

**International Islamic Boarding School (IIBS)
Negotiating Pesantren Values with The
Demands of Upper-Middle Society: A Case
Study**

A Thesis

**Submitted to Master's Study Program of Islamic Studies at the
Faculty of Islamic Studies in partial fulfillment of the
requirements for the degree of**

Master of Arts (M.A.)



**Universitas
Islam Internasional
Indonesia**

by:
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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

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ABSTRACT

Name : Abdul Muiz
Programme : Islamic Studies
Title : International Islamic Boarding School (Iibs) Negotiating
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Case Study

Pesantren serve as exemplary models for other Islamic educational institutions in their endeavors to educate students. The pesantren values of sincerity, simplicity, and self-independence, which are rooted in Islamic teachings, have been embraced by various institutions as means to cultivate positive personal character in accordance with religious doctrines. In contrast, the emergence of Islamic educational institutions that engaged in the International Standard School (ISS) program occurred during the 2000s. Despite the program's cancellation by the Constitutional Court, it is observed that several Islamic educational institutions persist in utilizing the designation "international" as a means to enhance their social standing. The International Islamic Boarding School (IIBS) is an Islamic educational institution that employs the term "international" as a marketing tactic to promote its boarding-based approach. In addition to its exceptional international standard programs, this institution effectively incorporates both foreign and domestic curricula, resulting in the recognition of certain programs as "international pesantren" within the institution. The objective of this qualitative research is to examine the phenomenon of IIBS negotiation in relation to its internationalization efforts, while considering the application of the three pesantren values mentioned earlier. In this study, I contend that by examining the case of pesantren Algebra IIBS, Algebra education has effectively implemented pesantren values within an urban context, encompassing both students and parents. Furthermore, akin to other institutions within the IIBS framework, this particular establishment exhibits a tendency to commodify pesantren and its associated values in order to attract the middle- and upper-class segments of the market. This assertion is substantiated by the considerable financial investment made by parents in enrolling their offspring in this educational establishment. In addition to the commodification of pesantren and its values, Algebra has emerged as a symbol of an internationally recognized standard within the pesantren community, thereby exerting an influence on its social standing and surrounding milieu.

Keywords: *Pesantren Values, International Islamic Boarding School (IIBS), Pesantren International, Religious Commodification*

الملخص

الاسم : عبد المعز

القسم : الدراسات الإسلامية

الموضوع : مدرسة البناء الإسلامي الدولية (IIBS) ومفاوضة قيم المدرسة مع مطالب الطبقة الاجتماعية

الوسطى العليا: دراسة حالة

تعتبر المعهد (pesantren) نماذج مثالية للمؤسسات التعليمية الإسلامية الأخرى في سعيها لتعليم الطلاب. قيم المدرسة الدينية مثل الإخلاص والبساطة والاعتماد على الذات، والتي تنبع من التعاليم الإسلامية، قد اعتمدها مؤسسات مختلفة كوسيلة لتنمية الطابع الشخصي الإيجابي وفقاً للمذاهب الدينية. وعلى النقيض، ظهرت مؤسسات تعليمية إسلامية مشاركة في برنامج المدرسة الدولية القياسية (ISS) خلال فترة ٢٠٠٠. على الرغم من إلغاء البرنامج من قبل المحكمة الدستورية، إلا أنه لاحظ أن العديد من المؤسسات التعليمية الإسلامية ما زالت تستخدم تصنيف "دولي" كوسيلة لتعزيز مكانتها الاجتماعية. مدرسة البناء الإسلامي الدولية (IIBS) هي مؤسسة تعليمية إسلامية تستخدم مصطلح "دولي" كاستراتيجية تسويقية للترويج لنهجها القائم على الإقامة. بالإضافة إلى برامجها الاستثنائية المعترف بها على مستوى دولي، تدمج هذه المؤسسة بشكل فعال بين المناهج الأجنبية والمحلية، مما يؤدي إلى التعرف على بعض البرامج كـ "مدرسة دينية دولية" داخل المؤسسة. هدف هذا البحث النوعي هو دراسة ظاهرة مفاوضة مدرسة البناء الدولية الإسلامية فيما يتعلق بجهود تدويلها، مع مراعاة تطبيق القيم الثلاثة المذكورة سابقاً. في هذه الدراسة، أقدم حجة بأنه من خلال دراسة حالة مدرسة الجبر في IIBS، تم تنفيذ تعليم الجبر بفعالية وتطبيق قيم المدرسة الدينية بنجاح ضمن سياق حضري، يشمل الطلاب وأولياء الأمور على حد سواء. علاوة على ذلك، وبشكل مشابه للمؤسسات الأخرى ضمن إطار IIBS، تظهر هذه المؤسسة بصورة خاصة تميل إلى تجارة المدرسة الدينية وقيمتها المرتبطة بها لجذب فئات الطبقة المتوسطة والطبقة العليا من السوق. ويتم توثيق هذا الادعاء من خلال الاستثمار المالي الكبير الذي يقوم به أولياء الأمور في تسجيل أبنائهم في هذه المؤسسة التعليمية. بالإضافة إلى تجارة المدرسة الدينية وقيمتها، ظهرت مدرسة الجبر كرمز للمعيار المعترف به دولياً ضمن مجتمع المدارس الدينية، مما يؤثر على مكانتها الاجتماعية والبيئة المحيطة بها.

الكلمات المفتاحية: قيم المدرسة الدينية، مدرسة البناء الإسلامي الدولية (IIBS)، مدرسة دينية دولية، تجارة الدين

TRANSLITERATION GUIDE

| Arabic | Roman | Arabic | Roman | Arabic | Roman |
|--------|-------|--------|-------|--------|-------|
| ا | a | س | s | ل | l |
| ب | b | ش | sh | م | m |
| ت | t | ص | ṣ | ن | n |
| ث | th | ض | ḍ | و | w |
| ج | j | ط | ṭ | ه | h |
| ح | ḥ | ظ | ẓ | ي | y |
| خ | kh | ع | ' | | |
| د | d | غ | gh | | |
| ذ | dh | ف | f | | |
| ر | r | ق | q | | |
| ز | z | ك | k | | |

Short Vocal

| Arab Alphabet | Roman Alphabet | Arabic Example | Transliteration |
|---------------|----------------|----------------|-----------------|
| َ | a | جَلَسَ | <i>jalasa</i> |
| ِ | i | رَكِبَ | <i>rakiba</i> |
| ُ | u | كُتِبَ | <i>kutiba</i> |

Long Vocal

| Arab Alphabet | Roman Alphabet | Arabic Example | Transliteration |
|---------------|----------------|----------------|-------------------|
| اِ/اَ | ā | جَرِي/سَافِر | <i>jarā/sāfar</i> |
| يِ | ī | سَلِيم | <i>salīm</i> |
| وِ | ū | سُجُود | <i>sujūd</i> |

Diphthong

| Arab Alphabet | Roman Alphabet | Arabic Example | Transliteration |
|---------------|----------------|----------------|-----------------|
| وَاو | aw | مَولَا | <i>mawlā</i> |
| يَاو | ay | غَيب | <i>ghayb</i> |

Notes:

1. Consonant with shaddah (ّ) for instance, أُمَّة is written as *ummah* (double letters).
2. Arabic letter *hamzah* (ء) at the beginning of a word is transliterated into “a” not into “^a”. For instance, أحمد is written as *aḥmad* not *`aḥmad*.
3. Arabic script of *alif-lam qamariyah* (ال) is written as “al” at the beginning of words and *alif-lam shamsiyah* (ا) is written in accordance with the first letter at the beginning of words. For instance:
المائدة : al-māidah
الرحمان : ar-rahmān
4. Arabic letter *ta' marbutah* (ة) is written as “h” when it is located at the end of the words, such as البقرة is written as *al-baqarah*. When located in the middle of a sentence is written as “t”, such as أُمَّة وَسَطًا is written as *ummatan wasaṭan*.

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CHAPTER I

INTRODUCTION

1.1. Background of Study

The Islamic educational institutions in Indonesia experience significant development since the colonial rule. According to the available historical documentation, the primary focus of Islamic educational institutions in Indonesia has traditionally been on Islamic religious education.¹ This has traditionally included both the reading of the Quran and the study of Islamic dogma. The tradition evolved gradually but swiftly, particularly after the Independence Day.² At that time, many knowledgeable scholars used diverse educational approaches that they had received from abroad to develop such educational institution.³ The institution, which was originally just a surau with only a few meters, eventually expanded into an actual structure that provides a nice and efficient shady place for the teaching and learning activities of the students.⁴ It is also a strength of this institutional growth that students can access various educational resources, such as books and documents, for their studies. In addition, educational institutions are demonstrating a growing capacity for innovation, as evidenced by adopting more organized curricula, missions, and visions that are more grounded.

Pesantren is the educational institution that grow rapidly and adapt to the changing needs. This may be because the vision and objective of pesantren, which normally try to shape the independent character of their pupils, contributed to this phenomenon.⁵ On the one hand, pesantren reap the benefits of their excellence in

¹ Saefudin Saefudin, "The Shift in The Tradition of Islamic Education in Indonesia from The 19th Century to The Early 21st Century," *IBDA` : Jurnal Kajian Islam Dan Budaya* 19, no. 1 (January 15, 2021): 1–23, <https://doi.org/10.24090/ibda.v19i1.4391>.

² Budi Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 8, no. 1 (February 11, 2023): 262–72, <https://doi.org/10.31851/jmksp.v8i1.11117>.

³ Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4 (July 8, 2015), <https://doi.org/10.31291/hn.v4i1.63>.

⁴ Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia."

⁵ Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society."

teaching Islamic principles that their pupils can easily practice. These religious values include simplicity in demeanor, smooth speech, independence in life, and several other qualities that play an active role in character development.⁶ Pesantren, on the other hand, with their autonomy from the binding policies of the government, become an attraction for parents who want to enroll their children in schools with institutional models such as pesantren. This is because pesantren are independent of these regulations. Because of its autonomy, pesantren can develop curricula distinctive and distinct from those of other Islamic educational institutions and even from one to another.⁷ The traditional, and the modern pesantren, are two of the kinds of pesantren that have been produced to this day. Traditional pesantren were the first to appear, and they were characterized by a repetitive learning style that emphasized the memorization of traditional Islamic texts.⁸ This is because many of their founders and instructors derived their pedagogical practices from their education in Arab or Middle Eastern countries. Furthermore, the modern is the sort of pesantren that is distinguished by the presence of promising educational practices within its curriculum. They develop the updated curriculum and a revised teaching methodology to ensure that the educational system can evolve with changing cultural norms.

The development of pesantren also stimulated the growth of other Islamic educational institutions. As a result, the government legalized madrasa as an official educational institution, in addition to pesantren, which is officially under the Ministry of Religion. Madrasas, which in their development were quite responsively welcomed by the community, reached all levels of formal education,

⁶ Ronald Lukens-Bull, "Pesantren, Madrasa and the Future of Islamic Education in Indonesia," *Kawalu: Journal of Local Culture* 6, no. 1 (June 30, 2019): 29, <https://doi.org/10.32678/kawalu.v6i1.2044>; see also Saefudin, "The Shift in The Tradition of Islamic Education in Indonesia from The 19th Century to The Early 21st Century."

⁷ Muhammad Zuhdi, "Modernization of Indonesian Islamic Schools' Curricula, 1945–2003," *International Journal of Inclusive Education* 10, no. 4–5 (July 2006): 415–27, <https://doi.org/10.1080/13603110500430765>.

⁸ Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia."

starting from the basic level (Madrasah Ibtidaiyyah), the middle level (Madrasah Tsanawiyah), and the upper level (Madrasah 'Aliyah).⁹

Moreover, there are some Islamic schools, which exhibit traits of affiliation with political parties, denotes this.¹⁰ This Islamic school, better known as the Integrated Islamic School, also reaches all formal education levels, like madrasahs. Interestingly, this institution has recently succeeded in becoming one of the preferred institutions among middle-class Muslim parents. The curriculum subsequently presented to students is the national curriculum accompanied by extracurricular activities designed to influence students' Muslim character outside of class time.¹¹

In addition, the emergence of this Islamic school eased the way for different groups to establish a model for an Islamic educational institution with a boarding system, but not a pesantren. Rakhtikawati, in her dissertation stated that in the early twentieth century, the Islamic Boarding School (IBS) emerged, an Islamic educational institution that embraced a boarding system similar to a pesantren but with specific educational programs and extracurricular activities.¹² The presented trend, leads to the emergence of numerous Islamic boarding school which brand themselves as International Islamic Boarding School (IIBS), that attempt Al-Azhar curriculum for Arabic and Islamic studies and the Cambridge curriculum for English and science courses, as an advanced development of IBS.

The emergence of IIBS (International Islamic Boarding School) in the 2000s has become a form of new creativity and innovation in the world of Islamic education. This trend is starting to become a byword, especially for the upper-middle class community, seeing the comparison of infrastructure facilities and the

⁹ Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (July 8, 2015): 85–114, <https://doi.org/10.31291/hn.v4i1.63>

¹⁰ Noorhaidi Hasan, "Islamizing Formal Education: Integrated Islamic School and a New Trend in Formal Education Institution in Indonesia," *Nanyang Technological University*, 2009; see also Karen Bryner, "Piety Projects: Islamic Schools for Indonesia's Urban Middle Class" (Columbia University Press, 2013).

¹¹ Bryner, "Piety Projects: Islamic Schools for Indonesia's Urban Middle Class"; see also Basyit, "Madrasah dan Sekolah Islam Elit di Indonesia."

¹² Yayan Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan" (Anggota IKAPI, 2021).

various additional or extracurricular activities offered by this institution looks more suitable with their sufficient financial condition. In line with research results done by Sa'dullah et.al, IIBS offers what pesantren in general do not perceive, such as the opportunity to experience student exchange on an international scale, study tour activities with world-class objects,¹³ as well as facilities that are supportive and provide comfort for the students to stay focused on living their new, exciting life far from their parents.¹⁴ This tendency raises several phenomenon such as creating the disparity quality of education and the so-called supporting infrastructures between the muslim upper-middle society and the lower. In addition, IIBS promise the parents the international experiences for their children as long as they deal with the high cost. To some extent, IIBS formulate several luxury activities and services that cost the parents to point where there is no chance for the muslim lower class to gain it. Those phenomena happen in IIBS which package the Islamic educational institution with the pricey tuition fee. However, the study of IIBS remains a gap on maintaining the teaching of pesantren values in the demands of muslim upper-middle class.

One of the recent IIBS is pesantren Algebra IIBS which has been officially known by the society as a high cost pesantren. Algebra established in the early 2021 and formally start the teaching and learning program in the same year. This institution maintains the pesantren live environment whilst combine IIBS teaching system. Taking the earlier institutions with IIBS system as their role mode, Algebra formulates the integrated teaching and learning curriculum for their respective students, aiming to gain the pesantren experience with the international setting. Algebra still in re-evaluating the system to find how to display an international standard pesantren, in which, they put it into their vision and mission of the institution. Regardless of the vision and mission, such international institution has

¹³ Anwar Sa'dullah, Abdul Haris, and Wahidmurni Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (January 20, 2022): 704–15, <https://doi.org/10.31538/ndh.v6i3.1992>.

¹⁴ Wildana Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," *University of Nebraska Lincoln*, 2019.

never existed in Indonesia, since the failure of International Standard School (ISS) agenda that absorb a huge amount of fundings. Therefore, there is still a missing acknowledgement from the government regarding the legalization of internationalization of educational institutions.

Finally, in this regard, knowing that IIBS try to offer a new formula of teaching and learning, through this study I figure out how is the teaching of pesantren values and establishing the international standard school that happen in pesantren Algebra IIBS in this presence days. Moreover, by discussing and analyzing the existence literatures, I discover how does the negotiation inside the institution and how does the muslim parents from upper-middle society argue toward those phenomena. It is resulting that pesantren Algebra as one of institution which held IIBS system, reflects their commodification of pesantren teaching which can be seen from how high the cost to enrol students in this pesantren, regardless their new establish institution. Supporting to this issue, there is such overseas agenda which scheduled for the second-year class of senior high school, in which, all the fees will be on the parents. Despite of being luxurious institution, Algebra successfully maintains the teaching of pesantren values to their students as a fulfilment to the current demands of upper-middle parents. The development character of students is evidently supporting the statements which strengthened by the personal opinion from their parents. In addition, Algebra offers a distinguish services from communal pesantren regarding the infrastructures and professionalism of teachers. The pesantren provides the best architectural design that combine eastern and western style with some locally proudness of Indonesian. Besides, Algebra also hires international graduated teachers which assist students in their learning activities. Those actions prove their effort to standardize the institution to some level of international standard. However, in spite of the label of IIBS, it worth to note that IIBS itself is an unofficial label which has no formal legalization from the current state. It means that the internationalization within the IIBS is a self-claimed, since there is still no source legitimized the using of the label. In other words, the label used to be an attractive strategy to gain more attention from the upper-middle class society.

1.2. Research Objectives

Along with the dynamic of Islamic educational institutions and how fast they have grown lately, new ideas and creativities are accepted and developed all over those institutions. Regarding the success of pesantren as a major alternative Islamic educational institution chosen by almost muslim parents, some Islamic boarding schools appear in new concept with several promising vision and mission. In addition, they try to combine national curriculum with international curricula that somehow pass them into a new level of Islamic boarding school, namely, international Islamic boarding school (IIBS). Despite being an international standard school, the teaching of religious values that has been known well as part of pesantren values also still been in their hand. As they formulate a new method of teaching and learning, students will have religious values along with the international curricula which has been part of their planned activities. To this point, the issue raised later on is how do IIBS be an alternative for some muslim parents among other Islamic educational institutions specifically compare to pesantren? And how do they negotiate the teaching of pesantren values amidst their international standard slogan? In line with those questions, this study will try to examine the phenomenon happened surrounding the IIBS and then will explore it to descript several points, they are:

1. To analyze the implementation of Pesantren values, such as sincerity, simplicity, and independency in their teachings, policies, and everyday practices in IIBS.
2. To examine the display of “international education standardization”, such as commodification, internationalization, and quality assurance in IIBS.
3. To find out the position of Pesantren values and international education standardization within IIBS.

1.3. Research Questions

Based on the above information, I raised several questions below as to be answered by this study, there are:

1. How does IIBS implement Pesantren values, such as sincerity, simplicity, and independency in their teachings, policies, and everyday practices?
2. How does IIBS display “international education standardization”, such as commodification, internationalization, and quality assurance?
3. How do Pesantren values and international education standardization complement or compete with each other?

By deriving out those questions, this study will at least try to figure out how IIBS portray the pesantren values into students’ activities in order to trigger the students’ characteristic. In addition, by highlighting the International standard school, this research aims to examine the international education standardization as to strengthen the international label on this institution. Moreover, the last question will discover the negotiation happened in IIBS’s learning and teaching activities between the teaching of islamic values, which has been known well as pesantren values, with the international standard school that they offer to the upper-middle society particularly.

1.4. Literature Review

To support this study, I take some previous literature that has links with the research topic. After a good review, the studies prove that pesantren, with its development, can become an Islamic educational institution that goes hand in hand with the development of time so that it can adapt to the environment. Moreover, pesantren also continue to provide the needs desired by parents who send their children to these institutions, so each Islamic educational institution tries to have its advantages over other institutions, likewise with the presence of IIBS, which is an embodiment of an Islamic Education Institution with a dormitory system and has Islamic teaching values in it which is present in the upper-middle class of society. This class of society has a better standard of living than ordinary people, both in terms of economic factors, education, relations, and social status. They usually consist of office workers, entrepreneurs, businesspeople, artists, government officials, and

others. None of these studies has yet explained the phenomenon of IIBS negotiations between the religious values teachings and the international class boarding school for the middle class and how the society responds to the presence of IIBS among them. To this point, the study will try to fill the gap that found in the literature with the research in order to see how the IIBS negotiates between the international standard school and the pesantren values implementation in the upper-middle society.

1.4.1. Pesantren: A Brief History and Its Development

Pesantren is a distinct subculture of Indonesian Islamic educational institutions by focusing on the importance of the *kyai* figure as a competent leader, the pesantren is colored through the way the *kyai's* management nurtures and directs the institution to bring its vision and mission in being capable of persevering against the times from being diminished by the existence of the *kyai* itself.¹⁵ Pesantren has evolved into one of the educational institutions that contributes alumni with a distinct Indonesian identity as well as being competent to compete with former students of so many other educational institutions, both in academic contests and career opportunities, as a result of self - reflection during their education at pesantren.¹⁶ Furthermore, pesantren still exist, and grow with adjustments as well as innovations made by the stakeholders, including several reforming educations, and teaching system, updating its facilities, and enhancing early collaboration with a number of educational institutions in order to encourage alumni's coming years. However, the recent its development has reflected in many variations of pesantren, such as traditional pesantren which still stabilize the teaching of classical Islamic books, to the modern, that utilize a new concept of learning and teaching methods, and the semi-modern, which attempts to combine the practice of classical Islamic books teaching and the curriculum of pesantren modern.

¹⁵ Zamakhsyari Dhofier, "The Pesantren Tradition: A Study of the Role of the *Kyai* in the Maintenance of the Traditional Ideology of Islam in Java" (The Australian National University, October 1980).

¹⁶ M. Syaifuddin Zuhriy, "Budaya Pesantren dan Pendidikan Karakter pada Pondok Pesantren Salaf" (Walisongo, November 2011).

As the very first Islamic educational institution in Indonesia, pesantren is well-known as one of the wide sources for the scholars to discuss. The Indonesian Dictionary defines it as a dormitory, a place for students, or a place where students learn the Quran. Meanwhile, Sukawi & Haryanto describe pesantren as a place where students live in dormitories (boarding houses) attending the teaching of Islamic classical book as the aim is to be mastering Islamic sciences. In addition, they obviously explain that pesantren cannot be explained concretely. Moreover, with the shifting of the age, this Islamic educational institution grows so fast to adapt to the condition and it means no longer be interpreted as a traditional educational institution. Historically, pesantren has survived over decades and developed several times to exist. In line with that, a study by¹⁷ highlighted that the Islamic value and the spirit of its teaching still long life. Moreover, it is a place for religious values, mental education, and social interaction carried by the *kyai* as the central figure who managed the dynamic activities in pesantren.¹⁸ Furthermore, religious literacy for the Muslim population is becoming increasingly important as a groundwork for a better life wherever they may be.¹⁹ However, the rapid development of pesantren leads the emergence of several Islamic educational institutions that call themselves as an international pesantren or International Islamic Boarding School (IIBS) with Al-Azhar curriculum for Arabic and Islamic studies and Cambridge curriculum for English and science teachings.

1.4.2. History of IIBS

International Islamic Boarding School (IIBS) is a renewable model of Islamic boarding school or boarding school that has development and innovation with international standards so that it is expected to have a wide network reach. IIBS is basically motivated by the development of modern Islamic boarding schools that are able to survive and still exist to maintain the educational values of their pesantren in this case the education of Islamic religious values. With a dormitory-

¹⁷ Abdul Mu'id, "Peranan Pondok Pesantren Di Era Digital" (Portal Jurnal Online Wilayah IV, n.d.).

¹⁸ M. Mujab, "The Role of Pesantren on the Development Islamic Science in Indonesia," *Miqot*, Desember 2013.

¹⁹ Sukawi and Sri Haryanto, "Dinamika Pertumbuhan Pesantren" (Manarul Quran, n.d.).

based basis like pesantren in general, IIBS also applies the same learning method with several modernization innovations and additional creations both in terms of curriculum, teachers, and extracurricular activities.²⁰

Aside from the academic field, the best quality supporting infrastructure is provided to assist the overall stability of the teaching and learning process at this Institute so that students can achieve their respective potential. Not unexpectedly, with its luxurious infrastructure, IIBS is more in demand by the upper class, who can access all of its facilities. This creates a disparity in access to quality education at IIBS between the lower and upper classes.²¹ Moreover, Wargadinata, et.al through their research on one of the IIBS in Malang explained that among the advantages that became the main face of the international educational institution was the application of an international curriculum, by taking Cambridge as model for English material, and Azharite for Arabic language material and Islamic religious material. As for balancing their general knowledge, they usually follow directions from the government by implementing national curriculum, in consideration that later alumni can adjust to their environment.²² Furthermore, this international boarding school also has educational levels like other educational institutions, which are usually more focused on the Junior High School and Senior High School levels, although several other places open up opportunities for the Primary School level, while sometimes it is still too early to experience living in dorm.²³

1.4.3. Definition of Upper-middle Society

The concept of social class itself has been introduced by sociologists who study the phenomenon of social life. According to Syafuddin et al. (2021), the study on the middle class in Indonesia categorizes the social class into three groups: the upper

²⁰ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang."

²¹ Rezi Suci Agustia, "Gambaran Perilaku Konsumtif Siswa-i Sekolah Menengah Atas 'International Islamic Boarding School Republic of Indonesia' (SMA IIBS RI)," 2012.

²² Sa'dullah, Haris, and Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," January 20, 2022.

²³ Dwi Fitri Wiyono, "Curriculum Development Strategic Management Model Islamic International Boarding School (IIBS) in Thursina IIBS Malang," *Ta dib : Jurnal Pendidikan Islam* 10, no. 1 (May 1, 2021): 121–42, <https://doi.org/10.29313/tjpi.v10i1.8232>.

class, comprised of investors; the middle class, consisting of professional workers; and the lower class, composed of laborers or manual workers. The middle class underwent a division into three segments during its evolution. The upper-middle class was primarily composed of professionals in management and administration. The mid-middle class encompassed various other professions, including accountants, lecturers, engineers, lawyers, doctors, and others. The final category consists of individuals belonging to the lower middle class, commonly characterized as low-level service workers.²⁴ This concept continues to develop along with the times. Recalling how those who are on the line of life as a society with qualified economic quality will indirectly affect the lifestyle of each of them. Regarding lifestyles that are different from those who are in the lower middle line, education is also an important element in considering the sustainability of their lives.

Fulfillment of an all-in-one daily basis makes them choose an education that is likewise equivalent to their daily lives, both in terms of increasing skills which will later become provisions in the future and about how they will try to live with ease. The dynamics of consideration in choosing a school, somewhat no longer refers to the status of public or private schools but has shifted to the level of competitiveness and quality of schools.²⁵ Education is one of the main factors for the middle-class families. The higher a person's education, the greater the costs required. This indicates the social background of the person. In addition, a good education will affect a person's social class level in the future.

About the Islamic view of welfare, Syamsuri, et.al cited that Chapra explained Muslims have a goal of prosperity that cannot be separated from the main goal of Islamic law. Its goals clearly include happiness in this world and the hereafter (falah), as well as a good and honorable life (al-hayah al tayyibah). So,

²⁴ Muhammad Syafuddin et al., "Pondok Pesantren Its Contributions on the Indonesian Muslim Middle Class" (Turkish Journal of Computer and Mathematics Education, April 5, 2021).

²⁵ Sofyan Rofi and Dahani Kusumawati, "The Effect of School Branding on the Reputation of Islamic Schools:," in *Proceedings of the International Conference on Community Development (ICCD 2020)* (International Conference on Community Development (ICCD 2020), Malang, Indonesia: Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.201017.142>.

for those who have material sufficiency, the best education for their children will be a major obligation to be fulfilled.²⁶

1.5. Theoretical Framework

This study will use the theory of religious commodification to see how IIBS in running its institution, also participates in enjoying the label of pesantren which has historical values that are very interesting and deeply memorable for Muslims. Shirazi, in his book explains that the use of the term "commodification" refer to changing the idea or value of an object into a commodity with the aim of gaining profit in the name of Islam, in this case the label of pesantren in Islamic educational institutions that meet the pillars of pesantren can also be used to obtain additional value in order to financial benefits in return.²⁷ He, then emphasizes that the use of the term does not necessarily aim to undermine the important role of the object regardless of the reason for getting the advantage. Additionally, Hasan also highlights that commodification of religion, in this case islam, has much to do with the product of religion such ideologies, practices as well as islamic values to be ready-consumed by society in a broader scope.²⁸

Yet, as an educational institution that implements international quality standards, IIBS offers supporting resources like infrastructure, human resources, and facilities. In addition, many teachers and members of the working team must learn the numerous abilities required, which includes learning other languages. The infrastructure and facilities this school offers are designed to support the institution's ongoing commitment to teaching and learning. Even if it is regarded as being very expensive, IIBS can serve as a substitute for contemporary Muslim communities seeking both because it is recognized as an educational institution that offers Islamic religious studies to international standards. Thus, it is clear that this

²⁶ Syamsuri, Nurul Rahmania, and Ardiyanti, "Eksplorasi Konsep Falah Perspektif Umer Chapra," *MAMEN: Jurnal Manajemen* 1, no. 1 (January 7, 2022): 69–78, <https://doi.org/10.55123/mamen.v1i1.25>.

²⁷ Faegheh Shirazi, *Brand Islam: The Marketing and Commodification of Piety* (University of Texas Press, 2016), <https://doi.org/10.7560/309254>.

²⁸ Noorhaidi Hasan, "Islam in Provincial Indonesia: Middle Class, Lifestyle, and Democracy," *Al-Jami'ah: Journal of Islamic Studies* 49, no. 1 (June 29, 2011): 119–57, <https://doi.org/10.14421/ajis.2011.491.119-157>.

institution engages in the practice of religious commercialization with the intention of appealing to a market that originates in urban society. Using this theory, it is anticipated that the research would produce ample and thorough data that will allow it to adequately address its research questions and demonstrate its relevance.

1.6. Research Significance

By offering intellectual and religious instruction, pesantren have significantly shaped the lives of Muslim students. International Islamic boarding schools (IIBS) have developed as a result of the globalization of education to meet the demands of students from different nations. Due of their exorbitant tuition, these institutions are available to urban middle-upper-class or affluent society. The purpose of this study is to examine how does the international Islamic boarding schools (IIBS) contributes to the development of Muslim urban society. This study also examines the way that religious commodification of Islamic values occurs in international institutions.

For a number of reasons, it is important to research international Islamic boarding schools (IIBS) and how they contribute to the development of Muslim urban society. The paper first shows how these institutions help Muslim communities grow in metropolitan settings. Second, exploring how an IIBS implement the pesantren values to the urban society. Third, studying religious commodification illuminates the ramifications of the commercialization of religious doctrine for the Muslim community. In this qualitative study, I will focus on pesantren Algebra IIBS using a case study methodology. By observation, interviews, and document analysis, information will be acquired. Based on the repute and accessibility to middle-to-upper class urban society, the institutions will be chosen. To find themes and patterns in the data, content analysis will be used.

Understanding Muslim education and society has benefited greatly from study on the effects of religious commodification and the roles played by international Islamic boarding schools in the development of Muslim urban society. The negotiation between pesantren values implementation and the international standard school sheds light on the significance of religious environment in influencing students' education and socialization. The study's conclusions can guide

practice and policy in educating Muslim pupils in urban settings while fostering community growth and social harmony.

1.7. Methodologies

In practice, this research managed using a qualitative approach based on semi-structured interviews and observation with purposive sampling technique. Through a qualitative approach, this study can dig deeper into information and present it as an explanation of each topic raised. I start my study on this topic with such assumptions which then lead to the collection of data naturally.²⁹ With this natural setting, I then collect the data in the field where the issue or phenomenon happened. Therefore, in collecting such needed data, I choose to use the semi-structured interviews and observation as well as documents or literatures and review all of them to assist my study.³⁰ Moreover, using the semi-structured interview may create such private respond from the respondents around the topic on the agenda. Also, with this tool I may have kind of opportunities to widen my question based on the answer of respondent in a flexible way.³¹ It allows me as well to rephrase questions according to the situation, to emphasis the evident.³² In addition, using the biographical interpretative method, I explore more about the background and motivation of each respondent regarding their perspective on IBS and their impressions and expectations as an upper-middle society. In this case, the biographic narrative interpretative method interview technique and analytic framework are useful to explore life stories.³³ To limit the area of discussion in this study, I focus my object study to the Pesantren Algebra IBS in Megamendung,

²⁹ Jhon W. Creswell, “Qualitative Inquiry and Research Design_ Choosing among Five Approaches, 2nd Edition” (Sage Publications, 2007).

³⁰ Jhon W. Creswell, “Research Design_ Qualitative, Quantitative, and Mixed Method Approaches” (Sage Publications, 2013).

³¹ William C. Adams, “Conducting Semi-Structured Interviews,” in *Handbook of Practical Program Evaluation*, ed. Kathryn E. Newcomer, Harry P. Hatry, and Joseph S. Wholey (Hoboken, NJ, USA: John Wiley & Sons, Inc., 2015), 492–505, <https://doi.org/10.1002/9781119171386.ch19>.

³² Anne Galletta, *Mastering the Semi-Structured Interview and beyond: From Research Design to Analysis and Publication*, Qualitative Studies in Psychology (New York: New York University Press, 2013).

³³ Melissa Corbally and Catherine S O’Neill, “An Introduction to the Biographical Narrative Interpretive Method,” *Nurse Researcher* 21, no. 5 (May 30, 2014): 34–39, <https://doi.org/10.7748/nr.21.5.34.e1237>.

Bogor. This IIBS located in an area closed to the urban cities and has been one of famous area within urban people. Additionally, this institution instead of holding an IIBS only, they are registered as pesantren under the Ministry of Religious Affairs that is why I purposefully select this object as this institution help me best understanding the problem and answering the research question.³⁴ Despite being a mere pesantren, Algebra also implement IIBS for its Junior and Senior High School so that students can attain their internationalized experiences as IIBS purposed.

The questions that will be asked are related to the perspective of each respondent with a different position on IIBS, motivation for interest in IIBS, as well as their impressions and expectations from IIBS once it is needed, several other questions will be submitted by looking at the needs of the data to be collected.

To support the ease of this research, I conducted an interview on 15 people of interviewees, with some respondents represent certain classifications of requirement. The Staff of IIBS that consisted of the Director of Academic Affair, the Kyai of pesantren Algebra IIBS and three staffs of pesantren Algebra IIBS which in charge of students academic and discipline affairs. The results I collected from them are quite vary, and somehow strengthen one each other's statements regarding the formal environment of learning and teaching activities. Additionally, I invited several teachers in their respective field of lesson. To some extent, their statements are approving the current learning habits of students and the development's progress of students' capabilities in maintaining the essence of each lesson through their everyday agendas.

Moreover, to make a fair side of opinions, I did some interviews on students and their parents which provided me an actual and balanced data about the topic of questions that I delivered. I distinguished students by their class of study to seek thoroughly their occurrences as students of this pesantren. Therefore, new students by some means expressed a spontaneous memory by stating events confidently, whereas senior students, they add some philosophical reason lied behind, to address their level of understanding toward the context. In addition, the parents I asked for

³⁴ Creswell, "Research Design_ Qualitative, Quantitative, and Mixed Method Approaches."

their willingness regarding this discussion, they provided such wise data that confirm the presented behaviour of their children. In this occasion, I personally requested them to be my interviewee and all the data I collected are valid and verifiable. In maintain the validity and the actuality arguments, I performed my discussion with the respondents in a scheduled time, and in different place. Another thing is the interview with the parents I did it by-phone for some constrains regarding their availability in physical attendance.

1.8. Structure of Thesis

To make this study structural and more comprehensive, I would like to build my research as follow. The first chapter will be an introduction into my study, as I will put some brief explanation as well as providing background information and engage it with research question, problem statement, from the current issue or phenomenon. Later, chapter two will discuss the development of pesantren values and its implementation within the Islamic Educational Institution, looking into the provided literature on how it developed over times in the context of Indonesia. As the study will cover the common assumption behind the emergence of Islamic educational institutions, as well as the brief journey of the implementation of pesantren values until the presence day. Chapter three will explain the Internationalization phenomena that happen contemporarily. Moreover, in this chapter, I will provide such analysis that trait to the presence phenomenon of International Islamic Boarding School (IIBS) institutions. Chapter four will be presenting the discussion on how IIBS as an Islamic educational institution negotiate between the implementation of pesantren values such as sincerity, simplicity, and independency, and the international standard school. A qualitative method will be chosen to complete this research along with semi-structured interviews to gain information from respondents, and to combine the text and context phenomenon happened around the Pesantren Algebra IIBS institution. Hopefully, the study will run under this outline of thesis so the data will be collected as it planned and the discussion about it will run smoothly. And finally, the whole discussion and result will be concluded in chapter five as the last chapter to this paper.

CHAPTER II
THE DYNAMIC OF IMPLEMENTING OF PESANTREN
VALUES IN ISLAMIC EDUCATIONAL INSTITUTION IN
INDONESIA

- 2.1. The Implementation of Pesantren Values in Islamic Educational Institution in Indonesia**
- 2.2. From Islamic Values to Pesantren Values**
- 2.3. Pesantren: to Build Student's Character in Islamic Way**
- 2.4. Figuring out the Islamic Values in Islamic Educational Institution**

CHAPTER III
INTERNATIONAL ISLAMIC BOARDING SCHOOL (IBS)

3.1. Advancing Islamic Boarding School to the Global Standard

The progressive nature of the pesantren's growth served as a catalyst for the advancement of other Islamic educational institutions. Some individuals assess their educational and instructional program as they strive to enhance it and incorporate diverse activities to distinguish it from others. Islamic boarding schools (IBS) aim to enhance their educational standards by implementing a range of extracurricular activities designed to provide a supportive and enriching experience for their students. Enhancing the quality of education involves more than just relying on extracurricular activities; it also entails providing students with the opportunity to participate in overseas programs.

In practical terms, a modest degree of parental consent is required, as they are responsible for managing the necessary preparations for the program, particularly in regard to financial matters. Numerous IBS providers purport to possess superior distinguishing characteristics compared to their counterparts.

Additionally, they assert that their caliber is on par with international standards⁹⁶. The emergence of this novel phenomenon has been shaped by the worldwide impact of the globalization of educational institutions, which originated from a preceding program known as the International Standard School (ISS).⁹⁷ The aforementioned agenda incurred significant losses as a result of poor evaluation outcomes for numerous investments.

Moreover, it provides valuable insights into the prospective trajectory of society by examining the origins of the student body and the impact of their exposure to a highly developed educational setting on their subsequent acquisition of life skills. Similarly, it enhances the presence of the Muslim middle class due to the accessibility of Islamic Boarding School (IBS).⁹⁸ The International Islamic Boarding School (IIBS) in Indonesia exhibits a similar approach across various aspects, including its vision and mission, which reflect a commitment to promoting Islamic teachings on a global scale.⁹⁹ The institution's prominent endeavors encompass enhancing adaptability to new environments, fostering foreign language proficiency, particularly in English and Arabic, and promoting character development through diverse activities that foster collaboration within groups and engage in social interactions.¹⁰⁰

Moreover, it is worth to note that the distinct architectural style of the building infrastructure sets IIBS apart from other Islamic educational institutions,

⁹⁶ Muhammad Victor Syafi'i, "Implementation of Integrated Cambridge and 2013 Curriculum of English at Tazkia International Islam Boarding School Malang," 2019, 2.

⁹⁷ Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan."

⁹⁸ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," 4.

⁹⁹ Novie Wihdatun Hasanah, "The Effectiveness of Group Discussion in Teaching Speaking (An Experimental Study at the Second Grade of SMA IIBS, RI Cikarang)" (n.d.), 27; see also Dzakiyatul Afifah, "Internalisasi Karakter Disiplin Siswi Pada Tata Tertib Sekolah Melalui Program Merit dan Merit Poin Sistem Berbasis TSES di Thursina International Islamic Boarding School (IIBS) Kampus Putri Malang" (Malang, Indonesia, UIN Maulana Malik Ibrahim Malang, 2021), 60; see also Syafi'i, "Implementation of Integrated Cambridge and 2013 Curriculum of English at Tazkia International Islam Boarding School Malang," 2; Anwar Sa'dullah, Abdul Haris, and Wahidmurni Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 3 (January 20, 2022): 706, <https://doi.org/10.31538/ndh.v6i3.1992>.

¹⁰⁰ Sa'dullah, Haris, and Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," January 20, 2022, 708.

particularly pesantren.¹⁰¹ With its futuristic and artistic design, the opulent and grandiose aesthetic of the establishment inevitably captivates visitors upon their initial encounter. According to Wargadinata et al., a number of International Islamic Boarding Schools (IIBS) have supplemented their facilities with various amenities, including meeting halls, sports buildings, and archery areas. Additionally, certain IIBS have gone a step further by offering swimming pools and other auxiliary facilities to cater to the interests of sports enthusiasts. The provision of these supplementary amenities serves the purpose of promoting the overall well-being and psychological equilibrium of students within the educational institution, while also fostering their motivation to engage in various activities within the residential facility.¹⁰²

On a separate instance, numerous individuals affiliated with the International Islamic Boarding School (IIBS) also organized artistic showcases with the intention of refining their artistic abilities and fostering a sense of unity within their surroundings. Regarding other activities that support the enhancement of students' abilities, various Islamic educational institutions implement disciplinary measures, such as those observed in Islamic boarding schools, with necessary adaptations to suit specific contexts. The activities of students in certain institutions of International Islamic Boarding School (IIBS) are also subject to monitoring through discipline books that have been specifically designed to assess and evaluate their physical and mental development.¹⁰³ A considerable number of individuals at IIBS prioritize language acquisition and habit formation due to the advantageous aspects associated with residing in a dormitory. Dormitory supervisors possessing expertise in their respective domains are adept at upholding student discipline within the dormitory premises. This encompasses fostering language proficiency, cultivating regular engagement in religious practices such as performing the five

¹⁰¹ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," 6.

¹⁰² Wargadinata et al., 6.

¹⁰³ Afifah, "Internalisasi Karakter Disiplin Siswi Pada Tata Tertib Sekolah Melalui Program Demerit dan Merit Poin Sistem Berbasis TSES di Thursina International Islamic Boarding School (IIBS) Kampus Putri Malang," 68–69.

daily prayers and studying the Quran, as well as promoting ethical conduct among the residents.¹⁰⁴

Undoubtedly, the hostel supervisors face a formidable task in acclimating students from middle-class backgrounds to the constraints imposed by the Islamic educational institution, particularly with regard to the limitations imposed on their home facilities and surrounding environment. Furthermore, IIBS places significant emphasis on the credentials of subject matter instructors, specifically seeking individuals who possess specific qualifications such as foreign educational backgrounds, proficiency in foreign languages, or skills that align with the objective of enhancing students' abilities.¹⁰⁵ Moreover, this educational institution places great emphasis on engaging in various activities that involve direct interaction with internationally renowned institutions. These activities serve as prominent and essential components of the institution's offerings, aiming to provide students with firsthand exposure to the global landscape and an understanding of the cultural nuances of the host country.¹⁰⁶

The prioritization of collaboration with multiple foreign educational institutions, commonly referred to as sister schools, is of utmost importance, particularly in meeting the experiential requirements of students. Institutions such as IIBS frequently organize seminars or debriefing sessions featuring reputable speakers, both locally and globally.¹⁰⁷ These events serve as platforms for presenting diverse perspectives and motivations of actors operating on a global scale. Ultimately, the International Islamic Boarding Schools (IIBS) endeavored to establish an Islamic boarding school that adheres to international standards, reflecting its commitment to fostering a globalized educational environment. Despite the considerable financial investment involved, the internationalization

¹⁰⁴ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," 5.

¹⁰⁵ Sa'dullah, Haris, and Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," January 20, 2022, 710.

¹⁰⁶ Hasanah, "The Effectiveness of Group Discussion in Teaching Speaking (An Experimental Study at the Second Grade of SMA IIBS, RI Cikarang)," 28.

¹⁰⁷ "News Archives," *IIBS RI* (blog), accessed June 30, 2023, <https://iibs-ri.com/category/news>.

program for Islamic boarding schools represents one of several initiatives aimed at aligning these institutions with global standards. The objective is to enhance their appeal and encourage greater enrollment by attracting a broader demographic. The “international pesantren” offered by IIBS attracts the attention of the middle class and above, who perceive this phenomenon. These individuals provide embeds to IIBS, which include various supporting resources, as previously mentioned.

3.2. Into transforming the Islamic Boarding School (IBS)

The Islamic Boarding School (IBS) has emerged as a prominent educational institution in Indonesia in recent years. The integration of Islamic schools with a boarding system arose during the latter half of the 20th century, with the aim of creating an educational environment that fosters comprehensive and holistic learning for students.¹⁰⁸ Therefore, the Islamic Boarding School (IBS) is actively promoting the growth and advancement of Islamic educational institutions in Indonesia. Moreover, certain Islamic boarding schools also endeavor to uphold the preservation of Islamic values by means of extracurricular activities involving students. The boarding facility, in which students are expected to reside, fosters an environment conducive to the cultivation of Islamic values and the educational practices typically employed by pesantren for their students. In the present context, IBS often becomes interchangeable with pesantren as a result of the adoption of the boarding school system.¹⁰⁹

There are distinct differences in the development of Islamic Boarding School (IBS) and pesantren. In certain cases, it has been observed that IBS (Islamic Boarding School) places greater emphasis on general science and the enhancement of technology-based knowledge. This is due to the fact that the imparting of Islamic religious knowledge is prioritized as a subject of study, accompanied by supplementary religious activities conducted outside of the classroom.¹¹⁰ In order to underscore the importance of Islamic education, IBS cultivates an atmosphere

¹⁰⁸ Rakhtikawati, “Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan,” 158.

¹⁰⁹ Rakhtikawati, 144.

¹¹⁰ Rakhtikawati, 31–32.

that fosters the observance of Islamic principles, including the study and comprehension of the Quran, communal prayers, voluntary fasting in accordance with the sunnah, and other fundamental teachings of Islam. These values are reinforced and implemented both within and beyond the confines of the classroom. These activities have a significant impact on the development of an Islamic family environment, as students who engage in them regularly are more likely to continue practicing them within their own homes.¹¹¹

This phenomenon is commonly known as the process of Islamization, or alternatively, in various linguistic contexts, these students have received *santrinization* training.¹¹² Rakhtikawati subsequently elucidated that this procedural undertaking would likewise exert an influence on their respective familial units, as parents who possess a dearth of Islamic knowledge and observance would receive guidance from their progeny, whether through direct or indirect means. Moreover, parents' endeavor to evade disappointing their offspring by participating in the *ustadz* or ta'lim gathering, with the intention of acquiring knowledge pertaining to Islamic principles. Over time, this protracted procedure will give rise to the formation of an Islamic society, primarily observed among individuals belonging to the middle class who identify as Muslims.¹¹³

In recent times, IBS has emerged as a viable Islamic educational institution in Indonesia. In addition to its shared boarding concept with pesantren institutions in general, IBS offers supplementary facilities and distinct supplementary activities. IBS, being an esteemed educational institution, upholds a set of visions and missions aimed at ensuring the future success of its students upon their graduation and transition into alumni status.¹¹⁴ Within the context of IBS, certain educational institutions offer courses that cater to specific skill sets, including IT, arts and crafts, sports, and various other disciplines. These courses serve as supplementary activities for students residing in the dormitories.

¹¹¹ Rakhtikawati, 340.

¹¹² Rakhtikawati, 350–51.

¹¹³ Rakhtikawati, 352.

¹¹⁴ Basyit, "Madrasah dan Sekolah Islam Elit di Indonesia," 36–37.

In spite of being a privately managed institution, IBS adheres to the educational curriculum established by the government, specifically the Ministry of Education, Culture, Research, and Technology. IBS offers the advantage of being able to adapt or revise the curriculum to align with the policies of individual institutions, thereby facilitating the integration of both the national curriculum and IBS's supplementary curriculum within a boarding environment.¹¹⁵ The notion of the dormitory, originally associated with pesantren and carrying societal stigmas, underwent a transformation with the advent of modern pesantren. These institutions prioritized infrastructure development, which encompassed the provision of dormitories for students and classrooms as spaces for ongoing educational activities.

Furthermore, the emergence of modern pesantren and the adaptation of curricula in traditional pesantren to accommodate changing times have played a significant role in enhancing the reputation of these institutions in securing the future of students. By implementing a structured teaching curriculum, students are provided with the opportunity to seamlessly transition into higher education, similar to formal schools.¹¹⁶ Additionally, the introduction of Islamic Boarding School (IBS) has further complemented the emphasis on science and technology, which has traditionally been undervalued in pesantren. This unique characteristic of IBS has allowed it to garner recognition from the community and solidify its position as a distinct Islamic educational institution. In general, the enhancements implemented by IBS, with an emphasis on advancements in science and technology, hold significant importance for parents who possess a level of scientific and technological literacy, particularly with regards to forthcoming developments.¹¹⁷

This phenomenon has led to a growing inclination among parents to enroll their children in Islamic boarding schools (IBS). The rationale behind this decision is the expectation that their children will not only acquire religious knowledge but

¹¹⁵ Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 153.

¹¹⁶ Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," 91–92.

¹¹⁷ see again Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 31.

also gain exposure to science and technology, which will subsequently contribute to their academic and professional growth in higher education and career paths. In response to the growing interest among parents in IBS, certain IBS institutions are undertaking updates and adjustments by examining future trends and potential areas of development. The emergence of the term "International Islamic Boarding School" (IIBS) has introduced a new trend in the development of Islamic Boarding Schools (IBS), which is now competing with other IBS developments. Gradually and consistently, following its introduction by IIEC Cikarang in 2003, the term IIBS has been widely adopted by numerous Islamic educational institutions, exhibiting a notable degree of uniformity in its usage.¹¹⁸

There are approximately more than 10 International Islamic boarding schools (IIBS) dispersed across the country, each with distinct visions and specialized activities. However, these institutions exhibit a similar organizational structure. The transition from IBS to IIBS occurs exclusively in response to primary motivations and underlying factors. Upon closer examination, this phenomenon can be attributed to the government's initiative to implement international standard education units across Indonesia. However, this program was subsequently invalidated by the constitutional court due to various evaluation records, particularly pertaining to funding issues¹¹⁹. The fulfillment of international standards by educational institutions necessitates a significant allocation of financial resources.

Parents play a crucial role in providing financial resources to support the ongoing implementation of teaching and learning activities in international standard schools, with the aim of reducing substantial expenditures. Given this comparison, it is not unexpected that the majority of Islamic educational institutions known as IIBS impose a substantial fee in comparison to other similar institutions. In addition to ensuring the necessary conditions for maintaining the institution's international

¹¹⁸ Hasanah, "The Effectiveness of Group Discussion in Teaching Speaking (An Experimental Study at the Second Grade of SMA IIBS, RI Cikarang)," 26.

¹¹⁹ ACDP, "Evaluation of International Standard Schools in Indonesia" (Agency for Research and Developments Ministry of Education and Culture, October 2013), XV see the last page of Executive Summary Section.

quality, the availability of funds also serves as an incentive for individuals from the middle and upper classes. These individuals perceive that an international label, when commensurate with its nominal value, signifies the feasibility and potential for social recognition within their respective social circles. The presence of an international designation associated with the Islamic Boarding School (IBS) institution, along with a considerable tuition fee, suggests that the IBS has the ability to demonstrate international standards of quality assurance.¹²⁰ This statement elucidates that in order for an educational institution to attain international standards, it is imperative for the institution to satisfy all the qualifications outlined for international standard schools in previous cases.

In addition to the issue of the appropriateness of utilizing the international designation in the nomenclature of an Islamic educational establishment, IIBS has effectively emerged as a viable alternative that adequately addresses the desires and ambitions of parents seeking Islamic education coupled with a boarding system akin to Islamic boarding schools, while also offering additional benefits such as fostering student development and cultivating their interests. These facilities alleviate parental concerns regarding the provision of experiences that are not typically available in Islamic boarding schools. Ultimately, the transformation of IBS into IIBS occurred through the enhancement of facility quality and human resources, as well as the incorporation of international activities. These changes were implemented to impart a distinct impression that IIBS operates at a superior level compared to IBS.

3.3. Drawing an Advance Future of *Santri*

The term "*santri*" encompasses both traditional and modern students of pesantren. Individuals who acquired education beyond the confines of the pesantren were commonly identified as students. Pesantren graduates are widely recognized for their profound knowledge and proficiency in the realm of religion. Upon their return to their respective localities, their aspirations are commonly confined to pursuing careers as *ustadz*, lecturers, educators at other pesantren institutions, or religious

¹²⁰ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," 11.

advisors. The perception that pesantren institutions are incapable of contributing to global affairs has become a prevalent stereotype and stigmatization deeply ingrained within the broader society.¹²¹

In contrast, students attending public schools consistently attain their desired outcomes, even in the absence of external factors that may influence their future trajectories. A significant proportion of individuals who complete their education in public schools are afforded the prospect of attaining their envisioned future, with the realization of securing their ideal occupation being within reach. Consequently, numerous parents opt to enroll their children in either public schools or Islamic education institutions that offer a more comprehensive range of subjects in their curriculum. Basyit emphasized that historically, there existed a trend among Muslim parents to enroll their children in missionary schools due to their reputation for providing exceptional education.¹²²

This phenomenon raises particular concerns for parents who seek to provide their children with a religious education while also ensuring their future career prospects remain distinct. The aforementioned perspective experienced a decline concurrent with the emergence of contemporary pesantren institutions, which prioritized the cultivation of forward-thinking abilities among their student body. Furthermore, several Islamic educational institutions have initiated the development of innovative approaches to attract the interest of parents seeking a high-quality education akin to that offered by public schools. These parents also express a demand for the inclusion of Islamic educational values within the curriculum. Several instances of Islamic educational institutions have recently surfaced, featuring innovative programs like the Islamic Boarding School (IBS).

The IBS incorporates a residential system that guarantees the consistent integration of robust religious principles into education, alongside character development and various supplementary endeavors.¹²³ IBS has cultivated strong

¹²¹ Ahmad Ihwanul Muttaqin, "Modernisasi Pesantren Upaya Rekonstruksi Pendidikan Islam (Studi Komparasi Pemikiran Abdurrahman Wahid dan Nurcholish Madjid)," *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, August 2014, 69.

¹²² Basyit, "Madrasah dan Sekolah Islam Elit di Indonesia," 35.

¹²³ see again Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 31.

partnerships with numerous globally renowned educational institutions, facilitating collaborative endeavors such as student exchanges and comparative studies conducted at these esteemed establishments. This phenomenon enhances the appeal among Muslim parents who aspire for their children to attain devoutness, characterized by a comprehensive comprehension and application of Islamic teachings, while also achieving success on both local and global scales.¹²⁴ The Islamic Boarding School (IBS) exhibits a distinct character compared to other Islamic educational institutions, despite sharing certain similarities with the Pesantren education system upon initial observation.

IBS offers a range of distinct benefits that are not commonly found in alternative Islamic educational establishments, particularly catering to individuals from middle and upper socioeconomic backgrounds. IBS has successfully expanded its influence and emerged as a prominent choice among Islamic educational institutions, particularly for individuals seeking institutions that uphold pesantren values. Despite being larger and more extensive in comparison to other Islamic educational institutions, the system of this particular institution stands out. Without attempting to draw a comparison between IBS and pesantren, certain individuals exhibit a preference for IBS due to its rational perspectives and thoughtful considerations. This is particularly evident among parents who possess specific criteria for their children's acquisition of Islamic education, while simultaneously ensuring that they are not disadvantaged in keeping pace with advancements in science and technology.

The consideration of an educational institution's ability to successfully graduate students is often a key factor for middle-class parents when evaluating the suitability of an educational institution for their children. Parents who are aware of the significant impact that the quality of education has on their children's prospects and future growth will naturally exhibit conscientiousness and careful deliberation when it comes to planning their children's educational trajectory and identifying suitable career paths.¹²⁵ Undoubtedly, it is indisputable that the educational

¹²⁴ see again Rakhtikawati, 29.

¹²⁵ see again Basyit, "Madrasah dan Sekolah Islam Elit di Indonesia," 33.

institution selected for children is also influenced by the familial background of their parents.

Nevertheless, it is evident that parents strive to provide their children with the utmost advantages, particularly in terms of educational quality, vision and mission, curriculum design, supplementary activities, and facilities and infrastructure. From their perspective, individuals find IBS to be superior in various aspects compared to certain pesantren institutions that exhibit perceived limitations and deficiencies. These concerns are deemed unfavorable, as they are apprehensive about the potential impact on their children's educational development. The prevailing negative perception surrounding pesantren institutions, which are perceived to have limited emphasis on scientific disciplines, technology, and necessary infrastructure, poses a hindrance for individuals who recognize the significance of enhancing educational quality within these establishments.¹²⁶

In contrast to traditional pesantren, which primarily emphasizes the study of islamic classic books (yellow book), IBS has managed to encapsulate the fundamental teachings of these classic texts within its instructional materials. These materials have been recognized as highly effective alternatives to the traditional method of studying classic books in pesantren settings. In this manner, IBS indirectly engages in the utilization of acquiring the principles encompassed within the renowned literary work, albeit without attaining a high level of proficiency. Moreover, IBS employs a distinct approach to student discipline that sets it apart from traditional pesantren.¹²⁷

Based on the aforementioned, it is evident that IBS opts to streamline the concept of "pesantren" in order to achieve proficiency in the fields of science and technology, while it appears that pesantren institutions still lack sufficient emphasis on these areas. It is unsurprising that a greater proportion of graduates from IBS pursue higher education in science or technology fields, as opposed to disciplines associated with Islamic religious knowledge.¹²⁸ The majority of graduate students

¹²⁶ Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 160.

¹²⁷ Rakhtikawati, 150–52.

¹²⁸ Rakhtikawati, 170–72.

from pesantren institutions exhibit a strong inclination towards pursuing higher education in tertiary institutions that offer programs in the scientific study of Islamic religion or Arabic language. This particular academic path is perceived by certain individuals from the middle-class as a highly competitive field in terms of career opportunities.

Moreover, the subject of future advanced careers is also a matter of significant concern. IBS has consistently garnered favor due to its notable emphasis on science and technology, which serves as a fundamental prerequisite for thriving in a global landscape characterized by inexorable technological advancement. Furthermore, the trajectory of professional advancement within the information technology (IT) sector is a topic that holds significant intrigue as a subsequent progression subsequent to the completion of studies at IBS. Nevertheless, it would be premature to assert that pesantren graduates lack equal opportunities compared to IBS graduates. Rather, the prevailing perception of pesantren graduates primarily pursuing careers as religious teachers or lecturers may present a distinct viewpoint for middle-class society, prompting them to prioritize science and technology education at the junior and senior secondary levels for their children.

Parents, predominantly residing in urban areas, select IBS as an Islamic educational institution due to its focus on science and technology advancement. By doing so, they aim to shape their children's future prospects, aspiring for them to become devout individuals with a comprehensive understanding of religion, while also pursuing careers in fields with promising growth potential. This approach is adopted to ensure future success, particularly in the financial sector. However, additional measures are required to ensure that pesantren students have equal or superior opportunities. Nevertheless, hope serves as a motivating factor for individuals to persist in their existence, enabling them to strive for personal growth and improvement in the forthcoming days.

3.4. Internationalization of Islamic Educational Institution in Indonesia

The proliferation of globalization's impact extends to all facets of a nation's socio-cultural progress. The interdependence of technology, the economy, cooperative relations, and political regulations necessitates an examination of the education

system as a pivotal catalyst for national development.¹²⁹ The establishment of higher education institutions, particularly universities that adhere to international standards, serves as a catalyst for lower-level institutions to aspire towards achieving comparable standards. Numerous institutions are endeavoring to acquire international recognition in their collaborative endeavors by adhering to the international standardization process established by a renowned institution. In 2003, the government enacted Law No. 20, which pertained to the national education system. This legislation mandated regional governments to collaborate with various stakeholders in enhancing the “*Sekolah Bertaraf Internasional (SBI)*” or international standard schools (ISS).

The primary objective of this initiative was to elevate the quality of education in the country and equip graduates with the necessary skills to excel on an international level¹³⁰. The implementation of this program¹³⁰ involved a selection process for schools that had registered and successfully obtained recognition as International Standard School Pilots (RSBI) prior to meeting the SBI criteria.¹³¹ The majority of society expressed approval for this constitution, with only a minority of parents raising concerns regarding the tuition fees at this educational institution, despite the fact that they were required to pay up to four times the amount charged by regular schools. The program aligns with international standards, thereby enhancing opportunities for greater competitiveness on a global scale. Nonetheless, the aforementioned program was ultimately terminated by the Constitutional Court (MK) due to its lack of alignment with the Law, which guarantees the right to education for all segments of society.¹³²

¹²⁹ Ag Kustularasi, “The International Standard School Project in Indonesia: A Policy Document Analysis” (The Ohio State University, 2009), 63–64.

¹³⁰ Bambang Sumintono, Hamdan Said, and Nora Mislan, “Constraints and Improvement: A Case Study of the Indonesia’s International Standard School in Improving Its Capacity Building,” *Journal of Education and Learning (EduLearn)* 6, no. 1 (January 25, 2012): 23, <https://doi.org/10.11591/edulearn.v6i1.187>; see also appendix 1-3 for more description ACDP, “Evaluation of International Standard Schools in Indonesia,” 80–82.

¹³¹ ACDP, “Evaluation of International Standard Schools in Indonesia,” 7–8.

¹³² Kustularasi, “The International Standard School Project in Indonesia: A Policy Document Analysis,” 68.

Consequently, the SBI failed to adhere to constitutional provisions. This creates an opportunity for educational institutions that are working towards meeting international school standards. Islamic educational institutions have been closely associated with the production of alumni who have actively engaged in the global arena since their inception. A number of Islamic educational institutions have achieved success in establishing diplomatic ties with educational institutions abroad. Nevertheless, they were unable to attain legal recognition as educational establishments adhering to international standards due to the discontinuation of the program.¹³³ Concurrently with the discontinuation of the SBI program, numerous Islamic boarding schools (IBS) have established international collaborative networks. A considerable number of institutions have incorporated international labels in their nomenclature.

Moreover, the internationalization phenomenon of IBS arose on the basis of their purported implementation of programs adhering to international standards. Furthermore, the presence of grand and opulent infrastructure and amenities has emerged as a representation of global benchmarks, with the objective of bolstering and enhancing the caliber of educational endeavors and instructional processes.¹³⁴ The International Islamic Boarding School (IIBS) has established a prominent reputation in the educational landscape. The growing popularity of IIBS can be attributed to the rising expectations of parents belonging to affluent Muslim communities, who perceive the institution as a suitable educational option for their children. This phenomenon aligns with the concept of *Kultularasi*, as referenced by the author, which emphasizes the idea put forth by McGinn and Wilsh that the internationalization of educational institutions serves as a means to generate new markets, providing parents with an alternative option for enrolling their children in schools.¹³⁵

¹³³ Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 170.

¹³⁴ Kustularasi, "The International Standard School Project in Indonesia: A Policy Document Analysis," 64.

¹³⁵ Kustularasi, 65.

In the present context, Sakhiyya observes that this phenomenon can be understood as a reaction to the growing demand for educational institutions that are on par with international standards. This demand has arisen due to the establishment of foreign educational institutions within Indonesia. This perspective aligns with Coleman's viewpoint.¹³⁶ The criteria set forth by the IIBS exhibit a high degree of selectivity and distinguish the institution from other Islamic boarding schools. In addition to providing opulent infrastructure, comparative study programs, and student exchanges with international educational institutions, the institution also offers amenities aimed at enhancing students' scientific and technological proficiency, as well as other self-improvement skills.

Nevertheless, the regulations and disciplinary measures for each student in this prestigious institution are meticulously attended to. The aforementioned observation can be derived from the routine activities of students, encompassing their engagements within the dormitory, educational pursuits within the classroom, involvement in extracurricular endeavors, personal growth initiatives, and leisurely pursuits.¹³⁷ The boarding system instills in students the importance of becoming acquainted with a structured routine of daily activities, necessitating their prompt transition from one task to another. Furthermore, individuals have the opportunity to enhance their level of autonomy and cultivate a heightened sense of accountability towards their endeavors.

One aspect to consider is that this practice contributes to the development of student's character, as it has traditionally been regarded as a fundamental element of education within Islamic boarding schools. Conversely, it presents a considerable difficulty for children accustomed to receiving everything effortlessly. Individuals are accustomed to engaging in various activities within the confines of their residence, as their assistants have meticulously organized and prepared the

¹³⁶ Zulfa Sakhiyya, "Interrogating Identity: The International Standard School in Indonesia," *Pedagogy, Culture & Society* 19, no. 3 (October 2011): 348, <https://doi.org/10.1080/14681366.2011.607841>.

¹³⁷ Sa'dullah, Haris, and Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," January 20, 2022, 710–12.

environment to facilitate such endeavors.¹³⁸ Certain International Islamic Boarding School (IIBS) require students to attain proficiency in both English and Arabic, considering them as essential global languages to be mastered during their academic tenure at these institutions. In order to uphold a professional standard in their work, teachers in schools that offer a broad range of subjects are required to possess adequate qualifications and expertise in the subjects they teach. Certain educators may employ foreign graduates who possess expertise in their respective fields.¹³⁹ The lack of surprise is justified, given that a prerequisite for an educational institution to achieve international standard school (ISS) legality is the presence of teaching staff who possess a master's or doctoral degree from a prestigious university.

Furthermore, given that English is mandated as the medium of instruction for educational endeavors, it is imperative that teachers possess appropriate English credentials.¹⁴⁰ Some individuals, including those from foreign institutions, have been invited to collaborate and deliver subject matter in order to motivate students and enhance their learning outcomes. This cooperation aims to foster competence and improve the overall quality of education. The purpose of this initiative is to demonstrate a commitment to meeting international standards in educational qualifications, specifically the International Standard School (ISS) accreditation.¹⁴¹ This accreditation serves as a measure to enhance the appeal of the school to parents from middle and upper socioeconomic backgrounds.

The phenomenon of the emerging International Islamic Boarding School (IIBS) presents both opportunities and challenges for Islamic educational institutions that cater to the elite or upper-middle-class demographic. The advantages associated with the International Islamic Boarding School (IIBS)

¹³⁸ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," 8.

¹³⁹ Wargadinata et al., 10.

¹⁴⁰ Sumintono, Said, and Mislal, "Constraints and Improvement," 25.

¹⁴¹ Mila Hayyi, Basri Zaen, and Muh. Hambali, "Strategi Kepala Sekolah Mengimplementasikan Kurikulum Cambridge Untuk Membentuk Siswa Berdaya Saing Internasional di Sekolah Menengah Pertama Thursina International Islamic Boarding School Malang," *re-JIEM (Research Journal of Islamic Education Management)* 5, no. 1 (June 29, 2022): 58, <https://doi.org/10.19105/re-jiem.v5i1.4891>.

primarily stem from its impressive infrastructure and adherence to international standards. These features are specifically designed to cater to individuals beyond the middle school level, with a focus on financial aspects. Several International Islamic Boarding School (IIBS) have been established in accordance with the government's implementation of the International Standard School (ISS), enabling them to meet the necessary criteria and become eligible for SBI qualifications. Within the category of International Islamic Boarding School (IIBS), certain entities have attained international recognition or certification from the International Standards Organization (ISO), an esteemed international standard assessment agency. In addition, it is worth noting that IIBS has obtained certificates of recognition from various international educational institutions, highlighting the successful collaboration between both parties. This further enhances the appeal for parents seeking Islamic boarding schools that offer a wide range of comfortable facilities and excellent programs, ensuring a promising future for their children.¹⁴²

However, it is worth noting that among the numerous International Islamic Boarding School (IIBS), only a limited number have obtained the International School Status (ISS) qualifications that were announced a considerable time ago. The primary commonalities observed within IIBS pertain to the utilization of the Cambridge teaching curriculum for general and English subjects, as well as the implementation of the Azhar curriculum for Islamic or Arabic studies. Furthermore, IIBS also incorporates the national curriculum and the pesantren (diniyah) curriculum mandated by the government.

Table 3.1 International Curricula in IIBS¹⁴³

¹⁴² Thursina IIBS, "Thursina IIBS - Holistic & Balanced Education," accessed July 1, 2023, <https://thursinaibbs.sch.id/>. Thursina IIBS displays the ISO 9001:2008 certification, which serves as substantiation of its acknowledgment by international establishments. Furthermore, Thursina IIBS incorporates the logos of the esteemed institutions, Cambridge and al-Azhar Sharif, to underscore the integration of their curricula into the learning activities at Thursina IIBS. In addition, the website's front page showcases a range of university partnerships, encompassing both domestic and international collaborations, serving as a means of fostering cooperation.

¹⁴³ I retrieved the selection of seven Islamic educational institutions that possess an IIBS education level. All data in the tables in this chapter pertaining to each IIBS was collected from multiple websites, ensuring its verifiability and reliability.

| No | Name of Institution | Region | International Curricula | |
|----|--|----------|-----------------------------|---------------------|
| | | | English and General science | Arabic and Islamic |
| 1 | International Islamic Education Council | Cikarang | IGSCE, IB | Unspecified |
| 2 | Al Izzah International Islamic Boarding School | Malang | Cambridge | Al-Azhar |
| 3 | Al-Maahira International Islamic Boarding School | Malang | TOEFL Junior | Unspecified |
| 4 | Thursina IIBS | Malang | Cambridge | Al-Azhar |
| 5 | Rahmatan Lil'Alamin International Islamic Boarding School (RLA IIBS) | Solok | Unspecified | Diniyyah Curriculum |
| 6 | Granada International Islamic Boarding School | Batam | Unspecified | Unspecified |
| 7 | ALGEBRA International Islamic Boarding School | Bogor | Cambridge | Al-Azhar |

Based on the information presented in the table, it can be inferred that IIBS does not fall within the same product category. Nevertheless, the majority of these institutions exhibit a consistent tendency to integrate foreign languages, specifically English and Arabic, into their educational framework, aligning them with both the national curriculum and the pesantren curriculum. The flexibility observed in the implementation of the curriculum at IIBS is attributed to the absence of specific guidelines, with the exception of the Ministry of Education and Culture's requirements for attaining international standard school status, which were established several years ago.

In the meantime, it is worth noting that each International Islamic Boarding School (IIBS) exhibits diverse inclinations towards collaborative endeavors with international institutions. These preferences are instrumental in facilitating a range of activities, including but not limited to student exchanges, comparative studies, and the recruitment or training of proficient educators. Furthermore, IIBS places significant emphasis on the quality of its facilities and infrastructure. This includes the presence of opulent and impressive buildings and infrastructure, sports fields catering to various activities, the utilization of advanced IT technology, and the provision of several services aimed at fostering a comfortable and supportive environment for students in both their academic pursuits and residential life within

the dormitories. Several IIBS institutions also offer student support services, including amenities such as air-conditioned rooms, laundry services, and dedicated staff members, such as nutritionists, who ensure the quality of food consumed by students.¹⁴⁴ According to Wargadinata et al., the International Islamic Boarding School (IIBS) offers mental health support programs that are facilitated by a team of qualified professionals specializing in mental health treatment.¹⁴⁵

The expenses associated with these items will undoubtedly be substantial, particularly considering the international standards upheld by IIBS. Therefore, it is the responsibility of the students' parents or guardians to provide the necessary funding. Undoubtedly, the escalation of expenses can be attributed to the establishment of IIBS, thereby fostering a prevailing perception that access to IIBS is contingent upon the financial capacity of families. This perspective ultimately leads to a significant socioeconomic disparity between the lower class and the upper middle class, primarily attributed to the financial limitations faced by the lower class. Consequently, this phenomenon results in diminished access to high-quality education for individuals belonging to lower socioeconomic strata, thereby impeding their prospects for upward social mobility. The existence of such a discrepancy serves as a primary impetus for the reassessment of the SBI program, with the aim of enabling the Constitutional Court to potentially nullify the program. The disparity in access to equitable education stems from the financial barriers associated with attending educational institutions that offer high-quality educational services with robust quality assurance measures.¹⁴⁶

Each IIBS possesses a distinct vision and mission, thereby distinguishing itself from other institutions. Nevertheless, there exist certain shared aspects among all of these entities.

Table 3.2 The Vision and Mission of IIBS

¹⁴⁴ Wargadinata et al., "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," 6.

¹⁴⁵ Wargadinata et al., 7.

¹⁴⁶ ACDP, "Evaluation of International Standard Schools in Indonesia" see again the executive summary pages.

| No | Name of Institution | Vision | Mission |
|----|--|--|---|
| 1 | International Islamic Education Council | Building International Islamic Education based on AL – Qur'an and Sunnah Rasulullah SAW to uphold human existence as Khalifatullah Fil Ardh. | Developing human beings with good morals, siddiq, amanah, fathanan, tabligh, and syaja'ah to be able to carry out Islam as a religion that brings mercy to the universe, Lillahi Ta'ala. |
| 2 | Al Izzah International Islamic Boarding School | Become a civilized and knowledgeable madrasa for Muslimah. Become a school for a trusted leader. | Organizing pesantren that integrate faith, knowledge, and charity to prepare a generation of Muslim women who are moral, intelligent, independent and responsible. Organizing pesantren that integrate faith, knowledge and charity to prepare generations of pious, intelligent, independent and responsible leaders. |
| 3 | Al-Maahira International Islamic Boarding School | Realization of superior achievements, environmentally friendly culture, focus on Islamic Values, Excellent Academic, And | Instilling aqidah, morals and muamalah in students based on the Al-Quran and As-Sunnah; Preparing students to become memorizers of the Al-Quran; Increasing teacher competition to produce superior student achievements on a national and |

| | | | |
|---|---|---|---|
| | | <p>Friendly Based Education based on Al-Qur'an and As-Sunnah.</p> | <p>international basis. enhancing an environmentally friendly culture in all stake holders; Prepare students to have life skills according to their interests and talents.</p> |
| 4 | Thursina IIBS | <p>Being a leading and world-class islamic boarding school</p> | <p>Provide a religious, challenging and reward-oriented learning environment; focusing on a holistic and balanced education to give birth to islamic scholars; having excellent morals, inspiring leaders and internationally minded</p> |
| 5 | <p>Rahmatan Lil'Alamin International Islamic Boarding School (RLA IIBS)</p> | <p>Committed to contributing to the development of Indonesia's young generation by providing the best education system according to the Qur'an and Sunnah that can prepare students to face future challenges</p> | |
| 6 | <p>Granada International Islamic Boarding School</p> | <p>Creating World Class Leaders</p> | <p>Build and organize a comprehensive education system that prepares its graduates to become a generation of Muslims who have a straight foundation of faith, true worship and noble character, memorize the Al-Quran and master science; Preparing prospective future leaders to master science and technology, have a high fighting spirit, be creative, be innovative and have a</p> |

| | | |
|---|--|---|
| | | strong foundation of faith and piety; Foster leadership attitude and spirit, independence and social sensitivity in strong personal integrity; Making a modern educational institution with a digital school system |
| | Being Accomplish for Morals, Quality and Excellent | Interpersonal communication/skill; Self efficacy; Curiosity; Creativity; |
| 7 | AlGEBRA International Islamic Boarding School | World Class International Islamic Boarding School Problem base solving; Innovative; High order thinking skill (HOTS); Akhlakul Karimah |

The primary shared characteristic between the IIBS institutions is their shared vision to establish themselves as globally recognized Islamic educational establishments that adhere to the principles outlined in the Quran and Sunnah. The vision presented is underpinned by the mission of each IIBS, which strives to cultivate a generation of Muslim individuals who exhibit exemplary conduct in accordance with Islamic principles, possess exceptional intellectual capabilities to actively contribute to societal and global advancement, acquire practical life skills that benefit various stakeholders, and demonstrate a genuine concern for environmental matters. The vision and mission outlined present an aspirational ideal for parents, who envision their children attaining these objectives.

Nevertheless, IIBS endeavors to develop a suitable curriculum and supplementary initiatives aligned with its vision and mission, necessitating substantial financial resources. In this instance, IIBS endeavors to establish the perception that their institution possesses a commendable standing in relation to

other Islamic educational establishments. IIBS appears to position itself in contrast to pesantren, which has been widely recognized as the sole Islamic educational institution to endure and prosper, through its utilization of the term "Islamic." With the proliferation of pesantren, alongside various other Islamic educational institutions, the International Islamic Boarding School (IIBS) emerges as an alternative that provides a diverse range of exceptional programs and facilities, addressing the perceived deficiencies in pesantren settings. Shirazi elucidates this phenomenon by highlighting the endeavors of marketers to develop products or services that align with a specific Islamic value.¹⁴⁷ Upon analyzing the vision and mission statements of various International Islamic Boarding School (IIBS), it is evident that certain institutions share a resemblance to the aforementioned depiction.

Numerous academics perceive the increasing internationalization of educational institutions as closely intertwined with the influence of globalization, which has facilitated the seamless flow of information to and from foreign nations. The process of globalization facilitates the rapid and efficient transmission of global values between two or more parties on a global scale. The increasing popularity of internationalization in various domains, such as education, can be attributed, in part, to the advancements in IT development. Furthermore, globalization has had a significant influence on the religious practices of Muslim individuals, particularly those belonging to the middle class, leading them to adopt alternative modes of expressing their religiosity compared to previous generations.¹⁴⁸ One illustrative instance pertains to the contemporary advancement of Islamic educational establishments. In this context, individuals belonging to the middle-class Muslim demographic exhibit a preference for Islamic institutions that possess a clearly defined vision, mission, or programs aimed at cultivating essential life skills in their students.

¹⁴⁷ Shirazi, *Brand Islam*, 7.

¹⁴⁸ Greg Fealy and Sally White, eds., "2. Consuming Islam: Commodified Religion and Aspirational Pietism in Contemporary Indonesia," in *Expressing Islam* (ISEAS Publishing, 2008), 16, <https://doi.org/10.1355/9789812308528-006>.

Furthermore, these individuals prioritize institutions that demonstrate a commitment to incorporating scientific and technological knowledge into their educational framework. This diverges from the preference of their parents' or grandparents' cohort, who would opt for a pesantren as opposed to alternative educational establishments. This phenomenon bears resemblance to the recent surge in the market for halal products and services. Similar to other halal products and services, the educational service provider institution known as IIBS employs the term "Islamic boarding school" to refer to an educational institution that follows the Islamic faith and incorporates a boarding system, commonly referred to as "pesantren" in the Indonesian language. The educational curriculum of IIBS incorporates various components of Islamic boarding schools, thereby fostering a perception among the public that IIBS embodies the essence of a "pesantren." Furthermore, the integration of an international curriculum enhances IIBS's efficacy in engaging with the middle and upper-class Muslim demographic.¹⁴⁹ The efficacy of this strategy was further enhanced due to the absence of any pesantren, aside from the two well-established categories, namely traditional and modern. Undoubtedly, the lack of a universally recognized standard for pesantren on an international level presents an advantageous opportunity for Islamic educational institutions to address this gap. It is noteworthy that the target demographic for these "international pesantren" primarily comprises the affluent Muslim community within the upper middle class.

The internationalization of Islamic educational institutions has manifested in the curriculum and cooperative relationships within pesantren, encompassing both traditional and modern establishments. Pesantren, originally rooted in the Islamic faith and its scholarly lineage, have also incorporated and assimilated elements from the global context. Pesantren, an educational institution where the dissemination of educational and pedagogical principles is facilitated by *kyai* (Islamic scholars) and *ustadz* (religious teachers) who acquire knowledge from various Middle Eastern regions including Medina, Makkah, Egypt, and other

¹⁴⁹ Shirazi, *Brand Islam*, 6.

locations, has inadvertently engaged in the process of internationalization.¹⁵⁰ In numerous instances, pesantren establishments have established collaborative networks with various universities or international Islamic educational institutions, particularly pertaining to pesantren education. Their educational and pedagogical emphasis is directed towards the acquisition and instruction of foreign languages, specifically Arabic and English, commonly referred to as pesantren modern.¹⁵¹

The designation "international Islamic education institution" has increasingly been associated with IIBS, which is perceived by a significant portion of the middle and upper middle-class Muslim community as a pesantren that adheres to global benchmarks.¹⁵² The utilization of an international designation within an Islamic educational establishment is evidently driven by the aspiration to enhance the institution's prestige, thereby attracting individuals from the middle and upper socioeconomic strata. This particularly appeals to those seeking a comprehensive religious education akin to that offered by pesantren, which incorporates a residential component, alongside the provision of modern infrastructure and amenities to ensure a comfortable learning environment for their children. In addition to pesantren, other institutions that have participated in the process of internationalization include madrasas and various Islamic schools, particularly those educational institutions that employ a dormitory system. Despite the absence of international names in their offerings, these institutions have effectively pursued or are presently engaged in the process of internationalization, similar to the efforts undertaken by institutions such as IIBS.

¹⁵⁰ Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (July 8, 2015): 88, see also p 92, <https://doi.org/10.31291/hn.v4i1.63>.

¹⁵¹ Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," 73–74.

¹⁵² Sa'dullah, Haris, and Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," January 20, 2022, 703; Afifah, "Internalisasi Karakter Disiplin Siswi Pada Tata Tertib Sekolah Melalui Program Demerit dan Merit Poin Sistem Berbasis TSES di Thursina International Islamic Boarding School (IIBS) Kampus Putri Malang," 60; Hayyi, Zaen, and Hambali, "Strategi Kepala Sekolah Mengimplementasikan Kurikulum Cambridge Untuk Membentuk Siswa Berdaya Saing Internasional di Sekolah Menengah Pertama Thursina International Islamic Boarding School Malang," 48. The authors state in different term "Pesantren with international standard", "Islamic boarding institution (pesantren) with international standard".

In addition to their objective of enhancing the quality of education, they also anticipate a rise in the appeal of their clientele originating from urban communities. Moreover, the aforementioned phenomenon can be characterized as the act of selling sacred items at an elevated price in order to attain greater financial gains. There appears to be no error in the aforementioned statement. However, it is evident that this circumstance has exacerbated the disparity between individuals with varying levels of ability, thereby failing to align with the constitutional mandate of ensuring equal access to education and the accompanying rights and freedoms for all members of society, in order to attain optimal educational outcomes.¹⁵³

One of the consequences of globalization on the field of education is the increased accessibility of international education, which diminishes the constraints of distance and time,¹⁵⁴ thereby expanding the opportunities to pursue foreign education either through personal funding or with the aid of scholarships. Undoubtedly, this constitutes one of the primary points of interest. The product exhibits a relatively elevated market value within the middle and upper socioeconomic strata, particularly in the present context, given the significance of enhancing quality of life in order to accommodate forthcoming advancements. However, Emawati also included several additional crucial aspects regarding the influence of globalization on education. One such aspect pertains to the privatization of the education sector, which has facilitated public involvement in financially supporting educational institutions.

The development of education in a more favorable direction has increasingly emphasized the significance of private educational institutions. These institutions possess a notable advantage in terms of their proficient human resources and well-equipped facilities and infrastructure. Nevertheless, it is important to acknowledge that the expansion of private educational institutions contributes to the emergence of significant gaps and disparities. The aforementioned phenomenon

¹⁵³ ACDP, "Evaluation of International Standard Schools in Indonesia" see the Executive Summary.

¹⁵⁴ Emawati Emawati, "Dampak Kapitalisme Global terhadap Pendidikan Islam," *JURNAL PENELITIAN KEISLAMAN* 14, no. 2 (December 27, 2018): 146, <https://doi.org/10.20414/jpk.v14i2.699>.

represents the secondary consequence of globalization within the realm of education, specifically within Islamic educational establishments.¹⁵⁵ IIBS is an independent Islamic educational institution that primarily relies on non-governmental sources for its operational funding. The limited reach of IIBS excludes individuals from lower socioeconomic backgrounds, thereby preventing them from accessing the educational and infrastructural benefits offered by the institution. Sakhiyya asserted that when an educational institution embraces an international curriculum sourced from an international educational institution, it effectively delegates its educational administration to the latter.

The rationale behind this lies in the fact that international educational institutions are responsible for determining the necessary adjustments and advancements that need to be incorporated in order to meet the institution's standards and obtain legal recognition.¹⁵⁶ This particular circumstance poses a predicament for IIBS, as it must navigate through various components of established curricula, such as the national curriculum and the curriculum of pesantren. Of particular concern are the vision and mission statements, which serve as the primary objectives of the Institute.¹⁵⁷ However, it is worth noting that the middle and upper-class Muslim community, who engage with IIBS as consumers, experience a notable social influence. This influence is driven by the ultimate aspiration of nurturing their children to embody religious teachings (*sholeh*) and equip them with the necessary skills to ensure a prosperous future.

The subsequent table presents the estimated cost data required to pursue education in the style of IIBS. It is noteworthy that despite the considerable expenses involved, the establishment of multiple International Islamic Boarding schools (IIBS) in recent years has led to the provisional determination that the global demand for international education is currently expanding and is expected to continue doing so in the future. Undoubtedly, the implementation of this initiative will impose an additional responsibility on the government, particularly on those

¹⁵⁵ Emawati, 147–48.

¹⁵⁶ Sakhiyya, “Interrogating Identity,” 353–54.

¹⁵⁷ Kustularasi, “The International Standard School Project in Indonesia: A Policy Document Analysis,” 14.

entrusted with the oversight and assurance of equitable access to high-quality education across all segments of society, with the ultimate aim of fostering an intellectually advanced generation.

Table 3.3 The Approximated Tuition Fee of IIBS

| No | Name of Institution | Year of Establishment | Degree of Study | Region | Approximated Tuition Fee |
|----|--|-----------------------|----------------------------------|----------------------|--|
| 1 | International Islamic Education Council | 2003 | SMP IIBS (JHS) SMA IIBS (SHS) | Cikarang Cikarang | 86 Millions With 8 Millions Monthly Fee |
| 2 | Al Izzah International Islamic Boarding School | 2006 | SMA IIBS (SHS) | Malang | 52 Millions With 3,5 Millions Monthly Fee |
| 3 | Al-Maahira International Islamic Boarding School | 2006 | SMP IIBS (JHS) | Malang | 39,5 Millions With 2,7 Millions Monthly Fee |
| | | | SMA IIBS (SHS) | Malang | 39,6 Millions With 2,8 Millions Monthly Fee |
| 4 | Thursina IIBS | 2012 | SMP IIBS (JHS) | Malang | 58-67 Millions With 2,7 Millions Monthly Fee |
| | | | SMA IIBS (SHS) | Malang | 62-67 Millions With 2,7 Millions Monthly Fee |
| 5 | Rahmatan Lil'Alamin International Islamic Boarding School (RLA IIBS) | 2021 | SMP IIBS (JHS) | Solok | 19 Millions With 2,3 Millions Monthly Fee |
| 6 | Granada International Islamic Boarding School | 2021 | SMP IIBS (JHS) | Batam | 15,9 Millions With 1,7 Millions Monthly Fee |
| | | | SMA IIBS (SHS) | Batam | Millions Monthly Fee |
| 7 | AlGEBRA International Islamic Boarding School | 2021 | SMP IIBS (JHS) | Bogor | 35 Millions With 3,5 Millions Monthly Fee |
| | | | SMA IIBS (SHS) | Bogor | Millions Monthly Fee |

Nevertheless, the phenomenon of internationalization of Islamic boarding schools can be seen as being somewhat connected to the commodification of religion. The growing demand from the middle and upper-middle-class Muslim community for Islamic educational institutions tailored to their preferences highlights the role of IIBS in providing such institutions. It is important to acknowledge that religious commodification does not entail the mere commercialization of religion, but rather pertains to the presentation and packaging of Islamic-related items as marketable products with the aim of reaching a wider consumer base.¹⁵⁸ In this particular scenario, it is anticipated that IIBS will cater to the prevailing market demand, specifically targeting the middle and upper segments of the Muslim population.

¹⁵⁸ Phatthanā Kiti'āsā, ed., *Religious Commodifications in Asia: Marketing Gods*, Routledge Studies in Asian Religion and Philosophy (London ; New York: Routledge, 2008), 6; see also Noorhaidi Hasan, "The Making of Public Islam: Piety, Agency, and Commodification on the Landscape of the Indonesian Public Sphere," *Contemporary Islam* 3, no. 3 (October 2009): 242, <https://doi.org/10.1007/s11562-009-0096-9>; see also Hasan, "Islam in Provincial Indonesia," 136; see also Shirazi, *Brand Islam*, 8.

Finally, in order to provide a comprehensive analysis of the emergence of the IBS phenomenon over the past two decades, it is imperative to revisit the initial impetus behind the establishment of such Islamic educational institutions, namely the government's endorsement of international standard school programs. IBS recognizes a potential for heightened demand for educational institutions, including IBS, within the broader community, particularly among individuals belonging to the upper-middle-class demographic. IBS has effectively garnered the interest of the middle and upper-class Muslim community through various adjustments and enhancements in its vision and mission, human resources, and supporting infrastructure. These efforts have attracted individuals who aspire to embody authentic Muslim values while possessing competitive assets. Parents within this community find IBS to be the optimal selection for their children's educational institution.

In addition to endorsing the IBS curriculum, which largely incorporates elements of the pesantren curriculum, IBS also cultivates an aura of sophistication and distinction through its international designation. In addition to its established international recognition, the International Islamic Boarding School (IIBS) is increasingly gaining popularity among Muslim parents belonging to various professional backgrounds, including office workers, artists, businessmen, and government officials who face time constraints in actively monitoring their children's educational development. Furthermore, IBS ensures the holistic growth of their students through the expertise and professionalism exhibited by their dedicated support staff. Parents can find solace in the fact that their children's well-being will not be a cause for concern, despite their residence in a distant hostel away from their familiar surroundings. The acquisition of hope for piety and personal transformation, derived from one's offspring, mitigates the issue of fluctuating costs. Nevertheless, it is worth considering whether the caliber of graduates from IBS can effectively contend with those from Islamic boarding schools, particularly in the context of pesantren modern. Naturally, this criterion cannot serve as a definitive measure for evaluating superiority, as the ultimate determination of a

child's educational institution rests with parents, who possess distinct perspectives from their counterparts.

CHAPTER IV

NEGOTIATING ISLAMIC VALUES AND INTERNATIONAL STANDARD SCHOOL

4.1. The Lately Pesantren, From Traditional to International

The evolution of pesantren, starting from its establishment in the 18th century AD to the present day, has exhibited significant and rapid progress. One of the factors contributing to the proliferation of new pesantren across different regions in Indonesia is the significant level of trust exhibited by the Indonesian Muslim community, as they willingly send their children to these Islamic boarding schools. The evolution of pesantren, from its traditional roots to its contemporary manifestations, has garnered significant public interest. Furthermore, as the urban Muslim population continues to grow, the pesantren institutions are experiencing a greater range of innovation and creativity. The educational curriculum has not only been adapting to the needs of the wider community, but it has also been undergoing development alongside physical infrastructure.

This adaptation aims to enable individuals to achieve a more promising future compared to previous generations. Several supplementary facilities and activities were implemented by the administrators of each pesantren, thereby transforming them into distinctive attractions for the community. The visions and missions of each pesantren exhibit significant diversity, encompassing a range of focuses such as classical Islamic literature, Quranic memorization, leadership development, entrepreneurship, and foreign language proficiency. Consequently, the Muslim community at large benefits from a multitude of educational options for their children's future schooling. In addition to pesantren, this developmental

trajectory is also applicable to other Islamic educational establishments, including madrasas, Islamic schools, and Islamic boarding schools (IBS), which share a similar residential structure to pesantren.

As an academic researcher with a focus on the field of Islamic education, I have observed a phenomenon that presents a compelling subject for investigation. The phenomenon of the proliferation of Islamic educational institutions that assert distinct standards in comparison to other establishments. The emergence of this novel institution is intriguing due to the limited number of researchers who have thus far explored research topics pertaining to this nascent phenomenon. The International Islamic Boarding School (IIBS) refers to an Islamic educational establishment that employs a boarding system akin to that of a pesantren. It incorporates various international curricula and prominent international activities. I have a preference for referring to it as IBS, an acronym denoting a condition that adheres to international standards.

The acronym IIBS initially emerged in conjunction with governmental policies pertaining to the establishment of International Standard Schools (ISS) across various regions in Indonesia. The term in question was frequently linked, in its early stages, to an Islamic educational establishment located in Bekasi, which implemented a residential system for its enrolled students. In the preceding chapter, it was noted that over ten educational institutions incorporate the acronym IIBS in the nomenclature of their educational divisions, encompassing Junior High Schools (JHS) and Senior High Schools (SHS). Subsequently, in order to acquire further insights, I conducted an extensive search to obtain diverse sources of information pertaining to the veracity of the numerical data. I have identified a total of seven prominent educational establishments, all of which offer two tiers of instruction as per the International Islamic Boarding School (IIBS).

An additional noteworthy aspect is the synchronicity between the establishment of the initial four International Islamic Boarding Schools (IIBS) and the initiation of the International Standard School (ISS) program. Subsequently, the Constitutional Court terminated the aforementioned program in early 2013 subsequent to an evaluation of its execution. Nevertheless, the International Islamic

Boarding School (IIBS) remains in existence and persists in its ongoing development. By the year 2020, it is anticipated that three additional Islamic educational institutions will endeavor to offer educational programs at the Junior and Senior High School levels, adopting the model of the International Islamic Boarding School (IIBS).

This phenomenon challenges the notion that the government has abolished the internationalization program for educational institutions, as previously stated. The emergence of this phenomenon also gives rise to numerous unanswered questions. One question that emerges from the numerous assumptions surrounding IIBS is whether it can be classified as a "international Pesantren." This assumption is prevalent among different social groups, particularly among middle and upper-class Muslim parents. They observe that the International Islamic Boarding School (IIBS) shares numerous similarities with pesantren, or Islamic boarding schools, in Indonesia. More specifically, IIBS incorporates many elements that have traditionally been associated with the identity of pesantren in Indonesia. The boarding system implemented by IIBS draws inspiration from the successful educational practices observed in pesantren institutions. This is due to the inherent advantage of boarding education, which lies in its ability to exercise quality control over the comprehensive implementation of education throughout the entirety of a 24-hour period. IIBS and other educational institutions employ the boarding system, drawing inspiration from the strategic approach employed by pesantrens.

In addition to examining the commonalities and distinctions between IIBS and pesantren, it is noteworthy to highlight that within the seven IIBS institutions listed, a particular IIBS asserts the incorporation of two distinct Islamic educational frameworks within its structure. The International Islamic Boarding School (IIBS) is also endeavoring to showcase the pesantren system, alongside the curriculum and activities that typically serve as points of convergence with IIBS.

The Pesantren Algebra IIBS is classified as one of the recently established IIBS institutions, which have been authorized for operation based on their respective implementation permit numbers. The spirit of Islamic education has persisted since its inception with the establishment of the Harokatul Jannah

Mosque. Situated in a strategic location, this mosque has historically served as a place of respite and worship for individuals seeking to fulfill their prayer obligations prior to or following a visit to Puncak Bogor, a highly popular recreational destination. Established in 2012, the Harokatul Jannah mosque has emerged as a prominent symbol for the inhabitants of Bogor, who are frequently associated with the Puncak Bogor region. Notably, the mosque's distinctive architectural design renders it a significant venue for hosting recitation activities for the jama'ah majlis ta'lim, particularly among the local populace residing in the vicinity of Bogor.

Upon my initial encounter with the architectural design of the Harokatul Jannah mosque, a sense of opulence and awe pervaded my thoughts. The juxtaposition of traditional Eastern aesthetics and contemporary European architectural elements characterizes an environment that stands apart from its neighboring structures. Predictably, this location has frequently served as a venue for religious instruction by one of the television networks over an extended period. The mosque experiences a high influx of families following their vacations in Puncak Bogor due to its advantageous positioning at the intersection of the main road leading from Puncak Bogor and the toll road. Frequently, the capacious courtyard of the mosque becomes occupied by a diverse array of vehicles, particularly in the context of Friday prayers. A diverse range of automobiles, encompassing city cars as well as sport utility vehicles (SUVs) from different brands, were observed in the parking area.

Bogor is a geographical region in close proximity to the administrative hub of Jakarta and the industrial city of Bekasi. According to available data, there are approximately 1,652 Islamic educational institutions located in Bogor, which accounts for approximately 13.4% of the total 12,282 Islamic educational institutions present in the West Java province. The presented data in this figure illustrates the maximum recorded value on the official website of the Ministry of Religion, in relation to all regions within West Java.¹⁵⁹ Regrettably, comprehensive

¹⁵⁹ "EMIS - Kementerian Agama."

data pertaining to the categorization of Islamic educational institutions is not discernible within the aforementioned figures. However, it is evident that the aforementioned figure will continue to rise in tandem with the growing public demand and the increasing availability of opportunities for the establishment of Islamic educational institutions in the Bogor region.

The establishment of the Pesantren Algebra IIBS serves as a viable option among the numerous educational institutions available in Bogor. During multiple preliminary visits preceding the authorization for research, I was observed that despite its recent establishment, the discernible advancements conveyed the notion that this pesantren is poised to persistently progress in alignment with its envisioned objectives and goals. The selection of this particular institution as the subject of my research possesses numerous crucial aspects that are abundantly adequate. In addition to its designation as a pesantren, this institution also incorporates the appellation IIBS, thereby suggesting its aspiration to function as an educational establishment that amalgamates the principles of pesantren and IIBS. Multiple hypotheses emerge regarding the coexistence of pesantren and IIBS within the same institutional framework. In the preceding chapter, an examination was conducted on the negotiation process between the values upheld by the pesantren and the vision and mission of the IIBS. Can the values of pesantren and the vision and mission of IIBS coexist? Is this institution endeavoring to promote the concept of an ideal "International Pesantren" model? In this chapter, I will address the aforementioned questions by analyzing the data obtained from field observations, semi-structured interviews, and documents pertaining to the Pesantren Algebra IIBS.

4.2. Standing as An International Standard School: Plans and Challenges

Pesantren Algebra IIBS is a new pesantren in Bogor, with Pondok Pesantren Statistics Number (NSPP) 500332011249. After seeking for a permit to create a pesantren-based Islamic education institution by the end of 2021, this pesantren acquired the NSPP. The proprietor of the Dr H. Syahrul Efendi, S.H., M.M., commonly known as Datuk Rajo, has been inspired to construct a pesantren. Because this pesantren aspires to be a world-class pesantren, the name algebra is

derived from the term Al-Jabr, which has a close relationship with a Muslim expert in the field of Mathematics, Abu Jabar Muhammad Ibn Musa al Khawarizmi.

"The owner of the foundation was motivated to establish a world-class pesantren, which means implementing a curriculum and activities aimed at producing alums who can participate and compete internationally, Algebra is derived from Al-Jabr, the name of a Muslim scholar and genius mathematician who contributed to the modern development of mathematics, Abu Jabar Muhammad bin Musa Al-Khawarizmi. Of course, this has become one of our role models so that our kids (graduate of pesantren Algebra IIBS) would be able to participate globally, in sha Allah," one of the *kyai* noted."¹⁶⁰

The pesantren IIBS Algebra has created a vision of becoming an exceptional world-class IIBS, as well as a mission to promote the growth and development of its students when they become alumni. Pesantren IIBS Algebra, he claims, has also taken steps to ensure international quality in its institutions.

"The steps we've taken to achieve international quality begin with maintaining the quality of English and Arabic in teaching and learning activities. We originally intended to include Mandarin, but after much discussion and deliberation, we chose to stick with these two worldwide languages."¹⁶¹

English and Arabic are foreign languages that are commonly taught at Indonesia's modern pesantren. Several traditional pesantren have also expressed an interest in teaching English in addition to other activities in order to support and motivate their students to compete in international competitions. Apart from language, Algebra is also attempting to preserve the quality of its language instruction through a variety of measures, such as the recruitment of trained human resources. The profiles of supervising teachers (*ustadz* and *ustadzah*) who live in the pesantren milieu with pupils and female students demonstrate this. According to the Director of Academic at Algebra, there are currently six *ustadz* and two

¹⁶⁰ Interview Kyai of Pesantren Algebra IIBS, 2022.

¹⁶¹ Interview Kyai of Pesantren Algebra IIBS.

ustadzah graduates from Al-Azhar University in Egypt, all of whom have experience in Arabic, so they can develop and maintain a linguistic atmosphere at the pesantren Algebra IIBS.

"Alhamdulillah, we now have a large number of teachers (*ustadz* and *ustadzah*) who have graduated from abroad." We have about eight Al-Azhar Cairo Egypt graduates that help us establish an environment that encourages language growth here, Arabic."¹⁶²

In keeping with what *Kyai* indicated, the Director of Academic noted that, in addition to Al-Azhar Cairo Egypt graduates, there were numerous teaching staff who graduated from well-known local and international universities.

"In addition to Egyptian alums, there are teachers graduated from England, Monash, and other universities, all of whom are fluent in English. Then, we have a Native Speaker named Mr. Edward, whom we invite here once a month to check on his availability."¹⁶³

Regarding Mr. Edward's entrance and presence, some students stated that it had a big impact on the improvement of their language skills while at the pesantren IIBS Algebra.¹⁶⁴

"Here we have a Native Speaker from Australia; his name is Mr. Edward; now he is the one who always tells us to show off our language skills."

"That's correct; he always asks one of us to come forward and discuss certain topics, sometimes about hobbies, sometimes about experiences, and so on."

"Yes, I believe that by following Mr. Edward, I am improving my English and becoming more confident."

Establishing a language-rich environment constitutes a fundamental prerequisite for educational institutions seeking to adhere to global benchmarks. According to the explanation provided by the Director of Academic, the inclusion of teachers who have graduated from foreign institutions (referred to as *ustadz* and

¹⁶² Interview Director of Academic Affair, 2023.

¹⁶³ Interview Director of Academic Affair.

¹⁶⁴ Interview Male Students of Pesantren Algebra IIBS, 2023.

ustadzah) serves as an independent motivating factor for students to cultivate proficiency in both English and Arabic languages. In addition, the dormitory, serving as the residential facility for students, plays a significant role in upholding the official language culture at the pesantren Algebra IIBS. This is achieved through the deliberate placement of certain teachers within the dormitory environment, with the aim of ensuring discipline, particularly in relation to language usage. This study examines the influence of the pesantren Algebra IIBS environment on the development of student discipline. Having regular interaction with teachers in the role of dormitory supervisors is crucial for students to develop a sense of discipline within the pesantren environment. Despite the challenges, teachers encounter difficulties in maintaining discipline in language classrooms due to students being in the early stages of acquiring a foreign language.

“There exist various challenges. Students in the process of acquiring foreign language skills require a foundation upon which to build their linguistic proficiency. We employ a gradual and patient approach in instructing individuals, providing guidance to discern correct responses from those that are deficient. Despite occasional feelings of boredom, the role of the *kyai* of pesantren is to ensure our continued discipline in foreign languages.”¹⁶⁵

In light of supplementary details, it is noteworthy that the pesantren Algebra IIBS accommodates both male and female students, thereby necessitating distinct arrangements for the dormitories and their respective supervisors. This differentiation is intended to optimize the efficacy of supervision and ensure the safety of the students.

In addition to English and Arabic, the pesantren Algebra IIBS has incorporated the Cambridge learning curriculum for various instructional resources, as indicated by the Director of Academic.

“I have engaged in correspondence with an educational institution located in Jakarta regarding the potential implementation of the Cambridge curriculum for English and Science disciplines.”¹⁶⁶

¹⁶⁵ Interview Staff of Student's Discipline Affair and One of Dorm's Supervisor, 2023.

¹⁶⁶ Interview Director of Academic Affair.

Subsequently, he further stated that the pesantren Algebra IIBS, while lacking official confirmation of collaboration with Al-Azhar, has taken initiatives to incorporate Islamic studies into its curriculum. This has been achieved by engaging Al-Azhar graduates to contribute to the teaching process, drawing from their knowledge acquired during their tenure at Al-Azhar. The proficiency of Al-Azhar graduates in Arabic language education for Islamic studies materials is indisputable. In addition to their role in maintaining discipline, particularly in Arabic, they also engage in various activities aimed at enhancing the domains of Islamic studies and the Quran. One of the supervisors of the female dormitory, who is an alumna of Al-Azhar, reported that she was also requested to oversee the activities of *Tahsin Qiroah* (the refinement of Quranic recitation according to established rules) and *Tahfidz* (the memorization of the Quran).

“Furthermore, apart from assuming the role of a *musyrifah* (female’s supervisor) in the female dormitory, I am also entrusted with the responsibility of overseeing the activities of *Tahsin Qiroah* and *Tahfidz* during both morning and evening sessions.”¹⁶⁷

The individuals in question play a crucial role in upholding pesantren values, as their background includes attending pesantren within this context. The presence of individuals with a pesantren background, combined with their educational experience at Al-Azhar, significantly enhances the significance of the *ustadz* and *ustadzah* roles at the pesantren Algebra IIBS. These roles play a crucial part in solidifying the "Internationalization" initiative of this pesantren's standard.

One notable aspect of Pesantren Algebra, an institution of international standard, is its flagship program which entails organizing an overseas program for students in their final semester of the second year of Senior High School (SHS) or third year SHS graduates. The primary objective of this program is to provide students with an immersive experience in an international academic setting, specifically in the field of Algebra. The program aims to facilitate direct interaction among students for a duration of approximately three months, with the intention of

¹⁶⁷ Interview Teacher of Quran and Islamic Classical Book and PIC for Memorizing of Quran, 2023.

creating an authentic atmosphere that mirrors the realities of an international environment. During this period, it is anticipated that students will have the opportunity to enhance their proficiency in a foreign language through direct interaction with native speakers, utilizing either English or Arabic as the medium of communication.¹⁶⁸ The program in question is widely regarded as one of the prominent programs offered by the IIBS institution. It serves as a subsequent program aimed at enhancing proficiency in both English and Arabic languages.

One of the primary challenges faced by this pesantren pertains to the dissemination of comprehensive information regarding its existence to the wider community, particularly to parents seeking a pesantren that implements the IIBS system. This challenge arises due to the absence of any documented records or evidence of graduates from the pesantren. In order to proactively address this matter, pesantren Algebra IIBS consistently engages in disseminating information regarding its activities through its media team. This initiative aims to captivate the interest of a broader audience, employing various social media platforms such as Instagram, Facebook, and YouTube.¹⁶⁹ Furthermore, it is evident that the Harokatul Jannah mosque, which experiences high levels of activity, particularly during Friday prayers, prioritizes the optimization of its facilities. Additionally, the pesantren Algebra IIBS consistently seizes the opportunity to directly communicate with the attending congregation, informing them about the institution's vision and mission, which ensures a promising future for its students. Hence, a number of representatives from the pesantren Algebra IIBS undertook comparative study visits to previously established IIBS, namely IIEC Cikarang and Thursina IIBS in Malang. The purpose of these visits was to gather insights and inspiration regarding the longevity and sustainability of these institutions.

Pesantren Algebra IIBS, with its aspiration to attain global recognition, serves as a viable option for individuals belonging to the middle and upper socioeconomic strata residing in the vicinity of Bogor and its environs. Despite being a relatively recent establishment, the institution in question has exhibited

¹⁶⁸ *Interview Kyai of Pesantren Algebra IIBS.*

¹⁶⁹ *Interview Kyai of Pesantren Algebra IIBS.*

notable advancements, as evidenced by the growing number of parents who are placing their trust in the educational services provided by pesantren Algebra. As an increasing number of parents are choosing to enroll their children in Algebra, the subsequent task at hand pertains to the effective implementation of pesantren Algebra IBS in urban communities, taking into consideration the values-based education system inherent to pesantren, as previously discussed. This is particularly relevant in light of the fact that the parents themselves originate from environments that may differ from the urban setting.

4.3. Implementing the Teaching of Islamic Values into The Urban Society

Islamic educational institutions, commonly referred to as IBS, predominantly cater to the middle and upper-class demographic, thus leading to their establishment in urban residential localities. An illustration of an initial manifestation of International Islamic Boarding School (IBS) can be observed in the emergence of JHS IBS and SHS IBS, which were established by the International Institute of Engineering and Commerce (IIEC) in Cikarang, a prominent industrial hub located in the Bekasi region. Bekasi, situated in close proximity to Jakarta, serves as the nearest urban center to the Indonesian capital. It plays a pivotal role in facilitating the development and expansion of the capital city. This characteristic positions Bekasi as one of the prominent urban centers in Indonesia, distinguished by its comparatively elevated minimum wage. In addition to Bekasi, Bogor is also encompassed within an urban setting that fosters the growth and advancement of Muslim communities. The city of Bogor is among the top ten cities in Indonesia with the highest regional minimum wage (UMR).¹⁷⁰ Consequently, Bogor has become an attractive location for numerous agencies and companies to establish diverse businesses, including educational institutions.

This trend extends to Islamic educational institutions as well. Islamic schools are prevalent in urban areas as they cater to the educational needs of middle-class Muslims, offering a comprehensive curriculum and a range of facilities and

¹⁷⁰ “10 Daerah UMR Tertinggi di Indonesia, Ini Daftar UMK Sulawesi Selatan, Berapa di Toraja?,” *tribuntoraja.com*, accessed July 11, 2023, <https://toraja.tribunnews.com/2023/06/18/10-daerah-umr-tertinggi-di-indonesia-ini-daftar-umk-sulawesi-selatan-berapa-di-toraja>.

infrastructure. Despite the financial commitment required from parents, these institutions strive for excellence in various aspects, including supporting activities.¹⁷¹ In addition to Islamic schools, various other educational institutions, including superior madrasas equipped with a dormitory system, have been established in urban or suburban regions for similar purposes.¹⁷² Nevertheless, it is worth noting that such institutions often impose substantial fees in comparison to alternative Islamic educational establishments. In addition to establishments akin to IBS Cikarang, analogous institutions have been established in various urban-like settings across multiple cities.¹⁷³ The pesantren Algebra IBS, situated within the Muslim urban community, is recognized as one of the Islamic boarding schools (IBS) that offers exceptional programs, similar to other IBS institutions.

Algebra, similar to other Islamic educational institutions, ensures the implementation of pesantren values. Based on the conducted research, pertinent information has been discovered regarding the implementation of pesantren values, specifically Simplicity, Sincerity, and Independence, within the educational setting of pesantren Algebra IBS. The focus of this study is on the urban communities, specifically the parents and students of Algebra who originate from urban areas in Indonesia. According to the elucidation provided by the Director of Academic of pesantren Algebra IBS, the implementation of pesantren values, which are congruent with Islamic principles, can be delineated into a minimum of two distinct stages. At the pesantren Algebra IBS, the two phases of implementation encompass intervention and nonintervention strategies.

The implementation of sincerity as a guiding principle is achieved through educational interventions that incorporate subject matter that embodies the fundamental aspects of this value. Nonintervention is implemented through the process of habituation in daily activities, encompassing actions such as waking up, tidying the living space, attending religious services, and similar practices. The

¹⁷¹ Pribadi, "Sekolah Islam (Islamic Schools) as Symbols of Indonesia's Urban Muslim Identity," 7.

¹⁷² Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 163–64.

¹⁷³ See table 3.1

primary objective of this approach is to directly cultivate individual habits. The implementation of the principle of independence in Algebra is facilitated through the innovative mission of the pesantren. By fostering the development of innovative individuals, the value of independence is indirectly instilled in them. At the pesantren Algebra, students are equipped with the necessary skills to independently fulfill their personal needs, including tasks such as bed-making and cutlery washing, without relying on external assistance. In the context of promoting simplicity, the implementation of disciplinary regulations and activities at the Algebra IIBS pesantren serves as a tangible manifestation. These regulations encompass various aspects of student life, including dietary habits, attire, and overall lifestyle, thereby emphasizing the value of simplicity.¹⁷⁴

The following information pertains to the application of sincerity values by male students at the pesantren Algebra IIBS.¹⁷⁵

“Previously, I exhibited a lack of motivation to actively engage with the teacher's explanations during class. However, I have since made a conscious effort to adopt a more attentive and receptive approach towards listening. Initially, I encountered some difficulty in adapting to the linguistic aspect. However, with the support and encouragement of my parents and educators, I have acquired proficiency in both English and Arabic.”

“Initially, I pondered the rationale behind the existence of regulations in this context. Compliance with all requirements is straightforward and discretionary. However, upon gaining an understanding that rules serve a purpose in fostering discipline and personal growth, I have developed a greater inclination to adhere to the regulations in this context. Initially, I experienced a sense of discomfort in response to the explanations provided by certain teachers whom I perceived as lacking proficiency. However, I endeavored to engage in a more earnest pursuit of comprehension. “

“In my personal experience, I have been instructed to engage in cleaning activities and have also requested assistance from the teachers at this

¹⁷⁴ *Interview Director of Academic Affair.*

¹⁷⁵ *Interview Male Students of Pesantren Algebra IIBS.*

educational institution. I express genuine sincerity in acknowledging that engaging in voluntary work at the pesantren is believed to yield greater blessings.”

The statement suggests that there is a wide range of interpretations regarding the definition of sincerity for the individuals in question. Nevertheless, it is worth noting that all of these individuals exhibit a uniform approach characterized by their acceptance and comprehension of the objectives underlying the disciplinary regulations within pesantren. This genuine attitude serves to cultivate the unique personal traits associated with the pesantren.

In contrast, a number of female students presented information that diverged significantly from the accounts provided by male students.¹⁷⁶

“In my perspective, the cultivation of sincerity should ideally commence prior to our enrollment in the pesantren, correct? If sincerity is lacking within the pesantren, it is likely that all activities within the pesantren will be perceived as excessively time-consuming. Similarly, within the classroom, a lack of sincerity will hinder the absorption of knowledge imparted by the teacher.”

In my house, a considerable number of individuals are present, enabling us to collectively engage in household cleaning activities. Conversely, in my current environment (dormitory), I am solely responsible for undertaking all necessary tasks independently. Initially, I experienced some reluctance; however, over time, I acclimated to the situation and ultimately developed a willingness to embrace it.”

It is imperative to exhibit sincerity and adhere to the regulations and rules within the pesantren, thereby necessitating compliance and adherence.”

The aforementioned statements illustrate the necessity of initially cultivating a deliberate disposition of sincerity in order for it to become evident. This entails developing self-reliance in tasks such as studying and meeting personal needs, without relying on external assistance.

¹⁷⁶ *Interview Female Students of Pesantren Algebra IIBS, 2023.*

The subsequent value pertains to simplicity, encompassing various manifestations of modesty values derived from interviews conducted with female students.¹⁷⁷

“Perhaps, the potential cause of this phenomenon could be attributed to the intake of food, correct? In the domestic setting, individuals possess the freedom to seek alternative food options by means of purchasing or ordering, should they find the current selection unsatisfactory. However, in our residence, if we are dissatisfied with the meals offered in the kitchen, it is necessary to reconsider our options. Some individuals consume identical meals as others. In the context of the hut, it is customary for all occupants to partake in meals prepared from a predetermined menu in the kitchen. Additionally, the practice of frequently sharing snacks among the inhabitants further contributes to the simplification of my dietary intake while residing in the hut. Consequently, I find myself more inclined to readily accept and appreciate the provisions that are offered to me.”

“The concept of simplicity holds significant value within this context, wouldn't you agree? I exhibit a penchant for opulence within my domestic sphere, particularly in matters pertaining to fashion, wherein I insist upon the presence of lavishness. Periodically, on a weekly basis, it is advisable to acquire new garments. In the event that certain clothing items are currently in vogue, it becomes imperative to procure them. Furthermore, in anticipation of forthcoming occasions, it is my inclination to purchase attire that is not yet available in said location. In this context, it is necessary for me to arrange my wardrobe in order to maintain a suitable appearance, as I cannot adopt a casual approach similar to that at home. Additionally, given that my friends do not frequently change their attire, it is important for me to present myself in a manner that is both respectful and tidy, while adhering to a straightforward style. The issue pertaining to food is twofold: initially,

¹⁷⁷ *Interview Female Students of Pesantren Algebra IIBS.*

it was characterized by wastefulness, but subsequently, it transitioned into a more streamlined process of food consumption.”

“In my perspective, simplicity can be equated with frugality, as there is no guarantee that individuals beyond our immediate surroundings have encountered this concept. Consequently, it is imperative to express gratitude and cultivate the habit of economizing.”

According to the aforementioned statement, the concept of simplicity, as perceived by female students at pesantren Algebra IIBS, primarily centers around the notable transformations observed in dietary patterns. Based on their testimonies, the individuals' dietary intake during their stay at the pesantren exhibited a tendency towards simplicity, moderation, and reliance on a predetermined menu of meals prepared within the kitchen facilities. Additionally, it was observed that surplus food was frequently shared among peers. Furthermore, the attire's fashion is also a subject that garners notice due to its minimalistic nature. The significance of appearance, particularly in relation to trends and significant occasions, holds particular importance for individuals hailing from middle and upper-class backgrounds. The excessive consumption of clothing and the apparent wastefulness associated with its purchase are evident in this context. Subsequently, upon their arrival at the pesantren, individuals endeavor to don the attire they had previously arranged from their residences, adhering to a modest, courteous, and orderly fashion that aligns with the prevailing ambiance of the pesantren.

In the context of the pesantren Algebra IIBS, male students have contributed supplementary insights pertaining to the implementation of the principle of simplicity.¹⁷⁸

“I am grateful to report that I have found it comparatively more manageable to regulate my expenditures in my current location. In contrast to my previous circumstances at home, where I would typically allocate approximately 150 thousand rupiah per week towards snack consumption, I have been able to accumulate savings by curtailing such expenses.

¹⁷⁸ *Interview Male Students of Pesantren Algebra IIBS.*

Consequently, I have adopted a more frugal approach to my dietary habits, consuming only modest portions.”

“Indeed, I share the same sentiment. Currently, the quantity of snacks has diminished, approximately amounting to 50,000 to 100.000 rupiah solely designated for a week's worth of consumption. The remaining portion can be conserved for subsequent transportation to my place of residence.”

“In my personal experience, I have observed that my level of efficiency in expenditure remains consistent. During previous periods, particularly amidst the Covid-19 pandemic, I developed a slight inclination towards excessive snack consumption while residing at my place of residence. Consequently, I frequently resorted to ordering food and snacks, resulting in a daily expenditure of up to 500 thousand rupiah. However, it is plausible that the aforementioned sum could potentially cover expenses for a duration of one month, primarily due to my infrequent indulgence in snacks and the limited assortment of snack options available in this particular setting. Consequently, there is a likelihood that I may experience a sense of monotony and subsequently lose interest in consuming snacks expeditiously.”

In contrast to the emphasis placed on the virtue of simplicity as expressed by female students, male students perceive a greater impact on their dietary habits and snack consumption, with the aim of economizing and optimizing their expenditure of personal funds. It is worth mentioning that the pesantren Algebra IIBS is relatively new, and there is a limited availability of supporting facilities, such as a canteen that is currently in the process of further development to offer a wider range of snacks and food options.

The value of independence is a topic of discussion among students at the pesantren Algebra IIBS, particularly among the female students.¹⁷⁹

“From my perspective, the concept of independence is closely associated with the realm of business, correct? In contrast to the convenience of

¹⁷⁹ *Interview Female Students of Pesantren Algebra IIBS.*

requesting items from my parents at home, I found myself responsible for managing various tasks independently at the pesantren, such as organizing cupboards, maintaining cleanliness in the bathroom, and making my own bed. When I am at home, I rarely engage in activities other than playing on my cellphone.”

“The sense of independence that I experience pertains primarily to problem-solving. While at home, I tend to rely on my parents to address any issues that arise. However, in my current environment, I have acquired the ability to independently tackle problems, such as the task of laundering clothes that are not designated for the laundry.”

“Upon awakening in my residence, I promptly engage in a showering routine, followed by partaking in breakfast, and subsequently proceed to attend school. This is facilitated by the diligent efforts of an individual who has taken the initiative to prepare all necessary items, including neatly arranged attire, readily accessible books, and appropriately fitted footwear. Consequently, my departure from home is rendered a seamless process, devoid of any additional tasks. If one is present, it is necessary to undertake personal preparations, including waking up early prior to daybreak, engaging in personal hygiene, tidying one's sleeping area, gathering necessary educational materials, and engaging in independent study in order to successfully complete the task at hand.”

The perspectives held by male students at Pesantren Algebra IIBS with regards to the implementation of the principle of independence are as follows.¹⁸⁰

“I am solely responsible for various tasks within my current environment, such as personally attending to dishwashing, bed-making, and organizing cupboards, among other responsibilities. The dynamics within a household are distinct, as parental figures assume responsibility for all tasks and responsibilities. In addition, it is noteworthy that we have a weekly cleaning regimen in place, wherein all students are required to participate in

¹⁸⁰ *Interview Male Students of Pesantren Algebra IIBS.*

maintaining cleanliness. Initially, I experienced a sense of compulsion; however, with repeated exposure to this environment, I have gradually become acclimated to it.”

“The situation remains unchanged; I also experience a sense of fulfillment in meeting all of our requirements. Indeed, we have made all necessary preparations. Additionally, it is worth noting that a weekly room cleaning contest is held in this location, wherein a room that is deemed clean by the supervisor will be granted a commendation or reward. Perhaps this also serves as a source of motivation for individuals to cultivate independence.”

“At my residence, I am fortunate to receive ample attention and care, resulting in a lack of personal responsibility. Additionally, our household is supported by the presence of a domestic aide, who diligently attends to various tasks such as room preparation and cleanliness maintenance. Initially, I experienced a sense of surprise as I found myself compelled to organize and arrange my personal wardrobe, living space, and sleeping area. Subsequently, I developed a heightened level of concern regarding the performance of my domestic helper's duties.”

The prevailing sense of autonomy experienced by students at pesantren Algebra IIBS, irrespective of their gender. The individuals perceive that the Algebra boarding school cultivates cognitive autonomy within their character, enabling students to independently address all matters pertaining to their personal requirements without reliance on external assistance. This can be attributed to various supplementary factors, including the incentive of engaging in room cleaning competitions and the systematic allocation of cleaning responsibilities on a weekly basis.

The implementation of the values of the pesantren as a collective entity has exerted a transformative influence on the students' character at the pesantren Algebra IIBS school, resulting in notable improvements. Undoubtedly, it is a commendable undertaking for parents who demonstrate their willingness to separate from their children in order to pursue studies at a pesantren, an educational institution characterized by an environment distinct from their domestic

surroundings. Despite the geographical distance, witnessing positive transformations and enhanced personal growth in children's characters within the domestic environment evokes a sense of pride and gratitude in parents. This sentiment was expressed by multiple parents whom I interviewed, eliciting diverse types of reactions. Nevertheless, each of the participants exhibited an implicit inclination towards the enhancement of their children's personality development through the incorporation of pesantren values.

“The personality of my son has exhibited an increase in politeness, as he demonstrates a heightened awareness of the ethical considerations associated with interacting with individuals of advanced age. Additionally, he displays a proclivity for offering assistance and exhibits improvement in his religious devotion. My child demonstrates a willingness to engage in educational pursuits at the pesantren, displaying a readiness to adhere to the established rules and disciplinary measures.”¹⁸¹

“Previously, my child exhibited signs of excessive indulgence, frequently engaging with their cell phone and requiring assistance for various tasks. However, following a semester at the pesantren (pesantren Algebra IIBS), he has displayed increased self-reliance. He now takes the initiative to wash his own dishes after meals and no longer requires reminders to engage in prayer. During the previous semester break, specifically the first semester, I experienced a profound emotional impact. Both my son and I embarked on a pilgrimage known as *umroh*. It is worth mentioning that I am grateful that my son took it upon himself to assist me throughout the entire *umroh* journey, including the physical movements and the prescribed sequence, despite the presence of a designated guide from our group.”¹⁸²

“Regarding my child, it appears that he is experiencing a high level of comfort within his educational setting. During his vacations, he exhibits a preference for abstaining from prolonged periods of leisure or remaining at home, as his primary objective is to expeditiously resume his studies at the

¹⁸¹ Interview Parent of Male Student Class 2 JHS, 2023.

¹⁸² Interview Parent of Male Student Class 1 JHS, 2023.

pesantren. This inclination is indicative of his genuine commitment to acquiring knowledge and skills from the educational institution. Additionally, he demonstrates a willingness to assist me (the parents) with household tasks, even in the absence of explicit requests on my part."¹⁸³

“Initially, my child exhibited a greater inclination towards indulgence, despite the fact that her older brother was also residing at the pesantren. However, she displayed distinct characteristics, as she was particularly accustomed to being excessively pampered during the initial stages. Upon revisiting the location several months later, I inquired about her level of comfort. The response was highly positive, as she had successfully adapted to the circumstances by establishing friendships and completing assignments independently. Furthermore, she no longer required assistance with tasks previously necessitating my aid. The predominant characteristic that is readily apparent is the manifestation of simplicity. My offspring exhibits discerning eating habits, as she abstains from consuming any food item that fails to align with her personal preferences. Alhamdulillah, she has expressed gratitude to embrace the meals prepared within the pesantren. In regard to snacks, she currently exhibits a modest preference for specific snack items. She has adopted a lifestyle characterized by simplicity."¹⁸⁴

“During my daughter recent holidays, I observed numerous alterations in the surroundings. This was primarily due to my inability to visit the pesantren, as it was situated at a considerable distance from my location. In the domestic setting, prior to her lack of assistance, I was solely responsible for completing all tasks. However, over the holiday period, she began to assist me, independently attended to her own clothing, demonstrated improved time management skills, and reduced the amount of time dedicated to leisure activities. Subsequently, upon seeking assistance, the individual in question no longer engages in argumentation or refusal, instead demonstrating compliance and proficiency. This is evident even in instances

¹⁸³ *Interview Parent of Male Student Class 1 SHS, 2023.*

¹⁸⁴ *Interview Parent of Female Student Class 1 JHS, 2023.*

where parental figures explicitly prohibit her from venturing outdoors, as she exhibits obedience in such circumstances as well."¹⁸⁵

Based on the interviews conducted, it was observed that parents are able to perceive alterations in their children's personality development even when they are not physically present at the pesantren, but rather during vacation periods and at home. The presence of a sincere attitude fosters increased obedience among children towards their parents' directives, while also demonstrating a proactive inclination towards offering assistance without solicitation or ulterior motives. The concept of simplicity is further exemplified by the individuals' reduced consumption patterns observed during their stay at the pesantren. This is evident through their diminished engagement in recreational activities, their willingness to accept any available food without seeking alternatives, and other similar behaviors. In the context of parental perspectives, the manifestation of independence is particularly conspicuous. In a broad sense, offspring are increasingly exhibiting a proclivity towards assisting their guardians, engaging in post-meal dishwashing activities, displaying reduced dependence on external aid, and demonstrating a diminished sense of entitlement, thereby manifesting heightened levels of maturity. These three values also impact the well-being of parents, as evidenced by their emotional responses of being moved and experiencing a sense of pride when discussing their children's progress during an interview that I conducted.

In this particular instance, the pesantren Algebra IIBS has effectively established a conducive and fitting milieu for the implementation of pesantren values, thereby shaping the students' character within that context. The application's impact extends beyond the students themselves, as it also resonates with their parents, who are integral members of the urban community, and share similar sentiments. The crucial importance of hostel supervisors and *ustadz* and *ustadzah* in overseeing the implementation of these values is evident, as their failure to do so can potentially alter the perception of the urban community towards the pesantren. Based on the aforementioned evidence, it can be argued that the pesantren Algebra

¹⁸⁵ Interview Parent of Female Student Class 1 SHS, 2023.

IIBS has the potential to transform into an Islamic educational establishment that imparts pesantren values, such as sincerity, simplicity, and independence, to students hailing from urban communities and their parents. The implementation of the IIBS program has transformed algebra into a pesantren, offering an alternative educational pathway that holds promise for parents. They hope that their children will achieve future success and bring them pride through the development of personal character, which is fostered by the pesantren's values. Additionally, the program's international component equips students with the skills and knowledge needed to make a global impact.

4.4. A Negotiation between Pesantren Values and International Islamic Boarding School (IIBS)

Pesantren IIBS Algebra was established with the aim of attaining international standards in pesantren. The founder of Algebra, Datuk Rajo, acquired this enthusiasm subsequent to receiving guidance from a distinguished *kyai* who established a modern pesantren in the Jakarta region. Subsequently, Datuk Rajo expressed his intention to transform the Harokatul Jannah mosque into a contemporary pesantren, incorporating the beneficial aspects of modern pesantren establishments. Pesantren Algebra IIBS underwent a transformation and evolved into its present state with the assistance of numerous *kyai* who are affiliated with the *Kyai* Board of pesantren Algebra IIBS. The individual known as the *kyai* at pesantren Algebra in Jakarta is a contemporary alumnus of the pesantren who also received guidance from the *kyai* who advised Datuk Rajo.

The discernible characteristic of the pesantren Algebra IIBS is its adoption of a modern style, which can be attributed to the influence of the *kyai*, particularly Datuk Rajo, who currently serves as the leader of the pesantren. This observation is evident in the educational structure, which prioritizes daily discipline. Many teaching and learning materials utilize widely adopted textbooks from the pesantren Gontor and its alumni. In addition to this, the *Kyai* of pesantren Algebra, who is also a graduate of a modern pesantren, has indeed welcomed a number of teachers (*ustadz* and *ustadzah*) who obtained their education in Egypt and have prior experience in modern pesantren during their secondary education. The observed

pattern of the modern pesantren's style, including various adaptations such as the IIBS program, is to be expected.

“Indeed, a considerable number of *ustadz* and *ustadzah* in this region have obtained their education from pesantren, predominantly from modern pesantren located in the vicinity of Jakarta and Bogor. Additionally, there are two of them originating from Pesantren Gontor. The modern system of Gontor's model is employed due to its familiarity, facilitating its implementation and maintenance during the formulation of algebraic formulas. Currently, we extract certain content from frequently utilized books within the Gontor institution and its alumni pesantren.”¹⁸⁶

The aforementioned explanation provided by the *kyai* of pesantren Algebra elucidates the current utilization of the modern pesantren system in conjunction with various supplementary activities as a temporary measure to adapt. The adaptability of the modern pesantren model, particularly in urban settings, accounts for this phenomenon. In addition to that, I inquired about the rationale behind the adoption of this pesantren model on various occasions, directing my question to one of the academic faculty members.

“Indeed, it is possible that the presence of the *kyai*, who himself originates from a modern pesantren, has influenced the majority of our teaching staff to also be alumni of such modern pesantrens. We adhere to the guidance of the *kyai* as we bear the responsibility for executing activities on the ground. Furthermore, the *kyai* consistently demonstrates attentiveness towards our endeavors, nearly on a daily basis. Perhaps, the reason for the adaptability of this particular model of the pesantren system lies in its ability to accommodate various activities.”¹⁸⁷

The term "modern" is not solely confined to the educational system within this pesantren. The architectural style and building models of the pesantren Algebra also demonstrate its contemporary nature. Classrooms commonly employed for educational purposes exhibit a highly emblematic layout, featuring a set single chair

¹⁸⁶ Interview *Kyai of Pesantren Algebra IIBS*.

¹⁸⁷ Interview *Staff of Student's Academic Affair and One of Dorm's Supervisor*, 2023.

and table for each student meticulously arranged to optimize comfort and facilitate learning endeavors. The arrangement of the classrooms within the Harokatul Jannah Tower creates an ambiance that exudes sophistication and facilitates a conducive environment for educational instruction and academic engagement. Additionally, there is a designated room specifically for IT practice, equipped with individual laptops to enhance the efficiency of the learning process. The presence of a dormitory supervisor ensures discipline and order within the facility.¹⁸⁸

The Harokatul Jannah Tower exhibits an aesthetically pleasing and captivating architectural design. The tower's positioning, in close proximity to the mosque, contributes to the opulent and grandiose ambiance that is evoked. This effect is such that individuals capturing photographs in front of the tower appear as though they are situated in a European nation. The strategic placement of dormitories for male and female students aims to create physical separation, thereby enhancing the efficacy of guidance within the respective dormitory environments. The male dormitory of Pesantren Algebra IIBS is situated at a greater distance from the female dormitory. The architectural design of the building was altered. Due to my restricted access to the female dormitory premises, my ability to provide a comprehensive account of the environment and atmosphere within the Algebra female dormitory is limited.

In contrast, the male dormitory structure comprises three levels, with the ground floor designated for the storage of surplus and unused items, as well as reserves of commonly utilized dormitory supplies. The first floor is designated for students at the junior level, whereas the second floor is designated for students at the senior level. Multiple bathroom units and a single ablution area are available on both the first and second floors. In addition, a dedicated prayer room is available on the second floor to accommodate congregational prayers for the Zuhr and Ashar prayer times. The congregational prayers of Maghrib, Isha, and Subuh are conducted at the Harokatul Jannah Mosque.¹⁸⁹

¹⁸⁸ *Interview Staff of Student's Discipline Affair and One of Dorm's Supervisor.*

¹⁸⁹ *Interview Staff of Student's Discipline Affair and One of Dorm's Supervisor.*

In addition, the second floor of the building features a designated room for dormitory supervisors, as well as a generously sized space intended for supervisor gatherings. Each male dormitory room is equipped with 3-5 bunk beds arranged on two levels, providing sleeping accommodations for multiple students. Additionally, each student is allocated a personal wardrobe for storage purposes. The room is further equipped with one fan to regulate temperature and one dispenser unit for convenient access to essential amenities. With the presence of these comprehensive facilities, students are able to effectively engage in their daily activities, particularly in smaller student populations, thereby enhancing the quality of their mentoring experiences.

Despite being situated alongside a heavily trafficked highway, I found the environment of pesantren Algebra IIBS exudes a sense of coolness and comfort. The mosque is surrounded by a variety of plants and flowers, which serve to enhance its aesthetic appeal and captivate the visual senses of those who observe it. Located within the pesantren premises, specifically in close proximity to the founder's shelter, Datok Rajo, there exists a designated area known as the garden classroom. This space is typically utilized for educational purposes, fostering an environment conducive to teaching and learning, while also boasting a visually appealing flower garden ambiance. In addition to the male's dormitory, there exists a botanical garden situated at a distance, featuring a diverse array of plant species, serving as a sanctuary for mental rejuvenation. Adjacent to the mosque, there exists a canteen which offers a diverse range of culinary options, as well as a petite café that caters to an assortment of dishes and beverages, including coffee. The days spent at the pesantren Algebra IIBS were characterized by a sense of tranquility and an apparent adherence to an international aesthetic, distinguishing it from other pesantrens.

The process of internationalization at pesantren Algebra encompassed more than just the promotion of English and Arabic languages. Through various initiatives, Algebra sought to establish connections with sister schools, a step taken by several other IIBS institutions as well. Drawing inspiration from the developmental trajectories of IIEC and Thursina IIBS, Algebra intends to initiate a

collaborative effort with Cambridge curriculum providers and Al-Azhar, with the aim of fostering internationalization through curriculum enhancement. Furthermore, Algebra aims to enhance the professionalism of its teaching staff by implementing a curriculum that aligns with their individual scientific background and capabilities. To date, a total of eight individuals who have pursued their education at Al-Azhar University in Egypt, one alumna from Monash University in Australia, one graduate from Birmingham in the United Kingdom, one alumna from Morocco, and one individual who is a native speaker from Australia have been identified as educators. In addition to individuals who have received their education from foreign tertiary institutions, there were also several educators at the pesantren Algebra IBS who possessed advanced academic qualifications such as master's and doctoral degrees, as well as professorial backgrounds.

These educators played a significant role in providing educational materials and instruction at the institution. These circumstances have fostered a closer and more robust relationship between pesantren Algebra and its vision. The presence of Islamic educational institutions adhering to international standards significantly influences the responses and reactions of the surrounding community upon discovery. On one hand, the marketing and introduction of the pesantren Algebra IBS to the community has yielded positive impacts and garnered favorable feedback. Conversely, the neighboring community also experiences a sense of pride in relation to an Islamic educational establishment that adheres to global benchmarks.

The amalgamation of the pesantren system, encompassing various aspects of modern pesantren, extends beyond the mere incorporation of the scientific heritage of traditional pesantren. One intriguing aspect I observed at the pesantren Algebra IBS is the combination of opulence and magnificence, alongside the tradition of engaging in the study of Islamic classical literature every Saturday evening following the maghrib prayer. One notable aspect of this phenomenon is

the utilization of the *bandongan*¹⁹⁰ system and Javanese translation as an intermediary language during the learning process.¹⁹¹ In conjunction with the practices of Quran memorization and the correction of its recitation in accordance with the appropriate guidelines, the pesantren Algebra IIBS offers a comprehensive curriculum that fulfills the majority of parental expectations for their children enrolled in this institution. In conclusion, the integration of these elements renders Algebra IIBS a unique advantage in comparison to other IIBS and pesantren, particularly in urban settings. This was presumably influenced by the numerous recommendations and deliberations from each *kyai* (Islamic scholar) at the pesantren Algebra IIBS, who possessed diverse experiences and scientific expertise.¹⁹²

Despite the considerable financial burden imposed on parents to enroll their children in pesantren Algebra IIBS, the benefits derived from this investment are commensurate, as elucidated earlier. The majority of parents who were interviewed regarding the expenses associated with this pesantren expressed that the incurred costs were comparatively more affordable than their initial expectations. Nevertheless, the parents hold optimistic expectations regarding the "international" designation associated with the name of this pesantren, anticipating a superior educational encounter for their children compared to other institutions. In addition, it is noteworthy that parents possess the aspiration for their offspring to cultivate their interests and talents within the pesantren Algebra, as indicated by one of its prominent programs. In this manner, parents hold the expectation that Algebra will conform to their desired criteria as an international standard pesantren.

4.5. Promoting an “International” Pesantren

From its establishment to present-day advancements, pesantren has consistently been a subject of scholarly interest, with scholars focusing on various aspects of study. According to historical accounts, the inception of pesantren can be traced

¹⁹⁰ *Bandongan* or *Wetonan* is the teaching method where the students follow the lesson by sitting around the *kyai* who reads certain books, while the students listen to each other's books and make notes.

¹⁹¹ *Interview Director of Academic Affair.*

¹⁹² *Interview Kyai of Pesantren Algebra IIBS.*

back to traditional pesantren. Over time, however, modern pesantren have emerged in response to the evolving demands and requirements of its alumni.¹⁹³ These modern pesantren have placed a greater emphasis on fostering the success of their graduates by focusing on the development of supportive infrastructure. The presence of curriculum development, specialized programs, and adapted activities has contributed to the progressive advancement of pesantren innovations, establishing them as distinctive educational institutions exclusively found in Indonesia, characterized by their autonomy.¹⁹⁴ Currently, pesantren serve as exemplary models for Islamic educational institutions in Indonesia, encompassing both government-affiliated and privately-run establishments. Numerous educational institutions have implemented a comprehensive pesantren curriculum, while others have embraced Islamic principles aimed at cultivating the character of their students. Additionally, certain institutions have employed a foreign language immersion approach, incorporating both English and Arabic, akin to modern pesantren practices.

One aspect that renders pesantren a paradigm for the establishment of Islamic educational institutions is the incorporation of a boarding system within Islamic schools and Madrasas, leading to their more prevalent designation as Islamic Boarding Schools (IBS). IBS exhibits resemblances to pesantren through its implementation of a comprehensive 24-hour educational model within its boarding system. Nevertheless, it is important to note that IBS distinguishes itself from pesantren due to the lack of *kyai* (religious leaders) and the absence of instruction on classical Islamic texts, such as the yellow book.¹⁹⁵ The Islamic Boarding School (IBS) employs contemporary methodologies and offers superior amenities and infrastructure compared to pesantren, which typically prioritize educational fundamentals while neglecting other aspects¹⁹⁶. It is not unexpected

¹⁹³ Sukawi and Haryanto, "Dinamika Pertumbuhan Pesantren."

¹⁹⁴ Syafuddin et al., "Pondok Pesantren Its Contributions on the Indonesian Muslim Middle Class," 725–26.

¹⁹⁵ Rakhtikawati, "Islamic Boarding School: Sebuah Alternatif Sistem Pendidikan Modern Berwawasan Kebangsaan," 29–30.

¹⁹⁶ Rakhtikawati, 32.

that, on the whole, the expenses associated with pursuing education at IBS surpass those incurred at pesantren.

As a consequence, the target demographic for IBS exhibits a greater prevalence of individuals from the upper middle class, in contrast to pesantren, which historically has been more closely associated with the lower socioeconomic strata, characterized by limited access to educational resources.¹⁹⁷ Nevertheless, pesantren institutions continue to persist and demonstrate their ability to rival other Islamic educational establishments. This is achieved through the establishment of numerous modern pesantren institutions that are driven by a vision and mission to cultivate graduates who can effectively compete with their counterparts from non-pesantren backgrounds, even in broader academic domains.

To date, the prevailing knowledge encompasses two primary classifications of pesantren: the traditional pesantren, which centers on the study of classical Islamic texts (commonly referred to as "yellow books"), and the modern pesantren, distinguished by its structured curriculum and associated benefits. These two types of pesantren have incorporated various supplementary activities during their development, resulting in distinct advantages and characteristics that set them apart from each other. In contrast, the Islamic Boarding School (IBS) is gaining recognition within the broader community for its boarding system. As part of its curriculum development, IBS has incorporated multiple educational frameworks sourced from foreign institutions, such as Cambridge. In addition to enhancing their appeal to the broader community, certain IBS institutions have expressed a growing interest in engaging with the government's International Standard School (ISS) program.¹⁹⁸

During the course of its evolution, it was observed that numerous Islamic Boarding Schools (IBS) incorporated an "international" designation or branding element within their respective IBS names. The establishment of the International Islamic Boarding School (IIBS) can be traced back to the inception of the Islamic Boarding School (IBS), which has adopted the designation of "international."

¹⁹⁷ Rakhtikawati, 160.

¹⁹⁸ Rakhtikawati, 171.

Certainly, the International Islamic Boarding School (IIBS) employs this designation in conjunction with a specialized program aimed at facilitating the internationalization efforts of the Islamic Boarding School (IBS).¹⁹⁹ IIBS offers a range of programs that form the foundation of its educational offerings. These programs encompass an integrated curriculum that combines elements from the Cambridge curriculum, the Al-Azhar curriculum, the national curriculum, and the pesantren curriculum,²⁰⁰ in this case, pesantren Algebra IIBS do the same things as well.²⁰¹

IIBS is renowned for its international programs, which involve collaborations with countries aimed at enhancing language proficiency and fostering cultural exchange. IIBS, however, renowned for its implementation of a residential educational model, is referred to by certain individuals as a pesantren. The implementation of internationalization programs at IIBS has resulted in the institution being referred to as an international standard pesantren or international pesantren. Despite the absence of an official international classification for pesantren throughout their historical development, it is noteworthy that numerous pesantren adhere to international standards, albeit lacking formal recognition from the government to differentiate them from those without an internationalization program.

Ultimately, the term "international pesantren" refers to Islamic educational establishments that endeavor to incorporate pesantren principles alongside various international initiatives, as previously indicated. In this particular scenario, the mentioned pesantren establishments exhibit resemblances to those that maintain affiliations with international educational institutions, such as Medina, Mecca, Al-Azhar, and various other locations. The emergence of "international Islamic boarding schools" represents a novel offering within the market segment catering to the middle and upper socioeconomic classes. Given the alignment of their vision

¹⁹⁹ Rakhtikawati, 361.

²⁰⁰ Sa'dullah, Haris, and Wahidmurni, "Curriculum Management of Al Izzah Islamic International Boarding School Batu," January 20, 2022, 706; see also Syafi'i, "Implementation of Integrated Cambridge and 2013 Curriculum of English at Tazkia International Islam Boarding School Malang," 2.

²⁰¹ *Interview Director of Academic Affair; Interview Kyai of Pesantren Algebra IIBS.*

and mission and the availability of financial resources, it may be deemed as one of the most suitable options for them. The topic of discussion is pesantren Algebra.

In this particular instance, IIBS serves as an exemplar of a pesantren institution that endeavors to incorporate a comprehensive curriculum encompassing the international curricula of Cambridge and Al-Azhar, the national curriculum, and the pesantren curriculum. This pesantren endeavors to cater to the preferences of middle and upper-middle-class Muslims who seek a modern yet traditional pesantren model, encompassing the study of classical Islamic texts as well as the practice of *tahfidz* through the memorization of the Quran and the mastery of *Tahsin Qiroah*. Algebra encompasses all of these subjects within a unified pesantren Algebra, and through its International Islamic Boarding School (IIBS) program, Algebra students are afforded a comprehensive educational experience that is not available to other students.²⁰²

Algebra, by catering to the preferences of the middle and upper class, can be considered a pesantren that aligns itself with the needs and desires of the community it serves. The facilities, infrastructure, supporting amenities, student activities, and disciplinary regulations at this Algebra boarding school are currently tailored to cater to the needs and expectations of middle and upper-class society. As a result, parents from these social strata place their trust in the school and wholeheartedly entrust the education of their children to it. The expenses borne by each parent are comparatively higher in relation to the majority of pesantren in the Bogor region.²⁰³ The disparity in quality between the Algebra IIBS pesantren environment and pesantren in general is a notable factor. In this particular instance, there exists a phenomenon characterized by the commodification of pesantren, which are Islamic educational institutions. Algebra engages in this practice by imbuing the values of a pesantren with distinct packaging that sets it apart from other entities. In addition to catering to the middle- and upper-class demographic, Algebra necessitates the allocation of resources for the ongoing maintenance of its offerings to this particular segment.

²⁰² Interview Staff of Student's Academic Affair and One of Dorm's Supervisor.

²⁰³ Interview Parent of Female Student Class 1 JHS.

In light of this rationale, the pesantren Algebra IIBS endeavors to encapsulate and demonstrate that a pesantren need not exclusively be situated in a rural locale, distanced from the urban commotion. Furthermore, it need not solely adhere to traditional local norms. Rather, a pesantren must be capable of adapting to the evolving zeitgeist and catering to the evolving preferences of its target audience. This pertains to the manifestation of Algebra's influence in the administration of Islamic educational institutions within urban communities, a phenomenon that is relatively uncommon among other Islamic boarding schools. By implementing the International Islamic Boarding School (IIBS) and its corresponding international program, the pesantren Algebra IIBS aims to establish itself as a prominent institution adhering to international standards, thereby becoming an exemplar of an "international pesantren" for the Indonesian populace.²⁰⁴

In conclusion, it can be observed that pesantren, which have been historically and legally acknowledged by the government, presently do not incorporate international models of pesantren. Nevertheless, practical negotiations can be undertaken to actualize an alternative vision and mission, particularly due to the autonomous nature of pesantren as Islamic educational establishments. The existence of pesantren, such as pesantren Algebra IIBS, serves as a tangible illustration of the ability of pesantren to adapt to a continuously changing environment. Similar to the historical emergence of modern pesantren, the pesantren Algebra IIBS may encounter opposition and challenges that question the viability of its chosen model.

The challenge of addressing the attitude of individuals who possess limited familiarity with the principles and benefits of internationalization necessitates significant efforts towards resolution. The perception held by the general public regarding pesantren as modest educational institutions with affordable costs may inadvertently contribute to the perception of mediocrity and modesty in the quality of education provided by pesantren. Consequently, this perception may hinder the

²⁰⁴ *Interview Kyai of Pesantren Algebra IIBS.*

overall development and achievements of pesantren alumni. Pesantren Algebra IIBS aspires to attain global recognition as a standard-setting pesantren. It is also committed to the mission of cultivating graduates who possess a high level of proficiency in religious teachings pertaining to the afterlife, while concurrently equipping them with practical skills relevant to worldly affairs. Despite the elevated costs associated with this endeavor, there is a growing inclination among the middle and upper Muslim community to prioritize output preferences of this nature. This emerging trend reflects a desire to demonstrate that Muslims can actively engage in a global context and make meaningful contributions to contemporary society.

Furthermore, Algebra has effectively implemented the values of pesantren in urban communities, specifically among students and parents belonging to the middle and upper socioeconomic classes. The aforementioned accomplishment serves as an added impetus for pesantren institutions, as they aim to cater to the middle and upper-class segments of society. This strategic move by pesantren establishments is a testament to their commitment to adapt to evolving societal dynamics and meet the growing needs of these specific community cohorts. In conclusion, it is posited that while there is no formal recognition of pesantren at the international level, these kind of islamic educational institutions can incorporate supplementary activities and curricula that adhere to international standards. This is regarded as a notable advantage stemming from the adaptable nature of the pesantren teaching framework. In order to facilitate the development of this program, pesantren institutions undoubtedly necessitate a substantial financial investment. Consequently, the endeavor to internationalize pesantren can be seen as evidence of the commodification of religious values, as it involves targeting middle and upper-class Muslims as the intended consumer base.

CHAPTER V

CONCLUSION

5.1. Conclusion

The expansion and acceleration of Islamic educational institutions in Indonesia have been notable, particularly in light of the introduction of innovative initiatives that have become the focal points of each institution's offerings. As the oldest Islamic educational institution in Indonesia, Pesantren has undergone significant development in tandem with the changing times, particularly following the advent of modern pesantren, which possess distinct characteristics compared to traditional pesantren. The aforementioned wave of development also exerted influence on other Islamic educational institutions, namely madrasas, which similarly adapted to cater to the evolving demands of the populace. This shift in focus reflects a growing recognition among the public of the significance of acquiring supplementary proficiencies alongside traditional academic knowledge. Islamic schools have emerged as a compelling alternative, particularly in urban regions, garnering significant interest from urban communities. The strength of this institution resides in its ability to strike a harmonious equilibrium between the core academic curriculum and supplementary religious activities that complement the religious subject matter. Furthermore, it is worth noting that there exists a phenomenon whereby madrasas, or Islamic schools, are inspired by the efficacy of pesantrens in fostering students' character development within a residential setting. The term "Islamic boarding school" emerged to denote an educational institution within the Islamic tradition that incorporates a residential system.

It is important to acknowledge that Islamic boarding schools (IBS) and pesantren differ in several aspects. Unlike pesantren, IBS lacks a central figure

known as a *kyai* who plays a pivotal role in education. Additionally, IBS does not incorporate the study of Islamic classics (referred to as yellow books) either through direct instruction or through the inclusion of materials that convey the values derived from these texts. One of the notable benefits of IBS is its ability to appeal to a broader range of individuals within the community. In addition to its boarding system that ensures round-the-clock supervision of educational standards, IBS frequently imparts essential life skills to students, particularly those pertaining to the fields of science and technology. IBS offers an added advantage in comparison to pesantren, which typically place emphasis on the acquisition of Islamic classics (in traditional pesantren) or the development of student character and language skills (in modern pesantren). An additional benefit lies in the implementation of the boarding system derived from the pesantren.

IBS exhibits certain advantages in contrast to madrasas or Islamic schools, which are constrained in terms of the duration allocated for student education. Hence, there exists the potential for further advancement in the development of IBS. Furthermore, certain institutions of higher education have also begun to engage in innovative practices by integrating multiple curricula to develop their educational framework. In addition to the implementation of the International Standard School (ISS) program mandated by the central government across various levels of government structures, several Islamic Boarding Schools (IBS) also actively engaged in the program to attain official recognition as international standard educational institutions. This research focuses on the emergence of the term International Islamic Boarding School (IIBS) as a significant subject of investigation.

Pesantren, nevertheless, serves as an exemplification of the establishment of Islamic educational institutions within the Indonesian context. In addition to their historical significance, pesantren possess a commendable record of achievement in imparting education to their students. Pesantren graduates possess the potential to make a greater contribution compared to their non-pesantren counterparts. The rationale behind this is that pesantren establishments provide an environment that facilitates the optimal development of students' character traits, all within the

confines of the pesantren setting. Pesantren, in addition to its various benefits, also plays a significant role in disseminating Islamic principles through the efforts of its graduates who actively contribute to both local and global communities. Pesantren, as indigenous Islamic educational institutions in Indonesia, possess a distinctive style that imparts Islamic values to the culture of Indonesian society. Regarding other Islamic educational institutions, they typically endeavor to incorporate or emulate the pedagogical approach of pesantren education in relation to instructional content, educational principles, and the residential schooling system.

One notable aspect that substantiates the role of pesantren as an exemplar for Islamic educational institutions in Indonesia is its incorporation of Islamic values in education, commonly referred to as pesantren values. This distinctive feature demonstrates its adaptability to the societal patterns prevalent in Indonesia. The three core values of pesantren, which are frequently employed as a standard for cultivating student character, encompass sincerity, simplicity, and independence. The three values can be applied through educational materials or assignments to develop a personal character that embodies these values. Additionally, suggestions in the form of advice, recommendations, and narratives can also facilitate the incorporation of these values. The objective of Islamic educational institutions in implementing pesantren values is to cultivate individuals who embody religious teachings and possess the ability to adapt to their surroundings. Madrasahs incorporate study materials imbued with pesantren values, thereby facilitating students' acquisition of these values in an indirect and subconscious manner. Islamic educational institutions employ extracurricular activities beyond regular class hours as a means of cultivating student character through the facilitation of activities that promote the development of these values.

The Islamic Boarding School (IBS) effectively utilizes its boarding system to instill these values through the incorporation of students' daily activities under the guidance of their supervisors. The phenomenon under discussion is commonly referred to as "*santrization*," denoting the practice of instilling the values espoused by this pesantren. It entails shaping the character of non-pesantren students to resemble that of their counterparts residing within the pesantren. Certain

Islamic educational institutions employ the strategy of sanitrization as a marketing tool to effectively reach their desired target market. Typically, this target market comprises individuals from the middle and upper-class segments residing in urban areas, who possess the necessary qualifications for enrollment in an educational institution. Moreover, these individuals also prioritize the cultivation of virtuous personalities in their children, in accordance with religious teachings (*sholeh*). In addition, Islamic educational institutions have recognized the evolving societal demands and the growing awareness among the public regarding the significance of acquiring future-oriented career skills. Consequently, these institutions have incorporated supplementary activities to cater to these considerations. The presence of Islamic educational institutions is indicative of their dual purpose: to cultivate religious individuals and to prepare students for future professional endeavors.

Certain individuals may also employ alternative designations in order to garner increased attention from their intended audience. In this particular instance, the term IBS can be regarded as a phenomenon wherein educational institutions adopt the designation of an "international" standard school, while concurrently providing a pesantren-style education with an emphasis on equipping students with skills necessary for their future professional endeavors. In addition to their vision and mission, numerous IBS institutions exhibit similar characteristics. These include a target market comprising the middle and upper-middle-class Muslim community, engagement in overseas programs or visits to facilitate cultural learning and language enhancement, the presence of opulent and grand architectural structures, provision of comprehensive facilities and supporting infrastructure, and a commitment to maintaining a high level of professionalism among their human resources.

It is important to note that subsequent to the dissolution of the International Standard School (ISS) program by the Constitutional Court (MK), IBS continues to employ the term "international" despite the absence of official recognition from the government pertaining to its ISS designation. In addition to implementing renowned curricula such as Cambridge and Al-Azhar, IBS provides students with

a distinctive educational encounter that distinguishes it from other Islamic educational establishments. In relation to their target demographic, which primarily consists of individuals from the middle and upper socioeconomic strata, it can be inferred that IIBS engages in the commodification of religious principles. Specifically, this pertains to the commercialization of services offered by Islamic educational establishments. Notably, IIBS employs a particularly appealing approach by branding itself as an "international" institution, thereby enhancing its market appeal compared to other educational counterparts.

The pesantren Algebra IIBS, situated in the urban center of Bogor, is among the educational establishments that employ the IIBS framework. It shares a common vision and mission with other IIBS institutions. Algebra is a mathematical discipline that encompasses the conceptual framework and principles established by its progenitor, who initially dedicated their efforts to the administration of the Harokatul Jannah mosque, a prominent landmark along the route to Puncak Bogor. The concept underwent a process of soliciting diverse suggestions and input prior to initiating the application for the establishment of the pesantren Algebra. This institution features an IIBS program, similar to other IIBS institutions. Due to its advantageous geographical positioning, the pesantren Algebra attracts a substantial number of visitors, particularly those en route to Puncak Bogor or other destinations, who seek to engage in prayer at the esteemed Harokatul Jannah mosque.

Algebra, as a representative of pesantren, has effectively implemented the core values of pesantren, namely sincerity, simplicity, and independence, within urban communities. These communities primarily comprise students who directly benefit from this educational approach, as well as their parents who observe the transformative impact of these values on their children's character within the household. The alteration in personality significantly affects their familial relationships, leading these parents to be receptive to the substantial financial investment required for enrolling their children in pesantren Algebra IIBS. In this particular instance, there exists a phenomenon of commercializing religious principles, whereby the pesantren Algebra additionally provides the International

Islamic Boarding School (IIBS) to the public at a significantly elevated price compared to other pesantrens.

One perspective suggests that pesantren Algebra employs the International Islamic Boarding School (IIBS) model to transform pesantren into a novel entity that provides assurances of adhering to global benchmarks. This approach appeals particularly to the urban Muslim population, primarily comprising individuals from the affluent strata of society. In contrast, Algebra, as a pesantren, engages in a negotiation process between the implementation of pesantren values, such as sincerity, simplicity, and independence, and the International Standard School (ISS) through the IIBS program. The negotiation process occurs within the daily routines of students at Algebra boarding school, wherein they are exposed to the application of pesantren values through adherence to pesantren rules, instructional materials provided in class, guidance from mentors and clerics associated with the pesantren, and the surrounding environment. In the span of a single day, individuals residing within a pesantren engage in activities that cultivate a lifestyle centered around the core principles and values upheld by the pesantren community.

Based on the findings derived from field research, it can be observed that the pesantren Algebra IIBS has effectively implemented these values, resulting in a significant influence on both students and their parents. The present negotiation exhibits commendable qualities, albeit with potential for further optimization, given the nascent nature of the pesantren. Moreover, I posit that the pesantren Algebra IIBS has the capacity to serve as an exemplary model for an internationally recognized pesantren. Ultimately, the phenomenon of commodification of pesantren through the utilization of the IIBS label at pesantren Algebra IIBS is intricately linked to the negotiation process between the implementation of pesantren values and the establishment of an International Standard School at pesantren Algebra IIBS. Irrespective of prospective strategic initiatives and potential obstacles, Algebra possesses a vision and mission that embodies the characteristics of a pesantren capable of acclimating to its surroundings and effectively competing with other educational establishments in the face of evolving times and technological advancements.

5.2. Recommendation

The primary objective of this study is to investigate the occurrence of IIBS, with particular emphasis on its emergence subsequent to the dissolution of the ISS as mandated by the Constitutional Court. The primary focus of this study was to examine a specific case study of one of the IIBS Islamic educational institutions, specifically the pesantren Algebra IIBS. The study aimed to explore the dynamics and interactions between the implementation of pesantren values, such as sincerity, simplicity, and independence, and the International Standard School (ISS) framework as manifested in the IIBS program. In addition to the findings of this study, there are several recommendations that I would like to put forth, encompassing:

a. For Academicians.

The occurrence of the emergence of the IIBS is a commonly recognized phenomenon. Nevertheless, there is a scarcity of scholars in the field of Islamic education who have chosen to investigate this particular phenomenon from the standpoint of various scientific disciplines. The dominance of IIBS research in the realm of education is evident, whereas research from other scientific disciplines necessitates further expansion. Hence, it is strongly advised that scholars undertake interdisciplinary research pertaining to IIBS, employing diverse scientific disciplines.

b. For Government

The International Islamic Boarding Schools (IIBS) is an educational institution that incorporates a boarding system (IBS) and adheres to a curriculum and activities that align with international standards. During its evolution, IBS subsequently engaged in the ISS program initiated by the government, despite being dissolved by the Constitutional Court. Nevertheless, it has been observed in recent years that a number of Islamic educational establishments continue to employ the IIBS model, despite lacking explicit government endorsement regarding the conformity of international standards. Hence, the proposition I would like to put

forth pertains to the legal status of government-endorsed international standards in relation to the establishment of Islamic educational institutions implementing the ISS program.

c. For Islamic educational institutions with IIBS program

Based on the data collected, encompassing research findings, online sources, and field data, it has been observed that a number of International Islamic Boarding Schools (IIBS) fail to fulfill the criteria set forth by the government in order to attain the status of an International Standard School (ISS). Hence, I propose the implementation of an organizer that caters to the needs of IIBS educational institutions, thereby fostering a collaborative network between these institutions. This network would facilitate mutual oversight and contribute to the overall growth and progress of each participating institution.

5.3. Limitation of the study

During the course of conducting this research, I encountered numerous challenges in obtaining optimal outcomes pertaining to the phenomenon under investigation. There is no denying that substantial assistance I received in the completion of this research endeavor, yet it is equally true that various obstacles were encountered throughout the research process. Regarding the challenges I encountered during the research process, they encompassed a restricted proficiency in engaging in discourse on the IIBS phenomenon within the realm of social sciences, a constrained timeframe for gathering field data to maximize its efficacy, and a limited understanding of other social phenomena that may bear relevance to this particular phenomenon.

5.4. Future Research

In addition to the identified limitations encountered during the course of this research, several research gaps were also identified, which may serve as potential avenues for future investigation.

1. A study aims to conduct a comparative analysis of two Islamic educational institutions affiliated with the International Islamic Boarding School (IIBS). The focus of this research is to examine the historical development of these

institutions. This study aims to present a comprehensive analysis of the historical progression of the two IIBS Islamic educational institutions, tracing their development from their inception to the current state. Furthermore, this study has the potential to contribute to the existing body of literature that centers on the investigation of IIBS.

2. A comparative study examining the outcomes of graduates from modern pesantren institutions and graduates from the International Islamic Boarding School (IIBS). This study aims to present the findings of an analysis conducted to evaluate the caliber of graduates from two Islamic educational institutions, with the underlying assumption that the International Islamic Boarding School (IIBS) can be classified as a form of international pesantren.
3. A study aims to conduct an extensive investigation into the historical background of Islamic educational institutions in Indonesia, as well as their subsequent evolution and growth over time. Based on the findings of this study, it is anticipated that the research will make a valuable contribution towards enhancing the classification of Islamic educational institutions in Indonesia. This will help to minimize any potential misunderstandings that may arise between different types of institutions, such as the distinction between Islamic boarding schools, which should adhere to the characteristics of Islamic schools or madrasas with a residential system, and pesantren, which are Islamic educational institutions that adhere to the five principles of a pesantren.

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