

The Role of Islamic Boarding Schools in Improving the Quality of Islamic Primary School Education

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Abstract:

Basic education's pivotal role in enhancing human resource quality necessitates attention to improving Islamic Primary Schools (MI) in Indonesia. Despite being part of the basic education system, MIs face challenges in quality enhancement. Islamic boarding schools, as traditional educational institutions, have the potential to support MI development, yet this potential remains underexplored. This qualitative study employs a case study approach, utilizing interviews, observations, and document analysis for data collection. Islamic boarding schools significantly contribute to improving MI education quality through various means, including curriculum development, teacher provision, training, infrastructure support, and extracurricular collaboration. These contributions enhance both the processes and outcomes of MI education. The strategic partnership between Islamic boarding schools and MI is vital for advancing basic education quality in Indonesia. Strengthened collaboration is essential, leveraging the expertise of Islamic boarding schools in Islamic education and character building while providing MI with additional resources and support. Policy facilitation is necessary to encourage and enhance such partnerships, enriching the overall quality of basic education and integrating the unique values of Islamic boarding schools into the formal education system.

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Introduction

Education is an undeniable human right and plays a very important role in improving the quality of human resources of a nation¹. Good quality human resources will be the main key to

¹ Jihun Park, Eugene Kang, and Jeonghee Nam, "The Analysis of the Effect of Understanding and Practices of Character-Centered Instruction Model on Pre-Service Science Teachers' Awareness of Character Education," *Journal of the Korean Chemical Society* 65, no. 4 (August 20, 2021): 279–95, <https://doi.org/10.5012/jkcs.2021.65.4.279>.



The Role of Islamic Boarding Schools in Improving the Quality of Islamic Primary School Education

advancing the wheels of development and progress of a country, including Indonesia. Education becomes an important instrument in shaping the character and competence of individuals, which in turn will contribute to the development process. In the Indonesian context, Madrasah Ibtidaiyah (MI) is one of the strategic basic education institutions in creating quality human resources². MI is an educational institution that has uniqueness in its administration. MI organizes education by integrating general education and Islamic religious curricula³. Through this approach, MI seeks to create harmony between general knowledge and religion in shaping the character and identity of students⁴. Through this holistic education, MI seeks to produce intellectually intelligent individuals who have good morals.

However, based on data released by the Ministry of Education and Culture (Kemendikbud) in 2021, the achievement of national examination scores at the MI level is still below the average achievement of Elementary Schools (SD). This phenomenon indicates that the quality of education in MI is still uneven and faces a series of challenges. These challenges can be in the form of teacher quality, curriculum, learning facilities, and so on⁵. According to the theory of educational management, the quality of education is influenced by various input, process, and output factors of education⁶. Input factors include resources used in the educational process such as teachers, facilities, and curriculum. The education process includes teaching methods, teaching and learning processes, and interactions between teachers and students⁷.

Meanwhile, the output of education includes student learning outcomes and the competencies they achieve. In this context, the involvement of various community elements in the administration of education through the concept of school-based management is very important⁸. Through this concept, communities, including parents, boarding schools, and other community institutions, can participate in the educational process. This participation can be in the form of providing resources, decision-making, and evaluation of the educational process. Through this community involvement, it is hoped that the quality of education in MI can be further enhanced and the challenges faced can be overcome⁹.

² Safuri Musa, Yusuf Muhyiddin, and Sri Nurhayati, "Agriculturally Based Equivalent Education: Insights on Nonformal Education Human Resources and Program Quality," *Journal of Human, Earth, and Future* 3, no. 4 (2022), www.HEFJournal.org.

³ Jurnal Keilmuan et al., "Strategic Management of Quality Improvement of Madrasah Aliyah Graduates in Modern Islamic Boarding Schools" 7, no. 01 (2021): 33–46, <https://doi.org/10.32678/tarbawi.v7i01.4179>.

⁴ Katherine L. McNeill et al., "Supporting Students' Construction of Scientific Explanations by Fading Scaffolds in Instructional Materials," *Journal of the Learning Sciences* 15, no. 2 (2006): 153–91, https://doi.org/10.1207/s15327809jls1502_1.

⁵ Diana Monita and Moh. Ferdi Hasan, "The Dynamics of Affective Assessment in MI Schools: Challenges and Solutions," *Ideguru: Jurnal Karya Ilmiah Guru* 9, no. 1 (November 30, 2023): 112–19, <https://doi.org/10.51169/ideguru.v9i1.769>.

⁶ Carlos R. Cunha, Catarina Martins, and Vitor Mendonça, "Using Extended Reality in Experiential Learning for Hospitality Management Education," in *Procedia Computer Science*, vol. 219 (Elsevier B.V., 2023), 634–41, <https://doi.org/10.1016/j.procs.2023.01.333>.

⁷ Sarah K. Clark and Rebecca K. Hunter, "A Systematic Review," 2024, 38–59, <https://doi.org/10.4018/979-8-3693-0843-1.ch003>.

⁸ Zakariyah Zakariyah, "Improving Madrasah Competitiveness Through Excellent Islamic Education Development Strategies," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (March 9, 2024): 140–55, <https://doi.org/10.31538/nzh.v7i1.4541>.

⁹ Abdul Malik, "New Variants of Ultra-Conservative Islamic Schools in Indonesia: A Study on Islamic School Endeavor with Islamic Group Movement," *Power and Education* 16, no. 1 (March 6, 2024): 14–28, <https://doi.org/10.1177/17577438231163042>.

In the framework of Indonesian thought, Islamic boarding schools as Islamic educational institutions that have taken deep roots in community traditions have enormous potential to support and improve the quality of formal education, including at the level of Madrasah Ibtidaiyah (MI)¹⁰. Pesantren, which were originally established as centers of moral and religious education, have now developed and transformed into integral educational institutions in the national education system¹¹. With its unique characteristics, pesantren has added value that can be integrated into the formal education system such as MI. Pesantren has been proven that pesantren make a significant contribution to the development of formal education. The collaboration built between pesantren and formal educational institutions covers various important aspects of education, ranging from curriculum development, and provision of quality teachers, to the provision of educational facilities¹². This shows that pesantren have sufficient capacity and resources to contribute to improving the quality of formal education.

Considering the potential of *pesantren*, this study was designed to further analyze the role and contribution of pesantren in efforts to improve the quality of education in MI. Through this research, we can understand how pesantren can play an optimal role in supporting formal education, and how collaboration between pesantren and MI can be improved and optimized. This research is expected to produce effective and applicable policy recommendations to optimize the contribution of pesantren in improving access and quality of basic education in Indonesia. Thus, this research is not only relevant in an academic and theoretical context but also has significant practical implications to improve the quality of basic education in Indonesia, especially in the context of Madrasah Ibtidaiyah. By understanding the role and potential of pesantren in supporting the formal education system, we can design more effective and inclusive education strategies and policies. We can utilize the resources and capacity of pesantren in our efforts to create quality and equitable basic education for all children in Indonesia.

Method

The research method used in this study is a qualitative approach with a case study method¹³. The qualitative approach was chosen because it allows researchers to understand phenomena in specific and in-depth contexts¹⁴. In this case, the researcher tries to understand the role of pesantren in improving the quality of education in Madrasah Ibtidaiyah (MI) from various perspectives and contexts. The case study method was chosen because it allows researchers to conduct in-depth analysis of one or several specific cases¹⁵. In this study, the cases studied were Islamic boarding schools and MI that have cooperation. This case study is

¹⁰ Mukhamad Ilyasin, "Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum," *Dinamika Ilmu*, June 12, 2020, 13–22, <https://doi.org/10.21093/di.v20i1.2006>.

¹¹ Asep Abdul Aziz et al., "The Potential of Islamic Boarding Schools and Their Effort of Development and Fostering at Pesantren Persatuan Islam 1-2 Bandung," vol. 6 (Online, 2021).

¹² Abd Mukti, Yusnaili Budianti, and Hamdani Hamdani, "The Financial Aspects of Islamic Education (An Idea to Improve the Quality of Islamic Education in Islamic Boarding Schools)," *International Journal for Educational and Vocational Studies* 2, no. 12 (December 30, 2020), <https://doi.org/10.29103/ijevs.v2i12.3042>.

¹³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017).

¹⁴ R. B. Johnson and L Christensen, *Educational Research: Quantitative, Qualitative, and Mixed Approaches*, 5th ed. (Thousand Oaks, CA: Sage Publication, 2016).

¹⁵ J. W Creswell and C. N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publication, 2017).

The Role of Islamic Boarding Schools in Improving the Quality of Islamic Primary School Education

expected to provide a profound understanding of how pesantren contribute to improving the quality of MI education.

To collect data, researchers conduct in-depth interviews, observations, and documentation studies. In-depth interviews were conducted to obtain information and perspectives directly from key informants. In this study, the key informants were the leaders of the pesantren, the head of MI, MI teachers, and students. They were chosen because of their important roles and deep knowledge of the collaboration between pesantren and MI. Observations are made to obtain direct data from the field. By making observations, researchers can directly see the collaboration process between pesantren and MI, as well as how pesantren contributes to improving the quality of MI education. Document studies are conducted to obtain relevant secondary data for the research. The documents studied can be reports, records, and other documents relating to collaboration between pesantren and MI.

To collect data, researchers conducted in-depth interviews, observations, and documentation studies¹⁶. In-depth interviews were conducted to obtain information and perspectives directly from key informants¹⁷. In this study, the key informants were the head of the pesantren, the head of MI, MI teachers, and students. They were chosen because of their important roles and in-depth knowledge of the collaboration between pesantren and MI. Observation was conducted to obtain data directly from the field. Through observation, researchers can directly see the collaboration process between pesantren and MI, as well as how pesantren contributes to improving the quality of MI education. Documentation studies were conducted to obtain secondary data relevant to the research. The documents studied can be in the form of reports, records, and other documents related to the collaboration between pesantren and MI.

Data analysis was performed using Miles and Huberman's interactive model consisting of data reduction, data presentation, and conclusion drawing. Data reduction is the process of simplifying and organizing data to make it easier to analyze. Data presentation is the process of displaying data in an easily understood form. Concluding is the process of deducing important findings and meanings from the data. To ensure data validity, researchers perform source triangulation and method triangulation. Source triangulation is done by comparing and checking the consistency of data from various sources. Method triangulation is done by using various data collection methods to check the consistency of the findings.

Data analysis was conducted using the Miles, Huberman, and Saldana interactive model consisting of data condensation, data presentation, and conclusion drawing¹⁸. Data condensation is the process of simplifying and organizing data to facilitate analysis¹⁹. Data presentation is the process of displaying data in a form that is easy to understand. Concluding is the process of summarizing the findings and important meanings of the data. To ensure data validity, researchers conducted source triangulation and method triangulation. Source triangulation was done by comparing and checking the consistency of data from various

¹⁶ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage Publication, 2014).

¹⁷ A Bryman, *Social Research Methods* (Newyork: Oxford University Press, 2016).

¹⁸ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis A Methods Sourcebook* (Arizona: SAGE Publications, 2019).

¹⁹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana.

informant sources such as pesantren leaders, MI heads, teachers, and students. Method triangulation was done by using various data collection methods to check the consistency of the findings.

Result and Discussion

The results and discussion generated by this research provide a deep understanding of the important role of Islamic boarding schools in efforts to improve the quality of education in Madrasah Ibtidaiyah (MI). Through this research, we can understand several key methods and approaches applied by Islamic boarding schools in improving the quality of education in MI.

1. Developing the MI curriculum by incorporating local religious content

The role of Islamic boarding schools in developing the MI curriculum is very significant. Islamic boarding schools play an active role in incorporating content relevant to the local and religious needs of students into the MI curriculum. This process involves adjusting and adding religious content to the existing curriculum, reflecting the needs and aspirations of the local community. This not only makes the learning material more relevant and meaningful for students but also promotes deeper understanding and religious values. This shows how Islamic boarding schools can help bridge the national curriculum with local needs and conditions so that the education provided becomes more relevant and effective. In addition, this study also found that Islamic boarding schools play a role in providing quality teachers for MI. Islamic boarding schools provide a conducive learning environment for teacher education, where they can acquire the knowledge and skills needed to become effective teachers. Thus, Islamic boarding schools can contribute to improving the quality of education in MI by improving teacher quality.

Furthermore, this study also shows that Islamic boarding schools play a role in providing educational facilities. With existing resources and infrastructure, Islamic boarding schools can assist MI in providing adequate educational facilities for students, such as classrooms, laboratories, and libraries. This can help create a better learning environment for students, which in turn can contribute to improving the quality of education. Thus, through this research, we can see how Islamic boarding schools play a role in various important aspects of MI education, from curriculum development, and provision of teachers, to the provision of educational facilities. This shows that Islamic boarding schools have great potential to support and improve the quality of education in MI.

The results and discussion of this study are in line with several other studies related to the strategic role of Islamic boarding schools in improving the quality of formal education in Indonesia. This study found that Islamic boarding schools are actively involved in adjusting the MI curriculum by incorporating religious content that is relevant to local needs.²⁰ This makes learning material more contextual and meaningful for students. Meanwhile, the involvement of Islamic boarding schools in providing MI teachers through teacher education programs in Islamic boarding schools has been proven to improve teachers' pedagogical and professional competence. Furthermore, the role of Islamic boarding schools in providing access to educational infrastructure such as dormitories and

²⁰ Moh. Ferdi Hasan, Diana Monita, and Sukiman, "Revitalisation of Rejang Tribal Local Wisdom: Integration of Cultural Values in the Operational Curriculum Innovation of Elementary Schools in Rejang Lebong, Indonesia," *Education 3-13*, February 20, 2024, 1–18, <https://doi.org/10.1080/03004279.2024.2318246>.

The Role of Islamic Boarding Schools in Improving the Quality of Islamic Primary School Education

libraries also helps create a more conducive learning ecosystem for improving the quality of MI education. Based on the findings of this study and its relation to previous research results, it can be concluded that collaboration or partnership between Islamic boarding schools and formal schools such as MI is very strategic to improve access and quality of basic education. Therefore, this synergy is important to continue to be developed and maximized with the support of various related parties.

2. Providing additional teaching staff from *santri* (students) or *ustadz* (teacher) of Islamic Boarding Schools

Islamic boarding schools play an important role in providing additional teaching staff who have expertise in Islamic religious studies. This additional teaching staff, who are often from the *Santri* and *Ustadz* communities, have a very significant contribution to improving the quality of teaching and learning processes in MI. With a strong background in Islamic religious education, these additional teachers can bring valuable knowledge and experience to the classroom. They can provide deeper perspectives and understanding of the teachings of Islam, which can help students understand and internalize religious values in daily life. Note that the provision of these additional teachers is in line with the concept of school-based management, which encourages active participation from the local community in the educational process. In other words, Islamic boarding schools, as part of the local community, play an active role in supporting and enriching the educational process in MI by providing teachers who have expertise in Islamic religious studies.

In addition, the presence of these additional teachers can also help reduce the workload of MI teachers, allowing them to focus more on their teaching duties. Thus, the teaching and learning process in MI can become more effective and efficient. Furthermore, these additional teachers can also serve as role models for students. With their behavior and attitudes reflecting Islamic values, they can help students in forming good character and morals. Thus, by providing additional teachers who have expertise in Islamic religious studies, Islamic boarding schools can contribute to improving the quality of education in MI. This shows how Islamic boarding schools, as part of the local community, can play an active role in supporting and improving the quality of education in MI.

The role of Islamic boarding schools in providing additional teachers for MI was also found in another research. Teachers from the *Santri* and *Ustadz* communities of Islamic boarding schools have proven to be able to improve the quality of religious learning in MI because of their qualified Islamic educational background. In addition to delivering comprehensive religious content, they also serve as role models for the formation of noble character and morals of students. In line with the results of this study, the role of Islamic boarding schools as part of the local community in supporting the implementation of formal education through the provision of teachers and facilities is a manifestation of the concept of school-based management. Active participation of the local community is important to ensure the relevance and quality of basic education to the needs of the local community. Furthermore, a study conducted also reveals the positive benefits of the presence of assistant teachers from Islamic boarding schools in sharing roles with permanent MI teachers to maximize learning effectiveness. Thus it can be said that Islamic boarding schools have

human resources that can be utilized to support the implementation of quality basic education through partnership schemes with formal schools²¹.

3. Providing training and professional development for MI teachers

Islamic boarding schools also play a very important role in the professional development of MI teachers. One way Islamic boarding schools support this professional development is by providing training and professional development. This training focuses not only on improving teachers' knowledge and understanding of Islamic teachings but also on the use of innovative and contextual teaching methods. Islamic boarding schools, with their experience and expertise in religious education, can provide a platform for MI teachers to learn and apply more effective and interesting teaching methods. For example, Islamic boarding schools can hold workshops or seminars on the use of technology in religious teaching, or on how to integrate religious teachings into other subjects interestingly and contextually. This training and professional development is very important for MI teachers because it can help them continue to update their knowledge and skills, as well as enrich their teaching methods. Thus, they can make the learning process more interesting and effective for students, which can ultimately contribute to improving the quality of education.

In addition, Islamic boarding schools can also play a role in establishing professional networks between MI teachers. Through meetings and joint activities, teachers can share experiences and knowledge, as well as support and learn from each other. This can not only help in teacher professional development but can also strengthen the bonds and cooperation between teachers and Islamic boarding schools. Therefore, by providing training and professional development, as well as establishing professional networks, Islamic boarding schools can contribute to the professional development of MI teachers. This shows how Islamic boarding schools, as part of the education community, can play an active role in supporting and improving the quality of education in MI.

The vital role of Islamic boarding schools in the professional development of MI teachers is also demonstrated in other research results. Islamic boarding schools regularly organize training on innovative and contextual religious teaching methodologies for partner MI teachers. Not only is the substance of Islamic knowledge enhanced, but also the pedagogical competence of teachers in applying active learning models and state-of-the-art technology-based models. In addition, the networking and discussion platform initiated by Islamic boarding schools also helps build a professional teacher network for MI. Through this forum, teachers can exchange experiences and enrich each other's insights, so that capacity building takes place collaboratively and continuously. Teacher competency development through community partnership schemes is in line with the concept of community-based teacher professionalism strengthening, as theorized. Thus, the active role of Islamic boarding schools in MI teacher development is a best practice in quality improvement reform that utilizes local potential.²²

²¹ Mochamad Mawahib and Ahmad Sunoko, "The Existence of Islamic Boarding Schools in Improving Public Education," *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 10, no. 2 (September 28, 2022): 191–207, <https://doi.org/10.54956/edukasi.v10i2.338>.

²² Mukhamad Ilyasin, "Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum," *Dinamika Ilmu*, June 12, 2020, 13–22, <https://doi.org/10.21093/di.v20i1.2006>.

4. Providing supporting facilities such as dormitories and libraries for MI students

Islamic boarding schools also play a role in providing access to supporting facilities for MI students. These facilities include dormitories and libraries, which can facilitate the learning process of students and make them feel more engaged in their education. Dormitories, for example, are not only a place to live for students but also an environment that supports learning. In dormitories, students have the opportunity to study collectively, share knowledge, and discuss various topics, including religious teachings. This can enrich their learning experience and help them better understand the material. In addition, living in dormitories can also help students develop life skills such as discipline, responsibility, and cooperation. Meanwhile, the library is an important source of knowledge. With access to libraries, students can broaden their knowledge not only about religion but also about various other topics. Libraries can also be a place where students can learn independently and develop lifelong learning skills such as critical reading and analytical thinking.

In addition to dormitories and libraries, Islamic boarding schools can also provide access to other facilities such as computer or language laboratories, study rooms, and prayer rooms. These facilities can help students in learning and developing their skills, as well as support their worship activities. Thus, by providing access to various supporting facilities, Islamic boarding schools can contribute to enriching the learning experiences of MI students and making them feel more engaged in their education process. This shows how Islamic boarding schools, as part of the education community, can play an active role in supporting and improving the quality of education in MI.

The contribution of Islamic boarding schools in improving access to supporting educational facilities such as dormitories and libraries for MI students is in line with other research results. This access has been proven to be able to create a more conducive learning environment while complementing the lack of infrastructure experienced by many MIs. Students become more motivated to learn and develop themselves through the use of these various facilities. The community-based education paradigm emphasizes the need for involvement and support from the local community in providing supporting resources for the implementation of schools to run optimally. By utilizing the assets and potential they have, Islamic boarding schools as part of the local education ecosystem have proven to be able to make a positive contribution in covering the gaps in learning facilities in partner MIs. This good practice needs to be continuously encouraged and improved, considering that many MIs in various regions still experience limitations in facilities to support quality education processes. Synergy with the local community through partnership schemes is a viable solution to promote.²³

5. Cooperating with MI in extracurricular religious activities

Cooperation between MI management and Islamic boarding schools in organizing extracurricular activities with a focus on religion is also another important factor. These activities not only provide opportunities for students to deepen their understanding of religion but also to practice the values they learn. Religious extracurricular activities can

²³ Abd Mukti, Yusnaili Budianti, and Hamdani Hamdani, "The Financial Aspects of Islamic Education (An Idea to Improve the Quality of Islamic Education in Islamic Boarding Schools)," *International Journal for Educational and Vocational Studies* 2, no. 12 (December 30, 2020), <https://doi.org/10.29103/ijevs.v2i12.3042>.

take various forms, from religious studies, and Al-Qur'an memorization training, to religion-based social activities. Through religious studies, students can study religious teachings in more depth through interactive discussions, so that they can understand and apply these teachings in their daily lives. Al-Qur'an memorization training, on the other hand, can help students to understand and appreciate the Islamic holy book. In addition, this activity can also improve students' concentration and discipline, as well as give them a sense of achievement and pride when they succeed in memorizing verses of the Al-Qur'an.

Religion-based social activities, such as fundraising for charity or other community activities, can help students understand and practice values such as empathy, compassion, and concern for others. In addition, these activities can also provide students with opportunities to interact with and contribute to their communities. Cooperation between MI management and Islamic boarding schools in organizing these religious extracurricular activities is very important because it can ensure that these activities are carried out properly and effectively. For example, Islamic boarding schools can assist in providing facilities or teachers, while MI management can assist in the coordination and implementation of activities. Thus, through cooperation in organizing religious extracurricular activities, Islamic boarding schools and MI management can contribute to enriching students' learning experiences and helping them deepen their understanding of religion. This shows how Islamic boarding schools, as part of the education community, can play an active role in supporting and improving the quality of education in MI.

The cooperation between Islamic boarding schools and MIs in organizing religious extracurricular activities is also discussed in other research. Various activities such as the study of classical Islamic books, Al-Qur'an memorization, to religious social services have proven effective in strengthening MI students' understanding and practice of Islamic values. Islamic boarding schools contribute by providing mentors and supporting facilities, while the MI side coordinates operations and technical implementation. This collaborative scheme between schools and communities is a best practice of school-based management, where public participation is involved to enrich the curriculum and learning activities to produce wholesome graduates. This win-win partnership program is important to continue to be improved, given its huge potential and benefits for developing student character through structured and directed religious activities.²⁴

The results of this study are reinforced by a significant increase in the national exam scores of Madrasah Ibtidaiyah (MI) students who establish partnerships with Islamic boarding schools. This increase is more than just numbers, but is concrete evidence that the collaboration between Islamic boarding schools and MI has succeeded in improving the quality of education, both in terms of teaching and learning processes and the results achieved by students. This improvement in the quality of education is seen not only in student academic achievement but also in aspects of their religious life. This indicates that the education provided focuses not only on academic knowledge but also on instilling strong religious values and morals in students' daily lives. Related studies conducted by Lestari in 2021 and Aziz in 2022 also showed similar findings. The two studies reinforce the argument that cooperation between Islamic boarding schools and formal schools such as MI is very important in improving access and quality of basic education. Through this collaboration, Islamic boarding schools can contribute to

²⁴ Sagaf S. Pettalongi et al., "Analysis of Islamic Religious Education Teacher's Strategy in Forming Students' Learning Culture at State Senior High School 4 Palu," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* 4, no. 2 (December 12, 2022): 1–15, <https://doi.org/10.24239/ijcied.Vol4.Iss2.52>.

The Role of Islamic Boarding Schools in Improving the Quality of Islamic Primary School Education

providing quality and equitable education for students, especially in areas that have limited access to adequate educational facilities.

Thus, the results and discussion of this study indicate that Islamic boarding schools play an important role in improving the quality of education in MI. In various ways, such as its role in curriculum development, improving the quality of teaching, and providing access to supporting facilities, Islamic boarding schools help MI to achieve higher educational standards. This contributes to improving the quality of education and student learning outcomes. In addition, this collaboration also promotes a deeper understanding of religious values among students. Through religion-focused education, students not only learn about religious teachings but also learn how to apply these teachings in their daily lives. Overall, this study shows how important the collaboration between Islamic boarding schools and MI is in creating quality and meaningful education for students. Through this collaboration, we can hope that education in Indonesia will continue to grow and improve, not only in terms of quality but also in terms of its distribution to students throughout the country.

Conclusion

The conclusion that can be drawn from this research is that Islamic boarding schools play a very important and strategic role in improving the quality of Islamic Primary School (MI) education. Through various mechanisms and means, pesantren have demonstrated how their contributions can significantly improve the quality and outcomes of education in MI. First, through curriculum development, pesantren helps MI to make education more relevant and meaningful for students. This is done by incorporating religious content that reflects the needs and aspirations of the local community into the curriculum. This shows that cooperation between pesantren and MI in curriculum development can be an effective model to improve the relevance of education. Second, pesantren also contribute to the provision of quality teaching staff. With the presence of teaching staff who have expertise in Islamic studies, the quality of teaching and learning in MI can be improved. This proves that *Pesantren* and MI can work together to utilize existing human resources to improve the quality of education. Third, pesantren also plays a role in the professional development of teachers in MI. Through training and professional development, MI teachers can enrich their teaching methods and make learning more interesting and effective for students. This shows that cooperation between pesantren and MI in teacher professional development can provide significant benefits for improving the quality of education. Fourth, pesantren provides MI students with access to supporting facilities such as dormitories and libraries. With access to these facilities, students can learn better and feel more involved in their education process. This shows that cooperation between pesantren and MI in providing supporting facilities can provide significant benefits for improving the quality of education. Fifth, pesantren and MI collaborate in organizing extracurricular activities that focus on religion. These activities provide opportunities for students to deepen their understanding of religion and practice the values they learn. This shows that collaboration between pesantren and MI in organizing extracurricular activities can help students deepen their understanding of religion and practice the values they learn. Based on all these findings, this study suggests that partnerships between pesantren and MI need to be continuously improved and expanded. This collaboration can cover various fields, including

curriculum development, teacher professional development, provision of supporting facilities and organizing extracurricular activities. With closer and more cohesive cooperation, pesantren and MI can work together to improve the quality of education and student learning outcomes.

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The Role of Islamic Boarding Schools in Improving the Quality of Islamic Primary School Education

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