THE IMPLEMENTATION OF ISLAMIC EDUCATION IN A MUSLIM MINORITY AREA

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Abstract

Mainstream educational research in Indonesia is still focused on several fields and assumes a Muslim majority scale. However, there is a reality that on a muslim minority scale it doesn't rule out the existence of an Islamic educational institution, which runs side by side with adherents of other religions, can not be ruled out. This essay uses qualitative research with a variety of case studies. The data collection technique was undertaken by interview, observation, and documentation. The subjects in this study were the head of the foundation, the director, the secretary, the education bureau, and several teachers at the La-Royba Bali Bina Insani Islamic Boarding School. In this study, it was found that management education in Islamic boarding schools has always been the main concern. The Islamic religious education curriculum developed at the school, located in a Muslim minority area, consistently pays attention to the demands and conditions of the communal environment. Further, the curriculum also attends to the needs of the students in facing the future, both on a local and global scale.

Keywords: Islamic Education, Implementation of Education, Muslim Minority

INTRODUCTION

Various challenges are faced by every feature in the world of education.[1] Over time, the dynamics of the environment are growing rapidly. Over time, the dynamics of the environment are growing rapidly and there are constant, multiple innovations in science, technology and so on.[2] This requires every aspect of life to continue to adapt so that it is not left behind with the progress of the times. Those tasked with the implementation of education are required to strive continuously to prepare students for the changing environmental dynamics and the associated processes.[3] The demands faced are, in terms of increasing

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[1] Dedi Sahputra Napitupulu, 'Romantika Sejarah Kejayaan Islam Di Spanyol', *Jurnal Mukadimah*, 3.1 (2019), 7–18 <https://doi.org/https://doi.org/10.30743/mkd.v3i1.886>.

[2] Saddam Husein, 'Pendidikan Islam Di Minoritas Muslim (Suatu Tinjauan Kultur Pada Pondok Pondok pesantren Assalam Kota Manado)', *Jurnal Al-Iltizam*, 5.1 (2020), 74–83 <https://doi.org/http://dx.doi.org/10.33477/alt.v5i1.1461>.

[3] A. N Sobron and R Bayu, 'Persepsi Siswa Dalam Studi Pengaruh Daring Learning Terhadap Minat Belajar IPA', *Jurnal Scaffolding : Pendidikan Islam Dan Multikulturalisme*, 1.2 (2019).

creativity and innovation, organized to create a better learning process so that the education system does not become merely an ossified routine, but maintains a dynamic facet of life.[4]

Educational institutions do not only function to educate, but must be able to ensure the quality of graduates. To face challenges related to changing times and maintain the quality of learning, each educational institution must carry out careful planning supported by optimal efforts efforts at multiple levels.[5] By undertaking optimal planning from the start, education is expected to run smoothly. One of the initial components that need attention is the curriculum.[6] The curriculum can provide an overview or reflection of the competence of graduates as well as guide administrators to carry out the learning process and education continuity.[7] Muhaimin said that the curriculum is a clear path, it is an indication that the curriculum is an aspect that guides the overall educational process.[8] At the same time it is guide in designing the next stage of each logical and systematic learning experience.

Research results regarding the curriculum can be divided into three categories. *First,* the involvement of external groups at the time of curriculum preparation, including the educational environment. *Second,* its use of various supporting data in curriculum development. *Third,* tradition and leadership culture can provide support for the curriculum development process.[9] Based on these categories, it can be seen that curriculum preparation is inseparable from external demands; this necessitates data, criticism, and suggestions from various circles in the process of compilation. Similar to curriculum development, the process of curriculum development can not be separated from the needs and demands contained in the external environment.[10]

Research related to Islamic religious education so far is still in the context of the majority of muslims, where islamic education grows and continues to develop in line with the collective awareness of muslims in large quantity.[11] However, it can't be denied that there is a reality where the development of Islamic education is still carried out by muslim minorities

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[4] Eva Luthfi Fakhru Ahsani, 'Strategi Orang Tua Dalam Mengajar Dan Mendidik Anak Dalam Pembelajaran At The Home Masa Pandemi Covid-19', *Jurnal Al_Athfal*, 3.1 (2020), 37–46.

[5] Dedi Sahputra Napitupulu, 'Pendidikan Islam Muslim Minoritas (Kasus Di Eropa Barat)', *Jurnal Belajea*, 5.1 (2020), 37–50 <https://doi.org/http://dx.doi.org/10.29240/belajea.v5i1.938>.

[6] Irwan Fathurrochman, 'Implementasi Manajemen Kurikulum Dalam Upaya Meningkatkan Mutu Santri Pondok Pondok pesantren Hidayatullah', *Jurnal Tadbir*, 1.1 (2017), 86–104 <https://doi.org/http://dx.doi.org/10.29240/jsmp.v1i1.216>.

[7] Hasnida, 'Sejarah Perkembangan Pendidikan Islam Di Indonesia Pada Masa Pra Kolonialisme Dan Masa Kolonialisme (Belanda, Jepang, Sekutu)', *Jurnal Kordinat*, 16.2 (2017), 237–56 <https://doi.org/10.15408/kordinat.v16i2.6442>.

[8] Noorzanah, 'Konsep Kurikulum Dalam Pendidikan Islam', *Jurnal Ittihad*, 15.28 (2017), 68–74 <https://doi.org/http://dx.doi.org/10.18592/ittihad.v15i28.1934>.

[9] Ina Magdalena and others, 'Analisis Perbedaan Antara Kurikulum KTSP Dan Kurikulum 2013 Di SDIT Gunung Jati Kota Tangerang', *Jurnal Halaqah*, 2.1 (2020), 96–103 <https://doi.org/https://doi.org/10.5281/zenodo.3667406>.

[10] Miftah Alfiani and others, 'Islamisasi Nusantara Dan Sejarah Sosial Pendidikan Islam', *Jurnal Fikrotuna*, 9.1 (2019), 1122–36 <https://doi.org/https://doi.org/10.32806/jf.v9i2.3431>.

[11] Imam Machali, 'Managing Quality of Learning in Islamic Schools: An Analysis of Contributing Factors for Learning Toward Quality Improvement in Private Islamic Senior High Schools in Yogyakarta', *Jurnal Pendidikan Islam*, 7.2 (2018) <https://doi.org/https://doi.org/10.14421/jpi.2018.72.317-335>.

even though it is on a local scale. Islam continues to animate the world of islamic education both in terms of the minority and the majority according to the region.[12]

Several studies regarding the curriculum of Islamic education have been conducted. For example, Lutfi Makhasim conducted research which concluded that Sufism does not use a special curriculum in undertaking the learning process.[13] T The research by Sarno Hanipudin concluded that Islamic education continues to develop in a Muslim majority framework. Furthermore, the research conducted by Hasnida contained the observation that the development of Islamic education which operates in a fluctuating manner was marked by the emergence of various educational institutes.[14]

Based on these studies, it can be seen that the attention of researchers regarding Islamic education is focused on certain fields and only in muslim majority areas. Research and studies related to the implementation of Islamic religious education in muslim minority areas have not been widely discussed and published. Of reflection this research will provide an overview of reflection on the dynamics of Islamic education in muslim minority areas. This study aims to analyze and identify the pattern of curriculum development at the La-Royba Bali Bina Insani Islamic Boarding School by considering the factors of Muslim minority areas.

METHOD

The research approach used here is a qualitative approach with a variety of case studies. This qualitative approach was chosen by examining the the suitability between the issues raised and the object of research.[15] With case studies conducted specifically, the development of the existing curriculum at the La-Royba Bali Bina Insani Islamic Boarding School can be traced carefully. The limitation of programs and activities in terms of curriculum development will provide scope as well as an effort to describe research results in detail.

There are several limitations to conducting this research. *First*, the research location. The educational institution used as the focus for this elucidation is the La-Royba Bali Bina Insani Islamic Boarding School, located on Jalan Raya Timpag Meliling, Tabanan, Bali. *Second,* the informants in this study were the Head of the Foundation, the Director, the Secretary, the Education Bureau, and several teachers at the La-Royba Bali Bina Insani Islamic Boarding School. *Third,* data collection in this study uses interview techniques and observations about activities, which are then supported by documents related to the implementation of Islamic religious education in Muslim minority areas.

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[12] Musrifah, 'Analisis Kritis Permasalahan Pendidikan Islam Indonesia Di Era Global', *Journal of Islamic Studies and Humanities*, 3.1 (2018), 67–78.

[13] Rabiatul Adawiyah and Wan Jamaluddin, 'Rekayasa Pendidikan Agama Islam Di Daerah Minoritas Muslim', *Jurnal Tadris*, 1.2 (2016).

[14] Ahmad Najib Burhani, *Agama, Kultur, (In)Toleransi, Dan Dilema Minoritas Di Indonesia* (Jakarta: LIPI Press, 2020) <https://doi.org/978-602-496-149-7>.

[15] Ajat Rujakat, *Pendekatan Penelitian Kualitatif (Research Approach)* (Yogyakarta: Deepublish, 2018).

RESULTS AND DISCUSSION
The Reality of Education in Muslim Minority Areas

La-Royba Bali Bina Insani is a boarding school that started operations on 27 October 1996. The forerunner to this institution was the Yatama Boarding School, established on October 27, 1991. The land for this property is a waqf from Mrs. Hj. Sopiah Dewa Pere is a recitation participant of group namely "Masyarakat Sulawesi Selatan Monang Maning Denpasar". Through this recitation, she invites her to establish a boarding school by setting up her house in Tabanan as a dormitory. Since the inception of this school, one of the activities was to form an orphanage. The establishment of this orphanage was intended to be used as a residence for Balinese Muslims who come from other areas and are exempt from administrative obligations. Meanwhile, the existing educational process operates 1 like any other student orientated institution. This is based on the priorities of the inaugural foundation to provide Islamic education to a younger generation of Muslims in Bali who do not have regular access to quality religious education.

Muslims in Bali with various cultures find opportunities as well as challenges, which then both become an educational dynamic at the La-Royba Bali Bina Insani Islamic Boarding School with various supporting components who always strive to provide educational services to muslims. After all the processes related to the institution have been completed, operational activities are carried out by the leadership and teaching staff, most of whom are migrants.

Islamic boarding schools and madrasah are strategically positioned in the muslim minority area of Bali. The presence of Islamic educational institutions is a means of developing and cultivating Islamic identity. With the association of fellow citizens who have different beliefs, it is undeniable that sometimes muslims do not realize how to behave and behave by religious guidance. Plurality and diversity often lead to habits that may conflict with or outside Islamic guidelines. So with that through Islamic education institutions, awareness can be raised to continue to make religion as a guideline and guide.

It is not an easy thing to find Islamic educational institutions in areas where the population is predominantly Hindu. So, the presence of the La-Royba Bali Bina Insani Islamic Boarding School can be a solution for indigenous families who feel they need an understanding of Islamic education. The learning strategy taken is to direct students to be able to master mundane or secular abilities as well as religious skills. Mastery of religious abilities is not only in the form of memorization of the Quran but also becomes a practice in his daily life. At the initial level, students are directed to memorize the material described, this emphasis on memorization is then used as a means of practicing the teachings of Islam. For example, in the prayer chapter, students are directed to memorize prayer readings, then it becomes a habit in students' daily worship so that understanding these materials can be the key to the activities carried out.

Caregivers and educators maintain professional record keeping in order to monitor the progress of each student individually. This can be undertaken by whichever teacher is on duty so that there is no dependence on merely one supervisor. This process allows staff to build a clear image of the reality of Islamic education within Muslim minority areas, which can then be evaluated competently and professionally. This transcript is also used to understand the complexities of the development of Islamic religious education in students as adolescents. The

reorientation of life, view of life, thinking, and communication are necessary. When a positive culture is embedded in a person, a positive expression, paradigm, and perspective will be formed, which is then manifested in various positive and beneficial actions.

Implementation of the Islamic Religious Education Curriculum

Since the beginning, the philosophical basis used is that Islamic education does not recognize scientific duality so that the knowledge that is deepened and studied is a science that has Islamic nuances. The principles and activities carried out in pursuing science are because Islam is the basis for the development of this knowledge, not because it adopts or is based on knowledge originating from Western Europe, North America and East Asia. Tauhid is the main basis as well as a fundamental part of all the principles that are carried out. Religion goes hand in hand with science, but then religion also becomes the guide for the course of science. This principle is supported by tauhid so that the knowledge learned in madrasah or Islamic Boarding School is universal and integrated with the spirit of diversity.

Al-Qur'an and hadiths are used as the basis of Islamic scholarship. On certain principles, what is used is the scientific aspect, not partiality for a particular school of thought. However, all the schools that developed were studied in depth so that they could be adopted into a productive scientific insight. It is intended that each student can strive to rise above bias, prejudice and petty community partisanship, and does not favour a certain group over the others. With the condition of the people who are often divided as they are today, it is hoped that Islamic Boarding School graduates will be able to meet the needs and expectations that are chanted by the general public community. Also, it is intended that graduates have the leadership qualities to become practical reformers in their place of employment and residence, where they can answer the existential problems faced by society in any situation and condition.

The learning process is applied in the form of a nuanced management strategy, that aims to create an ideal learning environment so that students can achieve their educational goals. Two things are always used as an emphasis in interpreting the learning process, namely changes in behavior and the results of interactions that exist in the boarding school environment. Then the educational objectives are described in the subject matter. Education existing material into small forms will specifically facilitate the formulation of learning objectives in each field of study. Knowledge, skills, and attitudes of mapped in each subject matter. Similarly, the guidelines employed will be used by educators during the learning process. This guideline was designed using material that had previously been compiled at the Yatama Islamic Boarding School Foundation and several other Islamic boarding schools such as Gontor Darussalam so that the existing transformations were adapted to the regional and environmental conditions in Tabanan Regency.

At the beginning of the education process at the La-Royba Bali Islamic Boarding School Bina Insani, there was an endevour to adopt a Salafi-orientated system; one which did not apply formal education and a standard curriculum. However, along with the passage of time and the growing demands for mundane or secular education, educational institutions were born that were affiliated with MTS and MA by following the curriculum set by the government and running according to these standards. In the learning process at the La-Royba

Bali Islamic Boarding School, Bina Insani was given additional studies and and more classical book material.

From the beginning, to meet the needs for study tools and the smoothness of the learning process, the regular use of Arabic was taught in order to accustom students, both during and outside formal learning hours. The habit of using Arabic is undertaken throughout the boarding school dormitory area.

Language coaches specifically provide tutorials and supervision as well as evaluation of the use of language both in formal education and afterward. The education is the providing form is deemed inadequate to provide provisions for students so that providing additional activities in the boarding school environment after formal lesson hours, will gradually help cover the existing deficiencies. The existence of this whole process is expected to create a perfect concept for the students in religion. The Islamic Boarding School is a training ground, but the actual results will be seen and felt when the graduates leave the area.

To improve the skills that students have in understanding various classical books, the formal learning process is given additional literature from "kitab kuning". The practice is undertaken using an education system that duplicates the education system of Gontor Darussalam Boarding School, which is then adjusted to the students' abilities and conditions around the La-Royba Bali Bina Insani Islamic Boarding School. The students come from disparate areas of Bali such as Denpasar, Badung, Buleleng and so forth. So initially their ability is heterogeneous. This is certainly a challenge and can be overcome through a matriculation program that is undertaken
at the beginning of the arrival of students. This matriculation program is a learning material enrichment program that is carried out every day outside of formal education, with the aim to provide an additional understanding of the subjects at the Boarding School. A *takhasus* class was also formed with the help of previous students to provide a deeper comprehension of the variant abilities of new students.

The evaluation carried out at the La-Royba Bali Bina Insani Islamic Boarding School is not only based on academic achievement, but the practice of worship in daily life. In each subject there are several forms of evaluation, which are tailored to the characteristics of each topic. Various methods and forms of evaluation are applied to continuously help students develop their abilities. Evaluation is not used as a goal, but as a means to improve the competence, skills, talents, and potential that exist in each student. An evaluation that is carried out flexibly is an effort to create graduates who can understand knowledge, not only based on their academic comprehension but also in terms of its nature and essence. It is partially expected that, after completing their education, some students may well forget what was learned; however the continuity between knowledge and learning paradigms is expected to continue because religious science skills are not only practiced during formal education, but are also continuously cultivated in a social environment.

To develop a curriculum and improve the quality of education at the La-Royba Bali Bina Insani Islamic Boarding School, leaders and teachers always accept input, suggestions, criticism, and contribution of thoughts with open arms. Therefore, the boarding schools invite education experts both on a local and national scale regularly. The boarding school also maintains good communication with other boarding school leaders. This is pursued because

the reform process cannot run in place, but the system is always undertaken according to the social dynamics of society. Although the curriculum development stage is carried out regularly, the opportunity to receive various inputs, suggestions, criticism, and contribution of thoughts is always open. Effective communication with stakeholders is pursued in stages with various channels and takes place at any time.

Although it is not something easy, benchmarking and adoption are always undertaken to solve existing problems. Improvements in educational support facilities are constantly being implemented, especially matters relating to learning media. Therefore, to support the development of innovation and change, discussions are always held about new experiences or actual findings. This is undertaken to foster comprehension and cohesiveness so that the value that develops has an openness to accept new ideas, even though these notion may come from outside the Islamic boarding school.

A fast-moving reality is found that will influence the course of the future. Ideas and thoughts that occur today will always be used to support existing interests in the future. Therefore, limitation and closure are not suitable things to serve as a foothold in the existing education system at the La-Royba Bali Bina Insani Islamic Boarding School. The relationship that occurs between the boarding school and the community is manifested in a mutually beneficial relationship (mutualism).

Islamic Boarding School as a source of education, and the community as partners in encouraging understanding as well as facilitators for students to gain experience which aims to be a learning process. The variety of participation, as well as the actions that occur, allow students to be able to reconstruct as a learning experience gained from community relations, as well as a means of making students more responsible for their choices and actions. Mistakes and failures in participation and action can be a learning medium. Not interpreted in a negative sense, but to gain learning so that in the future it can make a better contribution.

Contextual understanding in this discussion is used to provide a comprehensive picture because sometimes the educational process only relies on an understanding that tends to be fragmentary. Therefore, the social phenomenon in which Islamic boarding schools are located in Muslim areas as a minority becomes an opportunity to understand local history. So Islamic Boarding School forms a curriculum to answer the problems that exist in Islamic education. The existing adaptations are undertaken by adjusting to the circumstances and accepting the various conditions of the community. Living a social life side by side with people who have other religions is a challenge in formulating the curriculum as learning material in Muslim minority areas.

Theoretical Construction

This study demonstrates the position of an Islamic Boarding School as a pioneer in changing social dynamics. As indicated by Ziemek, the Islamic Boarding School shows its participation in society.[16] It becomes natural if this involvement makes the Islamic Boarding School a reinforcing pillar in activities that occur in society. With religious education that is within the main scope of the Islamic Boarding School, social interaction always surrounds the existence of the Islamic Boarding School. By occupying a position in the educational structure

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[16] Ismail Suardi Wekke, 'Integrasi Pendidikan Islam Dan Pembelajaran Kewirausahaan Di Pondok pesantren Minoritas Muslim', *Jurnal Fenomena*, 9.1 (2017), 1–23 <https://doi.org/https://doi.org/10.21093/fj.v9i1.743>.

supported by the leadership charisma of the *kyai* (chaplain), this makes the Islamic Boarding School occupy a strategic position as a community institution. Islamic boarding schools develop autonomously and independently, but they do not shut themselves themselves off. Islamic boarding schools modernize themselves with ideas and thoughts that emerge from the boarding school experience itself, supported by various inputs, criticisms, suggestions, and contributions from external parties or the community. Then with the modernization that thereafter, each party can spur themselves to make a maximum contribution to the community environment around them.[17]

Mastuhu said that with the synergy of national dynamics, the Islamic Boarding School is a treasure of national culture.[18] Two main things become the social capital of Islamic boarding schools, namely Islamic identity and concern for the community. Before the independence of the republic of Indonesia, the Islamic boarding school had indirectly been formed.[19] During the independence movement era, Islamic boarding schools participated in the Indonesian independence movement. When independence was achieved, the boarding schools began to merge into one of the sub-national education.[20] So today, Islamic Boarding Schools are increasingly confirming themselves by becoming a multidimensional institution. It's not only an educational institution but goes far beyond the educational environment by becoming actors in every change that occurs in the community.[21]

The results of this study serve as a starting point for future research concerning Islamic boarding schools.[22] Even so, previous research is still used as a reference and is relevant to what is happening today. Recent research in the last decade has not only examined the Islamic Boarding School as an educational institution but also reached other dimensions that are not always related to education.[23] This section shows that Islamic boarding schools have a unique position. Raihani explained how Islamic boarding schools can struggle with the issue of multiculturalism. The existence of educational subjects who have various class backgrounds as well as different races then gives rise to a mutual understanding of the many cultures, ethnicities, cultures, and habits. Through two different studies, Buresh and Permani explained that the economic power of Islamic boarding schools is a motor of progress in an area.[24] With the transfer of capital from one area to another, supported by the needs of Islamic

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[17] Rani Putri Prihatin and Iqbal Faza Ahmad, 'Pemasaran Jasa Pendidikan Dalam Upaya Meningkatkan Minat Siswa Baru Di MTsN 5 Sleman Yogyakarta', *Jurnal Evaluasi*, 4.2 (2020), 173–98 <https://doi.org/http://doi.org/10.32478/evaluasi.v4i2.381>.

[18] Hew Wai Weng, *Berislam Ala Tionghoa* (Bandung: Penerbit Mizan, 2019).

[19] Misra Siti Susanti, 'Manajemen Pengelolaan Lingkungan Belajar Paud Berbasis Masyarakat', *Jurnal Tumbuh Kembang*, VOLUME 5, (2018).

[20] Eci Sriwahyuni, Muhammad Kristiawan, and Wachidi, 'Strategi Kepala Sekolah Dalam Mengimpelementasikan Standar Nasional Pendidikan Pada SMK Negeri 2 Bukittinggi', *Researchgate Journal*, 4.1 (2019).

[21] Erni Munastiwi, 'Manajemen Ekstrakurikuler Pendidikan Anak Usia Dini (PAUD)', *MANAGERIA: Jurnal Manajemen Pendidikan Islam*, 3.2 (2019), 369–80 <https://doi.org/10.14421/manageria.2018.32-09>.

[22] Hafis Muaddab, 'Diskursus Minoritas Melalui Kurikulum, Buku Dan Kultur Di Sekolah', *Jurnal Progresiva*, 9.1 (2020), 49–61 <https://doi.org/https://doi.org/10.22219/progresiva.v9i1.12521>.

[23] Aslan, Hifza, and Muhammad Suhardi, 'Dinamika Islam Di Thailand Pada Abad 19-20', *Jurnal Nazhruna*, 3.1 (2020), 38–54 <https://doi.org/https://doi.org/10.31538/nzh.v3i1.476>.

[24] A. M Djafar, *Intoleransi Memahami Kebencian Dan Kekerasan Atas Nama Agama* (Jakarta: PT Elex Media Komputindo, 2018).

boarding schools and financial movements when certain activities occur, it becomes a real economic turnaround event.[25]

Furthermore, Vignato and Saniotis explained the position of Islamic boarding schools in their concern about the environment and disaster management. Both of these studies not only deal with Islamic boarding schools as educational institution but also cover humanitarian affairs.[26] When there is no disaster, the boarding school instills enthusiasm in terms of reciprocity between living things and the environment. Likewise, when the disaster occurred, the Islamic Boarding School took part in assisting both in material and non-material terms, including handling disaster victims and providing trauma healing to victims. Through this participation and action, the boarding school has implicitly built public trust, as well as a means for dialogue and communication with the community. Direct involvement in the latest issues, is a complement to the formal form of Islamic boarding schools as an educational institution. Even so, the Islamic boarding schools still make religious education the main focus.

These two studies show that the management of education in Islamic boarding schools continues to be the main concern.[27] Regarding curriculum development, Islamic boarding schools do not undertake it informally but form a curriculum that reflects the needs and will of the community which is then both cultivated and also re-evaluated on an ongoing basis.[28] The La-Royba Bali Bina Insani Islamic Boarding School was created within a community possessing a variety of beliefs and cultures, so the management and staff adopted and adapted to this learning environment by implementing an inclusive and pluralistic type of formal education for the students.

In line with what is pursued by other Islamic boarding schools in Muslim minority areas, various innovations are manifested in the form of entrepreneurship and the empowerment of the surrounding community. In an environment where Muslims are a minority, the challenge to support the economic progress of Muslims is one of the missions of education.[29] Government always shows support to the community, as is the character of the Islamic Boarding School that has been going on since its inception. Islamic boarding schools are a places to nurture young people who are not only experts in the religious field but individuals who can become positive leaders in the community.[30]

In the final analysis, this study concludes by observing that the efforts made to build Islamic boarding schools are not only for the present but for the future. Students are provided with learning experiences that can be used for the rest of their lives. The participation of

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[25] Budi Handayani and Bambang Ismanto, 'Evaluasi Manajemen Pemasaran Jasa Pendidikan Nonformal Pusat Kegiatan Belajar Masyarakat', *Jurnal Manajemen Dan Supervisi Pendidikan*, 4.2 (2020), 83–88 <https://doi.org/http://dx.doi.org/10.17977/um025v4i22020p083>.

[26] Hidayat, 'Persepsi Siswa Non Muslim Terhadap Pendidikan Agama Islam Di Sekolah Menengah Pertama (SMP) Yayasan Pendidikan Islam (YPI) Tunas Bangsa Palembang', *Jurnal Al-Idare*, 5.2 (2019), 11–24 <https://doi.org/10.19109/ELIDARE.V5I2.4332>.

[27] Arki Auliahadi, 'Dinamika Perjuangan Muslim Patani', *Jurnal Fuaduna*, 1.1 (2017), 1–15 <https://doi.org/http://dx.doi.org/10.30983/fuaduna.v1i1.438>.

[28] Dumilah Ayuningtyas, 'Integrasi Kurikulum Antikorupsi: Peluang Dan Tantangan', *Jurnal Intehgritas : Jurnal Anti Korupsi*, 6.1 (2020), 93–107 <https://doi.org/https://doi.org/10.32697/integritas.v6i1.375>.

[29] Jamaludin, 'Manajemen Strategi Pemasaran Pendidikan Di SDIT Alam Nurul Islam Sleman', *Jurnal Al-Fahim*, 2.2 (2020), 1–12.

[30] Magdalena and others.

Islamic boarding schools in the formation of curricula that adapts to the environment reflects the willingness and desire to be involved and involve students in various activities, events, and current contexts. This preparation was carried out to pursue a future mandate. If curriculum development is not carried out optimally and adapts to the circumstances of the surrounding area, then this can be at risk of creating errors for students. This research provides evidence that Islamic boarding schools make interactions that occur with the community as a medium to organize and create quality education.

CONCLUSION

This study examined the existing curriculum at the La-Royba Bali Bina Insani Islamic Boarding School, Tabanan. The condition of Muslims as the majority community is the daily environment within the Islamic boarding school. Communication and interaction between the boarding school members and with other religion, become a special attraction for providing teaching that is oriented towards emphasizing Muslim identity. On the other hand, it remains committed to a multi-religious and multicultural society without neglecting or denigrating the existence of other faith communities as part of that Islamic life.

These abilities and skills are necessary for a Muslim to be able to live in a multi-confessional society composed of different beliefs. The Islamic religious education curriculum that continues to be developed at La-Royba Bali Bina Insani Islamic Boarding School considers the needs and aspirations. Students are prepared for a future both at the local scale and at the national level of global demands and competition. Of course, this aspect is something that the La-Royba Bali Bina Insani Islamic Boarding School is concerned about. Since its inception, the Islamic boarding school aims to become an institution that provides religious understanding for the Muslim person. Islamic Education is not only concerned with comprehension but also with action predicated on that knowledge and morality. As it is not just concepts and theories, it also requires practice. So that in this section Islamic religious education is focused.

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Alfiani, Miftah, Samiha Suweleh, Lilis Kholifatul Jannah, and Choirul Mahfud, 'Islamisasi Nusantara Dan Sejarah Sosial Pendidikan Islam', *Jurnal Fikrotuna*, 9.1 (2019), 1122–36 <https://doi.org/https://doi.org/10.32806/jf.v9i2.3431>

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