura is a place for Islamic boarding schools that have quite a reputation on the national stage. There are several Islamic boarding schools that are well-known enough to hypnotize people outside of Java to also be able to study Islamic boarding schools. Islamic boarding school education in Madura is something that cannot be separated from the pattern of education and culture in society in Madura (Trisnani, 2021). Therefore, the existence of Islamic boarding schools in Madura is further strengthened by the existence of belief from the community that the pattern of Islamic boarding schools is considered capable of producing strong human beings based on strong souls and characters.(Jannah, 2019). Community support is very strong in various forms, for example, ideas, energy and costs (Study et al., 2022).

Research conducted by Miftachul Ulum shows that until nowthe existence and consistency of Islamic boarding school are still relatively good in the development of education, not depending on outsiders. This is based on the fact that so far the success of the teaching and learning process in Islamic boarding schools has been largely without outside interference (Ulum, 2018). On the basis of the reality above, it can be understood that the traditional Islamic boarding school learning methods in the development of education have been tested and are still consistent in educating the Indonesian people. The intelligence built by Islamic boarding schools which shows its consistency is manifested in the mental aspect, namely the formation of a society that has noble character, has good morals in social life (Joharia et al., 2021). Apart from classical education, Islamic boarding schools are also able to keep abreast of technological advances and developments.

Apart from the description above, it does not mean that Islamic boarding school no longer need to make improvements. Improvement of the system on several sides needs to be done to obtain better quality or quality of education. This effort can be done by implementing an accreditation system in Islamic boarding schools. Accreditation is carried out not in the context of intervening in this institution, but only as a means and media to make improvements and developments in accordance with the standards desired by the

government. Therefore, accreditation in Islamic boarding schools is quite important to be carried out in order to achieve quality control of educational services for the wider community.

This article seeks to describe a number of matters related to learning methods, motivation to organize SIBSEEP, quality of Islamic boarding schools, the impact of salafiyah Islamic boarding schools, implementing the SIBSEEP, and accreditation of salafiyah Islamic boarding schools through equality education policies. This study is very important to be carried out to obtain a complete view of the process and quality control of Islamic boarding schools and educational services that are appropriate in the context of Islamic boarding schools. Thus, the results of this study can at least be used as material for recommendations on the implementation of SIBSEEP and accreditation of Islamic boarding schools so that they have a conceptual theoretical contribution to learning methods and Islamic boarding school quality assurance systems... It is on this basis that researchers feel the need to conduct studies in the form of scientific research.

2. METHODS

This study uses a qualitative approach. Qualitative research is a research approach to explore and understand the meaning of individuals or groups in describing social or human problems, where the research process uses certain questions and procedures then the data is analyzed inductively to make interpretations of these meanings. While this type of research is descriptive-analytic, namely a form of research that seeks to describe phenomena that exist in the field. The phenomenon that occurs needs to be described as a phenomenon that can be researched and benefited from (Rijali, 2019). This really needs to be done because the quality of the Islamic boarding school in Madura is different from Islamic boarding school in other regions in terms of the Equality Education in Islamic Boarding Schools program.

The location in this research is in Madura. In this study the researchers chose an educational institution under the auspices of the Islamic boarding school because the dominant theme of this research is SIBSEEP. When viewed from the educational aspect, educational institutions under the auspices of Islamic boarding schools have their own way of implementing the curriculum compared to public schools. In addition, the quality level of Islamic boarding school in Madura is different from Islamic boarding school in other regions. The data collection techniques used in the form of interviews, observation and documentation. After the data is collected, it is then analyzed using the "interactive analysis" model of Miles and Huberman (Miles & Huberman, 1984), namely analysis that must go through three stages or procedures, namely data reduction, data presentation, and data verification or drawing conclusions from the results of research conducted.

To check the data that has been obtained, the technique of "persistence of observation and triangulation" is used. This observation persistence is intended to find characteristics and elements in situations that are very relevant to the problem or issue being sought and then focus on these things in detail. Triangulation is a process of combining data from

different sources in studying certain social phenomena (UN Aids, n.d.). While the triangulation used is source triangulation, namely checking the source of the data obtained.

3. RESULTS AND DISCUSSION

The government's new policy in education, especially regarding the implementation of Equality Education at Salafiyah Islamic Boarding Schools which was implemented in several Salafiyah Islamic boarding schools in Madura, is basically clear evidence that Islamic boarding schools which were formerly known as conservative and classical institutions, have now rotated as Islamic boarding schools. Open to any change and development of the times. This is a unique phenomenon because so far the Islamic boarding school curriculum has used traditional learning methods that only teach students the yellow book, now general curricula with new learning methods have been added as provisions for students to be able to prepare themselves as agents of strengthening national character as well as solving all problems.

Apart from that, currently Islamic boarding schools have developed in many ways, the current of modernization has encouraged Islamic boarding schools to be able to make radical changes so that many Islamic boarding schools have adopted contemporary values. This is of course inseparable from an awareness that the struggle of Islamic boarding school is not only in the religious aspect, but rather how to create a strong ummah civilization in every aspect of life such as social, cultural, economic, and political. It is this awareness that motivates or encourages Islamic boarding schools to always develop other learning methods including the classical method as the national Islamic boarding school curriculum, while still maintaining their traditional learning methods in their classical curriculum. This is reinforced by Ustadz Mas'ud's statement in the following interview transcript:

"The motivation of our islamic boarding school to join SIBSEEP is to respond to the government's desire to involve Islamic boarding schools in the development of education in Indonesia. Thus, we accept other, more modern learning methods from the government, but we also maintain the traditional learning methods that we have used for a long time. Therefore, students who previously only struggled with the yellow book, gained additional insight by being given lessons on national insights, such as Indonesian, Citizenship Education, Mathematics, English, Science, and Social Sciences.(Mas'ud, n.d.).

The statement above is also identical to that conveyed by KH. Abd. Hakam Masduqi, but he added another thing that encouraged organizing SIBSEEP, namely so that students would obtain a formal diploma and students would be able to compete in finding jobs, as in the following interview transcript:

"I am organizing this SIBSEEP because I see the community's need for a diploma that can lead them to job competition, so that our Islamic boarding school, Darul Jihad, apart from maintaining the tradition of studying the yellow book which is taught using traditional

methods as the local curriculum, also wants to provide opportunities for students to have a diploma that is recognised by the public by combining other new methods as the national curriculum. I emphasise here to maintain good ancestral traditions. But if this program disrupts the studies and lessons that have been there before as a hallmark of our classics, then this program should be revisited."

Further information that needs to be collected to strengthen the data above is about what drives Islamic boarding schools to organize SIBSEEP. Based on interviews with KH Thalabuddin Muslim, caretaker of Islamic boarding school in Asasul Muttaqin Ru Baru Sumenep, the following interview data were obtained:

"After our hamlet was connected to the outside world, the community began to experience an increase in the economy. But there is something that worries me, namely they (the students) don't feel at home at madrasah diniyah because they don't have a diploma. This is what motivated me to find a way so that madrasah diniyah continues, books are still studied, but children get certificates that are recognized and are equivalent to diplomas in general. Thank God, in 2004 we held a Package Pursuit Education. In 2006 the Pursuit Package Program was closed and switched to the SIBSEEP. And in 2019 we were accredited A, the only salaf Islamic boarding school in Madura. So actually what motivates us is that (Muslim, 2022).

Referring to the three interview results above, we can take two understandings. First, that the Salafiyah Islamic boarding school which organizes SIBSEEP are equated with general education levels. This is in accordance with what was explained by the Directorate of Diniyah Education and Islamic Boarding Schools, the Directorate General of Islamic Education, Ministry of Religion, that the education level of Ula is equivalent to SD/MI, Wustha is equivalent to SMP/MTs, and Ulya is equivalent to SMA/SMK/MA.(Agama, 2021). As summarized in the following table:

Table 1: Equalization of Education Levels at Islamic Boarding Schools implementing SIBSEEP

No	level	SD/MI	SMP/MTs	SMA/SMK/MA
1	Ulula	Class 1-6	-	-
2	Wustha	-	Class 7-9	-
3	Ulya	-	-	Class 10-12

Second, that the salafiyah Islamic boarding school which organizes SIBSEEP, the curriculum used is a combination of the local curriculum and the national curriculum. The combination of the two curricula is in accordance with what is regulated by the Ministry of Religion (Ministry of Religion, 2021), as in the following table:

Table 2: Curriculum of the Salaf Islamic Boarding School that organizes SIBSEEP

No	Ulula	Wustha	Ulya
1	Al-Qur'an	Al-Qur'an	Al-Qur'an
2	Hadith	Hadith	Hadith
3	Aqidah	Aqidah	Aqidah
4	Morality	morality	Morality
5	Fiqh	Fiqh	Fiqh
6	SKI/SPI	SKI/SPI	SKI/SPI
7	Arabic	Arabic	Arabic
8	PPKN	PPKN	PPKN
9	Mathematics	Mathematics	Mathematics
10	Indonesian	Indonesian	Indonesian
11	IPA	English	English
12	IPS	IPA	Indonesian History
13	IPA	IPS	2 Subjects according to specialization (IPA/IPS)

Based on Table 2 above, it can be understood that there are seven (7) local principal subjects of Islamic boarding schools at the Ula, Wustha, and Ulya levels. The number of national subjects as subjects at each level is different. For Ula there are five (5), namely PPKN, Mathematics, Indonesian, Science, and Social Studies. For Wustha there are six (6), namely PPKN, Mathematics, Indonesian, English, Science, and Social Studies. For Ulya there are seven (7) namely PPKN, Mathematics, Indonesian, English, Indonesian History, and two (2) subjects according to specialization (IPA/IPS).

With regard to how the description of the implementation of SIBSEEP and the response of stakeholders in the perspective of education quality, this is fully measured through the accreditation system. In this case, accreditation is carried out by the National Accreditation Board for Early Childhood Education and Formal Early Education (BAN-PAUD-PDF (Ministry of Religion, 2021). Meanwhile, the excellence of each SIBSEEP fully characterizes the institution. Ustadz Mas'ud as one one SIBSEEP organizer said in the interview excerpts as follows:

"The procedure for implementing SIBSEEP is divided into two activities: learning activities for the yellow book according to the local curriculum typical of Islamic boarding schools to maintain the quality of Islamic boarding schools, and additional learning activities that are national in nature covering Indonesian, Citizenship (PPKn) lessons, Mathematics, English, Science and Social Sciences. The Islamic boarding school-specific local curriculum is carried out using traditional learning methods which are fully tested for standardization by the Islamic boarding school committee. Meanwhile, national lessons are tested online by a team of national examiners, with the wathoniy training program or national exams. Students or students are very enthusiastic. They view both types of exams as equally important. Moreover, coupled with the challenges of computer-based online exams. The availability of computer units greatly affects the spirit of the students. Thank God we have 30 units of computers for sons and 10 units for daughters who are

always ready for their activities. The series of exam activities are carried out sequentially starting from the local exam to the national exam.(Mas'ud, n.d.).

Based on the information above, two (2) understandings can be drawn that, first, learning activities at SIBSEEP are carried out through a combination of traditional learning methods such as sorogan, bandongan, halaqoh, and tahfidz with general learning methods used in schools such as classical methods. This is in accordance with the guidelines issued by the Ministry of Religion in the following figure:

Figure 1: Learning Methods in SIBSEEP Teaching and Learning Activities

Information:

Bandongan: The method of teaching and learning at certain times, where the students attend lessons by sitting around the kyai/ustadz in the form of lectures/public lectures.

Sorogan: The method of teaching and learning individually, in which a student faces and offers his book to an ustadz/teacher, with supervision, guidance and maximally assessing the ability of a student to master the subject matter he has learned.
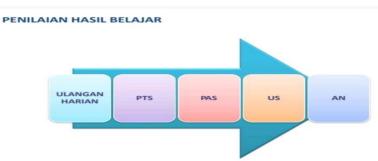
Halaqoh: The method of teaching and learning in groups, where a group of students study together in a place under the direct guidance of a ustadz/teacher. The form can be discussion or delivery of material to understand more deeply the contents of the book/subject matter.

Tahfidz: Teaching and learning method by rote, generally used to memorize the Qur'an and certain books used by Islamic boarding schools. The form is that the students memorize it within a few days and then recite it in front of the kyai/ustadz.

Classical: Teaching and learning methods in the form of study groups in a classroom that has learning tools available. The form of delivery of subject matter/lectures, discussions, assignments, active student learning methods, and other forms adapted to the learning conditions in the classroom.

Second, the implementation of school exams and SIBSEEP is carried out continuously starting from local exams to national exams. This activity is a form of guidance and supervision to ensure the quality and accountability of SIBSEEP implementation. (Pendis,

2018) This is in accordance with the guidelines from the Ministry of Religion as shown in the following figure: (Ministry of Religion, 2021)

Figure 2: Local and National Exams

Information:

1. Local Exam:

   a. Daily tests

   b. PTS (Mid Semester Assessment)

   c. PAS (End of Semester Assessment)

   d. US (School Exam)

2. National exam :

   AN (National Assessment) or Imtihan Wathony

From the perspective of the quality of learning and the quality of graduates, according to an informant's statement, SIBSEEP activities from the Asasul Muttaqin Islamic Boarding School were deemed to have fulfilled the level of satisfaction of the students and the community. This is as stated in the following interview transcript:

"The community is very satisfied with our SIBSEEP graduates. Because they are able to master the yellow books and religious studies, but their diploma can still be used to continue their studies at tertiary institutions. For example, in 2021 we graduated 21 SIBSEEP students and some of them are studying at INSTIKA Guluk-Guluk Sumenep, UIN Sunan Ampel Surabaya, and UNMUH Malang and so on. Likewise in 2022 a total of 22 people graduated and all of those who graduated were accepted at their respective campuses. Apart from studying, there are also those who work at PLN and so on. So their diploma is not a problem. Their scientific abilities are recognized. This is clear evidence of the equality of SIBSEEP with formal institutions" (Muslim, 2022).

Based on the interview data above, it can be understood that salafiyah madrasas that organize SIBSEEP have several advantages compared to those that do not organize SIBSEEP. These advantages are as in the following table:

Table 3: Similarities and Differences in Obtaining and Using a Diploma

Aspects of Similarities and Differences	Islamic Boarding Schools That Don't Organize SIBSEEP	Islamic Boarding Schools Organizing SIBSEEP
Acquisition of a Diploma and Its Benefits	1. Obtaining a local Islamic boarding school diploma, 2. Diplomas cannot be used to continue formal education (MTS/SMP and MA/SMA/SMK) and also cannot register as civil servants	1. Obtaining a local Islamic boarding school diploma, 2. Obtaining a formal national equivalence education diploma, 3. Equality education certificates can be used to continue formal education (MTS/SMP and MA/SMA/SMK), 4. Equality education certificates can be used to register as civil servants

Furthermore, the salafiyah Islamic boarding school which organizes SIBSEEP have the right to obtain accreditation from BAN PAUD-PNF to determine the quality of their education. Based on the data collected, data on the recapitulation of accreditation of Madura Islamic boarding schools which held SIBSEEP was obtained as shown in the following table: (Mas'ud, 2022)

Table 4: 2018 SIBSEEP Organizing Boarding School Accreditation Summary

No	NPSN	institution name	Regency	Subdistrict	ringcat	Accreditation Year
1	69931235	PPS. AL-Asy`Ariyah	Bangkalan	Modung	C	2019
2	69931275	PPS. Darul Fatwa		Kwanyar	C	2018
3	69951625	PPS Al Fadlaly		Klampis	C	2018
4	69951633	PPS. Syaichona Moh. Cholil		Bangkalan	B	2018
5	69951664	PPS Darul Mustofa		Burneh	B	2018
6	69931384	PPS. Darul Jihad	Pamekasan	Kadur	C	2018
7	69951714	PPS. Raudlatus Syabab	Sumenep	Batuputih	B	2021
8	69936915	PPS. Al-Gufron		Pasongsongan	B	2019
9	69951700	PPS Nurul Jamal		Pasongsongan	B	2019
10	69936902	PPS. As-Sadad		Ambunten	B	2018
11	69951696	PPS Assasul Muttaqin		Rubaru	A	2019

Based on the above accreditation data for SIBSEEP organizing Islamic boarding school, it can be understood that there are still many administrators who have not achieved the A accreditation target. Of the 11 organizers, 4 received a C rating, 6 achieved a B rating, and 1 received an A rating. Of course, this is a challenge in itself. Islamic boarding school and the Ministry of Religion. Based on the results of the interviews, the reason for the low

ranking of the organizers is due to the low level of information technology (IT) human resources (HR), as the following interview excerpts:

"The obstacles to implementing SIBSEEP include human resources that are still incompetent in terms of educators and IT so that it has an impact on the first, while maintaining traditional learning methods the learning process is not maximized and achieves satisfactory results and results in low quality education. Second, the difficulty in inputting data reporting to EMIS, so that currently the verified data at Emis is only 150 out of 450 students as a whole" (Mas'ud, 2022).

Based on the explanation above, the implementation of SIBSEEP still needs a lot of improvement, both in terms of learning methods and the quality of education. However, what is important to understand is that the SIBSEEP program basically is alternative education programs that are equivalent to formal education in vocational education. This program is aimed at students who come from disadvantaged communities, do not go to school, drop out of school and drop out, as well as productive age who wish to increase their knowledge and life skills (Mas'ud, 2022). This program also serves members of other communities who need special services in meeting their learning needs as a result of changes in improving living standards, science and technology (Pendis, Juknis for Implementation of Equality Education at Salafiah Islamic Boarding Schools, 2018). Even though the learning process uses traditional learning methods and the quality of education is not maximized, however, the Islamic boarding school implementing SIBSEEP still exists and is consistent in providing services to students. Educational activities in Islamic boarding schools do not only occur in the classroom. The interaction between teachers/supervisors and students, giving examples in everyday life is actually a given educational curriculum. Sukiman explained that in essence the educational curriculum is not only in the form of written curriculum, but all aspects, interactions, activities, rules, and programs carried out in schools are part of the hidden curriculum. Therefore,(Komariyah, 2016). Students are not only taught about theories, but taught to the realm of application and implementation so of course this becomes more meaningful for them.

4. CONCLUSION

The results showed that the new education policy regarding the implementation of the Salafiyah Islamic Boarding School Equality Program (SIBSEEP) received mixed responses. This response includes two things that collaboratively support and complement one another, namely learning methods and quality of education, both of which can have different impacts on each Islamic boarding school. The response given then manifests into different encouragement or motivation. *First*, the salaf islamic boarding school which responded were not motivated to organize SIBSEEP while still using traditional learning methods which are characteristic of the classic local curriculum, for example the sorogan and bandongan methods. Second, Islamic boarding schools that respond and are encouraged to organize SIBSEEP by implementing the national

curriculum by adding general subjects, namely PPKn, Mathematics, Indonesian, English, Science, and Social Sciences by using other supporting learning methods, for example the classical method. The implementation of SIBSEEP will then be carried out in stages, including daily tests, PTS, PAS, US, and National Exam. To determine the quality of education, Islamic boarding schools can and have the right to apply for accreditation to BAN PAUD and PNF. The accreditation given can describe the level of quality of education in implementing SIBSEEP. The level of accreditation obtained by Islamic boarding school implementing SIBSEEP is still low, so it is necessary to receive guidance, direction and encouragement as well as further guidance from the Ministry of Religion through BAN PAUD and PNF The positive impact of the Salaf Islamic boarding school that organizes SIBSEEP is first, the level of education followed by students, both ula, wustha, and ulya, is equated with general education levels starting from MI/SD to MA/SMA. Second, the output is able to compete in continuing higher formal education. Third, output is able to compete for jobs in the formal and private sectors

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