

Doctoral Dissertation

Diversification of Qur'anic Schools in Banjarnegara Regency,  
Central Java: Comparative Study between Semi-Urban Rural and  
Remote Rural Settings

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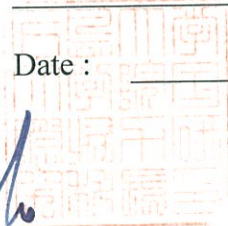
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# CHAPTER 1

## PROLOGUE

Chapter 1 introduces the contents of following eight parts. First of all, it explains how and why the author initiated the study. Then it introduces background of the study, research objectives, research questions, research method, significance of the study, organization of the dissertation, and definition of key terms in this study. After that, the study also shows clearly its position and target period in development process of Qur'anic schools.

### 1.1. Motivation of the Study

The author of this Ph.D. thesis was born in a small village, Cokroyasan, located near a river. My village is situated in the coastal area of Central Java not far from Yogyakarta City where there is still a Sultan (King) who in the modern era he automatically becomes the Governor of Yogyakarta Special Region in Indonesia. He legally could manage the region in a certain period of time because of his noble ancestor from generation to generation. Yogyakarta, which has an ancient history as a city of tolerance, is the center of Javanese culture and is proud of the rich development of Javanese expressions of Islam, centered on the Sultan's palace. Yogyakarta was also the birth place and is the national headquarters of Muhammadiyah, the second largest Islamic mass organization in Indonesia. Yogyakarta also includes many Christian churches, both Protestant and Catholic, and is famous for the most important, ancient Buddhist monument in the world, Borobudur, which was built in the 9<sup>th</sup> century CE and is surrounded with many, equally ancient Hindu temples, such as the well-known Prambanan (Globethics.net, 2014).

In the author's village, like in other villages including in Tapen village of Banjarnegara Regency in Central Java where currently she lives in, the Muslimness behaviour is very easy to observe. Most of the population in the village is Muslims where their Islam belief is often mixed with traditional Javanese belief or even Hindu and Buddhist. They have regular 5 times a day prayer, but in the same time they go to noble persons' cemetery to ask for blessings. In traditional Javanese belief, dead-people are sacred and have special power to help living people. Some other people also still believe in visiting a shaman

to recuperate one of families' diseases. Then the shaman man instructed the sick person to flow his/her best and favourite cloth at midnight in the river. By doing so, it is hoped that the disease goes away together with the cloth.

The author starts knowing about Islam from a mosque during her childhood where her parents send her to a Qur'anic school. Her parents of course want to make her as a good Muslim. It is one of the most basic responsibilities for Muslim parents to provide good Islamic education for their children; as the parents feel that their knowledge about Islam is relatively weak both in theory and practice. The parents do not want the author to be far from Islam. They want her to be a good Muslim and in the future as a wife she can educate her children well with her good Islam knowledge.

The author's parents realize that in the village there are still some ongoing syncretistic tradition which are often contradicted with Islam. But, in this situation, some Kyai (Islamic teacher) keeps teaching villagers to leave any tradition step by step so that their Islam religion becomes pure or free from traditional faith. For that reason, the parents send her to the Kyai for Qur'anic and Islamic learning. The purity of Islam is in line with the goal of Islam, that is to create, improve, and prepare within man the proper attitudes and qualities of Islam.

As a Muslim the author was taught to follow the doctrine in six articles of faith: 1. Belief in one Allah (God): Muslims believe Allah is one, eternal, creator, and sovereign, 2. Belief in the angels, 3. Belief in the prophets: The prophets include the biblical prophets but end with Muhammad as Allah's final prophet, 4. Belief in the revelations of Allah: Muslims accept certain portions of the Bible, such as the Torah and the Gospels. Muslims believe the Qur'an is the pre-existent, perfect word of Allah, 5. Belief in the last Day of Judgment and the hereafter: Everyone will be resurrected for judgment into either paradise or hell, and 6. Belief in predestination: Muslims believe Allah has decreed everything that will happen. Muslims testify to Allah's sovereignty with their frequent phrase, *inshallah*, meaning, "If God wills."

Another basic important thing in Islam that the author has learnt during her childhood is The Five Pillars of Islam. These five tenets compose the framework of obedience for

Muslims: 1. The testimony of faith (*shahada*): “*La ilaha illa Allah. Muhammadur Rasul Allah.*” This means, “There is no deity but Allah. Muhammad is the messenger of Allah.”

2. Prayer (*shalat*):

Five times ritual prayers must be performed every day, 3. Giving (*zakat*): This almsgiving is a certain percentage given once a year, 4. Fasting (*sawm*): Muslims fast during Ramadhan in the ninth month of the Islamic calendar. We must not eat or drink from dawn until sunset, and 5. Pilgrimage (*hajj*): If physically and financially possible, a Muslim must make the pilgrimage to Mecca in Saudi Arabia at least once in a life time. The hajj is performed in the twelfth month (Dhul Hijja) of the Islamic calendar.

These six beliefs and five pillars of Islam rooted into Muslims’ daily life. For examples, for deepening the knowledge of Islam, in the village there are weekly Islamic sermon for women or in Indonesian language we call it “*pengajian Ibu-Ibu*” which are held specifically for female Muslims or mothers. Therefore, in every Friday afternoon, after the Male Muslims conduct the Friday prayer at the mosque, the female Muslim gather in a specified place to learn about Islam with the Kyai. For five times a day prayer, the villagers although not all; go to mosque or mushala to hold the prayers, often by bringing together their children or grandchildren so that they can directly learn the practice of prayers.

The author’s childhood experience proved that Qur’anic School has function to provide basic religious education for Muslim children before they go to formal schools including general primary school and madrasah. Basic knowledge of Islam (see **Figure 1.1**) is very fundamental for Muslim and the author has to say thank you to all teachers in the Qur’anic Schools that have taught her about it. In the Qur’anic School, the author learnt for the first time how to read and write the Arabic language and recite the holy Qur’an. They were taught strongly by the Kyai to quickly reciting and memorizing many short verses of the Qur’an to be able to conduct 5 times daily prayers. What the Qur’anic schools teach cannot be fully fulfilled by education service at the modern schools. The religious education in general schools is too little; it is only about 80-90 minutes/week. And one important point that almost all parents think is that at present, religious matter is one of the most essential things in the world. Muslim parents believe in eternal life after the life in the world ends;

and eternal happiness can be achieved when they live in the right track based on the order of the Almighty God, Allah, and the Sunnah of the Prophet Muhammad. Therefore, it is a mandatory for them including my parents to educate their children about Islam as early as possible by sending the children to Qur’anic schools.

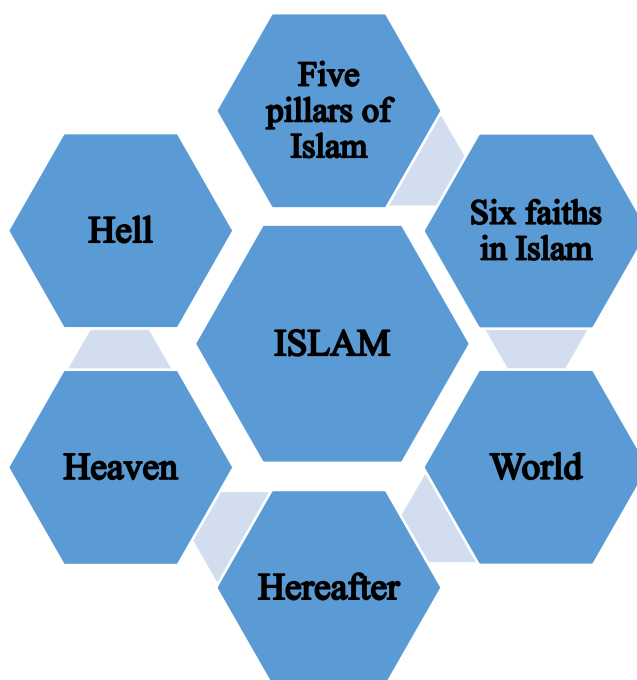


Fig. 1.1 Basic knowledge about Islam which are taught in Qur’anic School based on the author’s personal experience

Although it has passed for more than 35 years since the author went to the Qur’anic school for the first time, based on her observation in the village, nowadays Qur’anic schools in her village have been changed in some aspects (**see Table 1.1**) such as in her childhood, teacher of Qur’anic school is just a Kyai; no one else is permitted to teach the Qur’an unless people call or consider him as a Kyai and he is usually an old person. He is the only and main teacher. Therefore Kyai is a noble and respected person in the village. Every evening the children go to the teacher’s house or village mosque on foot bringing Qur’an and bamboo torches. Then at 6 p.m., together with the Kyai, the children have evening prayer and sing Islamic songs for a while to praise the prophet Muhammad. About one and half hour, the teaching learning process is carried out under the light of kerosene lamp because there is no electricity yet. Each child has different level of mastery so that the teacher implements

tutorial based teaching. After studying, the children have Isha' prayer led by the Kyai again and then they return home. But nowadays, the teachers of Qur'anic school are much younger and almost everyone who can read and write the Qur'anic characters is allowed to be the teachers. In the village there are many senior high schools graduate who serve as Qur'anic teachers.

In teaching method, about three decades ago, the teacher only used a single way of teaching, which is by reciting the Qur'an word by word and letting all the beginners to repeat him. Most students got difficulty in learning it because they directly read the Arabic sentences without being explained about the simplest characters. Interestingly, none of students complained about the matter. The teacher almost never used blackboard or chalk. So, he taught only using his mouth and a coconut tree leaf's stick. Sometimes, teacher had corporal punishment by beating slightly on their leg using the coconut tree leaf's stick in order to make them serious in studying. By getting such warning, no students is making a joke during the lesson and they felt regret upon the bad attitude that they had done. On the contrary, nowadays some new teaching methods of Qur'an develop very rapidly and teachers can choose the most appropriate method which is suitable for their students. Each student has one textbook which is easily can be found at a bookstore. The using of blackboard or whiteboard and chinks is also very common in today's Qur'anic schools. Beginner students learn how to write the alphabets from the easiest part and try to memorize it. At the higher grade, they learn more difficult part on the notebook and teacher also checks it one by one.

Around three decades ago, the teaching learning process was conducted at a mosque or at the teacher's house using kerosene lamp. Students visited there before evening prayers, took the ablution using a pail to take water from the traditional well behind the house. Nowadays, many Qur'anic Schools have their own school buildings which are usually located near the mosque.

Along time ago, there was no meeting among teacher and parents to discuss about the school development or other crucial thing. Parents fully trusted the teacher to teach their students. In other words, parents never complained whatever the teacher did to make the



children were able to read the Qur'an, memorize the most important verses which would be used in five daily prayers and could perform it perfectly whenever and wherever they are. Hopefully, after they are mature, they could implement it sincerely during their life as their proof to God that they are obedient Muslims. Parents would feel embarrassed whenever their children cannot be a good Muslim among the society. Parents as if be blamed by the society, what did you do with your children during their childhood? Why didn't you send the children to the mosque or *kyai* to learn how to read the Qur'an and other Islamic teaching? As a result, they cannot read Qur'an, and they do not know about Islam and its contents and do not know what they should do as a pious Muslim. At present Qur'anic School, at least once or twice a year there is Parents-Teachers Meeting held at the school or at the mosque to discuss the children's education matters.

The present Qur'anic school has uniform for students to differentiate among other students from different school and people can easily recognize which school they are from. While the old Qur'anic school, parents and teachers never considered about the school uniform to wear. They just wear the clothes whatever they have at home. In addition, the old time Qur'anic Schools did not charge school fee; however, at present time, some Qur'anic Schools require the parents to pay the school fee for their children. Moreover, children at the recent school are ranged between 5-13 years old or kindergarten to Junior high school age children while for the old Qur'anic School the students' age is ranged after they attend primary school. About the time, in past children learn at Qur'anic Schools in the evening after conducting the Maghrib (dawn prayer) until the Isya' (evening) prayer time (at 18.00 to 19.00 o'clock); at present Qur'anic Schools open the lesson in the afternoon after the formal schooling hour finishes (at 15.00-17.00 o'clock).

Table 1.1 Differences between past and present Qur'anic schools by the author's personal observation

<b>Past Qur'anic Schools</b>	<b>Present Qur'anic Schools</b>
Kyai is the only teacher	Almost anybody who can read the Qur'an can be a teacher
Al-Qur'an is the only main source of teaching text-book	Qur'anic learning text-books are used

The teaching method is very simple and only listening and repeating	New teaching methods are more developed
Mosque or the Kyai's house is the learning place	Some Qur'anic schools have their own school building
No parents-teachers meeting	Parents-teachers meeting is held
Free clothes for students	Students wear school uniform
No school fee	Some Qur'anic schools charge school fee
Primary school children start at grade 2	Pre-school children aged 5
Time to study is in the evening	Time to study is in the afternoon

Such kind of differences then motivate the author to research what happen in these three decades regarding the development of Qur'anic Schools in rural context.

## 1.2. Background of the Study

In normal school education in Indonesia, there are big changes in aspect of its system and contents. In many other countries, their education systems do not accommodate religious education. However, Indonesia education system can accommodate both secular and religious subject matters. In my experience as a teacher of junior high school, Education for All (EFA) policy by United Nation of course had quite large impact to village education. In my village at present I believe all children go to school as the government of Indonesia has also promoted the basic compulsory education. For the first time, the basic compulsory education covers only 6 year primary school education that all Indonesian students have to go to and finish their primary school; but it then develops to be 6 year compulsory education that all Indonesian students are supposed to get at least until junior high school education after finishing their primary schools. Even nowadays some cities like Jakarta as the capital of Indonesia has its own policy on compulsory education, which is 12 year compulsory education; it means children in Jakarta have to get at least until senior high school.

And in relation to compulsory education, actually from the beginning attending Qur'anic School is compulsory, too especially for Muslim children. This school touches not only worldly aspects but also peaceful future. Qur'anic schools teach students not only to live at present time with basic knowledge of Islamic faith but also strengthen their faith that they will have future eternal life in hereafter.

There are at least two considerations why the author conducts a study about Qur'anic School. The first consideration is that although Qur'anic school is the oldest type of

education in Indonesia, but in reality research in Social Sciences and Humanities which discuss about Qur’anic school remains few. It is quite difficult to find out research publication on Islamic education focused on Qur’anic schools in Indonesia and in other dominant Muslim populated countries of the world. The second consideration is the direct relevance to the present study with the issue of Education for All (EFA) that it will not be achieved without Non-Formal Education (Osman, 2005). In remote rural area it may be found out that due to their poverty, parents cannot afford to send their children to formal primary schools; but by attending free Qur’anic school as part of non-formal education, their children become literate or they can read and write in a very basic.

To start this introduction part, firstly, the general profile of Islam and Muslim in the world followed with information about Islam and Muslim in Indonesia is presented. It is noted that two-thirds of all Muslims worldwide live in the 10 countries (see **Table 1.2**). Of the 10 countries, six are in Asia (Indonesia, Pakistan, India, Bangladesh, Iran and Turkey), three are in North Africa (Egypt, Algeria and Morocco) and one is in Sub-Saharan Africa (Nigeria).

Table 1.2 Top 7 Countries with the largest number of Muslims

No	Country	Estimated 2009 Muslim Population	Percentage of Muslim Population	Percentage of World Muslim Population
<b>1</b>	<b>Indonesia</b>	<b>202,867,000</b>	<b>88.20%</b>	<b>12.90%</b>
2	Pakistan	174,082,000	96.30%	11.10%
3	India	160,945,000	13.40%	10.30%
4	Bangladesh	145,312,000	89.60%	9.30%
5	Egypt	78,513,000	94.60%	5.00%
6	Nigeria	78,056,000	50.40%	5.00%
7	Iran	73,777,000	99.40%	4.70%

Source: (Mapping the Global Muslim Population | Pew Research Center, 2009)

As we can see from the data in Table 1.2., Indonesia is the most populous Muslim country where around 13% of all Muslims of the world live in. Indonesia’s Muslim population accounts for about 80% of all Muslims living in Southeast-Asia. The number of Muslim in Indonesia is about 88% of the 240 million populations in the country. They of course practice Islam to varying degree. Out of 88% of Muslims, other 5% of Indonesians

are Protestant, 3% are Roman Catholic, 2% are Hindu, 1% is Buddhist, and 1% observes other religions (Woischnik & Muller, 2013).

In a simplified view of Indonesia's current religious landscape, two main variants of Sunni Islam dominate mainstream Islamic practices. Muslims in this country constitute the dominant majority of the population in Java, Sumatra, Kalimantan, West Nusa Tenggara (NTB), Sulawesi and North Maluku. In contrast, Muslims make up the minority of the population in other parts of Indonesia, such as Papua, Bali, East Nusa Tenggara (NTT), North Sumatra and North Sulawesi. Domestic migration and the national resettlement program have changed the composition of the population towards a Muslim preponderance in certain previously mostly Christian areas, mainly in East Indonesia. This happened, for example, in parts of the Moluccas, where Christians became a minority in the 1990s.

Additionally and briefly, the author would like to introduce the dissemination process of Islam in the country and the roles of the most prominent Islamic organizations in Islam movement in the country: Nahdlatul Ulama (NU) and Muhammadiyah.

Indonesia had first contacts with the Arabian peninsula, via the Indian subcontinent in the 7<sup>th</sup> or 8<sup>th</sup> century. The slow but steady spread of Islam and the establishment of Islamic sultanates did not begin until the 12<sup>th</sup> and 13<sup>th</sup> century, however, first in Sumatra and then later also in Java island. By the 16<sup>th</sup> century, Islam was established as the dominant religion in the Indonesian archipelago. During the long process of its dissemination, Islam became mixed with pre-Islamic beliefs (adat), the traditions and customs of animism, Hinduism and Buddhism and various Islamic beliefs and concepts. This happened most notably in Java, where elements of Islamic mysticism (Sufism) and pre-Islamic beliefs mingled and now harmonize with each other. These different influences have determined the liberal stance of Islam and the openness of Islamic teachings and doctrines in Indonesia today. Scholars often refer to these two groups as traditionalist and modernist, or more recently in less progress-laden terms, classicalist and reformist (Lukens-Bull, 2005). The classicalist and reformist streams' major organizational vehicles in Indonesia are NU and Muhammadiyah.

NU's elements of Sufism (mystical Islam) are contrast with Muhammadiyah's more "modern" or rational approach to religion, which included purging the mystical aspects from

Islamic practices. These two streams claim just over 50% of Indonesians' loyalty (Van Bruinessen, 2008:219), with Muhammadiyah's urban followers constituting over 30 million supporters and sympathizers (Woodward, 2011). NU's predominately rural followers are over 50 million people (Al-Qurtuby, 2013).

Muhammadiyah is the leading modernist socio-religious organisation in Indonesia which was founded in 1912 by Ahmad Dahlan in Yogyakarta, as a result of the Islamic reform movements that emerged in the 19<sup>th</sup> century. Muhammadiyah runs mosques, prayer houses, clinics, orphanages, poorhouses, schools, public libraries and universities all over Indonesia. The main activities are religious teaching, education, health and social services and economic empowerment.

While NU, founded in 1926 in Surabaya, represents the traditional brand of Indonesian Islam deeply rooted in Sufism and "popular Islam" in Java. NU also operates at a national level, but it remains strongest in rural Java. NU is an umbrella organization for numerous affiliated organizations. Its power-bases are the religious scholars (ulama) and leaders (kyai) of pesantren (Islamic boarding school) and their students and followers. NU is engaged in similar activities to those of Muhammadiyah but additionally focuses on communal development work as conducted by pesantren. NU is generally known as a very liberal and moderate organization.

NU and Muhammadiyah reflect different custom of Islam although in principal all of them have the same Islamic law: Qur'an and Hadith. One of important Islamic customs or traditions especially in Java is *tahlil*. It is a group of men reading the Holy Qur'an and providing food to other people invited to recite *tahlil* on dead people at home on the day of a person dies until 7 days and some times for 40 days. *Tahlil* is common for Nahdlatul 'Ulama followers but not for Muhammadiyah.

Indonesia indeed has the greatest diversity among practicing Muslims in the world (Globethics.net, 2014). In spite of dominant Islam, Indonesia does not have an Islamic system of government, nor it is an Islamic Theocracy. The country has its own unique official state ideology of Pancasila or Five Principles. These are: 1. *Ketuhanan Yang Maha Esa* – The Great Unity of Deity, 2. *Kemanusiaan yang adil dan beradab* – Universal

humanity that is just and civilized, 3. *Persatuan Indonesia* – The unity of Indonesia, 4. *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan* – The sovereignty of the people led with wise policies in the context of mutual consultation and representation, 5. *Keadilan sosial bagi seluruh rakyat Indonesia* – Social justice for all of the people of Indonesia. These principles were adopted in 1945 Indonesian Constitution and explicitly permit at least 6 religious confessions.

Beside difference in religion and belief, as an archipelago country made up of thousands of islands spreading from Sabang to Merauke region, Indonesia also has diversity of culture, language, ethnicity, and customs. However, despite these differences, people can live in harmony and peace. Indonesian people have a great living motto “Bhinneka Tunggal Ika” which means “Unity in Diversity”. This motto is emblazoned in the national emblem of the Republic of Indonesia, GARUDA PANCASILA, as a founding principle of the modern Indonesian nation, which declares the essential unity of its members despite ethnic, regional, social or religious differences. Therefore, Indonesian people respect each other so that each person can practice his/her religion without fear. This religious situation in Indonesia can be in contrast to other Muslims who reside in conflict areas such as Pakistan, India, Iran, Egypt, and Pattani in Thailand. In those countries, the Muslims are experiencing mental distress for their countries were cleared up by thousands of detonated bombs and a ban on worship the God by the local government.

The Muslim overmuch situation in Indonesia of course brought on unique educational developments. One is that it has two ministries system. Ministry of National Education and Culture (MoNEC) conducts and instructs normal education from primary to higher education. The schools under the MoNEC authority are *Sekolah Dasar* (Primary Schools), *Sekolah Menengah Pertama* (Junior High Schools), and *Sekolah Menengah Atas* (Senior High Schools) or *Sekolah Menengah Kejuruan* (Vocational Senior High Schools). In another side, Ministry of Religious Affairs (MoRA) is exercising jurisdiction over Islamic education which consist of 37,000 madrasahs, 5.7 million madrasah students, and more than 10,000 Islamic boarding schools or pesantrens (Azra, Afrianty, and Hefner, 2007).

MoRA administers Madrasah Ibtidaiyah (Islamic primary school), Madrasah Tsanawiyah (Islamic lower secondary school), Madrasah Aliyah (Islamic upper secondary school), and Islamic Universities. At these Islamic schools, the students learn 30% of Islamic teachings and 70% of secular subjects. Statistical data from the MoRA showed that as of 2012, there are 282,096 Islamic educational institutions in Indonesia, ranging from kindergarten to higher Islamic education, with at least 23,128,221 students were registered in these educational institutions (BPSI, 2012). It means Indonesia has one of the biggest Islamic education systems within the country (see Table 1.3).

Table 1.3 Schools division by MoNEC and MoRA in Indonesia

<b>Formal Schools under MoNEC</b>	<b>Formal Schools under MoRA</b>
- SD (Primary School)	- MI (Primary Madrasah)
- SMP (Junior High School)	- MTs (Junior High Madrasah)
- SMA (Senior High School)	- MA (Senior High Madrasah)
- SMK (Vocational Senior High School)	- Pesantren
- Islamic Integrated School	

The educational situation in Indonesia is, therefore, different from Japan, Finland, or even Thailand. In Japan, the educational system is under the Ministry of Education, Culture, Sports, Science and Technology (MEXT). The Japanese Constitution sets forth the basic national educational policy, as follows: “All people shall have the right to receive an equal education corresponding to their ability, as provided by law. The people shall be obligated to have all boys and girls under their protection receive ordinary education as provided for by law. Such compulsory education shall be free.” (MEXT, 2017).

In Finland, the Ministry of Education and Culture controls the education system where it provides free tuition fee and fully subsidized meals served to pre-school, a nine-year compulsory basic comprehensive, post-compulsory secondary general academic and vocational education, higher education, and adult education students. It also covers free transportation for students at remote area. While in Thailand, the Ministry of Education (MOE) uses The Royal Thai General System of Transcription (RTGS): Krasuang Sueksathikan to cover the education system from pre-school to senior high school. King

Rama V (Chulalongkorn) established it in 1892 as the Ministry of Education (Krasuang Thammakan) which managed religion, education, healthcare, and museums.

Despite the differences in the educational ministerial management, it is well-understood that the schools systems in Indonesia and in Japan adopt American style. Pre-school education lasts between 1 and 3 years, and it is not compulsory. It is followed by primary school and junior secondary school, both of which are compulsory. Primary education lasts for 6 years. Secondary education starts with 3 years of junior secondary school, upon completion of which students are awarded the certificate. Senior secondary school also lasts for 3 years, and is divided into a general track and a vocational track.

When we are talking about non-formal education like Qur’anic schools, Indonesia itself has owned diversification of Qur’anic schools even in big cities such as Jakarta, Yogyakarta, Banda Aceh, and in small cities or towns such as Banyumas and Banjarnegara in Central Java. As it has been mentioned before, Islamic education diversification is all over the world. Furthermore, it looks like diversified within those countries; therefore, the authors try to identify a situation of the Islamic education diversification in Banjarnegara Regency.

Based on the research, it was found out that Islamic education include Qur’anic schools has been diversified not only in regency level but also in village level even in each school level.

This Ph.D. thesis started with understanding such dynamisms of diversification on Islamic education by focusing on the Qur’anic school (see **Figure 1.2**).

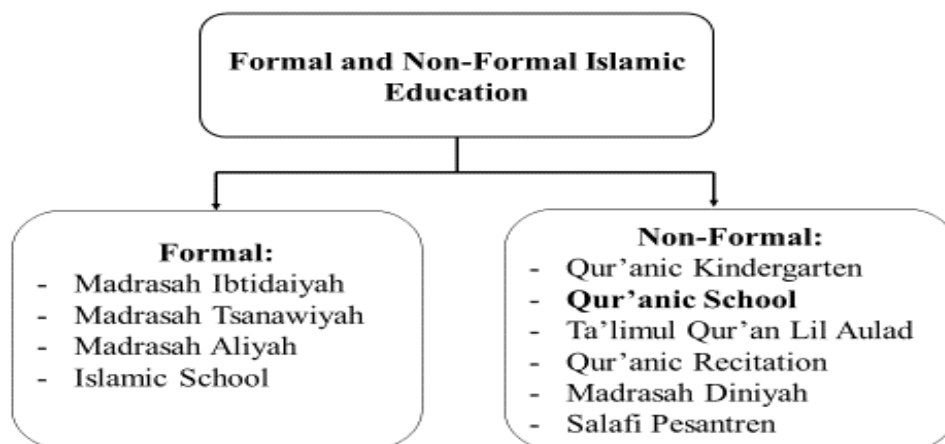


Fig. 1.2 Position of Qur’anic school in Indonesian Islamic education



In here, the study explains the systemic formation of religious education at first, and then tries to explain some reasons of why the study focuses on Qur'anic School. Madrasahs, which belong to formal Islamic education under MoRA, consists of Madrasah Ibtidaiyah (Islamic primary school), Madrasah Tsanawiyah (Islamic junior high school), and Madrasah Aliyah (Islamic senior high school), which can be either state or private. Based on 1989 Law Number 2 on National Education System, madrasahs at all three levels are given equal status with the general schools under the Indonesia MoNEC. Madrasahs apply national curriculum determined by MoNEC for general school subjects, in addition to a more intensive course of religious studies set by MoRA.

At general schools, students learn only 2 periods/week of Islamic teachings and many secular subjects such as Civic education, Indonesian language, Mathematics, Science, Social science, Physical education, English, Foreign language, and ICT (Information on Computer and Technology). Whereas students at Madrasah or Islamic school learn not only secular subjects like in the general schools but also more Islamic teachings such as Al-Qur'an hadith, *Aqeedah akhlak*, *Fiqh*, Islamic history, Arabic language and local contents (Javanese language). Schools under MoNEC and MoRA have Indonesian language, Mathematics, and English as the main subjects for National examination at the ninth and twelfth grades as they will graduate from schools.

Non-formal Islamic education, which are usually carried out in pesantrens, mosques, and teacher's private home, include Qur'anic kindergarten, Qur'anic school, Qur'anic recitation, and Madrasah Diniyah. These schools are basically community-based institutions which are intended to teach children basic Islamic knowledge and Qur'anic memorization, in addition to basic Arabic and Arithmetic. Community-based education here means that community which consists of chief of village leader, staff, as well as children's parents establish such non-formal schools in village. They discuss and determine the amount of money that each family should collect for a certain period of time. After the money is being accumulated, the committee spends it to buy land, sand, iron, roof, woods, etc. for the school building construction and each family still contribute lunch, snacks and drink for the workers alternately. Nevertheless, the workers are not well paid enough or even they work

voluntarily. When the committee of the establishment of the school send a proposal to get financial support from the local government, usually they will give support on financial assistance for such kind of community project.

Qur'anic kindergarten is a pre-primary school education, which aims to develop children's personality through inculcation of Islamic values and nurturing of Islamic behaviour. In Indonesia it is well-known as Taman Kanak-Kanak Islam (TK Islam). Qur'anic schools as a non-formal educational institution teach reading and writing letters of the Qur'an to children from an early age, as well as instilling *akhlaqul karimah* (good manner) based on the Holy Qur'an book and the Hadith of the Prophet Muhammad (Salahuddin, 2013). Qur'anic recitation classes are often run for children during afternoon and evening by members of local community in a mosque. In many villages this class is conducted after the evening prayer at about 18.00 until 19.00 closed with Isya' Prayer. Madrasah Diniyah is a program of religious education generally undertaken in the afternoon or evening by students of general schools or madrasahs who wish to deepen their understanding of Islamic texts.

Among the above categories of religious education, Qur'anic School has the largest meaning. Almost all Muslim children go to Qur'anic Schools in their early ages and this makes Qur'anic School has popularity among Muslim families. Children have access to Islamic education from the beginning from Qur'anic School even before they go to formal schools. However, despite its popularity, there is almost no field work study regarding Qur'anic School in rural Indonesia. Moreover, the authors found new phenomena in the Qur'anic School study in the field work in 2014. The big changes of Qur'anic School as the authors compared in (**see Table 1.1**) was only an example; there were varies of religious education development not only in regency or village level but also in each Qur'anic School level.

As the author described that Qur'anic school is different from the other non-formal education institutions (**see Table 1.4**). The first difference is the students. In Qur'anic school, the youngest students are in the age of five years old. They have been able to read and write of course; while in the Qur'anic kindergarten, almost all children cannot read and

write yet; while the students of Madrasah Diniyah are normally teenagers. The second difference lies on the admission procedure. In Qur'anic school, children can enrol anytime, while in Qur'anic kindergarten, the children have to take the admission procedure in the beginning of the new academic year exactly the same as in the formal school. It is quite impossible for a child to be accepted as a Qur'anic kindergarten student or Madrasah Diniyah in the middle of the academic year. Another difference is about the school fee. The students of Qur'anic kindergarten have to pay a certain amount of monthly school fee. This fee is important to support the education service including for paying the teachers' salary. On the other hand, most of the Qur'anic schools do not charge any monthly fee; as a consequence, the teachers are basically social workers and not paid. They teach children voluntarily because their parents trust them to do so, and this makes Qur'anic school serves social function at strengthening a society bond.

The next difference is on the teaching and learning contents. Unlike in the Qur'anic kindergarten and Madrasah Diniyah where they have to follow strictly the curriculum required by the government, the learning content in Qur'anic school is usually flexible and based on teachers' preference, which is adapted to needs of children (Arabic language literacy and moral education). Moreover, different from the teachers in Qur'anic kindergarten who normally have legal teaching certificate (diploma); those who teach in a Qur'anic school do not have to possess a diploma degree in education. Qur'anic school teachers may be anyone who at least can read the Holy Qur'an book and have Arabic writing skills.

Pre-school especially in non-formal education whether under Ministry of Education and culture or Ministry of Religious Affair in Indonesia has not got much pay attention from the government because these educational institutions are still not categorized as compulsory education for all school age children although basically these schools are also very important for children's educational development. The government mainly concern on the education started from primary to university levels. They provide national curriculum, textbooks, teachers, infrastructure, etc. As Qur'anic school is community based education, the community themselves who will be in charge of the teaching learning process at this school;

While the government role is very limited in this matter. At Qur'anic school, the teachers' recruitment is organized by each school. Mostly the teachers are from the same place where the school exists. Therefore, the community and parents recognize them as well as their family background. In term of infrastructure, community, parents, teachers, the chief of the village and other staffs discuss the building for the school. After they agree with the final result of the discussion then the place is determined. Before the school building is established, the teaching learning process can be conducted at one of community members' house or at public hall which is usually available at each village; For them, the most important thing that the learning process is running well to show that they really desire to achieve education for all children.

Table 1.4 Summary of differences among three non-formal educations

<b>Qur'anic Kindergarten</b>	<b>Qur'anic School</b>	<b>Madrasah Diniyah</b>
<ul style="list-style-type: none"> <li>• Students Age of 4-7 children</li> </ul>	<ul style="list-style-type: none"> <li>• Students Age of 5-12 children</li> </ul>	<ul style="list-style-type: none"> <li>• Students Age of &gt;11 children</li> </ul>
<ul style="list-style-type: none"> <li>• Enrolment In new academic year</li> </ul>	<ul style="list-style-type: none"> <li>• Enrolment Any time is ok</li> </ul>	<ul style="list-style-type: none"> <li>• Enrolment Any time is ok</li> </ul>
<ul style="list-style-type: none"> <li>• Curriculum Strictly based on the government</li> </ul>	<ul style="list-style-type: none"> <li>• Curriculum Flexible, based on teachers' preference</li> </ul>	<ul style="list-style-type: none"> <li>• Curriculum Can be from the government or flexible, based on teachers' preference</li> </ul>
<ul style="list-style-type: none"> <li>• School fee: It is compulsory</li> </ul>	<ul style="list-style-type: none"> <li>• School fee: Some do not require school fee</li> </ul>	<ul style="list-style-type: none"> <li>• School fee: No school fee</li> </ul>
<ul style="list-style-type: none"> <li>• Place of learning House or its own building</li> </ul>	<ul style="list-style-type: none"> <li>• Place of learning Mosque, Mushola or Qur'anic School building</li> </ul>	<ul style="list-style-type: none"> <li>• Place of learning Pesantren, Madrasah building</li> </ul>
Students' category: Level A : 4-5 years old for a year Level B : 6-7 years old for a year	<ul style="list-style-type: none"> <li>• Students' category Individual based teaching learning</li> </ul>	<ul style="list-style-type: none"> <li>• Students' category Primary school student can attend</li> </ul>

<ul style="list-style-type: none"> <li>• Curriculum content <ul style="list-style-type: none"> <li>- Memorising the ritual in 5 times a day prayer</li> <li>- Memorising the short verses of the Qur'an</li> <li>- Practicing 5 times a day prayer</li> <li>- Prayer and Daily Etiquette Basic</li> <li>- Theory of Islam</li> <li>- Local content subject</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Curriculum content <ul style="list-style-type: none"> <li>- Reading the Iqro/Qiro'ati textbooks</li> <li>- Reading Qur'an</li> <li>- Memorising short verses</li> <li>- Practicing how to perform ablution and prayer</li> <li>- Writing the Arabic characters</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Curriculum content <ul style="list-style-type: none"> <li>- Qur'an and Hadist</li> <li>- Aqeedah and manner</li> <li>- Fiqh, History of Islam and culture</li> <li>- Arabic language</li> <li>- Practicing Islamic rituals</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>• Days of learning</li> <li>4-5 days/week</li> </ul>	<ul style="list-style-type: none"> <li>• Days of learning</li> <li>• 5 days/week/afternoon</li> </ul>	<ul style="list-style-type: none"> <li>• Days of learning</li> <li>• Short period in afternoon</li> </ul>

The diversified education and school systems makes Indonesian children get unique forms of education: in-formal education at home; formal education at schools, and non-formal education at society (see Table 1.5). In the morning, children go to schools until afternoon where they learn both secular subjects and little Islamic studies. In late afternoon, after finishing the formal schooling, Muslim children take Qur'anic learning in mosques nearby their houses. Many other children even stay in pesantren, which has formal school, too.

Table 1.5 Education for Muslim children in Indonesia

<b>At home (with parents)</b>	<b>At school (with formal teachers)</b>	<b>At Qur'anic school (with non-formal teachers)</b>	<b>At pesantren (with Kyai)</b>
Time: flexible Subject: Islamic/moral education	Time: 07.00-14.00 Subject: Secular and little Islamic subjects	Time: 16.00-18.00 Subject: Arabic literacy and moral education	Time: 18.00- 21.00 Subject: Islamic subjects and secular subjects when pesantren has formal school

Based on the author's observation; there are some positive effects for children who get the Islamic teaching since childhood from parents at home, teachers at school, and at Qur'anic schools or at pesantren:

- Children acquiring Islamic religious education from an early age will have more sense of responsibility to carry out the obligations as Muslims
- When the prayer time comes, children will do the prayer on time without being instructed by their parents or people surround them
- The children are more diligent in reading the holy Qur'an everyday especially after the evening prayer.
- The children begin any good deeds by praying first in order to be blessed by God
- The children can distinguish between good or bad deeds based on the religious knowledge
- The children continue practicing to be good Muslim forever
- The children always respect parents and older people, and love their friends.

Such kind of evidences has given much stronger motivation why the author feels very important to conduct a study on Qur'anic School.

### **1.3. Objectives of the Study**

In this part, after considering the motivation and background of this study, the author would like to state clearly the objectives of the study.

It is widely known that there has been high attention to Islamic education in Indonesia in the past few decades, accompanied by an increase in the number of publications on the subject (Mulyani, 2013). However, most of the researches focus in studies about formal Islamic education from primary to the higher one. In other words, research in the field of Islamic non-formal education (Qur'anic schools) remains very few. In fact, existence of such kind of education is the same important as the normal education. Furthermore, it is expected that non formal education is much diversified so that it would be very interesting to analyse. Actually there are several kinds of non-formal Islamic education as it has been stated in the previous section of this chapter; and as Qur'anic schools seem to be the most dynamic and booming one compared to other non-formal education, the research on the diversification of Qur'anic school would be the best to conduct.

Diversification in this study is a process and result of changing according to Qur'anic schools reforms. This study tries to capture the history and current status of Qur'anic school aspects of teachers, teachers training, students, building, etc.

The objectives of the study consist of four parts. One is to detect how Qur'anic schools diversified. Demand from local community as the Qur'anic schools customers and the current of globalization have forced each Qur'anic schools adapt with present needs and they are also being forced by the fact that in relation to teacher's capacity; because not all Qur'anic schools teachers have sufficient education background to be teachers, each Qur'anic school find their ways in improving the teachers through teacher training collaborating with pesantren and local government. The process of diversification takes place step by step following the current change in society both in local and global context. The second is to consider active roles of non-formal religious education, through descriptive and comparative study of status quo of diversification of Qur'anic schools as research target. The third is to develop one of research fields as for Islamic local response to outside pressure such as globalization, industrialization and socioeconomic modernization, also include pressure from inside such as parental school choice. The fourth is to contribute comparative religious education field by making one of a basis of comparable research results with information in other countries.

The author uses the semi urban rural and remote rural areas in this study. The semi urban rural area has a close relation with existence of pesantren that can possibly influence dynamics of the Qur'anic schools. In addition, modern society in semi urban rural area that relatively have better education may have different perspective about development of Qur'anic schools compared with remote rural area community. The author chooses a comparative study because she believes that each area selected in this study is believed to have its unique development style so Islamic faith, management, school, and people demand for it is different. Remote rural area is often less developed than semi-urban area and this factor may also influence development of Qur'anic schools in the two areas.

#### **1.4. Research Questions**

Based on the mentioned research objectives, the four research questions can be stated as the following:

- **Why and how Islamic education diversifications have started in rural Indonesia after 1980s?**

So far, some previous studies tell us that diversification phenomena of Islamic education in Indonesia is observed not only in regency or village level, but also in each school level. However, very few studies there investigate this phenomenon. The study tries to give clear image of the diversification by descriptive and comparative approach.

- **Does the diversification get influence from any kind of drive forces?**

After capturing clear image of diversification, the study analyses its driving forces from internal (achievements of reformists, teaching method, teacher training, curriculum) and external (globalization, economic development, social change in the societies) perspective.

- **Are there any reform styles in Qur'anic school system?**

The existence of diversification of Qur'anic schools suggests us there is a history of reform in each school but still darker field in researchers. That is why, there are much spaces to research, for example how teacher renewal their religious knowledge which respond to contemporary Islamic situation, modernized and globalized village society.

- **What are the meanings of diversification of Qur'anic school toward in contemporary globalized society?**

According to an analysis between supply side and demand side of Qur'anic schools, the author attempts to describe the meaning of diversification of Qur'anic schools in Indonesia. Finally, the study aim to provide basic data and analysis toward comparative religious education.

#### **1.5. Research Method**

The details explanation about the research method was actually presented in Chapter 3 of this Ph.D. thesis. In here, it is important to state that when a study focuses



on diversification in education within a specified region, the most appropriate approach should be the comparative one. By such approach, similarities and differences of Islamic education development can be detected. In this study the semi-urban rural and remote rural areas were taken where some Qur'anic schools were developing rapidly. Yusuf et al. (1993) had done a study with comparative approach when they tried to reveal the characteristics of Qur'anic schools in Sudan, Pakistan, Mali, Chad, and Mauritania.

For this study, under the comparative approach, through a field research, the gap in educational management within the villages and the Qur'anic School could be clarified so later each school would take lesson learnt from another school regarding the ideal educational services as mandated by the community or even the government.

Teachers and school principals of the Qur'anic school are the main respondents in this study; from them qualitative data needed was obtained by interview and also distributing questionnaires. Some classroom observations were also done to know the real teaching and learning processes in the Qur'anic Schools both in the semi-urban rural and remote rural areas. The collected data was descriptively analysed using comparative approach.

#### **1.6. Significance of the Study**

This study is carefully conducted with at least three significances:

##### **For the Regency Religious Affair Office and Comparative Religious Field**

In general, existence of the Qur'anic school is not registered at the regency religious affair. Therefore, the government does not recognize the exact number of Qur'anic school in the area.

At the beginning of the Qur'anic school establishment, the teachers and the community surround it does not report its existence to the government. As a consequence, the government does not register it as their data, either.

The problem is that sometimes the regency religious affair office wants to donate fund or to give training for all the Qur'anic schools teachers in the villages and need the data of them. However, they do not have all the data so that the fund or the information about the training cannot be transferred to the Qur'anic schools properly.

Due to the reason above, through the evidence of this study, the government should make a survey and register the existence of the Qur'anic schools within the regency.

### **For Qur'anic schools**

There is a tendency that the number of teachers is decreasing year by year while the number of children in Qur'anic school keeps increasing. It makes imbalance proportion between teachers and students. This situation does not make ideal in teaching learning process because one teacher handles more than 10 students. While the ideal proportion is one teacher teaches less than ten students because the teacher implements tutorial based teaching. Each student has different level of capability in learning the Qur'an; therefore, one teacher teaches the students one by one. After the teacher teaches one student, she/he will teach other students in different level of capability. The time for teaching is around two hours start from 3 pm - 5 pm so both teachers and students have very limited time. The teachers have to be responsible in managing the teaching learning process in the Qur'anic school in this time. They share the time about five to ten minutes for each student.

Basically, there are no special requirements to be a Qur'anic teacher. Anyone who is able to read and write the letters of the holy Qur'an can be a teacher. Although there are many people who master in reading it, however, not all of them are willing to be the teacher because of some reasons. For example, compared with formal school teachers, most Qur'anic teachers are volunteer ones who are verily not paid at all. This reason makes people consider that being a Qur'anic teacher is not promising profession. In fact, they teach students every day, but at the the beginning or at the end of the month they do not earn any salary.

Through the result of this study, it suggests that Qur'anic school should attract or recruit more teachers to make the balance in the number of teachers and students. In this case, the prospective teachers can be the senior alumni of Qur'anic schools.

### **For Community**

This study proves that community is very important in the development of Qur'anic schools both in semi-urban rural and in remote rural areas. With the full support

and contribution from the community, Qur'anic schools keep exist and this study could give feedback for the community toward their active roles in development of Qur'anic schools in their area.

In short, the advantage of having comparative study is that we can then understand the high and short points of the Qur'anic Schools in those two areas so that we can use the best practice of the good Qur'anic Schools as the good lesson for the other Qur'anic Schools so that the all Qur'anic Schools can be good, too.

### **1.7. Organization of the Dissertation**

This Ph.D. dissertation consists of eight chapters. **Chapter 1 is Prologue.** Chapter 1 presents motivation and background of the study, objectives of the study, research questions, research method, significance of the study, organization of the dissertation, and definition of key terms.

**Chapter 2 Origin from Diversification Period of Qur'anic Schools in Indonesia: Insights from Historical Literature Review and Field Work.** This chapter briefly explains the origin of mosque and education in Islamic world: preliminary Islamic movement in 13<sup>th</sup> century, rise of Qur'anic schools in Indonesia in the 13<sup>th</sup> century, the growth of Qur'anic schools and its driving force in Indonesia around in 1980s-, the existence of diversification period of Qur'anic schools in Indonesia, characteristics of Qur'anic schools: different teacher training and management system as the result of diversification. In final part of chapter 2, the study frame work depended on literature review is presented. Furthermore, definition of diversification in the study is also shown.

**Chapter 3 is Methodology: Field Data Comparison between Semi-Urban and Remote Rural Settings.** Everything related to the place, the people or respondents, the research instrument, and the data collecting and data analysis methods of this Ph.D. dissertation is presented in chapter 3. In here, it explains about field data comparison between semi-urban and remote rural settings as well as brief description of Banjarnegara Regency as the research field, the brief description of the three districts, Sigaluh, Wanadadi, and Rakit districts, data collection, and analysis methods, as well as the field research process.

**Chapter 4 is Descriptive Study of 5 Qur'anic Schools in Semi-urban Rural Setting.** This chapter explains mainly about the descriptive study of 5 Qur'anic schools in semi-urban rural setting which consists of brief information about Qur'anic schools in Indonesia, Islam in Banjarnegara regency, Qur'anic schools in semi-urban rural setting (Sigaluh district) namely Hidayaturrahman Qur'anic school, As-Solihah Qur'anic school, Raudhatul Jannah Qur'anic school, Nur Iman Qur'anic school, and Baitussalam Qur'anic school as well as some characteristics of Qur'anic schools in the semi-urban rural area.

**Chapter 5 is Descriptive Study of 7 Qur'anic Schools in Remote Rural Settings.** This chapter defines descriptive study of 7 Qur'anic schools in remote rural settings. First, it explains Qur'anic schools in Rakit district which consists of four Qur'anic schools i.e. Al-Fatah Qur'anic school, Baitul Falah Qur'anic school, Al-Wardah Qur'anic school, and Baitul Insan Qur'anic school, followed by diversification of Qur'anic schools in Rakit district (it is called remote rural area 1). Secondly, it explains description of Qur'anic schools in Wanadadi district (considered as remote rural area 2) which has three Qur'anic schools namely Permata Qur'anic school, Al-Islah Qur'anic school, and Al-Huda Qur'anic school, followed by diversification of Qur'anic schools in Rakit and Wadadadi districts, and summary of Qur'anic schools in remote rural area.

**Chapter 6 is Comparative Study of Contemporary Qur'anic Schools between Semi-Urban Rural and Remote Rural Settings.** This chapter, which consists of the most parts among other chapters, analyzes through comparative study of contemporary Qur'anic schools between both settings. The finding supposes to be as follows; in result of comparative study, Qur'anic schools in remote rural settings tend to be diversified according to following analysis along with research frame work: Qur'anic schools teachers in semi-urban area have higher educational background and better career than remote rural area, learning time in semi-urban rural area is longer than remote rural area, Qur'anic schools teacher training in remote rural area is active than semi-urban area, the average of the tuition fee of Qur'anic schools in remote rural area is higher than semi-urban area, management of Qur'anic schools in remote rural area is more organized, teaching content of Qur'anic schools in remote rural area is more diversified than semi-urban rural area, Qur'anic schools

in remote rural area tend to have their own buildings than semi-urban rural area, and student number of Qur'anic schools in remote rural area is much more than semi-urban rural area.

**Chapter 7 is Hypothesis Creation about Diversification Process of Qur'anic Schools.** This Chapter explains the missing story of diversification process of Qur'anic schools in the target period (1980s-2000s) hypothetically which consists of 8 parts: why and how Islamic education diversifications have started in rural Indonesia after 1980s? : time line of establishment of Qur'anic schools in Banjarnegara regency; driving forces for diversifications of Qur'anic schools; reform styles in Qur'anic school systems; direction of Islamic education within contemporary globalized society; the meaning of diversification of Qur'anic school in contemporary globalized society; flexibility of Qur'anic schools education and management system: its difference from government system; contested notions and competition among various education in Indonesia; and communities and parental choice to contribute Qur'anic schools due to decline of Muslimness in children.

**Chapter 8 is Conclusion and Suggestion.** This chapter, as the last chapter of this Ph.D. thesis, makes conclusions taken from the entire of the dissertation content and write some suggestions.

### 1.8. Definition of Key Terms

There are some important key words in this Ph.D. thesis (see **Table 1.6**).

Table 1.6 List of key terms and definitions in this study

Key terms	Definition
Islam	The religion which teaches that there is only one God and that Muhammad is God's prophet / the religious faith of Muslims including belief in Allah as the sole deity and in Muhammad as his prophet ( <a href="http://www.merriam-webster.com/dictionary/Islam">http://www.merriam-webster.com/dictionary/Islam</a> ).
Qur'an	The sacred text of Islam, divided into 114 chapters, or surah: revered as the word of God, dictated to Muhammad by the archangel Gabriel, and accepted as the foundation of Islamic law, religion, culture, and politics (Random House Kernerman Webster's College Dictionary).
Qur'anic School	Special classes for young children to facilitate early Arabic language learning especially on how to read recite and memorize the Qur'an and mould the behavior of the children in accordance to Islamic teachings.

Madrasah	Islamic school start from primary school until high secondary education under Indonesia Ministry of Religious Affair
Qur'anic Kindergarten	Pre-primary school education, which aims to develop children's personality through inculcation of Islamic values and nurturing of Islamic behavior.
Hadith	The sayings of the Prophet Muhammad.
Pesantren	A type of school in Southeast Asia offering second-level training in Islamic subjects. The term is pesantren in Java, surau in Sumatra, pondok in the Malay Peninsula and Cambodia, and madrasah in the Philippines and Singapore.
Kyai	Islamic cleric who gives Islamic sermon at Islamic meeting
Santri	Students learning about Islam at pesantren for years.
Semi Urban Rural Area	The areas are either situated geographically "in between" city and countryside, or differ from rural and urban landscapes in configuration, functions, and other characteristics, so that they cannot be called city, nor countryside (Tacoli, 1998).
Remote Rural Area	Due to their geographic areas, they are located outside of cities and towns.
Muslim	Male Muslim
Muslimah	Female Muslim
Aurat	Private parts of the body that are inappropriate for the opposite sex to see unless that person is a spouse or blood relative. (Bryner, 2013)
Jamaah	Worshipper

To close chapter 1, the author has to state that the position of this study is focusing on diversification of Qur'anic schools in rural Indonesia and the target period of development process of Qur'anic schools in this study is between 1980s and 2000s.

## **CHAPTER 2**

### **ORIGIN FROM DIVERSIFICATION PERIOD OF QUR'ANIC SCHOOLS IN INDONESIA: INSIGHTS FROM HISTORICAL LITERATURE REVIEW AND FIELD WORK**

Chapter 2 briefly explains origin of mosque and education in Islamic world: preliminary Islamic movement in 13<sup>th</sup> century, rise of Qur'anic schools in Indonesia in 13<sup>th</sup> century, the growth of Qur'anic schools and its driving force in Indonesia around in 1980s- , the existence of diversification period of Qur'anic schools in Indonesia, and characteristics of Qur'anic schools: different teacher training and management system as the result of diversification. The final part of chapter 2 establishes the study frame work depended on literature review. At last, it presents the definition of diversification in the study.

#### **2.1. Origin of Mosque and Education in Islamic World: Preliminary Islamic Movement in 13<sup>th</sup> Century**

To start this part, this study summarizes the history of Islamic education which starts with the first order of the Almighty God toward His Messenger, the prophet Muhammad (peace be upon him), to learn by reading (Iqra'). By this order too, the Messenger set up mosque as the first centre of learning for Muslims.

The first revelation of the verse of the Qur'an happened at night on the last tenth of Ramadhan month in 610 CE. The night is known as Laylat-ul Qadr. Lailat-ul Qadr is the one of the odd nights after the 20<sup>th</sup> days on Ramadhan month in which Muslims are competing in doing the worship to the God to achieve the divine reward. During his seclusion for almost a month, his wife, Khadija always sent him food in the mountain of Hira every day. She went up and down the hill without being weary. She devoted her love to him so much. When the prophet Muhammad was sleeping in his retreat in the Hira cave in Mecca then the angel Gabriel approached and asked him to read the first verse of the chapter 96 (al-Alaq/the clot) of the Qur'an. At that time, the Prophet Muhammad was almost 40 years old in which he is considered in a mature age.

The Prophet replied,” I do not know how to read. The Prophet added,” The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and replied,” I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me to read but again I replied,’ I do not know how to read. (or what shall I read)?’ Thereupon he caught me for the third time and pressed me, and then released me and said,’ Read in the name of your Lord, who has created (all exists) has created man from a clot. Read! And your Lord is the Most Generous’ (Hadith Al-Bukhari, n.d).

This first order which is also stated in the Holy Qur’an Book has proven that knowledge and learning is very important aspect in Islam and for all human beings. Qur’an is divine words that were revealed to the prophet Muhammad by the archangel Gabriel. Qur’an literally means ‘the recitation’ which is regarded by all Muslims in the world as the evidence of his prophethood as the last Messenger. After it has been compiled by his companions, then the last divine book is created in the form of mushaf (the original of the Holy Qur’an). Muslims use this sacred book as the main life guidance. Beside the Qur’an, Muslims also follow the hadith (the sayings of the prophet Muhammad) and the Sunna (the explanation of the Qur’an). This book consists of 114 chapters (in Arabic it is called *surahs*) and 6666 verses (*ayahs*).

In the author’s perspective, reading is the basic activity of learning. We can understand many phenomena of this world by reading. Reading is the first and the most important aspect that the Almighty God orders to the Prophet, even before he is instructed to conduct prayers. This means that Islam very appreciates knowledge for human beings’ life. Islam emphasizes importance of education. The importance of education is repeatedly emphasized in the Qur’an with frequent injunctions, such as "God will exalt those of you who believe and those who have knowledge to high degrees" (QS: 58:11), "O my Lord!



Increase me in knowledge" (20:114) and "As God has taught him, so let him write" (QS: 2:282). Such verses provide a forceful stimulus for the Islamic community to strive for education and learning (Education Encyclopedia, 2013). "The teaching of the Qur'an is often considered the backbone of Muslim education and also occupies a place of great prominent in the studies schools" (Al-A'zami, 2003; Berkey, 1992; Graham, 1987; Von Denffer, 2003, as cited in Berglund in 2011).

In Muslims' houses, the Holy Qur'an Book is always there. In the author's village, for example, almost all houses have the Holy Qur'an Book. Families usually put the Book in the cupboard or on the table in the living room so that it is easy to reach when the family members want to read it. Each family may have different habit in reading the Qur'an. There are family members who read the Qur'an every day, for example in the evening after the Maghrib prayer; there are also many people who read the special surah of the Qur'an, Yaasin, in the Thursday night. By reading the verse, people can pray for the goodness of their late or passed away family members.

The Qur'an is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islamic religion. It is the book that 'differentiates' between right and wrong, so that nowadays, when the Muslim world is dealing with such universal issues as globalization, the environment, combating terrorism and drugs, issues of medical ethics, and feminism, evidence to support the various arguments is sought in the Qur'an (Haleem, 2005a).

In order to understand the content of the Holy Qur'an Book, Muslim families usually buy the Book with its translation in Indonesian language. Nowadays, there are Qur'an Books accompanied by its translation according to the need of the reading people; in English, in France, in Spanish, in Chinese, and so on, but the original texts are always written in the Arabic. Therefore, although people may not understand the Arabic language, by the translated Qur'anic texts, they become familiar with the

meaning of the verses in the Holy Qur'an Book. Muslims use the Holy Qur'an and Hadith as their life guidance forever.

Back to the history of Mosque in Islam; at early development of Islam education spreading in Mecca, the prophet Muhammad gathered together with his companions, sat in a circle in the mosque so that all of them could face each other including facing the Prophet as the teacher. This small study circle is called *halaqa* and now is known as the basic format of early Islamic education. In this meeting, he gave a teaching to them about the Qur'an and the hadith.

After his migration to Medina from Mecca, the Prophet Muhammad (PBUH) officially founded an Islamic state. The Prophet's purpose was to establish an Islamic society and a social and ideological system for Islamic life (Farahati, 2011a). The Prophet (PBUH) provided an opportunity for Muslims to deal with their problems and discuss their issues. Hence, upon his order, a piece of land was purchased and the construction of a mosque began. The Messenger of Allah (PBUH), along with *Mohajeran* and *Ansar*, set out to build a mosque as a fundamental element of social movement, as the result of their efforts and diligence, the construction of the mosque was completed in a short time. This mosque was plain, unadorned and extremely simple. Its floor was made of sand, its walls of brick, its pulpit of wood, and its roof from tree branches and leaves of trees.

Although its construction was physical, mosque was truly filled with spirituality, intimacy, cordiality, and faith and love of Allah, since it was where the Prophet (PBUH) and true believers worshipped and prayed. Not only was the mosque used as a main place for Muslims to congregate and hold religious services, but also it was used as a community for them to spread theology, as a Jihad centre for propagating Islam religion and presenting Islamic guidance as well as a political and administrative base. Thus, although the mosque was only one place, it performed several roles in the Islamic society (Vaghedi, 1987, pp. 231-250 as cited in Farahati in 2011b). Even in this modern era, as it can be seen in some big cities in Indonesia, mosques also have business centre where people can fulfil their economic needs.

The functions of Mosque evolved like what Makdisi (1979) stated that “In the early Islamic era, the mosque was used for the teaching of one or more of the Islamic sciences and literary arts, but after the mid ninth century, more and more came to be devoted to the legal sciences.” The Holy Prophet (PBUH) specified the great mosque located in Medina as the main base for spreading Islamic knowledge and learning and also specified himself as the first teacher of this Islamic academy. The first mosque was very modest and basic. Its pillars were palm trees, and its walls were made of clay, but this modest mosque was the first school of the Islamic campaign. And it was the headquarters of the Islamic State. It was the school where the Messenger of Allah instructed his Sahabah (companion), in the dwellers of Heaven, the one who disciplined the tyrants. In that modest building, the Prophet cultured the Muslims with Islam, purified the bodies and the souls, and defined for them the Truth. In this way, he made the Arabs gather around him for acquiring knowledge (Farahati, 2011c).

The Medina Mosque and other mosques at that time were officially regarded as centres for teaching and learning the Holy Koran and discussing and dealing with religious issues (Monabbah, 1985, p. 6 as cited in Farahati, 2011d). This statement is in line with that Ahmed (1987) explained that His mosque (Majlis al-Nabi, Majlis al-Rasul) where he habitually convened his majlis, was not only the seat of the first educational institution in the Muslim history, it also came to set a tradition for the mosques as such to be seats of learning.

### **2.1.1. Summary of Important Roles of Mosque in Early Islamic Period**

In Islam, mosque is not just a building; it, therefore, has many meanings. The original important roles of mosque in early period of Islam may be the same and may be different from those roles in present time.

Several original important roles of mosque can be summarized as Imam Ibn Taimyyah said about the role of the Mosque.

Firstly, the mosques functioned as the stations of the Muslim leaders and the centres for congregations. The prophet established the foundation his blessed mosque on piety. In it prayers and Qur'anic recitations were performed, the remembrance of Allah and teaching knowledge established, and speeches were given. And in it were matters of politics (running

affairs of the Ummah), troops and platoons were deployed, and in it Muslims gathered for their religious and livelihood affairs, and so were his governing officer of Makkah, At-Ta'if, Yaman, and other similar regions and cities. They had gatherings where they performed the prayers and political affair..." (See the book of Al-Fatawa, Vol. 35 p. 39).

Secondly, the Mosque functioned as the headquarters of the Islamic State's supreme leadership. It was also a centre where the State's affairs were run. The Prophet Muhammad used to meet the envoys, sign agreements, judge between disputing parties and so on in the Mosque. The Khaleefah, i.e. the head of the Islamic State, would outline his policies and methods, address and debate with his subjects directly without any fear in the Mosque. The speech of Khaleefah Abu Bakr (R.A) delivered in the Mosque of the Messenger of Allah once he had been given the bay'ah and all books of history reported it.

Third, the Mosque is section of the Department of Information and Culture. Like nowadays, the Mosque is regarded as an important Islamic information centre, since it is the scene of the political, social, cultural and ritual life. All the important news related to vital issues are announced in the Mosque and it also ensures a direct contact between the carrier and the receptor of relevant information. It is considered to be one of the most effective and successful means of *da'wah* and information. The *Adhaan*, for instance, is information about the time of daily prayer and at the same time it is a means of campaigning for Islam and its spread. The pulpit is also a place for information about the campaign and on it the principles of the campaign are explained and its rules are declared. Prayer is also another tangible method of information especially *Salat ul jama'ah* (the group prayer), study circles of Qur'an, *fiqh*, meetings and conferences are considered to be successful methods of distributing information about Islam.

Fourth, the Mosque was a judiciary court. In the era of the Prophet, the Mosque used to be a place where judges would convene to settle disputes and look into complaints. Imam Bukhari mentioned in his *sahih* chapter of "Asking a debtor to repay what he owes, and catching the debtor in the Mosque." and there are many other evidences backing this and there are no differences of opinion among the various Islamic *mathaheb* concerning this.

Fifth, the Mosque is centre for learning and teaching; this function goes on until nowadays. The Mosque is the place where the learned teach the basics of Islamic *Aqeedah* (believe), *ibadat* (the acts of worship) and the *Shari'ah* (rules in all their types, political, economic, social, judiciary and others). Its policy is based on Qur'an and the Sunnah of the prophet with the aim of building and educating the Islamic personalities by way of *halaqat* (study circles), debates, and conferences. Such meetings are engulfed by compassion, the mercy of Allah descends on them, and the angels of Allah surround them.

Sixth, the Mosque was a hospital where casualties of war are treated. Imam Bukhari reported on the authority of A'ishah that she said, "Sa'd ibn Mu'adh was injured in the battle of the Trench, being hit in the medial arm vein by a man from Quraysh called Habban ibn Arqa, and the Messenger of Allah pitched a tent in the Mosque for Mu'adh so he could be near him and visit him. His wound was bleeding profusely; he then died after spending a month in the tent." In this hadith, there is an indication that it is permitted to sleep in the Mosque and for the sick to be nursed there even if the sick were badly wounded. In addition, the Mosque was a home and refuge for the poor, the needy and the travellers. Imam Bukhari reported that the Messenger of Allah reserved a corner of the Mosque as a shelter for the poor who were known as the people of As-Suffah. Imam Bukhari reported that "Abdullah Ibn-Umar used to sleep in the Mosque of the Messenger of Allah when he was still young. Moreover, the Mosque was an eating place for the hungry and the needy. Imam Ibn Majah reported that Abdullah Ibn Al-Harith said, "We used to eat bread and meat in the Mosque during the lifetime of the Messenger of Allah "Imam Bukhari also reported in his Sahih that if the people of As-Suffah lived in the Mosque, they therefore, had to eat there as well. Also, the Mosque was a place where people in need can ask for help. Imam Muslim and Imam An-Nisa'i extracted from the hadith of Abu Hazim Salman Al-Ashja'i that the Messenger of Allah has permitted the needy person to seek help in the Mosque. Imam Abu Dawoud has also included in his works a special chapter entitled "The chapter of Mas'ala (request) in the Mosque as reported that the Messenger of Allah said, "Has any of you fed a needy person today?" Abu Bakr said, "I entered the Mosque and I saw a man in there begging, Abd Al-Rahman had a loaf of bread in his hand so I took it and gave it to him."

At last but not at least, the Mosque was a place for consultation and exchanging views and ideas. Imam Bukhari and Imam Muslim, among others, reported that the Messenger of Allah consulted people in the Mosque about the Ifk event, when A'isha (RadiAllahu anho) was slandered.

When those old functions of mosque are compared with the present functions of it, this study can summarize them in 5 functions (see Figure 2.1).

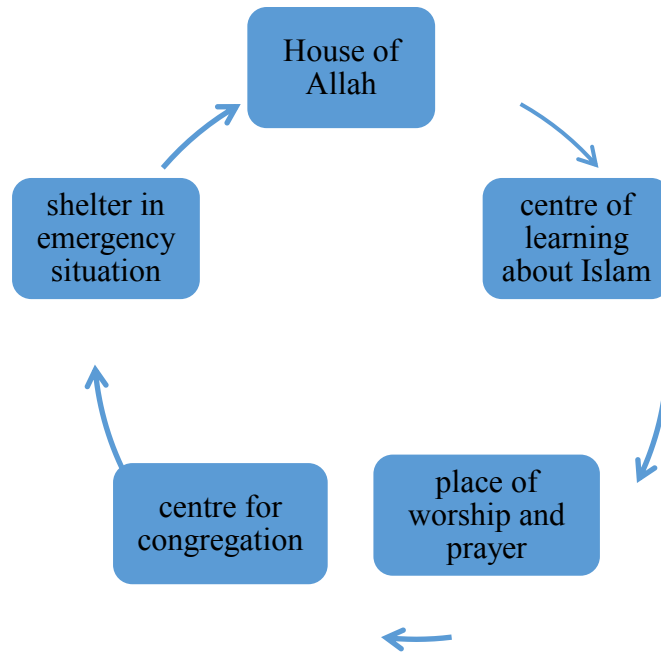


Fig. 2.1 Present basic functions of Mosque in Islam

### 2.1.2. From Mosque to Madrasah: The Evolution of Mosque in Indonesia

In Indonesia, as it has been mentioned in the previous chapter, Muslims constitute around 88% of the country's population, at least as measured by what people have on their identity cards (Brown, 2004). They absolutely need not only one mosque, but a lot of mosques to serve their God. Therefore, nearly a million numbers of mosques have been built within the Indonesian archipelago, from Nangroe Aceh Darussalam (northwest coast of Sumatera) to Papua (the eastern part of Indonesia). The design and architecture may be influenced by various cultures, from the local culture to the Middle Eastern and European.

In Java Island, the first Mosque could be built during the Kingdom of Demak. At the end of 15<sup>th</sup> century, the first kingdom established in Java namely the Islamic kingdom of Demak and at the same time it was built Demak grand mosque. It means that Demak grand

mosque is the oldest mosque in Java and becomes a heritage building (Ashadi, Antariksa, & Salura, 2015).

Peterson (2002a) also points out that most of the earliest mosques in Java typically include multi-tiered roof. A serambi (roofed porch) attached to the front of the mosque. The minimum number of tiers is two whilst the maximum is five. The top of the roof is decorated with a clay decoration called the mustoko or memolo. Sometimes the roof tiers represent a division into separate floors each of which is used for a different function: the lower floor for prayer, middle floor for study, and top floor for the call to prayer. Minarets were not introduced into Java until the 19<sup>th</sup> century so that in a one-storeyed mosque, the call to prayer is made from the attached serambi. The highest roof tier is supported by four main pillars, called soko guru. In several of the oldest mosques, one of these pillars is made of wooden splinters held together by metal bands (the significant of which is unknown).

Inside the mosque there is a mihrab in the qibla wall and a wooden mimbar. The mihrab niche is made of brick and is highly decorated with deep wood-carving derived from the pre-Islamic art of the area. The enclosure walls are fairly low and decorated with inset bowls and plates from China, Vietnam and elsewhere. In the middle of the east side there is a monumental gate. Some mosques, such as the mosque in Yogyakarta, is further enclosed by a moat (Peterson, 2002b). Other characteristics of these early mosques are a peristyle, courtyard, and gates.

After the recognition of mosque as the first centre of learning, teachings of the Qur'an took place at kuttāb (plural, katātīb). The kuttāb could be located in a variety of venues: mosques, private homes, shops, tents, or even out in the open. Historians are uncertain as to when the katātīb were first established, but with the widespread desire of the faithful to study the Qur'an, katātīb could be found in virtually every part of the Islamic empire by the middle of the eighth century. The kuttāb served a vital social function as the only vehicle for formal public instruction for primary-age children and continued so until Western models of education were introduced in the modern period (Maigari, 2017).

Curriculum of the kuttāb was primarily directed to young male children, beginning as early as age four, and was centred on Qur'anic studies and on religious obligations such as

ritual ablutions, fasting, and prayer. The focus during the early history of Islam on the education of youth reflected the belief that raising children with correct principles was a holy obligation for parents and society. As Abdul Tibawi wrote in 1972, the mind of the child was believed to be "like a white clean paper, once anything is written on it, right or wrong, it will be difficult to erase it or superimpose new writing upon it" (p. 38).

A second form of education that evolved during and following the prophetic era was the boarding school. Residents of the boarding school studied "reading, writing, Muslim law and the memorizing of chapters of the sciences" under the tutelage of the Prophet himself (Bin Omar, 1993, p. 66 as cited in Boyle, 2001a). He continued, "These early boarding schools, which were attached to mosques, were precursors of the later madrasahs (boarding schools), where students came from all over to live and study at higher levels.

It was noted that by the tenth century, the residence hall which were established near the mosques to the students' and the teachers' house, turned into Madrasah. And by the thirteenth century AD, great Islamic universities have been established in Cairo, Tunis, Fes, and elsewhere followed by Indonesia in early twentieth century AD, drawing advanced students and teachers from the ever-expanding Islamic community (Wagner, 1991, p. 265 as cited in Boyle, 2001b).

## **2.2. Rise of Qur'anic Schools in Indonesia in 13<sup>th</sup> Century as the Pioneers of other Schools**

This part briefly present the historical literature on the birth and development of Qur'anic Schools in Indonesia where it was traced by Suleiman, 2004 as cited in Isah 2013, to mean school for the pre-primary and primary levels of traditional Islamic education. Qur'anic School is an institution which has its origin traced to the prophetic period of Islamic education. It was Umar Ibn Khattab who first organized children in order to teach them the recitation of the Holy Qur'an and when the Prophet (PBUH) saw this, he was impressed and urged him to continue and from there on, Islam and the Qur'anic school continued to spread all over the world. Ulamas are the Islamic scholars who were responsible for the spread of Islam as well as the teachers of the Qur'anic schools. The methods of teaching the



curriculum content and its objectives have been the same all over the world. That is through memorization and recitation.

Qur'anic Schools in Indonesia has relatively a long history with the coming of Islam to the country. It started from the mosque. Salahuddin (2013) defines Qur'anic school as a non-formal educational institution that teach reading and writing letters of the Qur'an to children from an early age, as well as instilling *akhlaqul karimah* (good manner) based on the Holy Qur'an and Hadith. *Akhlaqul Karimah* includes morals to the Almighty God, characters of the Apostles and Prophets; morals to parents, teachers and leaders, morals to other Muslims and other human beings who are older, peer, or younger, as well morals to environment or nature.

As early as around the 13<sup>th</sup> century; Islamic education took place in the form of Qur'anic study (Qur'anic school or the *kuttāb*) in village mosques, prayer houses and the private homes of community religious teachers for young children of six to eleven years (Tan, 2014). This statement is line with what UNESCO (1993) points out that Qur'anic school had an important role to play in providing basic education for children as well as for adults.”

A literature from Ricklefs (2001) stated that during the 7<sup>th</sup> – 13<sup>th</sup> centuries, it was recorded that Islam entered Indonesia through the Arabian Muslim traders. Muslim traders had apparently been present in some parts of Indonesia for several centuries before Islam became established within the local communities. Before knowing Islam, Indonesia people embraced Hindu or Buddha. Some of the traders settled permanently in several areas of the country, intermarried and adopted the local lifestyle. Most of the traders were successfully assimilated with the indigenous people and there was no significant tension with the local community. Moreover, foreign Muslims from many areas and Indonesian Muslims themselves all played important roles in socializing Islam. Malik Ibrahim, a Muslim trader from Gujarat, North West India, for example, was believed to have helped spread Islam in Indonesia in the fourteen century, particularly in North Sumatra and the Northern coast of Java.

Similarly, Nor & Malim (2014) noted that in the early days of Islam in the Malay world, Islamic education in Indonesia took the form of informal education through interpersonal interactions that take place in various occasions, such as trading activities. It was geared more towards practicing the teachings of Islam by example. In this context, Islamic education exercised great influence on the Malays and attracted much attention and interest in Islam. When Islam grew in the region, so did Islamic education.

It can be summarized that the development of Islamic education in Indonesia began in at least two stages:

- **The Langgar system.** It is mosque-centered education which takes place in each village whose inhabitants have become Muslims and where a mosque is established. Langgar is the word to describe a small mosque in village. The mosque not only functions as a place of prayer but also a place to learn to read the Qur'an and religious sciences (Jamaluddin, 2013). The langgar appears before there is pesantren (Islamic boarding school). The building is made from bamboos or woods which are founded higher above the ground using wooden buffers in order to avoid harmful and poisonous animals from its surrounding. Habitually, it was established by the kyai as the main teacher and located close his house. At the beginning of its establishment, it is only used for his own family in praying. In the long run, more neighbors joined to pray together and since then, it was used for praying for people's surrounding his house. In general, it is a small mosque used as the place for doing the daily prayer to the God. In the evening, around 10 - 20 children go to langgar to read the holy Qur'an with the kyai. Here, the traditional Qur'anic school started to establish. Islamic education in this stage normally started with the study of the Arabic alphabet (hija'iyah) sometimes directly followed by imitating what the teacher reads from the Qur'an. It is headed by an officer or teacher called kyai or Lebai (religious leader as known in Sumatra). Usually the teacher has dual tasks: leading prayers and providing prayer ceremonies during family or village occasions, and providing basic or advanced Islamic education to the community (Dirdjosanjoto, 1999). Lessons are usually given in the morning or afternoon each day, one to two hours. Lessons can take several months, but it is generally about a year. The langgar system is where students and teachers

sit face-to-face and the teacher teaches the students one by one. This occurs for the study of Qur'an and Fard Ain (basic compulsory knowledge on Islam). "In the langgar system, the students are not taught to write Arabic because the main aim is ensure that students are able to read," (Hasbullah, 1999). This is opposite with modern approaches that emphasize both reading and writing skills.

There are two learning stages of the Langgar system. The first is basic or beginner level. The focus is on recognizing the letters of the Qur'an and to be able to read it. The class is held in each village, and the children are taught in the evening and early morning after Fajr prayer. The second is advanced level: In addition to the above lesson, the students are exposed to the *tarannum* (melody of Qur'anic chanting), *qasida* (an Arabic or Persian elegiac monorhyme poem), *berzanji* (prayers recited or sung about prophet), tajwid (rules of reading the Qur'an) and *kitab perukunan* (book of fundamental Islamic teaching – in Malay/Indonesia language).

The main purpose of the Langgar system of education is to produce students that understand the basic teachings of Islam, as well as students who can read the Qur'an with rhythmic and good phonetics, without the need to understand its content. Those who, subsequently, wish to continue their education after obtaining sufficient knowledge at the mosque in the village can continue to pesantren.

- **The Pesantren system.** Traditionally, pesantren is synonymous with its leader known as kiyai (religious scholar/teacher), students (pupils), mosque, lodging (dormitory) and *kitab kuning* (means the "yellow book" which refers to the classical book for reference or textbook teaching (Hashim et. al 2011). This learning system is similar to the langgar system which is mosque-centered, only that the teaching material is now more varied. This includes subjects such as the Arabic language and literature, tafsir (interpretation of the Qur'an), Hadith (prophetic tradition), fiqh (Islamic jurisprudence), the science of kalam (theological discussion), Sufism and tarikh (history). At the boarding school, the students are educated to be a scholar (alim) in the field of Islam and can, therefore, serve as a preacher or a teacher in the society.

Jones (1983) addresses, “the traditional Muslim school in Java is the *pondok pesantren*, *pondok* from the Arabic *fundug* or hostel, and *pesantren*, the noun of place from *santri* or student, a word in turn derived from the Sankrit, shastra.” Similarly, Bulls (2005) highlights, “Formerly, *pondok* was the term popularly used to describe pesantren education in Java and Madura” (p.40). Prior to the 20<sup>th</sup> century, pesantren was the only formal indigenous educational in Java and the majority of what is now considered Indonesia”.

In the early development, many pondok pesantren only focused their program on religious learning (*tafaqquh fiddin*) and reading a variety of Islamic classical books such as in the field of *fiqh* (Islamic law), theology and *tasawwuf* (Islamic mysticism). The main reason for attending pondok pesantren was to gain the blessings of Allah (Masqon, 2011 p. 156).

The *pondok pesantren* education is a “traditional” form of Muslim education in Indonesia. This boarding school system can be traced back to the 18th century or further. For the first time, Pondok pesantren was dedicated to male Muslim only and it was not until 1930 that the *pesantren* officially admitted female students, beginning with the Pesantren Denanyar of Jombang (Srimulyani, 2007).

At present, pesantren are more developed in growing the life skill for the children/santri. Besides studying, they also have extra activities outside of the classroom. Teachers teach them about entrepreneurship such as running business by administering small shopping area for its members, fishery in a small scale and agriculture. Those programs are designed for helping the students to have secondary skill after they graduate. When they have risen own family, they can have different life skill that can be implemented in the society. Usually located in rural areas and directed by a Muslim scholar, pesantren are attended by young people seeking a detailed understanding of the Qur’an, the Arabic language, the sharia, and Muslim traditions and history, as well as more modern subjects such as English, Mathematics, and Geography. Students can enter and leave the pesantren any time of the year, and the studies are not organized as a progression of courses leading to graduation. Although the main aim of pesantren is to produce good Muslims, they do not share a single stance toward Islam or a position on secularism.

Pesantren in Indonesia is generally associated with the traditionalist Nahdlatul ‘Ulama organization. There are two main aims of pesantren. The general aim is to guiding students to have a good personality in accordance to Islamic teachings that he could become a preacher of Islam in the surrounding communities; while the specific aim is preparing students to be a pious person in theology as taught by the kiyai and those who are concerned with and practice their knowledge in public.

*Pesantrens* can be further divided into three types: traditional, modern, and independent (Burhanudin and Jamhari, 2006: 404). A “traditional *pesantren*” tends to focus on traditional Islam and is likely to be ideologically affiliated with Nahdlatul Ulama (NU). NU, which commands a bigger following, is an association of *kyais* who usually have their own *pesantrens* and teach classical Islamic texts to their students (Dhofier, 1999: 34.).

A traditional *pesantren* is distinguished by its endorsement of devotional and mystical beliefs and practices (van Bruinessen, 1994: 124). An example is visits to the graves of local saints and great *kyais* to obtain blessings and *barakah* (holiness, virtue as inherent spiritual power). Other practices include chanting religious formulae (*zikir*, literally means remembrance of God) and specific devotions and mystical exercises imparted by the *kyai* to their followers

The second type is a “modern *pesantren*”. As its name implies, it modernizes *pesantren* education by introducing a structured grade system, classrooms, textbooks and an ethos of reform and progress (Burhanudin and Jamhari, 2006: 409). Most modern *pesantrens* are affiliated with Muhammadiyah that is a mass-based Muslim association like NU. But unlike NU, it is “reformist” in the sense that it rejects the mystical and devotional beliefs and practices endorsed by NU. Muhammadiyah views these beliefs and practices as syncretistic and unIslamic (van Bruinessen, 2008: 218). The third type is “independent *pesantren*” that is not associated with NU or Muhammadiyah, and tends to adopt Salafi ideological beliefs.

During its early days, graduates of pesantren will have confidence to teach Islamic knowledge to the people in their society. They are also known as the privileged person who is trusted by the community surrounding him to lead the five daily prayers. They are

regarded as a point of reference in Islamic matters. They head the Islamic teaching in various levels. Nevertheless, in these modern days, the function of the pesantren is more towards providing school-level education, both primary and secondary. Thus, the graduates of pesantren will normally seek to continue their tertiary education in higher learning institution such as State Islamic High School (STAIN), State Islamic Institute (IAIN) or State Islamic University (UIN).

Talking about educational movement in Indonesia, it is very important also to mention West Sumatra which played a significant role in shaping the Islamic and nationalist movement. Central to this movement, as well as in the religious and political field, was Padang Panjang, a small windy town lying in the foothills of Mount Merapi and Singgalang. Since the early twentieth century, Padang Panjang was a major crossroad for traders transporting their goods between the highlands and the coast, and also for political, religious and educational movements. From the first decade of the twentieth century, Muslim modernists in West Sumatra paid particular attention to the issue of education. The Muslim modernists were very active in setting up a new kind of religious school in which religion was still an important element in the system, particularly in the curriculum (Steenbrink, 1986).

Two of the early educational reformers were Abdullah Ahmad and Zainuddin Labai El Yunusi. Both of them became prominent educational reformers in West Sumatra. Abdullah Ahmad became the first innovator for founding a modern school in Indonesia. In 1906, Abdullah Ahmad founded the Adabiah School, one early modernist school in Padang, West Sumatra. The ideas for this school came from his studies of the Dutch colonial school system and the influence of the ideas of educational reform of Tahir Djalaluddin, his close friend and classmate who had dreamed of creating a modern school for Indonesian Muslim society (Steenbrink, 1986).

In contrast with the traditional school (Surau or Langgar System), which focused solely on religious matters, the Adabiah School adopted a new system by using a classical system and introducing secular subjects, such as reading, writing, and counting, in addition to maintaining a focus on religious teaching. The main aim for establishing this school was

to build a strong pillar for the modernist movement. In 1915, this school was recognized by the Dutch government and later accepted government funding (Maksum, 1999). However the initiative to establish this school was not given enough support from Muslim scholars and Muslim society. The initiative was isolated and undeveloped for a long time. But the school was successful in bringing the sense of a new perspective on Islamic schooling system, because it did inspire the next wave of Islamic educational reformers (Steenbrink, 1986).

The second innovator was Zainuddin Labai El Yunusi who was born in 1890 into a family of religious scholars. In 1916, while he was a student and assistant teacher in Surau Jembatan Besi (Traditional religious school), he founded a Diniyah School (Religious School) in Padang Panjang. This school differed from a Surau system (traditional religious school), which used an individual approach. Diniyah School adopted a classical system with balanced teaching focused between religious and secular orientations. This school taught both religious subjects and general subjects and grew rapidly throughout West Sumatra and for the next decade the system was adopted by many educational reformers in Sumatra Island, Malay Peninsula, Java and South Borneo, because it maintained a balance between religious and general subjects. As Kahin (1999a) described, these schools did adopt Western teaching methods as a curriculum embracing non-religious subjects, desks, and graded classes. While continuing to teach religion, they introduced such secular subjects as history, geography, languages, and mathematics. But these borrowings were generally adapted to the needs of West Sumatran society. Since this time, Islamic education has tried to find a suitable synthesis between the Islamic traditional school and the newly emerging Islamic modern school.

All these reformers brought an educational enlightenment to the educational field and provided a strong inspiration for the next waves of the educational reform movement in Indonesia. A strong consciousness emerged to modernize an Islamic education in order to meet modern demands (Kahin, 1999b). From this perspective, we can see that the reformers from West Sumatra or Minangkabau played a significant part in encouraging the Indonesian education reform, particularly the Islamic education movement. Most of the next Islamic

reform movements and Islamic modern schools were inspired by this reform movement. An example is the Pesantren Modern Gontor Ponorogo in East Java, one of the most famous Modern Islamic schools in Indonesia, founded by Kyai Zarkasyi, a former student of Abdullah Ahmad, an Islamic reformer from West Sumatera (Steenbrink, 1986). Therefore, the reformation process in Minangkabau had a significant influence in spreading ideas of Islamic educational reform to other regions throughout Indonesia (Azra, 1999).

After Qur'anic Schools with Langgar System evolved to be Pesantren, Adabiah School, and Diniyah School, other form of Islamic education exist at present time, such as Madrasah and Sekolah Islam (Islamic School).

**Madrasah:** Combining traditional religious education with a broad general component, the majority of madrasahs are privately owned with state-owned madrasahs comprising between 6.4 percent and 13 percent from the primary to the senior secondary levels (Saeed 1999: 181; Azra, Afrianty, & Hefner, 2007:180). Platt and Shah (2013) “The first established Madrasah, known as the Nizamiyah was built in Baghdad during the 11<sup>th</sup> century A.D. For the first time this madrasah offered cooked food, lodging, and a free education for everyone” (p.21). Besides being a non-boarding school, the madrasahs are distinguished from the *pesantrens* in their mission and modern approaches to the school set-up, curriculum and pedagogy. Unlike *pesantrens*, that aim to nurture religious scholars, madrasahs are set up to create “learning Muslims” who are ready for secular professional jobs (Burhanudin & Jamhari, 2006: 409). Similar to Dutch government and Christian missionary schools, the madrasahs offer their students different levels of graded instruction, modern classrooms with blackboards, textbooks and structured assessments. All madrasahs today adopt a government-approved madrasah curriculum consisting of 70 percent general subjects and 30 percent religious subjects.

Madrasahs, which were established in Indonesia in the early of 20<sup>th</sup> century, were originally Islamic schools with some general education courses. These schools were originally modelled after the Dutch government and Christian missionary schools, where general education classes were included with religious classes. The modern classroom with chalkboards and desks replaced pesantren's study cycles huddled on the floor gathered



around the teacher. While they were initially open to only boys, girls currently constitute slightly over 50% of enrolled madrasah students (Azra, Afrianty, & Hefner, 2007).

***Sekolah Islam:*** Many *Sekolah Islams* are found in urban areas and cater largely for Muslim students from middle-class family background. This contributes to the general perception that they are elite Islamic schools. Their popularity is due to the desire of middle-class parents who wish to provide a modern Islamic schooling for their children that offers a high academic standard in general subjects within an Islamic environment. Charging relatively high school fees compared to *pesantrens* and madrasahs, these schools are well-equipped with modern facilities such as air-conditioned classrooms, libraries, language, science and computer labs, and multi-media facilities. They are also staffed by teachers and managers who are generally highly qualified and competent (Burhanudin and Jamhari, 2006: 412). In the 1920s, around the same time as the emergence of the madrasah, Muhammadiyah established the first “modern Islamic schools,” infusing Islam into the Dutch schooling system (Azra & Afrianty, 2005).

The students in *Sekolah Islams* do not concentrate on learning Islamic courses such as Islamic jurisprudence or Islamic theology. Rather, their attention is on general subjects such as science, history, social studies, and foreign languages. On the other hand, *Sekolah Islams* surpass the public schools by allocating more hours to religious instruction: an average of 4 or 5 lesson hours as compared to 2 lesson hours per week in the public schools. On top of that, they include Arabic language and Qur’anic studies in their curriculum. *Sekolah Islams* combine a quality general education with Islamic ethos and morals; importance is placed on Islamic practices such as prayer, and attempts are made to infuse Islamic principles and values into the curriculum. This type of school is also known for offering its students a rich variety of extra-curricular activities so as to inculcate Islamic values through these activities.

After Indonesia Independence in 1945, the educational system in Indonesia is based on *Pancasila* and the 1945 Constitution of Republic of Indonesia (Ministry of Education and Culture, 2008). The first principle of *Pancasila* states “Belief in the one and only God”. As one implication, the Indonesia government ensures that its citizens have the right to pursue religious education. In other words, the state, therefore, supports

religion and the teaching of religion through the Department of Religion and Department of Education and has required by law the study of one's own religion in both public and private schools since 1960. The state also runs Islamic schools through the Department of Religion as well as overseeing the private religious schools.

In Part Nine Religious Education Article 30, it was stated that religious education is provided by Government and/ or by any group of people belonging to the same religion in accordance with the law in force; Religious education has the function to prepare learners to become community members who understand and practice religious values and/ or acquire expertise in religious studies; Religious education can be conducted through formal education, non-formal education and informal education; and Religious education can take the form of *diniyah* education, *Pesantren*, **Qur'anic school**, and other education forms of similar type (Ministry of Education and Culture, 2008).

### **2.3. Growth of Qur'anic Schools and its Driving Force in Indonesia: 1980s-**

The author points out that in rural context; Qur'anic School is community based-education institution which is legalized by the government of Republic Indonesia (refer to Part Nine Religious Education Article 30).

Implementation of community-based education by Qur'anic school can be described very clearly by Astuti & Kusakabe (2016) where people in village level work hand in hand to set up and sustain the Qur'anic school for their children. In both semi urban rural and remote rural areas, Qur'anic schools are easy to establish and run without the need to seek recognition or approval from the government. As long as the mosque *imam* (the mosque leader) approved the plan to establish a Qur'anic school, a group of people or even youths can set up it under the guidance and control of the *imam*. This school has status as non-formal education and with the strong characteristics; it can always keep up with formal schools by giving sustainable education for local community, although it gets less support from the government in term of finance. In other words, the author can say that community power is the most important driving force for the development of Qur'anic Schools.

Budiyanto (1996) noted that there are at least 4 driving force why nowadays Qur'anic schools are booming so that almost in every village throughout of Indonesia there is Qur'anic School. The first is due to very few Islamic Religion Subjects taught at formal school. As it has been mentioned in the previous chapter; in Indonesia formal school curriculum, the Religion subject is taught only for two period (70/90 minutes) / week. This of course makes the children or students have very limited time at school to learn about religion. The second reason is the decreasing of Qur'anic learning in mosques. Day by day, the old Kyais are decreasing in number. They are actually the main persons serving as the Islamic scholar and teachers for Qur'anic learning at mosques. However, due to ages that they are getting too old, many Kyais stop teaching Qur'an at mosque. As consequence, youths in villages feel important to establish Qur'anic Schools which are usually attached to the mosque with the permission from the Kyai.

The third reason is the weak attention of parents to Islamic education of their children. Modernization, in one extend makes people to be busier than before. People, including Muslim families have to keep up with time to be able to provide basic needs by working all days. This business tends to make them forget about the essential educational needs of their children: basic Islamic knowledge. Due to busy parents, children lack of attention in their learning of reading the Holy Qur'an book as well as in moral education. Parents in both semi-urban and remote rural areas mostly work from morning to late evening in rice fields cultivating land, at markets, or offices. After returning home from work they do not have time for teaching their children in nurturing Islamic value especially in teaching how to read the holy Qur'an. Moreover, they feel very exhausted of working. They have little time to be together with their children so that they cannot control them after the school hour. In other words, parents do not have time to educate their children about Islam; and in such condition Qur'anic Schools come to serve the children to learn basic knowledge on Islam and also Qur'anic recitation and reading.

The fourth reason is the slow development of Qur'anic teaching methods. For relatively long time the traditional teaching method was used in Qur'anic School as researched by Nakata (2009). The first step in learning how to recite the Qur'an is to learn

the names of the Arabic letters and the vowel marks. The second step is to learn how to pronounce the Arabic letters. After that, the learners can practice the methods of pronunciation and the recitation of Arabic phrases where the words already contain the vowel marks and also recite the Qur'an with the teacher. One of the peculiarities of Arabic letters is that the form of each letter changes depending on its position in the word. The Arabic language system is quite complicated for children and they need a few years to master reading and recitation of the Qur'an fluently.

The Arabic language is the language of the Noble Qur'an, and with it, the Qur'an was revealed upon the seal of the Messengers, so attention to the Arabic language is to have attention to the Book of Allah the Most High and the studying and practising of it helps in the understanding of the Noble Book of Allah and the narration of the master of the Prophets, Muhammad (peace be upon him) (Al-Batili, n.d.).

Then, in Java two prominent Islamic scholars, kyai As'ad Humam and kyai Dahlan Salim Zarkasi develop Qur'anic schools and the Qur'anic teaching system. These two scholars are the pioneers of modern Qur'anic learning and teaching method (**see Figure 2.2**).

The first mentioned scholar and his team established the 'Angkatan Muda Mosque and Mushala' (AMM Team) in Yogyakarta city and initiated establishment of a Qur'anic kindergarten on 16 March 1988 and developed Iqra' teaching method. The Iqra' method textbook makes drastic changes to the Qur'anic learning. The textbook starts with the pronunciation of Arabic letters and simple words that already contain the vowel marks so that learners can easily learn the recitation of the phrases of the Qur'an. The tools in this textbook enable children to learn how to read and recite the Qur'an more easily. Many children who were around five years old took only about six months to master reading the Qur'an by using the Iqro' method textbook. The dissemination of the Iqro' method textbook has promoted peoples' interests and needs in learning to read and recite the Qur'an (Nakata, 2009).

Meanwhile in 1996, Dahlan Salim Zarkasi, set up a Qur'anic school named 'Raudhatul Mujawwidin' in Semarang city of Central Java, which used the 'Qiroati' teaching method. It is a method in learning reading the Qur'an which directly lets the students practice reading the combination of letters (words) in the Holy Qur'an accordance with the rules of Tajwid (theory of reading Arabic words). In this lesson, children should not spell but directly read the letter sounds. The learning is pupil-centred where the thoroughness of the textbooks is not determined by the month/year and not classical but individually. Qiro'ati teaching method consists of 6 volumes textbooks and additional textbook including Tajwid textbooks.

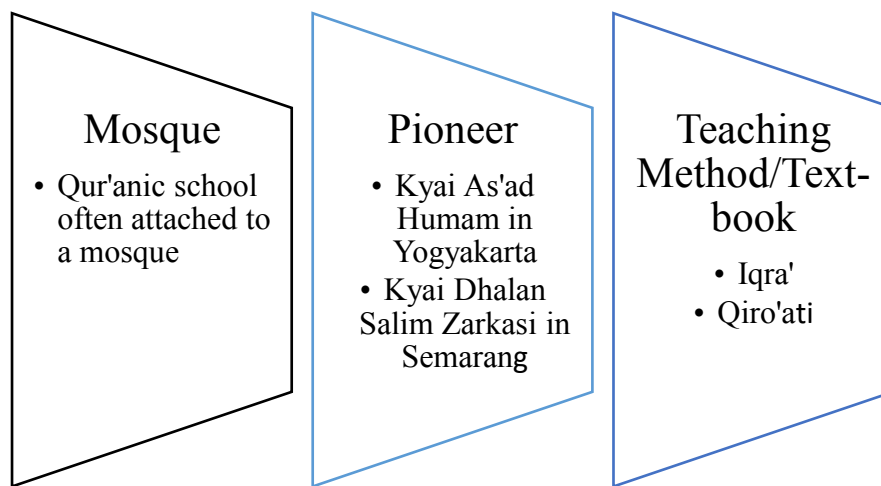


Fig. 2.2 Three important aspects of Qur'anic school in Java

Government of Indonesia of course feels important to organize the Qur'anic Schools throughout of the country. As it has been mentioned before, the government officially recognize the Qur'anic Schools as a part of non-formal education which should be well-preserved in the society. For this, its Ministry of Religious Affair set up National Standard of Qur'anic School operation and management (see **Table 2.1**). This standard aims to uniform the quality of education at the Qur'anic Schools.

Table 2.1 National Standard of Qur'anic School by Ministry of Religious Affair

<p><b>School Levels</b></p> <ul style="list-style-type: none"> <li>- Qur'anic Kindergarten (for 4-6 years old children)</li> <li>- Taman Pendidikan Al-Qur'an (TPQ) (for 7-12 years old children)</li> <li>- Ta'limul Qur'an Lil Aulad or TQA (for &gt; 12 years old children)</li> </ul>
<p><b>Learning Time</b></p> <p>Children should spend 1-2 years (4 semesters), in a week they go to school for 5-6 days in the afternoon after formal schooling</p>
<p><b>Graduation criteria</b></p> <ul style="list-style-type: none"> <li>- Student can read the Holy Qur'an based on Tajweed</li> <li>- Students can take ablution and 5 times a day prayer based on the regulation</li> <li>- Students can recite the rituals in 5 times a day prayer</li> <li>- Memorizing at least 12 short verses of the Holy Qur'an</li> <li>- Memorizing at least 15 daily prayers for ritual and etiquette</li> <li>- Having basic aqidah and akhlak</li> <li>- Mastering basic Ummul Qur'an</li> <li>- Students can combine Arabic characters</li> </ul>
<p><b>Curriculum content</b></p> <ul style="list-style-type: none"> <li>- Qur'anic reading</li> <li>- Practicing ablution and 5 times a day prayer</li> <li>- Memorizing the short verses of the Qur'an</li> <li>- Memorizing the daily prayer and etiquettes</li> <li>- Understanding basic Aqidah and akhlak</li> <li>- Introduction to Arabic characters and numbers</li> <li>- Prophetic stories</li> <li>- Tajweed</li> <li>- Basic knowledge of Islam religion</li> <li>- Understanding verses of the Qur'an and Hadiths about <i>Iman</i> (faith) and Islam</li> </ul>
<p><b>Teaching and learning Process</b></p> <ul style="list-style-type: none"> <li>- It should use classical and individual approach</li> <li>- The learning content should be adapted with the curriculum and the level</li> <li>- The teaching method should be adapted with the age of the students with "learning for fun"</li> <li>- Teaching media should be interesting for children and make them creative to support their learning</li> <li>- Evaluation should cover cognitive, affective, and psychomotor</li> </ul>
<p><b>Admission policy</b></p> <ul style="list-style-type: none"> <li>- Schools accept new students in the beginning of the school year (May-July)</li> <li>- In a special situation, schools can accept students anytime</li> </ul>
<p><b>Students evaluation</b></p> <ul style="list-style-type: none"> <li>- It consist of daily test, mid-term test, and final semester test</li> <li>- The students' achievement is recorded in the book report which is reported to the parents in the end of each semester</li> </ul>
<p><b>School certificate</b></p> <p>Students finishing the Qur'anic school will be awarded a certificate</p>
<p><b>School organization</b></p>

<ul style="list-style-type: none"> <li>- It consist of headmaster, teachers, and staff</li> <li>- A headmaster should have at least senior high school education with 2 years working experience and he has taken teacher training and leadership training</li> <li>- A teacher should have at least Qur’anic reading skills, age minimum 18 years old, having basic teaching theory and skills, mastering teaching method, mastering the subject matter</li> <li>- A staff should have at least senior high school education background and have administration skills</li> </ul>
<p><b>Organization structure</b> It should have at least a headmaster, secretary, treasurer, and homeroom teacher</p>
<p><b>School uniform</b> Muslim dress with long sleeves and pants, the male students wearing a “kopiah” (hat) and the female students wearing a veil The national color for the Q.S uniform is cream</p>
<p><b>Finance</b> The school gets fund from the parents’ donation (school fee), people/public donation, and government.</p>
<p><b>School establishment requirement</b></p> <ul style="list-style-type: none"> <li>- There should be an organization body (foundation, mosque, or other social organization)</li> <li>- It has sufficient place and learning facilities</li> <li>- It has sufficient teachers</li> <li>- It has students</li> <li>- It has clear program/curriculum</li> <li>- It has sufficient fund</li> </ul>

It implies that by such kind of standard, any community members or groups in Indonesia that want to establish Qur’anic Schools in their local region, should follow the standard required by the government so that there is uniformed quality and practice on the Qur’anic Schools.

#### 2.4. Existence of Diversification Period of Qur’anic Schools in Indonesia

After tracing the history of Islamic education and Qur’anic Schools, in this part the study can briefly divide the diversification of Qur’anic Schools in three periods.

The first period of diversification of Qur’anic Schools is where the Qur’anic School only recognizes the kyai as the teacher and the Holy Qur’an book as the main source of teaching and learning material. In addition, the place of learning Qur’an is mainly at the Mosque, Mushala or at the teacher’s house. The teaching learning process is conducted in the evening. Common people are usually forbidden or not allowed to teach Qur’anic lesson, except those whom are recognized as the clerics. After for several months even a decade, the classroom is at the same

place that is at the mosque or *langgar* or *mushola*. The building itself is not rebuilt every year in order to make look more interesting for the students but remain the same year by year. Therefore, in this period, kyai is the most prominent and respected person in the Qur'anic School. For common people, he becomes the role model in implementing the Islam faith in daily life.

The second period began when new teaching and learning text-books started to appear. It happened especially in Java in 1988. As it has been mentioned *Iqra'* and *Qiroati* are the first Qur'anic learning Text-books in Java. With these, Kyai taught Qur'an recitation by using word by word. With the existence of these books also, not only Kyai who teaches the Qur'an; parents at home who have Arabic language literacy, also can teach their children about Qur'anic reading. *Iqra'* and *Qiro'ati* textbooks make teaching Qur'anic reading is much easier that can be done by almost anybody who understand the Arabic language.

The third period exists when more and more kyai passed away and many Qur'anic Schools lack of teachers; therefore, younger teachers even not kyai can teach Qur'anic lesson at Mosque or Mushala. Nowadays, the number of old teachers who teach the students at Qur'anic school is decreasing while they really need a big assistant for young generation to teach the students. Therefore, Qur'anic schools much depend on youths. When a village has large of young people keep staying in the village, the Qur'anic schools seems growing so rapidly. Young generation who at least master in reading the Qur'an can serve himself as teacher there regardless their educational background, age or gender. The youths who gather in a group called Mosque youth association (*Remaja Masjid*) are usually very active in promoting the Qur'anic schools to parents so that many children can be recruited as their students. They are very motivated to encourage children surround them to have religious education by attending Qur'anic school. Pre-school children are also eager to learn with the teacher because it is conducted in the afternoon. Nevertheless, one problem appears because of urbanization. One by one, young generation move from villages to cities after finishing senior high schools to have higher education. They will return home around once a month or more and of course they are busier so that they do not have time to teach the students anymore. Job vacancy in village is also quite restricted that makes them leave and then try to struggle in looking for a job in order to support their families to have a better life. Although the salary is not so satisfying but for them



it is better than being unemployment. Those aspects seem threaten the existence of Qur'anic schools because the number of the teachers is decreasing. When such cases happened in a village, it also has bad impact to the children education at Qur'anic school.

For anticipating the quick development of Qur'anic teaching method, some teachers joined teachers training, seminar or workshops held by the Regency religious affair office for one or two days and they have to pay the administration fee using their own money. This program is not available necessarily every year but it is held depends on the annual program from the Ministry of Religious Affairs as the sponsor whether at national or province level.

## **2.5. Characteristics of Qur'anic Schools: Different Teacher Training and Management System as the Result of Diversification**

It has been mentioned that in the third or recent period of Qur'anic School diversification; teacher training becomes important because the demand in Qur'anic teaching is getting larger; in fact in this period those who teach in Qur'anic Schools are not mainly the Kyai. However, it was noted that teachers mainly develop themselves by self-learning due to very few in-service teacher trainings (Astuti & Kusakabe, 2016). Unlike teachers at formal schools, whom are often offered teaching training by educational bureau in regency or province level, teachers at non-formal schools relatively almost never receive teaching training. In other words, teachers in the Qur'anic schools are not given adequate recognition and are not provided with sufficient opportunities in the training and teaching profession by the Regency Religious Affair Bureau.

Theoretically, Qur'anic school teachers should have four competencies in teaching the students; pedagogic competency, personality competency, professional competency and social competency; therefore, they need trainings to gain such skills (Indonesia Government Regulation, 2005).

In semi-urban rural and remote rural areas where the authors conducted this study, it was found out two kinds of trainings for Qur'anic teachers: general Qur'anic school teachers training and Qur'anic *tartil* (how to recite the Qur'an correctly) training. Each training has different stages. For example, the first training talks about the development and problems of teaching Qur'an in Indonesia, ICT (information, communication, and technology)

introductory for education, teaching learning materials development, Iqro' teaching method and classroom management. The second training is prepared for the teachers to master reading the Holy Qur'an correctly and to master *tajwid* rules (the Arabic language).

Existence of pesantren has close relation with Qur'anic teacher training (Astuti & Kusakabe, 2016). *Pesantren* in both semi-urban and rural remote areas functions as one of the centres of teacher training for Qur'anic school teachers. Teachers stated that *pesantrens* have significant roles in giving them both pre service and in-service teacher trainings, especially in the Qiro'ati and Iqro' teaching which are mostly popular and widely used.

In the semi-urban rural area, the study finds out that there are at least 10 *pesantrens* located not far from the two villages in Sigaluh District, which usually serve as the teacher training center (refer to Table 2.2).

Table 2.2 Pesantren as center of Qur'anic teacher trainings

No	Name of Pesantren	Location
1.	Darul Hikam	Kalibenda, Sigaluh district
2.	Miftahussolihin	Gembongan village, Sigaluh district
3.	Al-Maunnah	Prigi village, Sigaluh district
4.	Al-Azhar	Sokanandi, central city of Banjarnegara
5.	Al-Falah Joyokusumo	Parakancangggah, central city of Banjarnegara
6.	Al-Fatah	Parakancangggah, central city of Banjarnegara
7.	Manba'ul 'Uluum	Parakancangggah, central city of Banjarnegara
8.	Al-Munawwaroh	Central city of Banjarnegara
9.	Bustanussu'adaa	Semarang village, central city of Banjarnegara
10.	Darul Ma'arif	Sokanandi, central city of Banjarnegara

Source: Field survey, 2014-2015

As Ms. Muslimah (30), a teacher in Baitussalam Qur'anic school of Gembongan village reported that she has attended two types of teacher trainings held by Al-Fatah *pesantren* for two years and by the Banjarnegara Regency Religious Affair Ministry Office. The trainings include Qiro'ati teaching method, Qur'anic teaching using Arts, *Muqri Thoriqoh* reading and writing course, and Qur'anic teaching methods development. She further explained that the pesantren, which is located in the central city of Banjarnegara, functions as a center of in-service teacher training for Qur'anic school teachers.

Within two years as Ms. Muslimah explained, the hundreds of training participants should finish 10 books of Qiro'ati teaching method and after completing the training, the participants are awarded a certificate. Each participant had to pay 10.000IDR/month for the tuition fee. The training itself is conducted only on Fridays afternoon for one hour for each meeting.

In Sigaluh District (semi-urban area), it was noted that pesantren is the only available teacher training institution for Qur'anic teachers. Pesantren Miftahussolihin in Gembongan village, for example, opens regular in-service Qur'anic teacher training with a local *kyai* graduated from Al-Ashar University of Egypt.

In rural remote area (Rakit and Wanadadi Districts), it was found about 8 Pesantrens as places for Qur'anic Schools teachers for improving their teaching capacity through teacher training (see Table 2.3).

Table 2.3 Pesantrens in Rural Remote Area (Rakit and Wanadadi Districts)

No.	Name of Pesantren	Village	District
1	Pondok Pesantren Assobur	Karabok	Wanadadi
2	Pondok Pesantren Nurul Huda	Lemah jaya RT.02/02	Wanadadi
3	Pondok Pesantren Nurul Huda	Wanakarsa	Wanadadi
4	Pondok Pesantren Al-Istianah	Situwangi	Rakit
5	Pondok Pesantren Ar Ridlo	Lengkong RT.06/01	Rakit
6	Pondok Pesantren As Safiiyah	Situwangi	Rakit
7	Pondok Pesantren Darul Falah	Jl.Gajah Layang	Rakit
8	Pondok Pesantren Rehabilitasi Narkoba	Krajan RT.09	Rakit

Source: Field survey, 2014-2015

The pesantrens in both areas regularly conducts the Qiro'ati training for both prospective Qur'anic teachers and those who have already been teachers. The training itself is relatively takes for a long time (two years) with once in a week meeting. It is due to the status of the training participants in which most of them may work during the week days. The training is conducted only on Friday afternoon or Saturday for around 3 hours/meeting.

The trainings are basically diversified and conducted in three ways, based on the status of the Qur'anic teachers (see Figure 2.2):

- For prospective teachers: they stay and study in pesantren for a certain period of time until they master certain level of Qur’anic knowledge and get certificate (pre-service training)
- For junior and senior teachers: Pesantrens invite them to directly come to visit the pesantren and join in-service trainings as scheduled
- For junior and senior teachers: Pesantrens dispatch trainers to give in-service trainings in a designated place, which are held by the Regency or District Religious Affairs Office and Qur’anic School Teachers Association in Regency or District level.

Something unique about the training is that for pre-service teacher training in pesantren, the participants are obliged to pay the tuition fee. However, almost in-service teacher trainings served by pesantren are basically free of charge. The teachers did not have to spend money for it because the training cost has been covered by the sponsor.

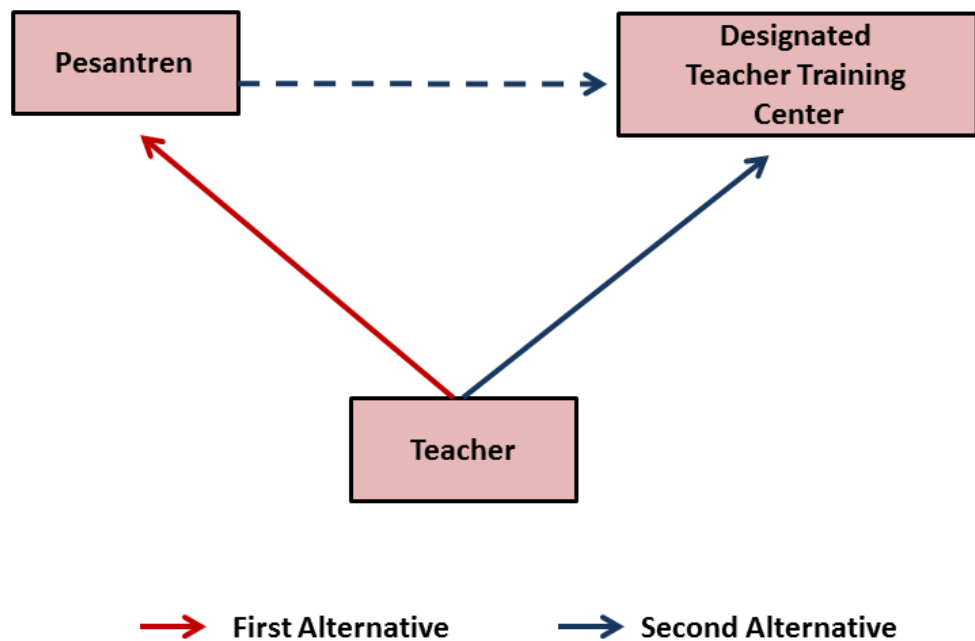


Fig. 2.3 In-service Qur’anic teacher training model

Teachers confessed that Qiro’ati teaching method is not easy as Iqro’ teaching method, which has been implemented for relatively long time in their Qur’anic school. Iqro’ is popular among the teachers as the simplest method since almost everyone who can at least

read the Qur'an are basically able to teach reading the Qur'an using Iqra' text-book; but not for Qiro'ati which demands teachers to master certain high level of Qur'anic reading skills.

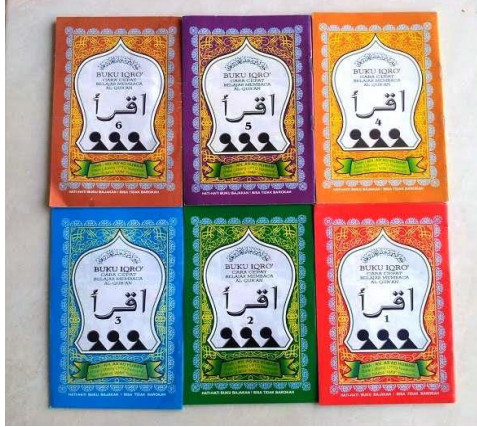
The teachers explained that they usually got an invitation from pesantren for Qur'anic training. They just need to register before the deadline and then attend the training either in the pesantren itself or in a designated place. The problem arose when the training schedule was in weekdays. It means it would be difficult for the Qur'anic teachers, who have fixed job such as being a teacher at a formal school, to join the training as they have to work in weekdays.

Motivation of the teachers in upgrading their Qur'anic teaching is high as stated by Ms. Muslimah:

*“To teach basic Qur'anic reading is easy for me; but the main job of Qur'anic teacher is not just simple as that. Nowadays Muslim families are facing difficult time for their children due to very big impacts of globalization. Without learning in Qur'anic school, children may be affected much by television, on-line games, and internet. It happens even in rural villages. Whereas I have a fixed job at formal school from morning to late afternoon; it is sometimes very tough for me to have additional volunteer job as Qur'anic teacher at the mosque. In the same time I have high motivation to upgrade my Qur'anic teaching skills; I really have little time for it due to my business as a teacher in a formal school.”* (Interview with Ms. Muslimah, October 2015).

To end this part, it is very important to show difference between the two Qur’anic teaching methods (see Table 2.4).

Table 2.4 Comparison between Qiro’ati and Iqro Qur’anic Teaching Methods

No	Qur’anic Teaching Methods and Implementation
1.	<p data-bbox="347 517 422 551"><b>Iqro’</b></p>  <p data-bbox="347 1010 695 1043">Iqra’ text book front cover</p> <p data-bbox="347 1077 1428 1480"><b>Explanation:</b> It is developed by Kyai As'ad Humam and the Angkatan Muda Masjid and Mushala (AMM Team) in Yogyakarta in 1988. This method was booming after National Qur’anic Recitation Competition in Yogyakarta in 1995. This method begins with the introduction of 28 <i>hijaiyah</i> letters performed in a practical books (Iqro textbook) from volume 1 (the simplest) to volume 6 (the most difficult). The word Iqro’ means reading which implies that mastering the Qur’an should begin with reading it. After finishing reading the 6<sup>th</sup> volumes, the students continue reading the holy Qur’an. It needs about 3-4 years to finish the 30<sup>th</sup> chapters.</p> <p data-bbox="347 1559 1428 1951"><b>Implementation:</b> Implementation of this method use two steps:  1. <i>Ath Thoriqah bil Muhaakah</i>, the teacher gives an example of the correct reading and students imitate.  2. <i>Ath Thoriqah bil Musyaafahah</i>, the students see the movements of the teacher’s lips when reading the words or sentences. The teacher also does the same things paying attention to the student’s lips movement in ensuring no mistakes in pronouncing letters or words.  3. <i>Ath Thoriqoh Num Kalaamish Shorih</i>, the teacher should use clear speech and communicative.</p>

2. Qiro'ati



Qiroati text-book front cover

**Explanation:** This teaching method is found by Kyai Dahlan Salim Zarkasi in Semarang, Central Java in 1996.

In this method, teacher directly lets the students practice reading the combination of letters (words) in the Qur'an accordance with the rules of *tajweed*. Students should not spell it but directly read the letter sounds. It uses pupil-centered learning where the mastery of the textbooks is not determined by the month/year and not classical, but it depends on the individual ability.

**Implementation:** In Qiro'ati method, the teacher uses 6 volumes textbooks and additional ones, including *tajweed* textbooks.

## 2.6. Research Framework

After reviewing the history of Qur'anic Schools and its development and diversification period, the author can compose the research frame work for this study (see **Figure 2.3**).

## Development of Qur'anic Schools in Indonesia

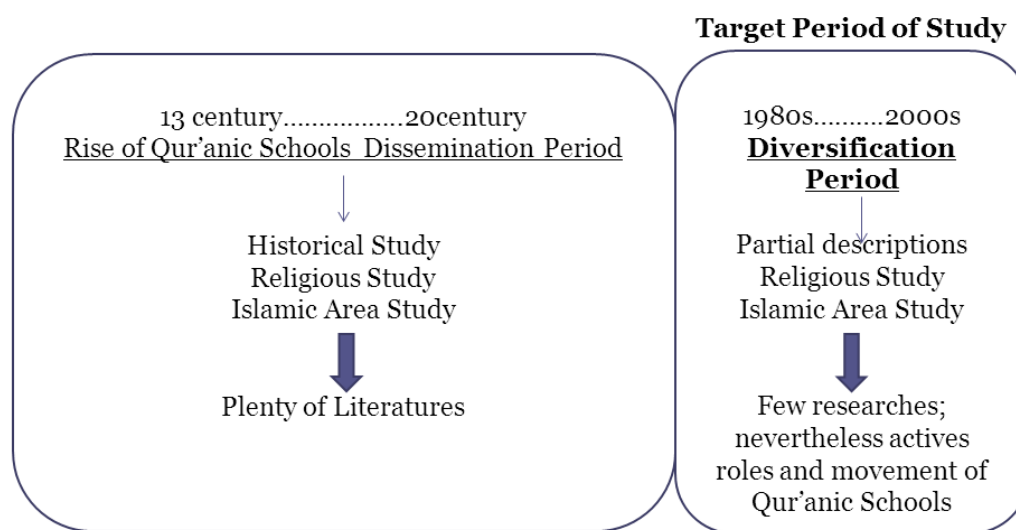


Figure 2.4 Research Framework

The research framework can be explained as follow: This study covers three areas of studies which correlate to each other and being supported with plenty of literatures, namely historical study, religious study, and Islamic area study. First, this study tries to trace the rise period of Qur'anic Schools in Indonesia by presenting first the history of Qur'anic Schools from the era of Muhammad, the last Prophet in Islamic faith. Many important aspects can be traced in this part including history of first schools in Islam, that we call it Mosque, as the center of knowledge and science. Mosque inspires the birth of other traditional and modern schools, like pesantren, madrasah, and general schools which can be seen everywhere nowadays. Qur'anic Schools also lead the birth and development of higher Islamic education including Universities and colleges. In this part, it was pointed out importance of community participation for sustainable Qur'anic School education; because government does not give sufficient attention compared with when it deals with formal schools. Qur'anic Schools belong to non-formal education where the responsibility of its management is mainly held by community.

Secondly, in relation to religious study, this research briefly discusses about diversified religions in Indonesia where people in the country embrace different religions for each person, namely Hindu, Budha, Christian, and Islam. Education for such kind of religious matters becomes the responsibility of two different Ministries; Ministry of



Religious Affair and Ministry of Education and Culture. At schools, religious study exists with general studies which start formally from primary to senior high schools. Indonesia and Islamic countries share the same experience in determining importance of religious education.

Third, in relation to Islamic area study, as Qur'anic School is quite wide area of Islamic research; due to limited time and other constraint, this study only cover the period of Qur'anic Schools in 1980-2000s. Therefore, it cannot generalize the condition of Qur'anic Schools in Indonesia because this study only purposely takes three districts in Central Java involving 4 villages and 12 Qur'anic Schools. In other words, this study only describes partially the Islamic area focusing Qur'anic Schools in semi-urban rural and in remote rural area. However, this study is hoped successfully gives clear description about diversifications of education at Qur'anic School levels as the basis of conclusion that not only diversification appear within the country or the province, and even the Regency in Indonesia, but it also exists at the school levels.

To summarize this research framework, the author admits that it is a big challenge to study about development of Qur'anic Schools in Indonesia. It takes time, much energy, and efforts to get both qualitative and quantitative data at the field research as well as in digging deeply the literature review on the topic of this study.

## **2.7. Confirming Definition of Diversification in this Study**

To end chapter 2, as the main core of this study's discussion is about diversification of education at Qur'anic level; therefore, it is very necessary to confirm the definition of it. Diversification is the condition of being varied within the education aspects at the Qur'anic Schools in which limited to the 12 selected Qur'anic Schools within four villages in three districts in Banjarnegara Regency of Central Java Province. The aspects of diversification cover the status of the school, the status of the teachers, the students' background, finance, time, teaching and learning materials, and the like which are considered important to discuss in this study. Such kind of diversifications which were researched in the two settings (semi-urban rural and remote rural ones) then were descriptively compared to know its similarities and differences between the two.

## **CHAPTER 3**

### **METHODOLOGY: FIELD DATA COMPARISON BETWEEN SEMI-URBAN AND REMOTE RURAL SETTINGS**

Everything related to the place, the people or respondents, the research instrument, and the data collecting and data analysis methods of this Ph.D. thesis was presented in Chapter 3. It explains in details the description of research area, Banjarnegara Regency where this study was conducted, reasons for selecting the three districts and description of each district, data collection and data analysis methods, and the field research process.

#### **3.1. Brief Description of Banjarnegara Regency**

This study involved twelve Qur'anic schools in 4 villages, which are located in 3 districts (Sigaluh, Rakit, and Wanadadi districts) in Banjarnegara Regency in Central Java. This Regency, which has an area of 106,970,997 hectares, is bordered with Wonosobo regency in the east, Kebumen regency in the south, Banyumas regency in the west, and Pekalongan and Batang regencies in the north. Located in a mountainous area, this regency has total population of 985,000 people; about 90% of the population is Muslims (Banjarnegara Regency Government Statistics Centre, 2012).

Historically, Banjarnegara was born when a community leader named Kyai Maliu (Islamic cleric) saw the beauty of nature in Merawu River area. Since then, Kyai Maliu established a house in that area. Then he was followed by a group of people who also made houses around the house of Kyai Maliu, thus forming a village.

The village is increasingly crowded by immigrants, to become a village called "BANJAR" in accordance with the condition of the area where there are many paddy fields. Then on the basis of the deliberations of the villagers, Kyai Maliu was appointed Head of the Village, and was known as "Kyai Ageng Maliu Banjar Pertiinggi".

The progress of the Banjar village has expanded to various regions due to the good leadership of Kyai Maliu. One day Kyai Maliu got a noble guest Kanjeng Prince Giri Wasiat, Panembahan Giri Pit and Nyai Sekati. The three of them are descendants of Sunan Giri who are wandering to spread the religion of Islam to the southern area of Central Java. Since their

arrival, Banjar village has become increasingly crowded and developed to become the center of the spread of Islam. Until then Banjar village became a vast area and made it Banjarnegara Regency of the southern part of Central Java which is famous for its traditional drink, "Dawet Ayu".

In term of economy, Banjarnegara is considered as one of middle class regencies. Agricultural sector is the largest contributor to GDP reaching to 35.85%, followed by services sector (20.03%), processing industry (13.15%), and trade/hotel /restaurant (12.68%). The word Banjarnegara itself comes from *Banjar and Negara*, which means rice fields and city. Historically, this regency has motto "WANI MEMETRI RAHAYUNING PRAJA", which means residents of Banjarnegara determine to preserve emotional and physical prosperity for happiness of people and government (BPSI, 2012).

Like other regencies in Indonesia, Banjarnegara has districts (kecamatan), village (desa), dusun (county), RW (Rukun Warga/Community association), and RT (Rukun Tetangga/neighbourhood association). A province consists of a number of regencies; regency consists of a number of districts; a district has a number of villages; and a village has a number of dusuns. A dusun has a number of RW and RT.

In Banjarnegara, each RT usually has its own social activities programs. For example, there is working together voluntarily (*kerja bhakti*) to clean the surrounding on Sunday morning once in a month. While for Islamic activity there is a gathering called Yasinan on Thursday night after *Isya'* (evening prayer) or in a specified night decided by the members. Yasin surah is found on the 36<sup>th</sup> chapter of the holy Qur'an. This chapter is one of the Meccan surahs and consists of 83 ayahs/verses. Only men who attend the Yasinan and they bring the holy Qur'an from home and read it together led by one kyai or the most religious person among others. Yasinan is an Islamic gathering, one of tradition from Nahdlatul Ulama (NU), where male Muslims gather in a house to recite the Yaasin verse and pray together to get God's blessing and forgiveness toward their family members who have passed away. After reading it, an arisan (lottery) program is conducted. Arisan is collecting a certain amount of money to be distributed to each member in turn but for deciding the recipient using a lottery system. The men collect the money at the Yasinan. The committee

writes each member's name in a piece of small paper, roll and put it in the closed box. In the middle of the box, there is a small hole for letting one rolled paper come out. For getting the lottery recipient, the committee has to shake the box for several times and let one paper fall down on the table or a mat. Some people join two or three lotteries so they will get more chances to get it. It is usually conducted once in a month. This program is very helpful for those who need to buy the basic needs, but they lack of money. Arisan makes community members have strong bond/relationship. The guests will have light dinner after those activities finished.

Banjarnegara is selected in this research due to its dynamic development of both formal and non-formal education. There are 266 villages in this regency; and when each village has at least one Qur'anic school, it means there are 266 Qur'anic schools. Based on information from one of the teachers in Permata Qur'anic School in Tapen village, there are at least 40 registered Qur'anic schools in Banjarnegara. Being registered here means that the full profile of a Qur'anic school has been known by the local government because the school authority has reported to it. As a result, the school may receive a certificate of registration from the Regency Religious Office.

Banjarnegara, which is the distance, is not far from Yogyakarta as the birthplace of Muhammadiyah, the oldest Muslim organization in Indonesia, accepts the idea of Islamic renewal from Muhammadiyah. It is about in thirties decades, this Muslim organization has spread and grown in all regions of Banjarnegara (Mulkhan, 2010: 54). No wonder there are many private schools from primary to senior high schools established by Muhammadiyah in Banjarnegara Regency. See **Table 3.1**.

Table 3.1 Number of schools, pesantren and Qur'anic school in Banjarnegara Regency

<b>Formal Education</b>	<b>Kindergarten</b>	<b>Primary School</b>	<b>Junior High School</b>	<b>Senior High School</b>	<b>Pesantren</b>	<b>Qur'anic schools</b>
Public	3	659	96	14	-	-
Private	539	210	49	30	96	266
Total	542	867	144	44	96	266

Source: Banjarnegara Regency Educational Office (2013)

The number of normal schools may have correlation with the number of Qur'anic schools in Banjarnegara Regency. As it has been widely known that the kindergarten, the primary school, and even the junior high school students attend the Qur'anic Schools. Therefore, to accommodate these students in the Qur'anic Schools, each village is forced to have at least one Qur'anic School; although in some villages there are more than one Qur'anic Schools. It indicates that when the students are still young (kindergarten, primary or secondary level students), most of them also still belong to the students of Qur'anic school. The students within those ages are Qur'anic learners. Mostly the students at one village will go to the Qur'anic school in the same village. In this regard, one village at least has one formal school and one Qur'anic school. The students who study at the formal school they also study at the Qur'anic school at the same village. But it can happen when the village is large in area and population; it has one main mosque, more than one normal school, and some Qur'anic schools. It causes that although the children are from the same village; they have different Qur'anic schools. When the children's house is close to the mosque they will go to the mosque to learn the holy Qur'an. On the other hand, when their house is situated far from the mosque but close to the small mosque (mushola), the children will go to the mushola as the place for Qur'anic school. In this matter, the students tend to choose the closest Qur'anic school from their house.

Another important point is that the big number of pesantren in the three districts selected in this study may influence the more number of Qur'anic Schools (**see Table 3.2**) compared with the other districts in Banjarnegara Regency. It was noted that there are at least 8 pesantrens in Rakit and Wanadadi Districts; while near the Sigaluh District area there are at least 10 pesantrens. Moreover, most of the population (95%) in the three districts is Muslims so that people living in these areas have stronger Islamic faith which is evidenced with many Islamic activities among the community such as daily Islamic sermons in the mornings, weekly Islamic sermon for female Muslims on Friday afternoon, and so on. Therefore, it is acceptable then to choose these three districts in this study because it was found that diversifications of Qur'anic Schools are there.

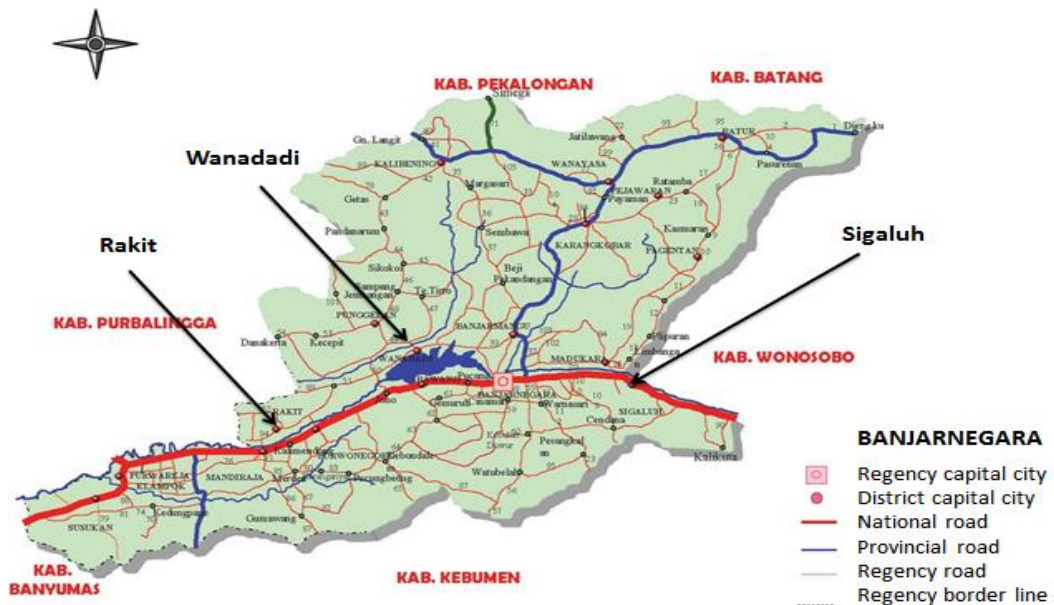
Table 3.2 Average Number of Villages and Qur'anic Schools in the Three Districts

No	District	Number of Villages	Number of Qur'anic Schools
1.	Sigaluh	15 villages	25
2.	Rakit	11 villages	20
3.	Wanadadi	11 villages	15

Source: Interview with Mr. Tuhyidin, 2016

### 3.2. Reasons for Selecting the three Districts and Description of each District

There are 20 districts in Banjarnegara regency (BPSI, 2013). Among 20, 13 of the districts are prone to landslide disaster for instance; Pandanarum, Batur, Kalibening, Wanayasa, Karangkojar, Banjarmangu, Punggelan, Sigaluh, Pagedangan, Madukara, Klampok, Pejawaran, dan Purwonegoro districts (see Figure 3.1).



Adapted from Jariyah & Pramono (2013)

Fig. 3.1 Location of the three selected districts in Banjarnegara Regency

This study would like to focus on some different status of districts; however random sampling is not applicable for the study. That is why the study focuses on rural area in which divided in two categories, one is semi urban rural and another one is remote rural settings. Due to time and other constraints, it is impossible to research all of villages in Banjarnegara regency. Therefore, the study was necessary to consider better criteria for understanding diversification of Qur'anic schools. The author took decision on this clear criteria might be

depicted about status quo of diversification typically. In both areas, there are differences in geographic status, Islamic activity, Pesantren influence, socio economic development, and population. For this Ph.D. dissertation, the three districts (Sigaluh, Rakit, and Wanadadi districts) are chosen because the author wants to know each characteristics that can be found at Qur'anic school level which are resided at different places that are semi-urban rural and remote rural areas.

For several reasons, Sigaluh is the only selected district for this study to represent the semi-urban rural area. First, in term of geographical area, Sigaluh District is located near the capital City of Banjarnegara Regency; therefore, this area is very easy to access. This district is situated about 13 km from Banjarnegara City. Secondly, from Islamic development point of view, the author notices that Muslim people in Sigaluh District are very progressive in which they are very attentive with the Islamic education of their children by looking at the number of children attending the Qur'anic Schools throughout of the villages that participated in this study. Third, from the pesantren influence point of view; Sigaluh District is surrounded by a number of pesantrens including those which are situated in the neighboring District (Banjarnegara District). Qur'anic Schools in Sigaluh District are much influenced by Miftahkhul Solihin Pesantren in the capital City of Sigaluh District (Gembongan village) and Al-Fatah Pesantren which is located in Banjarnegara District (in Parakancangah Village). Those pesantrens are the center of teacher training for the Qur'anic School teachers in Sigaluh District. The fourth reason is that the economic development in semi urban area is much better because it closes to the biggest market and two timber companies in the regency. When the trading activity is more active during noondays until at night, it means that the society income also increase.

In another side, for remote rural area, for some reasons Wanadadi and Rakit Districts are chosen for this study. First, Wanadadi district represents the remote rural setting which has few pesantren, but its villages still have many Qur'anic Schools; while Rakit district represents the remote rural that has more Pesantren and its villages also have many Qur'anic Schools. Secondly, from geographical point of view, both districts are accessible in which the road to visit is good and the distant of the districts from the capital city of Banjarnegara

Regency is not too far. Third, Islamic life in both districts is very clearly to observe. In the villages, old people gather in weekly Islamic sermon (pengajian) which is usually held on Friday afternoon for Muslimah (female Muslims) and in a special day based on Javanese calender (Sunday Kliwon), many people from these districts and other mountainous and rural areas attend the Islamic sermon in Taghibul Ghofilin Pesantren which is located in the different district (Bawang District). They want to get Islamic teachings, advices from the teacher about life and after life, etc. During the Islamic meeting is held once in three weeks, there are also other merchants who sell many things there and while selling the stuff, they also listening the Islamic teaching from the kyai although they are at outside of the pesantren. But they still can listen it because the kyai uses loudspeaker that makes the voice can be heard clearly.

The satisfied basic criteria such as they have villages with Qur’anic schools, formal schools, and *pesantrens* were purposely selected in this study. So it is possible to consider by comparative framework (see Table 3.3).

Table 3.3 Number of students and teachers in three districts

NO	DISTRICT	KINDERGARTEN		PRIMARY SCHOOL		JUNIOR SCHOOL		HIGH SCHOOL	
		Students	Teachers	Students	Teachers	Students	Teachers	Students	Teachers
1.	Sigaluh (Semi urban)	1,577	153	3,015	226	720	35	459	63
2.	Rakit (Remote Rural 1)	1,831	226	4,797	478	2,945	133	410	32
3.	Wanadadi (Remote Rural 2)	522	103	2,907	318	1,945	80	1,347	106

Source: Field work, 2014

### 3.2.1. Sigaluh District (Semi-Urban Rural Setting)

Sigaluh district is situated in the eastern part of Banjarnegara regency capital city. The district office is in Sigaluh village which is located close to the main road that makes people get easiness to administer their identity card, family card, and other official documents. The area of this district is 395,595 hectares with total population of 29,234 people. It has 15 villages and 1 *pesantren* in Gembongan village. This district has 41 kindergartens with 1,577



students and 153 teachers, 29 primary schools/*Madrasah Ibtidaiyahs* with 3,015 students and 226 teachers, 4 junior high schools/*Madrasah Tsanawiyahs* with 720 students and 35 teachers, and 3 senior high schools/*Madrasah Aliyahs* with 459 students and 63 teachers (BPSI, 2013). Sigaluh District becomes one of the central regions for well-known snake fruits (salak fruits). This fruit is very soft and sweet and can be produced to be some kinds of food products. This district located in a mountainous area so that very suitable for people to plant salak fruits. There are many people who build huts for selling salak fruits and other agricultural products along the province main road that make ease for travellers to purchase those products with cheaper price compared with those in supermarket.

### **3.2.2. Rakit District (Remote Rural Setting 1)**

Rakit district is situated in the western part of Banjarnegara Regency capital city. The district office is located in Rakit village. The area of this district is 324,462 hectares with the total population of 49,437 people. It has 11 villages and 2 *pesantrens*. There are 59 kindergartens with 1,831 students and 226 teachers, 53 primary schools/*Madrasah Ibtidaiyahs* with 4,797 students and 478 teachers, 7 junior high schools/*Madrasah Tsanawiyahs* with 2,945 students and 133 teachers, and 2 senior high schools/*Madrasah Aliyahs* with 410 students and 32 teachers (BPSI, 2013). Most of the population in this district is running the daily activities as farmers.

### **3.2.3. Wanadadi District (Remote Rural Setting 2)**

Wanadadi district is located in the northern part of Banjarnegara capital city. The district office is situated at Wanakarsa village while the main market is in Wanadadi village. The trading activity is focused in this village that causes the economic development is more crowded among other villages in this district. The area of this district is 282,741 hectares with total population of 28,549 people. It has 11 villages and 1 *pesantren*. There are 21 kindergartens with 522 students and 103 teachers, 33 primary schools/*Madrasah Ibtidaiyahs* with 2,907 students and 318 teachers, 6 junior high schools with 1,945 students and 80 teachers, and 3 senior high schools/*Madrasah Aliyahs* with 1,347 students and 106 teachers

respectively (BPSI, 2013). Figure 3.2 shows us one of the Islamic Junior High School by Muhammadiyah.



Fig. 3.2. Muhammadiyah 1 Wanadadi Junior High School in Wanadadi District

### 3.3. Data Collection and Analysis Methods

There are two main data research in any scholarly study: quantitative and qualitative data (The Association for Qualitative Research, 2013a). Early forms of research originated in the natural sciences: Biology, Chemistry, Physics, and Geology wanted to observe and measure in some way in order to gain understanding. Natural science researches basically adopt quantitative method. Quantitative research refers to observations and measurements that can be made objectively and repeated by other researchers. Along with the development of social sciences: Psychology, Sociology, Anthropology, etc., many researchers were interested in studying human behaviour and the social world. The social sciences found it difficult to measure human behaviour in the simpler quantitative methods, therefore qualitative research methods were developed in order to look beyond how, how often and how many, etc-.it looks at why and attempts to further and deepen our understanding of the social world.

Following the research purpose, data in this study were the qualitative ones. There were some reasons why the qualitative research method was adopted in this study:

- This study is mainly concerned with the people's opinions, feelings and experiences

- This study describes social phenomena as they occur naturally - no attempt is made to manipulate the situation - just understand and describe
- The understanding is sought by taking a holistic perspective/approach, rather than looking at a set of variables
- The qualitative research data in this study is used to help us to develop concepts and theories that help us to understand the social world - which is an inductive approach to the development of theory, rather than a deductive approach that quantitative research takes - i.e. testing theories that have already been proposed.
- Qualitative data in this study is collected through direct encounters through interview, observation, and questionnaire distribution to the research respondents.

Data collection approaches for the qualitative research in this study involved direct interaction with individuals on a one to one basis and direct interaction with individuals in a group setting. As qualitative research data collection methods are time consuming, therefore, the data was collected from a smaller sample than would be the case for quantitative approaches (The Association for Qualitative Research, 2013b).

The benefit of the qualitative approach is that the information is richer and has a deeper insight into the phenomenon under study. The main methods for collecting the qualitative data in this study were individual interviews, distributing questionnaire, and observations (see Table 3.4).

Table 3.4 Research instruments and respondents in this study

No	Research Instruments	Target Respondents
1.	Questionnaire	Chief of the villages, headmasters, teachers in Qur'anic schools
2.	Interview	Qur'anic School teachers: Mrs. Sunarti, Mrs. Sri Nurmayati, Mr. Tuhyidin, Mr. Hadiman, Mrs. Muslimah
3.	Observation sheet	Evaluating the school infrastructure - physical facilities and the environment

As it has been mentioned before, there are twelve Qur'anic schools in 4 villages (Luwung, Tapen, Gembongan, and Sigaluh villages), located in 3 districts (Rakit, Wanadadi, and Sigaluh) of Banjarnegara Regency in Central Java, have participated in this study. The

data collected were mainly from chief of villages and Qur'anic school teachers as the research respondents. Total number of the respondents was 4 chiefs of villages and 32 teachers including the headmaster.

To investigate the profile of each village in this study, to detect Qur'anic schools' educational development (changes and reforms), to analyse the characteristics of the Qur'anic schools, the teacher professional development program, and the Qur'anic learning contents, and also to explore the teachers' perception about the roles of Qur'anic schools as counter actors against radicalism and terrorism, during the field survey, questionnaire for chief of the village and teachers were made and distributed. In addition, interview was basically conducted to deepen the data collection especially for revealing the teachers' perception toward their professional development activity and their roles in peace-society education. Observation was also conducted to know the direct teaching and learning processes and the physical condition of the Qur'anic Schools.

In this study the semi structured interviews or focused interviews were conducted. It consisted of a series of open ended questions based on the topic areas the researcher wants to cover. The semi-structured interviews were very suitable for this study because the open ended nature of the question defines the topic under investigation but provides opportunities for both interviewer and interviewee to discuss some topics in more detail.

Semi structured interviews allow the researcher to prompt or encourage the interviewee if they are looking for more information or find what they are saying interesting (The Association for Qualitative Research, 2013c). This method gives the researcher the freedom to probe the interviewee to elaborate or to follow a new line of inquiry introduced by what the interviewee is saying.

Questionnaires for the teachers consisted of four parts. Part one assessed their demographic data; part two and part three assessed their perception on the intended and implemented learning contents in their Qur'anic schools, and part four assessed educational development of the Qur'anic schools. All the questions items were written in the Indonesian language as the national language of the research respondents.

In part two of the questionnaire, teachers were required to respond each statement (29 items) by choosing Yes or No; while in part three of the questionnaire, the teachers responded each statement (29 items) by choosing one of the options in 3 simplified-point Likert scale (often, seldom, and never). In part four of the questionnaire, the teachers answered a number of questions regarding their Qur'anic schools' changes and reforms. For keeping the privacy of the research respondents, in responding the questions in the questionnaire, they did not need to write their name. However, with the consent of some respondents, for the interview, they permitted their names to be written in research report.

All the collected data from the Qur'anic schools during the field work were then descriptively analysed and compared between the two settings. ‘

### **3.4. Field Research Process**

In order to get the data; field research was conducted in 4 selected villages in the three districts during three phases. The first phase was done in September 2014. The second phase was conducted in August 2015 and the third phase was done in November 2016. Due to the large number of the research respondents located in four different villages, during the field survey the main researcher was assisted by two research assistants; they had the main task to deliver and collect the questionnaire of the research respondents.

Sigaluh and Gembongan villages in Sigaluh district were considered as semi-urban rural areas because these regions are either situated geographically “in between” city and countryside, or differ from rural and urban landscapes in configuration, functions, and other characteristics, so that they cannot be called city, nor countryside (Tacoli, 1998). On the contrary, Tapen and Luwung villages in Wanadadi and Rakit districts were classified as remote rural due to their geographic areas, which are located outside cities and towns.

Therefore this study is called comparative study between the Qur'anic Schools in the semi urban rural and in the remote rural setting which means that this study tries to reveal each area is believed to have its unique development style so Islamic faith, management, school, and people demand for it is different. Remote rural area is often less developed than semi-urban and this factor may also influence development of Qur'anic schools in the two

settings. Such situation then gives the best reasons why this study focuses on diversification of the Islamic education within the village level and within the Qur’anic schools level.

The criteria of choosing the Qur’anic schools (Q.S.) were carefully considered based on the distance to the town and *pesantren*. There were 5 Qur’anic schools located in the semi-urban rural area (close to Banjarnegara town and pesantren): 1. Hidayaturrohman Q.S., 2. As-Solihah Q.S., 3. Raudhatul Jannah Q.S., 4. Nur Iman Q.S, and 5. Baitussalam Q.S. Those five schools belong to Gembongan and Sigaluh villages in Sigaluh District. While in the remote rural area (relatively far from Banjarnegara town and pesantren), there were 7 selected Qur’anic schools in total, located in Tapen and Luwung villages which belong to Wanadadi and Rakit District: 1. Al-Islah Q.S., 2. Permata Q.S., 3. Al-Huda Q.S, 4. Al-Fatah Q.S, 5. Baitul Insan Q.S, 6. Al-Wardah Q.S, and 7. Baitul Falah Q.S (see Figure 3.3).

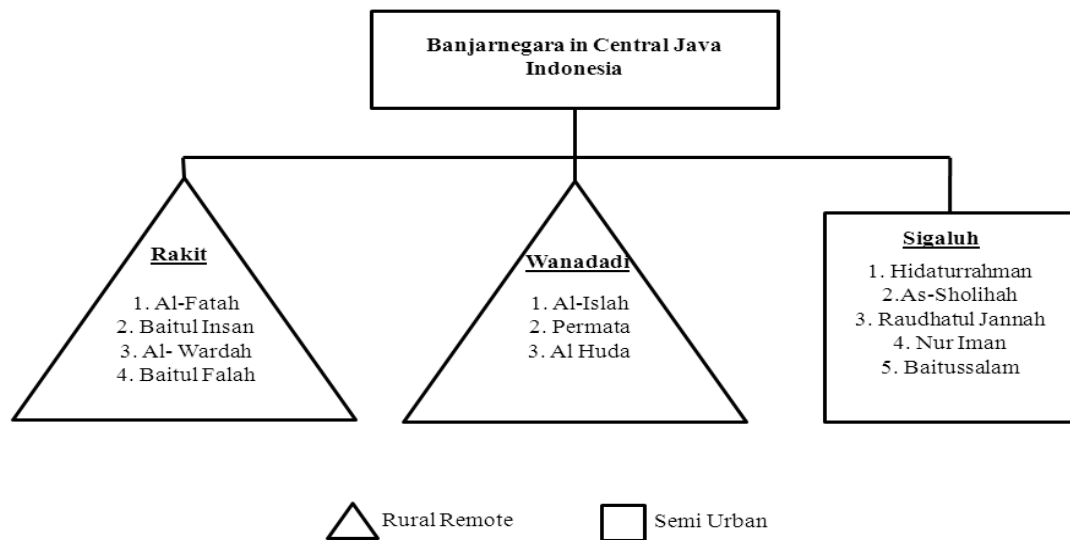


Fig. 3.3 Selected Qur’anic Schools in three districts

Data about diversification of the Qur’anic schools were focused on some aspects such as in the teachers and training program, the teaching method, the curriculum, the school infrastructure, the community support, tuition fee, school-time, and so on. Some important similar characteristics among the Qur’anic schools were also deeply explored because from the beginning this study tries to give clear image of the diversification by descriptive and comparative approach.

After capturing clear image of diversification, the study analyses its driving forces from internal (achievements of reformists, teaching method, teacher training, curriculum)

and external (globalization, economic development, social change in the societies) perspective.

The existence of diversification of Qur'anic schools suggests us there is a history of reform in each school but still darker field in researchers. That is why, there are much spaces to research, for example how teacher renewal their religious knowledge which respond to contemporary Islamic situation, modernized and globalized village society.

According to an analysis between supply side and demand side of Qur'anic schools, the author attempts to describe the meaning of diversification of Qur'anic schools in Indonesia. Finally, the study aim to provide basic data and analysis toward comparative religious education.

## CHAPTER 4

### DESCRIPTIVE STUDY OF 5 QUR'ANIC SCHOOLS IN SEMI-URBAN RURAL SETTING

Chapter 4 explains mainly about the descriptive study of 5 Qur'anic schools in the semi-urban rural setting which consists of introductory information about Qur'anic schools in Indonesia, Islam in Banjarnegara regency, Qur'anic schools in semi-urban rural setting: Hidayaturrahman Qur'anic school, As-Solihah Qur'anic school, Raudhatul Jannah Qur'anic school, Nur Iman Qur'anic school, and Baitussalam Qur'anic school, as well as some characteristics of Qur'anic schools in that area.

#### **4.1. Qur'anic Schools in Indonesia**

Qur'anic schools have been booming in Indonesia after 1980s. Before that year the number of Indonesian Muslim teens who cannot read the Qur'an keep increasing. In fact, at formal schools basically children from early ages have learnt about Islam and Qur'an, but it takes only for 2 periods (80/90 minutes) per week. The evidence for this reality can be seen as the following (Religious Affairs Office of Semarang, 1995):

- In 1950, the number of Indonesian Muslims who are not able to read the Qur'an reach to 17%, and then in the 1980s it increased to be 56%.
- Based on the research conducted by the Regional Chairman of Muhammadiyah Jakarta in collaboration with Indonesia Missionary Council in 1988, it was revealed that 75% of high school students in Jakarta were not able to read the Qur'an.
- Survey by Religious Affairs Office of Semarang Municipality in 1994 showed that the success level of the Qur'anic reading in elementary schools in the municipality was only 16%.

Since 1980s many ideas and efforts among Islamic scholars arise to overcome the inability of Indonesian Muslims in reading the Qur'an. Among those scholars was Kyai Haji As'ad Humam. He was a prominent Islamic cleric of Kotagede Yogyakarta, central Java.

Kyai Haji As'ad Humam with his colleagues set up Qur'anic Reading Group for Mosque and Mushalla Youths (*Team Tadarus AMM*) Yogyakarta. They intensively made a



new form of management system and methods of Qur'anic teaching and learning. Through comparative studies and trials, in March 16, 1988, Kyai Haji As'ad Humam established the Qur'anic kindergarten (TKA) "AMM" Yogyakarta. One year later on 23 April 1989, he also established *Taman Pendidikan Al-Qur'an* (TPA) or Qur'anic School of "AMM" Yogyakarta.

The Qur'anic kindergarten is basically opened for preschool aged-children, while the Qur'anic school is for primary school aged-children. Following the establishment of those two schools; KH. As'ad Humam wrote and compiled Iqra' text-book entitled 'How to Quickly Learn Reading the Qur'an', which later became known as the "Iqra' Method" (see **Figure 4.1**) that was proven to make Indonesian children easier and quicker to learn reading the Qur'an. Since that time, Qur'anic schools have been developing rapidly in the country.

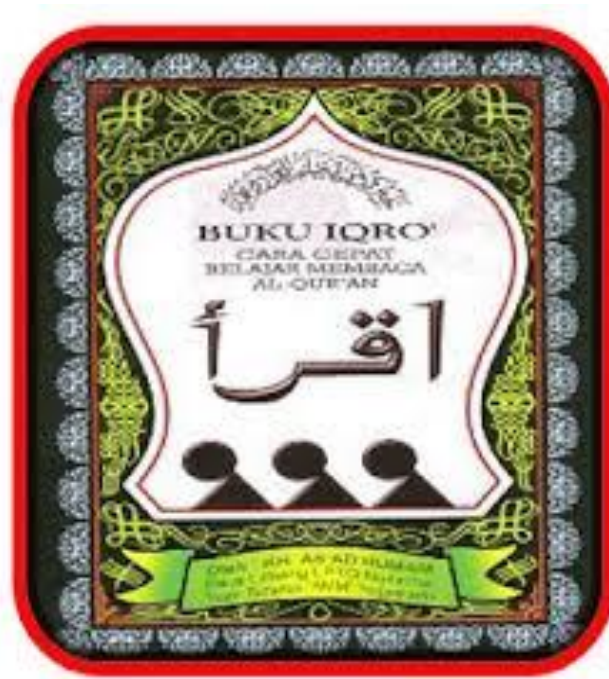


Figure 4.1 Front cover of Iqra' text-book

In 1991, the National meeting of Qur'anic school association had declared TKA "AMM" as a Research Centre for Qur'anic teaching. In the same year, a prominent Islamic scholar from east Java named Kyai Haji Munawwir Kholid, developed another Qur'anic learning method, which was called An-Nahdliyah.

On January 3, 1992, the Government of Republic Indonesia through the Ministry of Religious Affairs provided a certificate of appreciation for Kyai Haji As'ad Humam as the

national advisor of Qur'anic reciting. Then, simultaneously with the opening of the Fourth National Muslim Children's Festival in July 11, 1999 in the President Bogor Palace, Mr. B.J. Habibie (the President) appointed Kyai Haji As'ad Humam the pioneer of Qur'anic education in Indonesia.

Nowadays Qur'anic schools have been flourishing rapidly not only in remote area but also in urban area (Chumaidi et.al 2011:5). It was due to the high trust of parents who believe that Qur'anic school can help them in providing their children sufficient Islamic knowledge from early ages. The Qur'anic schools preserve its Muslim identity as well. Training of children in Qur'anic schools is perceived by parents to be an important process in bringing up Muslim children to be responsible citizens and fostering of unity and loyalty among Muslim communities. It is very easy to anybody visiting Indonesia to find out Qur'anic school in villages and cities where Qiro'ati and Iqra' are the most common teaching method used by teachers (Amin, 2007: 223).

Qur'anic schools in Indonesia have widen its basic roles including for deepening the Islamic knowledge of the students and educating them about good moral. Therefore, children attend Qur'anic schools to complement secular education offered in the formal schools in order to get Islamic religious education. This policy has been stated in National Education System Law number 20: 26/2006: *“Non-formal education was conducted by community which gives educational service functioning to substitute, to add, and or to complete the formal education in order to support long life education.”*

The scope of teaching and learning content in Indonesian Qur'anic schools can be divided into three categories: the main content, the additional content, and the local content. The main teaching and learning content covers Qur'anic reading, memorization of daily Islamic prayer, memorization of short verses of the Qur'an, prayer-practice, tajweed, and so on. The additional teaching and learning content includes daily activities prayer memorization, Dinul Islam, and Qur'anic meaning understanding; while the local content subjects can be practical Arabic language, practical English language, Arts, Sports, etc. (Yunus, 1995).

#### 4.1.1. Islam in Banjarnegara Regency

Banjarnegara is a small town located in the middle of Central Java province. It is situated in between Wonosobo and Purbalingga towns. The distance to the capital city, Semarang, is approximately 150 km. In 1970s to 1980s the number of Muslim in Banjarnegara was 99% (Jamil, 2011).

Islam came to Banjarnegara through the *dakwah* (preaching of Islam) done by some *Sunan* (Islamic missionaries). Some of the Sunan's names were very popular among people in Banjarnegara, such as Sunan Gripit, Sunan Giri Wasiyat, and Sunan Antasangin.

Around the beginning of the 18<sup>th</sup> century, there were two great Islamic scholars of Yogyakarta, who intended to develop Islam in Banjarnegara, namely Mbah Salim and Saliyem (NU Online, 2017). They got married and had a son, Mbah Basor, who was a landlord. Later Mbah Basor had six sons and all of them studied in pesantren. K.H Mohammad Hasan, one of Mbah Basor's son, in 1954 went back to Banjarnegara after finishing his study in pesantren in Tuban, East Java and started building a pesantren. The pesantren named Tanbihul Ghofilin was established in 1960 by Kyai Haji M.Basyuni and his little brother named Kyai Haji Much. Hasan, which is located in Bawang District, at present becomes the biggest pesantren in Banjarnegara Regency. Almost every day there are people come to the pesantren to learn about Islam; many youths also stay and get both Islamic and formal education there. Nowadays we can see many other pesantrens beside Tanbihul Ghofilin which spread out in a number of villages in Banjarnegara Regency.

Like other Muslim in many parts of Indonesia, Muslims in Banjarnegara have been practicing Islamic custom, which is adapted with the local culture. Some customs like "takziah" and "graveyard visit" are very popular in the regency. In a village, if there is a Muslim passed away, the nearest mosque would announce about it as soon as possible. Then the neighborhood would come to visit to the mourning family (*takziah*) and help them to bath, cover the corp body and pray for the dead whether at the mosque or at home, do the Islamic ritual until it was buried in the graveyard. Not only that, for Nahdlatul 'Ulama followers, they will hold a week of "tahlilan" in the mourning family every evening to pray for the happiness of the dead-body in heaven. Tahlilan is reciting the surah Yaasin by men

together led by a Kyai during a week after the death, the 40<sup>th</sup> days, the 100<sup>th</sup> days and the 1000<sup>th</sup> days. After reciting and praying, the people usually have dinner served by the mourning family helped by the neighborhood. The neighbors usually give the mourning family money and raw food to cover the cost of the rituals for the dead-body which last in the 1000 days after the burial.

Graveyard visit is done not only to the family members who have passed away, but also for the holy persons. It is very common for Muslims in Banjarnegara to visit a prominent person graveyard even in other cities. The visit sites of spiritual importance to pray for guidance or specific blessings is a part of (Javanese) Muslims life; the significant sites include the graves of religious or political leaders, certain caves and springs and ancient shrines. Visits to the sites include prayer, meditation, and making offerings, with adherents sometimes staying for hours or even days at a time.

Muslims in Banjarnegara can live peacefully and in harmony with other different believers. In the capital city of Banjarnegara Regency, there are relatively many mosques and some churches (Catholics and Protestant) and also a vihara (for Budhists). For Hinduisms, the religious house of pura can be seen in a remote village in Wanayasa District. The biggest mosque in the central city is the great ‘An-Nur’ Mosque of Banjarnegara which is located beside the central city square (see **Figure 4.2**).



Fig. 4.2 An-Nur Mosque in the Central City of Banjarnegara

In Banjarnegara city it is very common to see Christians invite Muslims to have a break meal during Ramadhan month in their Church. Muslims sometimes help the Christians repair the Church, clean the environment together, etc. In formal general schools, as not all of the schools have Christian religion teachers other than Islam, the students get freedom to have the religion lesson with their teachers in a specified time. Usually when the Muslim male students are having Friday prayer around 12 pm at school mosque, the Christian students attend the sermon with the Christian teacher in a specified classroom at the school.

There are two big Islamic festivals annually celebrated by Muslim all over the world. The first is Eid-ul-Fitr festival which is celebrated after one month Ramadhan fasting. Ramadhan is the ninth month in Islamic calendar in which Muslims are not allowed to eat, drink, have injection, have smoking, have sex with spouse during the midday from sunrise to sunset for the whole month, and other Islamic rituals. In this regard, Muslims in Banjarnegara observe a strict fasting and participate in the most religious activities such as charitable giving and peace-making. In the holy Qur'an in surah Al-Baqarah: 183, it is stated, "O believers! Fasting is prescribed for you as it was prescribed for the people before you so that you may become pious". Narrated by Abu Hurayra; Allah's Apostle said, "Whoever prayed at night the whole month of Ramadhan out of sincere faith and hoping for a reward from Allah, then all previous sins will be forgiven (Saeed, 2014).

Students started at Primary to Senior high school levels have "pesantren kilat activity" which is conducted at the third week of the Ramadhan month. Each grade in each school have some competitions in Islamic teachings such as adzan competition, reading the holy Qur'an, Islamic music performance, Islamic speech, and others.

It is a time of intense spiritual renewal for those who observe it. In the morning around 3 am, each mother is busy preparing the meal for supper (*sahur: having supper before fasting for the next morning*) for the family members who want to have fasting. Parents also wake up their young children to train them to have *sahur* in order that they get used to have fasting since childhood. Kindergarten and primary school children try to have fasting although some of them only can finish until the midday and they have lunch at 12 pm and after that they will continue fasting again until in the evening. Since at noon they have collected some food

for *ifthar* (breaking the fasting) in the evening. Around at 6:15 pm (it depends on the area and the prayer time), Muslims will have *ifthar*). This time is the most being waited time for all Muslims who are fasting and they are feeling very happy when the sound of evening *adzan* has been spoken out by a *muadzin* (adzan caller) from the mosque, television, radio or mobile phone. They especially children rush to the dining room to have *ifthar* together with family members. After having *ifthar* and finished evening prayer, Muslims will continue their additional activity what we call *taraweh* prayer. Muslims are very eager to visit the mosque during the Ramadhan month to do the worship. Mosque is full of people at the beginning of the month until they pray at verandah, however, after the middle of the month the number of worshippers is decreasing. Some of them are busy packing to return to the hometown, make cookies to welcome the guests who will visit their house, go shopping to buy clothes, and others. While Primary to Senior high school students still are diligent coming and join the *taraweeh* prayer because after praying they will ask the imam's signature on their religious notebook which is distributed by schools. They will submit it after the Ramadhan was over to the Islamic religion teacher.

Every night, Masjid youth association conducted the *tadarus* (Qur'an recitation) for one chapter of the Qur'an read by each member in turn whether a boy or a girl. When one person is reading, other members are reciting it carefully or taking a rest by having snacks and drink prepared by the community surround the mosque. In turn, each family who lives nearby the mosque distributed food and drink for them. Then at the end of the month they could finish the entire of the Qur'an and had *kataman* celebration. They celebrated it by having *ifthar* together with other worshipper (*jamaah*) of the masjid, parents, and children who join at Qur'anic school. Again, parents contributed dinner, snacks, drink, and fruits for them. The meal was very simple but it made them happy. Muslim believe that whosoever gives meal for the persons who are fasting will get the same reward from the God as they do without reducing the fasting persons' reward.

Before having supper, Muslims should be better to get up early around 2 am and they will do *tahajud* (night prayer) which contained 4-8 *rakaats* (rituals of bowings and prostrations during prayer) or read the holy Qur'an. The good deeds they do during

Ramadhan month will be rewarded 70 times compared with the other common months. Therefore, more Muslims look for the God's blessings during the holiest month therefore no one wants to make in vain.

For Muslims, Ramadhan month is the most tiring month among the twelfth months because they got up early in the morning for cooking the meal for having supper for fasting, while at noonday they do their daily activity as usual, and at night they have taraweh prayer in the mosque until 11 p.m, Qur'an recitation, tahajud prayer, and *supper*.

The end of Ramadhan is celebrated with "Festival of the Breaking of the Fast" which ends Ramadhan every year. Before the day of Eid, during the last few days of Ramadhan, each Muslim family member must give at least 2, 5% kg of a staple food of the country (rice, wheat, corn, etc.) to the poor or money as the same price of the amount of the staple food as their almsgiving as stated on the 2<sup>nd</sup> of five pillars of Islam. They collect it to the committee at the mosque. After that, the money or the rice will be distributed to the poor the night before the eid prayer that will be conducted in the next morning. This donation is to ensure that the needy can have eid fitr meal and participate in the celebration. Before distributing the almsgiving, they have registered all the poor family in the village. This almsgiving must be spent by all Muslims as their duty to be a good Islam believer. This donation is known as zakat al-fitr (charity of fast-breaking). When all needy family have got the almsgiving, then the committee also distribute it to the orphanage in the regency level.

The poor-due (Zakat) is only for those who are poor and needy and those who collect it, and for those whose hearts are to be conciliated for Islam, and for the freeing of slaves, and for debtors, and for spending in the way of Allah and for the traveler. This has been ordained by Allah. And Allah is Knowing, Wise (QS.at-Taubah: 60)

Few days before the celebration of Eid Fitr, most of people return to their hometown. It is because many people usually have to stay in another city for getting a job. The mass movement to go back to their hometown to meet their parents by the end of Ramadhan month

is called “mudik”. They went back by motorcycle, car, or public transportation. During this time, the road is full of public transportation that causes terrible traffic jam even accident happens everywhere. Traditional market and supermarket are very crowded because many people go shopping to welcome the Eid Fitr festival.

At night before the Eid Fitr, mosque and small mosque in the village have *takbiran* sounded by boys and men using microphone therefore the entire of villagers can hear the sound for the whole night until the sunrise. Furthermore, on the day of Eid, Muslims gather early in the morning in outdoor locations or mosques to perform the Eid prayer. Usually in front of the mosque gate there is a donation box so that Muslims can donate some amount of money in it. The collected money will be announced by the committee at the end of the prayer. Mostly, it is used for repairing the mosque, paying the monthly electricity bill, water, and others. The Ied Fitr prayer consists of a sermon followed by a short congregational prayer. After the Eid prayer, Muslims usually scatter to visit various family and friends, give money or gifts (especially to children), and make phone calls to distant relatives to give well-wishes for the holi day and each of them ask apology and forgive each other therefore they do not have any sins as a baby who just was born to be an innocent human being. These activities traditionally continue for three days.

The second big Islamic celebration is Eid al-Adha, a four-day Islamic festival starting on the 10<sup>th</sup> day of the month of Dhul Hijja (the 12<sup>th</sup> month in Islamic calendar). This celebration is dedicated to commemorate the willingness of Ibrahim (also known as Abraham) to follow Allah's (God's) command to sacrifice his son, Ishmael. “Verily, my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds” (QS: Al-Anam: 162). At Eid al-Adha, many Muslims make a special effort to pray and listen to a sermon at a mosque or in the field. They also wear new clothes, visit family members and friends and may symbolically sacrifice by slaughtering an animal like a camel, a cow or a goat in an act known as qurbani after finishing the Eid al-Adha prayer. A camel, a cow or a buffalo is for seven people or one person requires only one goat. Then they distribute the meat for their main family is one third, another one third is for relatives, neighbors, and the last one third is for the poor and the needy in their surroundings. They put the raw meat in



the plastic bag in the same size. In this big sacrifice feast, all people share happiness to others and at least once a year the poor ones can enjoy the meat because they never eat the meat for the whole year due to its expensive price that makes them are not able to afford it. This represents the animal that Ibrahim sacrificed in the place of his son. In the period around Eid al-Adha, many Muslims from Banjarnegara travel to Mecca and the surrounding area in Saudi Arabia to perform the Hajj or pilgrimage.

#### 4.2. Qur’anic Schools in Semi-Urban Rural Setting (Sigaluh District)

In the semi-urban rural area, there were 5 Qur’anic schools located in Gembongan and Sigaluh villages of Sigaluh District which participated in this study.

Gembongan and Sigaluh are popular villages in Sigaluh District with fruits product called *salak* (snake fruits). With total area of 28,890 hectares, Gembongan village has population of 3,452 people: while Sigaluh village has total area of 99,197 hectares with population of 1,380 people (BPSI, 2013). The villages are adjacent to each other and located near the main road, which connects cities in Central Java so that people living there are easy to travel to capital city of the Regency and other places. Distance of the two villages to the district capital city is only about 500 metres; while the distance of Gembongan and Sigaluh villages to the regency capital city is about 8.5 km. These villages have a close access to Miftahul Solihin *pesantren*, which is located in Gembongan village. Majority of population both in Gembongan (75%) and Sigaluh (60%) work as farmers and all population in Gembongan village is Muslims, while 99.9 % of the population in Sigaluh village is Muslims and 0.1% is Christians.

Gembongan village has a number of schools (see **Table 4.1**).

Table 4.1 Schools in Gembongan village

Year of establishment	Original name of school	Remarks
2010	PAUD Gembongan 1	Private nursery school
2010	PAUD Gembongan 2	Private nursery school
1982	TK GUPI Gembongan	Public kindergarten
1970	TK Pertiwi Gembongan	Public kindergarten
1965	SD Negeri 1 Gembongan	Public primary school

1965	SD Negeri 2 Gembongan	Public primary school
1997	SMA Negeri 1 Sigaluh	Public senior high school
1995	MTs Walisongo	Islamic junior high school ( <i>Madrasah Tsanawiyah</i> ) owned by Miftahul Solihin <i>Pesantren</i>
2002	MA Walisongo	Islamic senior high school ( <i>Madrasah Aliyah</i> ) owned by Miftahul Solihin <i>Pesantren</i>
2007	SMK Miftahul Solihin	Islamic vocational senior high school owned by Miftahul Solihin <i>Pesantren</i>
2003	TPQ Hidayaturrohman	Qur'anic school
2005	TPQ As-Solihah	Qur'anic school
2009	TPQ Baitussalam	Qur'anic school

Source: Field work, 2014

Gembongan village has 4 mosques and 10 *mushalas*. There are 2 *majelis ta'lims* where female Muslims regularly learn about Islam. The meeting is merely attended by married women while young Muslim girls attend the Mosque youth association. It is carried out at one of its members' house during 2 hours commences at 13:30 – 15:30. The different priest or kyai gives different preaching in each meeting. Before the preaching begins, the female Muslims sing religious songs as the respect to the prophet Muhammad or other reminding songs for Muslims.

Sigaluh village has 1 private nursery school, 1 public kindergarten, and 1 public primary school. For accommodating the Islamic activities, Sigaluh village has 4 mosques and 5 *mushalas*. Islamic activities in this village is also very significant; there are 8 *majelis ta'lims* for mothers and female Muslims, which held their Islamic meeting on Friday afternoon and there are also 8 *majelis ta'lims* for father and male Muslims, that held their religious meeting every Thursday night.

Meeting for male Muslims is called *Yasinan* because they read the 36<sup>th</sup> verse of the Qur'an or Yasin verse. The meeting is usually done at night around at 7pm - 9 pm at one of the *Yasinan* members' house. After reading the Yasin verse, they pray together led by the *Imam*. Then they decide where the next meeting will be held. The final activity is enjoying food prepared by the host.

In total, there are 5 Qur’anic schools in the two villages which participated in this study: Hidayaturrahman, As-Solihah, and Baetussalam in Gembongan village; and Raudhatul Jannah and Nur Iman in Sigaluh village (see Table 4.2).

Table 4.2 Qur’anic schools in Sigaluh District

No	Qur’anic school	Location
1.	Hidayaturrahman	Gembongan village
2.	As-Solihah	Gembongan village
3.	Baitussalam	Gembongan village
4.	Raudhatul Jannah	Sigaluh village
5.	Nur Iman	Sigaluh village

In the next section, this study describes each Qur’anic School based on the field research that has been conducted

#### 4.2.1. Hidayaturrahman Qur’anic School

##### *- Basic information*

This Qur’anic school was established in 2003 in Gembongan village. Hidayaturrohmaan has 19 students and 2 teachers. Historically, at the beginning of the establishment of this school, the main teacher teaches his own children Qur’anic reading; but gradually, there are many of his neighbours who ask his permission to let their children study there because another Qur’anic school in the village is located quite far. Notwithstanding, the establishment of the Qur’anic school is quite new; however, the number of students is getting increased since it was set up (see Table 4.3).

##### *- Teachers educational background*

One of the teachers has bachelor degree in elementary school education and another teacher is just a graduate of senior high school. Unfortunately, both teachers educational background is not related to pesantren (Islamic boarding school) but only general knowledge certificate they get. They acquire the Islamic knowledge since their childhood at public school at formal school in the morning and at Qur’anic school with non-formal teacher in the afternoon to teach the students. Besides that, they often attend Islamic meeting with other Muslimah at majlis taklim or pesantren in which a kyai delivers the speech. The more

educated teacher can teach the students better than the uneducated one because they can manage the classroom well and know how to write the administrative report.

**- *Teaching content***

Basically, teachers teach the students how to read the Iqro' text-book. Teachers prepare some Iqro' textbook for students who forget to bring it from home because their parents have bought it for them. At home, when parents are free they read it with them in the evening before sleeping. Teachers do not teach the students how to write the Arabic language or short verses of Qur'an. Besides that, teachers also teach the students how to perform five daily prayers. By using these kind activities, teachers do not need to spend money at all.

**- *Teaching and learning process***

To get more space as a classroom, teachers use his living room to teach the students so that he has to move the tables and chairs and put it on the corner before teaching. Teachers introduce part one from Iqro' textbook to all beginners who start studying in this school. By using the same textbook, other senior students can help junior ones who try to read it by themselves while waiting for their turn; so that they can be more fluently in reading his part when his teacher asks him to recite it. By doing such way, he can move to the next page for the next day. Whenever a child still gets difficulty in reading his part or does not show his progress in reading by himself, the teacher does not allow him/her to move to the part for the next day by writing 'repeat' on the note on the student's study progress.

**- *School time***

The teaching learning process is conducted at 15:30-17:00 from Monday to Friday. The teacher implements tutorial based teaching because each student has different level of mastery in learning the Qur'an. One teacher waits for the students at home because the teaching activity is conducted at his house while other teacher supposed to come to Qur'anic school on foot. Although the schedule is until 5 pm, however, it very often happens that the teaching learning finishes more than at 5 pm.

**- *School fee***

The school does not charge any fee to parents and the teachers do not mention any annual cost expense for their school. One of the reasons for this is because the teachers almost never spend any money for the Qur'anic school. In this school, there are no other costly activities outside the school. When there is expenditure; the teachers do not mind using their own money for it devoutly.

**- *School building and learning equipment***

Hidayaturrahman does not have any classroom; however, unlike other Qur'anic schools which usually use the mosque hall for classroom, the teaching process is held at one of the teacher's house. Therefore every afternoon the teacher does not go anywhere and waiting for the students come to learn the holy Qur'an with him.

**- *School status***

Hidayaturrahman Qur'anic School has not been registered to the Regency Religious Affair Office. Consequently, it is difficult for the school to receive financial or infrastructure assistants from the government because it has not got the legal certificate of the establishment. By having such status, the school's identity is not recognized by the government although in fact it exists. Even the teachers' existence is not registered at the regency or district level because no one reports it nor the government staff goes directly to the Qur'anic school to identify its existence. As a consequence, usually once a year when the government have remuneration fund, they cannot get it. Only the registered school and teachers can receive the money. It also shows the government transparency in distributing the fund to the teachers. However, when the registered teachers will get the money the headmaster have to report the list of the teachers and send it to the Religious Affair at regency level then the money will be distributed to the correct persons based on the registered name.

Table 4.3 Hidayaturahman Qur'anic School Profile

<b>Hidayaturahman Qur'anic school Profile</b>	<b>Description</b>
1. Teachers	The number of teachers is decreasing due to migration to other city for jobs
2. Teacher training	No teacher training
3. Curriculum	Based on teachers' preference
4. Teaching materials	Iqra' and Qur'an
5. Management	No teachers-parents meeting & not registered
6. Learning time	15.30-17.00 o' clock
7. Students	Kindergarten to primary school students
8. Tuition fee	No school fee
9. Learning place	Teachers' house

#### **4.2.2. As-Solihah Qur'anic School**

##### ***- Basic information***

This Qur'anic school was established in 2005 in Gembongan village. The number of the students and the teachers is relatively stable; in 2010 it has 35 students. In 2011, 2012, and 2013 the number of the students increased to be 41 students and in 2014 it increased more to be 48 students. The number of the teachers from year to year is just the same; there are 4 teachers altogether (see Table 4.4.)

##### ***- Teachers educational background***

All teachers in As-Solihah Qur'anic School are senior high school graduates. Among the 4 teachers; 2 of them have ever joined Qiro'ati Qur'anic Teaching Training and Teaching Development Training conducted by Al-Fatah Pesantren in Banjarnegara City and by the Regency Religious Office. Such trainings makes them be more educated and they become more experienced teachers in Islamic knowledge and as a good result it causes the teaching learning process will be much better than before.

##### ***- Teaching content***

Students learn how to memorize the short verses of the Qur'an which is found in Juz Amma or in the 30<sup>th</sup> chapter of the holy Qur'an which consists of 37 verses; they also learn how to read the Qur'an by using the Qiro'ati method. This part of the chapter is considered as the easiest part of the Qur'an to memorize for everyone. Beside that they are trained to memorize some of the Hadith of the Muhammad Prophet.

### ***- Teaching and learning processes***

Teachers in As-Solihah Qur'anic School has the same steps in managing the process of teaching and learning: First, greeting the students with "salam"; then the students were led to pray together to begin the lesson; next, the students were let recite some memorized short verses of the Qur'an. After that, the teacher goes to the main teaching activity: training the children how to read the Qur'an by using the Holy Qur'an book and Qiro'ati text-book. After an hour of learning; the students pray together to close the lesson. Before leaving the school, each student shakes hand with teacher as a symbol of respect.

### ***- School time***

The teaching and learning processes take place on weekdays from 16.00-17.30. Teacher has arranged the school time in the afternoon after all students have attended the normal school since 7 am until 1 pm with formal teachers. Although the students go home after luncheon but they do not have lunch at school because the school does not provide lunch system. The students buy snacks and drink at food stall which is available near the school or the students bring the fresh drink in the bottle to school. Different from formal school, this Qur'anic school does not require the students to wear school uniform. They may wear any Muslim clothes which covers their body (aurah) so that they have not made it yet to a tailor. The important thing is that they are motivated to learn about Islam together with teachers. Whenever the children are absent from school it is not necessary for them to report it to the teachers. Whenever teacher is absent, they do not need to tell students about their business but telling teaching mates to anticipate in teaching. Most students go to the school together with friends on foot.

### ***- School fee***

To decide how much money the students should pay for the tuition fee every month, therefore, parents and teachers had meeting to discuss about it. Due to their poor economic social background the school only charges 3,000 IDR/month. The students pay it anytime whenever their parents have it. Some students pay it at the beginning of the month while other parents give the money at the end of the month. Even some students pay it very late for many months. Teachers never force them to pay at the beginning of the month because

it will not be used to pay the salary for the teacher. The money will be kept by one teacher as a school treasurer and used to buy some Islamic books, stationery, copy teaching materials, etc.

- ***School building and learning equipment***

As-Solihah Qur'anic School has not yet got its own building; so far it uses a building owned by Misfatuhussolihin *Pesantren* which is located at the same village. Basically, this *pesantren* is specialized for junior and senior high school students who reside at the boarding school for three to six years and they may return home in a certain period of time depends on the *pesantren* regulation. However, students may go home at any time when they have other concerns to do after getting permission from teacher. Children of As-Solihah Qur'anic School whose house is located nearby the *pesantren* go there in the afternoon to get more Islamic knowledge until about 8 pm. These kinds of children do not stay at the *pesantren* because they attend formal school in the morning and they stay at their parent's house every day. They are not only from Gembongan village but also from other villages even other districts. The *pesantren* prepares simple daily foods for them which makes the students do not need to consider about other things after school especially about cooking. They prepare the plate, a spoon and a glass by themselves and after using it, they must be responsible in washing it. Parents pay very cheap payment for the tuition fee, boarding house and the foods monthly. Mainly, all teachers of the Qur'anic school are the *pesantren* teachers too.

- ***School status***

Although it is one of active schools, however, it is not recognized by the government because the teacher of As-Solihah Qur'anic School has not visited the Regency Religious Affair Office at regency level to register it. As a result, this school does not get any benefit from the government especially regarding with the financial support or information about activities for teachers or students that will be held at district or regency. The Qur'anic teachers association has the data of each registered Qur'anic school related to the name of the school, the address, the year of the establishment, teachers' and students' demographic data, etc. Sometime, the government has fund to donate all volunteer teachers although probably once in a year and the amount of money is just a little, not enough to buy the



household properties. This donation is like running water from the tap for all of them, because most of the teachers never get such remuneration at all.

Table 4.4 As-Solihah Qur’anic School Profile

<b>As-Solihah Qur’an school Profile</b>	<b>Description</b>
1. Teachers	Four teachers are just high school graduates
2. Teacher training	Two teachers join Qiroati training by Al-Fatah Pesantren
3. Curriculum	Based on teachers’ preference
4. Teaching materials	Iqra’ and Qur’an
5. Management	Annual teachers-parents meeting & not registered
6. Learning time	16.00-17.30 o’ clock
7. Students	Kindergarten to primary school students
8. Tuition fee	3,000 IDR/month
9. Learning place	Pesantren

#### **4.2.3. Raudhatul Jannah Qur’anic School**

##### ***- Basic information***

Raudhatul Jannah Qur’anic School in Sigaluh village has 57 students in total in 2014. This school was opened in 2011 and at that time it had large number of students which reached to 60 children. But in 2012 and in 2013 the number of the students had decreased to be 56 and 30 students. This situation may be caused by the fact that it only has two teachers; consequently the children do not have enough attention from the teachers. Even, many students in Raudhatul Jannah are under 5 years old; therefore, they need special attention from the teachers. When there were many students absent, the teachers came to visit their house and persuade them to go to school in the next day.

With such big number of the students, until 2015 Raudhatul Jannah Qur’anic School only has two teachers. The first teacher is a Kindergarten teacher (government employee) and the second teacher is only a house wife. However, one teacher is not active anymore because of her health condition for about a year. She never teaches the students during her treatment. Then in 2016, a new female teacher was recruited to replace her.

Like in formal schools, the students in Raudhatul Jannah Qur’anic School have specific uniform to show their identity. Before deciding the certain kind of uniform, parents and teachers discussed it during a meeting. To be fair, usually teachers show some models

in kinds of colour and ask parents to choose the best model that they will have for their children. Parents give some suggestion about it so they will feel satisfied with the result of the discussion. Besides that, usually they choose the middle price because it is also related to parents' financial condition and the clothes' quality. The low price shows the low quality and vice versa. However, after they have the uniform, some of them rarely wear it. Some boy students prefer to wear Muslim's clothes, t-shirt or shirt and long trousers while all female students should cover their body by wearing Muslim's clothes and hijab. Although the teachers never suggest them to wear Muslim clothes but automatically parents and the female children realize about the clothes to be worn during the learning process at Qur'anic school. They never let their head is uncovered that makes other people see their hair. Mostly, they wear the school uniform when they celebrate the sacred days or whenever there is a competition at district or regency level; so that the uniform remains new as a result they do not order the uniform every year.

#### ***- Teachers educational background***

The first teacher has a diploma in kindergarten teacher education. Every Monday to Saturday mornings she goes to school to teach pre-school students and in the afternoon she has another extra job to teach students at Qur'anic school. Due to her educational degree, she has a lot of experiences in managing the classroom and teaching the students. She applied all her teaching skill that she got during her study at university. By all means, she can teach the students in a proper way compared with other teachers who only graduate from secondary level of education.

The second teacher is a senior high school graduate. She has more leisure time in the morning and in the afternoon because she only stays at home to do the housework. She got the teaching skill autodidact. She imitated her former teacher when she/he taught her at Qur'anic school when she was a child. In term of age and teaching experience, both of the teachers are senior teachers. They are 35 years old and have at least 6 years of teaching experience in the Qur'anic School.

Although only for once, both teachers have ever joined Qur'anic teaching trainings conducted by the Regency Religious Affair Office, such as Early Qur'anic Teaching via Arts

Training, Reading, Writing, and Reciting Qur'an Teaching Training, and Development of Qur'anic Teaching Method Training. The training was held at the regency level for one day from morning to afternoon.

***- Teaching content***

Teaching contents in Raudhatul Jannah were presented gradually from the simplest to the most complex ones. One of the considerations to shift the teaching materials from year to year is the level of the students' mastery in reciting and reading the Holy Qur'an. In the first year, because almost all students have not yet been able to recite and read the Qur'an, in 2011 at the beginning of the school establishment, based on the information from the teacher, the children were mainly taught on how to perform five times daily prayer. This teaching content was presented orally and body movement. This is very basic and the most important part of teaching because after the children get puberty they must practice praying for five times a day by themselves without being instructed by parents or other people. This lesson is very important because children may take time to memorize both the prayer body movement and the prayer recitation in each movement. Besides that, the children were also taught to recite or memorize the short daily prayers such as prayer before eating, prayer before sleeping, and prayer before studying, etc. The basic Qiro'ati Qur'anic reading was also introduced. During this time the teachers introducing the simplest teaching material in order not to make the students get bored or troubled in learning the Islamic knowledge.

In 2012, the teaching content was developed; after the students mastered the five times day prayer recitation, the teacher trained them to practice doing the prayer and taking ablution. The students also learnt to memorize reciting the short Hadith of the Prophet of Muhammad. The basic Qiro'ati Qur'anic reading was still the main teaching. During this period the teachers improve the teaching materials so that they get more knowledge from teachers and their skill in reading the Qiro'ati textbook is getting increased. Students get more lessons indeed.

In 2013, Qiro'ati Qur'anic reading got the highest portion to teach. As the additional learning, the students were trained to recite and memorize short verses of Qur'an (Juz Amma). In 2014, as the students have already mastered to read the Holy Qur'an, they started

to use the Holy Book as the main text-book for learning. For the junior students, they still use Qiro'ati text-book. In addition, the students learn memorization of short Hadith of the Prophet.

Teachers use some additional text-books beside the Holy Qur'an and the Qiro'ati text-book, i.e., Muslim Children Manner Guidance, Arabic-Indonesian Dictionary, and Tajweed text-book.

#### - *Teaching and learning processes*

The steps of teaching and learning process in Raudhatul Jannah Qur'anic School can be described as follows: 1. Opening activity: The students have a sit facing the teacher, and then they said prayer to begin the lesson. After that the students were asked to remember the 99 holy names of the Almighty God and the meanings. Next, the students recite some daily activities prayers, short verses of the Qur'an, and short Hadith of the Prophet; 2. Main activity: the students learn Qur'anic reading by using Qiro'ati text-book, reading the Holy Qur'an, and practicing to write Arabic; 3. Closing activity: the students recite the *shalawat* to compliment the Prophet of Muhammad followed with question and answer, and to close the lesson they recite the prayer led by the teacher.



Fig. 4.3 Male children in Raudhatul Jannah Qur'anic School are learning with the first teacher



Fig. 4.4 Female children in Raudhatul Jannah Qur'anic School are learning with the second teacher

As it has shown in the pictures, during the teaching and learning processes, each teacher handled the students in some groups. Each group consist of 6-11 children. In the group the students were taught one by one to read the Qur'anic words in the Iqra' text-book while the other students were listening to.

As in Islamic schools it is required to separate the male and the female students, in Raudhatul Jannah Qur'anic School the teachers also separate the male and female students groups. This culture is intended to make the children understand from their early age that Islam respects the dignity of both male and female Muslims. As during the prayer in the mosque the children also can see gender segregation where the males stand up in front while the females stand up behind a barrier or partition or in another room, the culture of gender segregation in Qur'anic class would be easily understood by them.

At the beginning of the lesson, the students as well as the teachers take a seat on the floor and one of them as the representative leads the opening and the students repeat it together. They read the learning short prayers. After that they separate to different level of mastery. The senior students group move to quite long distant in order not to bother the junior group and vice versa. The main teaching is reading the Iqro' or the holy Qur'an it depends on the student's mastery. They also use short daily prayer book; while the junior

also learn with other teacher in turn. Each student requires around three minutes for one page per day.

Children in Raudhatul Jannah Qur'anic School have uniform, but they do not wear it every day. They can wear it in any day they wish. Like in other Qur'anic School, the female children wear hijab covering their head and hair; and the male children wear long pants.

#### **- *School time***

The teaching learning process in Raudhatul Jannah Qur'anic School is conducted at 15:30-17:00 on Monday to Thursday (4 days/week). All Qur'anic schools have flexible time to teach the students because the classes start after the formal school have finished. By this mean that in the morning they are busy going to kindergarten or primary school and learn about more secular subjects with formal teachers and religious lesson for only two hours per week. Furthermore, after returning home, they have to go to Qur'anic school to get religious education with non-formal teachers. In this school, they do not learn secular subjects at all because the teachers merely emphasize in Islamic teaching.

Most students go to school on foot together with other friends because the distance from their house to the school is less than 1 km and also they are brave enough to go without being accompanied by their parents. However, some new students, mostly pre-school students do not want to go there by themselves and it makes parents especially mothers feel a pity and worried with their children's safety. The road is so crowded which is located at the province main road. The transportation condition is much busier and endangers for everyone. Finally, the parents are willing to send their kid by motorcycle or some parents accompany the children on foot to go to school. Parents really support their children to study at Qur'anic school. Sometimes parents take a seat inside the classroom to observe the teaching learning process and remind their children to pay attention to the teacher; while other parents wait outside of the school when their children are having lesson in the classroom. Such interaction makes each of them get acquaintance. Generally, students come earlier at school rather than the teachers because they are much busier at home and have to do the afternoon (asr') prayer before teaching. While waiting for the teachers coming, the

students play with friends outside of the school. There is no food vendor come to the school so that the students do not bring money to buy the food they only bring a water bottle instead.

#### - *School fee*

Once a year, teachers Raudhatul Jannah Qur'anic School invited parents to have a meeting held at the school to discuss about the running of the Qur'anic school. One important thing in the discussion is in relation to the educational cost. They have an agreement that each student have to pay the school fee 3,000 IDR/month. This amount of money is very cheap so that all students can afford to pay it. The money should be collected to one appointed teacher as a treasurer. Furthermore, the money will be used to pay the electricity bill, purchase writing utensils for the students and also to support various kinds of Qur'anic school's programs. When there is financial difficulty faced by the Qur'anic School, the Mosque committee Board or *Majelis Taklim* comes to help.

The students pay the school fee anytime whenever their parents have it. Some students pay at the beginning of the month while other parents give the money at the end of the month. Even some students pay it very late for many months. Teachers never force them to pay at the beginning of the month because it will not be used to pay the salary for teachers. They are volunteer workers who do not care about the salary. The main purpose of teaching is helping the students are able to read the holy Qur'an, pious young generation and have good moral after they are adult.

Only once a year, the teachers get donation from the parents. This kind of donation is based on the parents' agreement which is decided during a meeting. Usually, a teacher writes an invitation letter given to parents telling that they will have annual meeting. One parent is chosen to be a treasurer to collect money. After it is collected, the money is used to buy the nine basic household properties such as rice, oil, eggs, flour, sugar, tea and coffee, etc. Sometimes they give the collected money or buy a pair of cloth as gifts. Also, during the meeting, usually teacher and parents also discuss what kinds of expenses that the tuition fee that they have got from the student every month supposed to be spent.

Furthermore, teachers will report about the tuition fee expenditure to the parents during a meeting which will be held a year later. Teachers always tried to keep the

transparency in the spending the school fee for running the Qur'anic School. Although all the money is not for paying their salary, because from the beginning they work voluntarily, they are always honest to manage the school money and the students' parents trust them. It is very rare to find out the case of the misuse or corruption of the school money by the Qur'anic School teachers. It means all teachers are very dedicated and trusted. When the parents cannot attend the school due to their business, teachers will send the paper report about it to them so that all students' parents know the financial flow and the expenditure of the school.

Furthermore, teachers will report about the tuition fee expenditure to the parents during a meeting which will be held a year later. When the parents cannot attend it due to their business, teachers trust other parents to send the financial report to them.

#### ***- School building and learning equipment***

The community in this school area collected money for several years to build a Qur'anic school. At last, their dream comes true. Nowadays it has its own building which is located close to the province main road and beside the village mosque, Baitussalam in Sigaluh village. The classroom is a permanent building which has ceramic floor, tables, chairs, a blackboard, and many Qiro'ati text-books arranged well in the bookshelf. When a student has his turn to read the Iqro' or Qur'an with the teacher other students may spend the time to read the Islamic books. But almost a year in 2014 it is under renovation so that the teaching and learning process was moved to the Baitussalam Mosque.



Fig. 4.5 Raudhatul Jannah Qur'anic School building



- **School status**

Raudhatul Jannah Qur’anic School teacher has registered the school to the Regency Religious Affair Office and as a proof it gets the certificate of registration. By having such certificate it means that the government recognizes this school as an active one (there are teaching learning process). Some main benefits of having it: the head of Qur’anic school association will send a letter regarding with big event in regency or district level. By getting such crucial information at least they know about it and supposed to participate in it. Another benefit is the government will support its financial assistant such as tables, Islamic books, Qur’an and Iqro’ textbooks.

Table 4.5 Raudhatul Jannah Qur’anic School Profile

<b>Raudhatul Jannah Qur’an school Profile</b>	<b>Description</b>
1. Teachers	The number of teachers remain the same, 3 teachers but one is not active, one teacher is kindergarten teacher, one primary teacher, one is a housewife
2. Teacher training	Two teachers join Qur’anic teacher training at regency religious affair office
3. Curriculum	Based on teachers’ preference
4. Teaching materials	Qiroati, Qur’an, Juz Amma, learning to memorize some Hadiths, the 99 names of Allah
5. Management	Annual teachers-parents meeting & registered
6. Learning time	3-5 pm
7. Students	Kindergarten to primary school students
8. Tuition fee	3,000 IDR/month
9. Learning place	Qur’anic school building

**4.2.4. Nur Iman Qur’anic School**

- **Basic information**

Nur Iman actually has relatively big number of the students. In 2010 and in 2011 it has 55 students altogether; but in 2012 it decreased to be 51 students and it kept decreasing to be 47 students in 2013 and 35 students in 2014 while since the establishment the number of the teachers was remain the same that is only 3 persons. During the learning time, not all students go to the Qur’anic school every day. They have some other business with parents or just play at home with other friends. The students need more teachers to help them in learning the Qur’an so that when they have their turn to read it they do not read just a

compulsory reading. Each student requires about 5 minutes reading for each meeting. After reading, the students are free to do whatever they want, for example: repeating the part that just have read with teacher which will them more fluency in reading, reading Islamic books or playing with other students. Although they have finished studying but they are not allowed to return home earlier than others because sometimes they have some information before leaving the school (see Table 4.6).

#### ***- Teachers educational background***

No teachers at this Qur'anic school graduate from university; however, they are only Senior High school graduates. They get Islamic knowledge from teacher at Qur'anic school during their childhood, religious teacher at formal school and other sources. Teaching students at this kind of school needs mastery skill in reading the Qur'an. It means that anyone who is able to read it can be a teacher. Although many people can read the Qur'an, but few of them who want to be the teacher there. The job is not interesting one because the teacher do not get salary at all. Persons who are willing to do such voluntary work in religious section is only the persons who dedicate their life to human beings and God. They believe that God will accept their sincere effort to make children surround them is good at reading Qur'an.

#### ***- Teaching content***

Based on the teachers' consideration in choosing textbooks for teaching, they have to decide the best textbook which are available at bookstore. In this Qur'anic school, the children use Qiro'ati text-book for learning Qur'anic reading. Each student has their own textbook although school also provides some textbooks at the bookshelf. They bring it home after studying it and will bring it back to school the next day.

In previous time, while waiting for the turn to read the holy Qur'an, some children playing outside with other friends and some others read the holy Qur'an or memorize some verses of the Qur'an. However, nowadays to make the children utilize the leisure time, the teacher writes some verses of the Qur'an on the whiteboard and instructs the children to rewrite on their own notebook. In this case the students get more advantages in learning the Qur'an because the ability in reading and writing of Arabic language is getting improved.

### ***- Teaching and learning processes***

Every day the process of teaching and learning is basically the same with continued lesson. First of all the students have a sit on the floor facing long reading table and the Qur'an Holy Book. The teacher greets them by saying "Assalamu'alaikum warrohmatullohi wabarokatuh" (May the peace, mercy, and blessings of Allah be with you) and the students respond by saying "Wa'alaikumsalam warrohmatullohi wabarokatuuh" (peace be upon you too). Then the teacher asks the students to recite some short verses of the Qur'an that they have already learnt in the previous lesson. After that the teacher goes to the main activity by teaching the students to practice reading the Qur'an in the classical way and followed with Qiro'ati Qur'anic lesson. The class is closed with prayer together.

### ***- School time***

The teaching learning process is conducted at 15:30-17:00 from Monday to Friday. In order not to be tired because in the morning the teacher is doing her main occupation in a public school and in the afternoon she has to teach in the Qur'anic school, each teacher arranges the different teaching schedule. The first teacher handles it on Monday to Wednesday and another one teaches on Thursday and Friday. One teacher is responsible in spending the money for the sake of Qur'anic school's activity. The teacher implements tutorial based teaching because each student has different level of mastery in learning the Qur'an.

### ***- School fee***

After having agreement between teachers and parents during annual meeting held at one of parents' house about the amount of money for the school fee for each student then it was decided that the school charges 5,000IDR monthly. This tuition fee is much higher than other Qur'anic schools with the consideration that living cost is also getting increased year by year. The money can cover the school expenditure for the whole year.

### ***- School building and learning equipment***

The teaching process takes place in the main building of the village mosque due to it has not had its own school building yet. Teachers use the mosque to teach the students after the community finish their asr' (afternoon) prayer. Parents, especially a mother prepares for

the clothes and other school equipment for their children and instructs or send them to go to school by a motorcycle or on foot. Some children go to the school early so that they can pray together. This habit causes they are get used to practice doing worship by themselves since their childhood. By this means, it is hoped that when they are already grown up they are continues praying without being instructed by parents.

**- School status**

Nur Iman Qur’anic School has not been registered to the Regency Religious Affair Office; therefore, it never gets financial supports from the government. Although the number of the students is big enough but the teachers never get any incentives that sometimes the government have. The school expenditure is as the main responsibility of teachers and parents. When they want to celebrate Islamic festival, parents collect some amount of money. Besides that, the teachers look for the donation from other parents whose children have already graduated from the school or from big a supermarket/factory to donate some amount of money. After it is collected, they can use it as wise as possible.

Table 4.6 Nur Iman Qur’anic School Profile

<b>Nur Iman Qur’anic School Profile</b>	<b>Description</b>
1. Teachers	The number of teacher is the same, no demand from parents to teacher’s educational career
2. Teacher training	No teacher training
3. Curriculum	Based on teachers’ preference
4. Teaching materials	Qiro’ati and Qur’an
5. Management	Annual teachers-parents meeting & not registered
6. Learning time	15.30-17.00 o’ clock
7. Students	Kindergarten to primary school students
8. Tuition fee	5,000 IDR/month
9. Learning place	Mosque

**4.2.5. Baitussalam Qur’anic School**

**- Basic information**

This Qur’anic school is located at Gembongan village in Sigaluh district. It was established in 2009 with the headmaster is Mr. Durrohman. It has 4 teachers and around 50 students. The number of the teachers remains the same from year to year, however, the

number of students is sometimes increasing but sometimes also decreasing. The students come to the school depend on their good mood. This situation makes parents must encourage their children to come and study there. Generally, children arrive at home from formal school at 2 pm and they do not have much homework to do and of course they have nothing to do at home. As a consequence, they have much more leisure time. They spend it just for chatting with friends, playing online game on mobile phone, visiting game station booth or watching television at home. At this school there is no teacher's recruitment system that causes when there is a teacher resigns from school; it causes the school lacks of teacher. It needs time to get a new teacher to replace the previous one (see **Table 4.7**).

***- Teachers educational background***

The headmaster of this Qur'anic school graduated from Bachelor degree for Primary school education, one teacher graduated from undergraduate in teachers training education program, two other teachers got Islamic religion teacher training education certificate (S1). She is a private teacher at Permata Hati Integrated Islamic Junior high school. After returning home, at evening she goes to the mosque to teach the students sincerely. Only one teacher who joins teacher training conducted at Al-Fatah pesantren for two years. This training is held only Friday afternoon. Each participant has to pay 10.000 IDR per month by using their own money.

***- Teaching content***

Due to one teacher actively participates in Qiro'ati teacher training in Al-Fatah pesantren, this school decided to use Qiro'ati textbook for the beginner students while the holy Qur'an is used for the senior ones.

***- Teaching learning process***

The school has the busiest schedule for teaching learning process because it is conducted for the entire week. Teachers and students have a great motto, "No days without studying Qur'an". The class opens at 18:00 – 19:00. The children usually attend the class before evening prayer when the sun starts gliding to the west. Small children are brave enough to go to the school alone without being accompanied by their parents because the sun is still bright. After arriving at the mosque and the adzan has been announced by the

muadzin (the adzan caller) they automatically prepare themselves by taking ablution and join to pray with other people in the mosque. After that, for about an hour they continue their main purpose to come to the mosque that is learning how to read the Qur'an together with the teachers. Teachers teach the students one by one.

- ***School fee***

This Qur'anic school does not charge any tuition fee at all. As a result of that, teachers never get any salary or volunteer teachers. Although they are unpaid teachers but they still have commitment that they have to be the teachers there in order the children to be religious generation who know what they must do/not to do during their life achieve the God's heaven. They also do not pay the almsgiving to the school. Indubitably, this school does not have saving at all. Once the village government donated some amount of money to buy clothing materials to be a school uniform for the teachers and the students. They have to pay the sewing cost by themselves.

- ***School status***

As one teacher explained that the school, the teachers and the students never got any incentive from the government because this school has not been registered to the Religious Affairs in regency level and of course, it does not get the certificate of establishment. Other than that, it also never gets donation from any source. This school is categorized as a dry school in term of financial. Once a year, parents make a gathering to discuss about the incentive for teacher. During the meeting they have an initiative to collect some money from all students' parents. They paid for the same amount of money; however, it is permissible for whosoever wants to donate more. Furthermore, the accumulated money is distributed to each teacher with the same amount. Such traditional happens from year to year as a proof of solidarity and a gift. Parents are very thankful to all teachers who have dedicated their busy time to make their children are good at mastering the holy Qur'an.

- ***School building and learning equipment***

Teacher and students utilize the main hall of the village mosque to conduct the teaching activity. Community let them study there to be a pious generation after they are

grown up because they have skill in reading the holy Qur'an as their guidance book during their life and it will be the helper in the day of resurrection.

Table 4.7 Baitussalam Qur'anic School Profile

<b>Baitussalam Qur'an school Profile</b>	<b>Description</b>
1. Teachers	Graduated from bachelor and undergraduate for Islamic teacher training education, number of teacher is the same
2. Teacher training	One teacher joins teacher training
3. Curriculum	Based on teachers' preference
4. Teaching materials	Qiroati and Qur'an, Juz Amma
5. Management	No teachers-parents meeting & not registered
6. Learning time	At evening
7. Students	Kindergarten to primary school students
8. Tuition fee	No tuition fee
9. Learning place	Mosque

#### **4.3. Some Characteristics of Qur'anic Schools in Semi-Urban Rural Area**

Based on the information that have been gathered in the field research and they have been explained briefly in the previous part of this chapter, this study can note some characteristics of the Qur'anic Schools in the semi-urban rural area as the following:

Among 5 Qur'anic schools in semi-urban rural area, As-Solihah and Raudhatul Jannah have their own school buildings, while the other 2 Qur'anic schools just use space in the mosque as the classroom (Field survey, 2014).

Raudhatul Jannah is the best one; first of all it has relatively the biggest number of the students (57 children in total); secondly, it has two qualified teachers; both of them have diploma in kindergarten teacher education with at least 6 years of Qur'anic teaching experience. Next, it has diverse of teaching contents which is presented continuously in every academic year; therefore, the children learn more comprehensive knowledge about Islam. In addition, Raudhatul Jannah has already had its own school building so that the children can peacefully learn in the classroom without being distracted by the people as when they learn in the Mosque hall.

Main goal of Qur'anic schools in these villages is educating children to be aware of Islam as their faith by teaching them the pillars of Islam (*rukun Islam and rukun Iman*) and the Holy Qur'an reading and writing.

Teaching and learning content in the Qur'anic schools in Gembongan and Sigaluh villages are *wudhu* (ablution) practice, *shalat*, daily short prayer and short verses of the Qur'an memorization, reading Qiro'ati and the Holy Qur'an book, and Arabic language. Common text-books used by teachers are Qiro'ati book published by Raudhatul Mujawwidin Semarang and "*Adab dan Akhlak Anak Saleh*" (moral education for pious kids).

Qur'anic schools charges vary and relatively low school fee. Low school fee may attract more people to send their children to Qur'anic school. It is so different from the school fee in other non-formal schools like English language or Computer training schools, which is usually expensive and therefore they give certificate of completion to the students. Qur'anic schools depend much on the parents' financial support because they almost never receive any supporting budget from government.

Teachers in the four Qur'anic schools have certificate of bachelor degree in education. They are basically formal teachers (government employees) in public kindergarten and primary school. They received at least four times of in-service Qur'anic teacher trainings.

The number of students is relatively high and the teachers have sufficient education background; however, the Qur'anic schools lack of teachers. Almost every year, there is no balance between the number of students and teachers as the consequence they adopt tutorial teaching method.

Qur'anic schools adopts tutorial-based teaching that takes much time; students are taught one by one by the teacher in order that each student is easily observed his/her progress, for example in learning how to read the Arabic alphabets, master the short verses of the Holy Qur'an and steps in conducting the five times daily prayers. The teachers apply this strategy because in one class the students consisted of different grades in mastering the lesson and the number of classroom is insufficient. One of shortcoming of teaching tutorial-based learnings is that after finishing the turn, the student will use the rest time to make joke, play or make noisy. In other side, classical based teaching is not so appropriate for Qur'anic



schools because it requires more time and teachers in a class. In fact, the learning period for each meeting is only between 1-1.5 hours.

## **CHAPTER 5**

### **DESCRIPTIVE STUDY OF 7 QUR'ANIC SCHOOLS IN REMOTE RURAL SETTING**

Chapter 5 is divided into five parts. The first part asserts Qur'anic Schools in remote rural setting (Rakit and Wanadadi districts) which cover Qur'anic Schools in Rakit District (remote rural area 1): Al-Fatah Qur'anic School, Baitul Falah Qur'anic School, Al-Wardah Qur'anic School, and Baitul Insan Qur'anic School. The second part is diversification of Qur'anic Schools in Rakit District. The third part is Qur'anic Schools in Wanadadi District (remote rural area 2) which has Permata Qur'anic School, Al-Islah Qur'anic School, and Al-Huda Qur'anic School. The fourth asserts the diversification of Qur'anic Schools in Wanadadi District and the last part is summary of Qur'anic Schools in the remote rural area.

#### **5.1. Qur'anic Schools in Remote Rural Settings**

##### **5.1.1. Qur'anic Schools in Rakit District**

Qur'anic Schools in Luwung village of Rakit District were selected for this study. Luwung village is located in the eastern part of Rakit District. It is 7 km from the District capital city and 20 km from the Regency capital city. This village is quite far from a *pesantren*, which is located in Lengkong village within the same District. Luwung village has total area of 19,621 hectares with population of 2,414 people. All population in this village are Muslims where 65% is farmers, 10% are government employees, and 25% is others (Field survey, 2014).

There are 1 nursery school, 3 kindergartens, 2 public primary schools, and 1 Islamic private primary school established by Cokroaminoto Foundation in Luwung village. The total number of Qur'anic Schools is 5 schools. Due to its wide area, the village has at least 6 mosques and 18 *mushalas*. There are 8 *majelis ta'lim* groups initiated by mothers or female Muslims and 13 *majelis ta'lim* groups held by fathers or male Muslims. The female Muslims *majelis ta'lim* meeting is held in the afternoon on Friday and Saturday; while the male Muslims *majelis ta'lim* meeting is held in the evening on Thursday.

The majelis ta'lim groups initiated by married female Muslimah and 2 majelis ta'lim groups held by married male Muslims. The Muslimah majelis ta'lim meeting is carried out in the afternoon on Friday and Saturday, however, each majelis ta'lim has different day and time to conduct the meeting. Any woman from one majelis ta'lim can attend the meeting held by other majelis ta'lim so that they welcome for other participants. They have different teacher who delivers the Islamic sermon in each meeting. The man in charge of delivering the sermon is called kyai or ustadz while female speaker is called ustadzah. Both the teachers have mastered the Islamic knowledge much deeper than the other people because mostly of their childhood is spent in Islamic boarding school (pesantren) for many years. Even, in one meeting, there are two or three teachers give the sermon in turn. After finishing the main meeting, they have question and answer session then it brings out long discussion. The last activity is announcing the amount of money they got from the charity (*infaq*) and general information. The money is collected from the provided box and each member donates some amount of money in it sincerely. It will be used to help other members who get sick, have funeral, donation to orphanage, etc. To show their identity and uniformity among the members, they make uniform once in two or three years. Whenever they attend the Islamic sermon, they wear the uniform. They gather together at one person's house and the place does not change for years.

While the Male Muslims *majelis ta'lim* meeting is run merely in the evening on Thursday and move from one house to another. In the meetings, men listen to the Islamic preaching delivered by the kyai, recite the Holy Qur'an especially surah Yaasin, and discuss anything important related to their religion and social affair such as cleaning the environment and keeping the village safety. The verse is believed to be specially sent to the dead persons in order to get forgiveness from God. No woman attends as the teacher or participant because it is not common at men's meeting. Muslim's meeting is attended only by its members so that there are no other people from other group join because it consists of men from neighbouring house. It is much simpler group than women's and there is no charity program and uniform dress code among the members (Field survey, 2014).

There are 4 Qur’anic Schools in Rakit District that participated in this study (see **Table 5.1**).

Table 5.1 Qur’anic Schools in Rakit District

No	Qur’anic School	Location
1.	Al-Fatah	Luwung village - Karang Tanjung county
2.	Baitul Falah	Luwung village - Karang Tanjung county
3.	Al-Wardah	Luwung village - Karang Anyar county
4.	Baitul Insan	Luwung village - Cikura county

In the next section, this study presents the detail information about each Qur’anic School in Rakit District, which shows that there is diversification among them.

#### **5.1.1.1. Al-Fatah Qur’anic School**

##### ***- Basic information***

Al-Fatah is the oldest Qur’anic School in Luwung-Karang Tanjung village, which was established in 1991. This Qur’anic School is located close to the main village road so that it is very strategic area. It is also managed by a senior primary school teacher named Mr. Muharto (40). He teaches his students at primary school in the morning then after having relaxed for few hours at home he then goes to Qur’anic School to teach religious subject in the afternoon.

The number of the students in Al-Fatah was stable enough. In 2010 and in 2011 the number of the students was 29 children. In 2012 it became 35 children and in 2013 and in 2014 it increased to be 36 children. There are 4 teachers in total in Al-Fatah Qur’anic School (see **Table 5.2**).

##### ***- Teachers educational background***

Among 4 teachers, only Mr. Muharto gets a diploma degree in primary school teacher education while the other 3 teachers are just senior high school graduates. No teacher in this Qur’anic School has ever joined the Qur’anic teaching training. All the senior high school graduates were the former students of Mr. Muharto at the same Qur’anic School. They learnt Qur’anic reading and writing for years since they were kids. He realizes that the number of the students and the teachers are not balance enough, indeed, it lacks of teachers.

When they graduate from senior high school it means that their activities as students will finish forever as other students did because the teachers also do not have other further lessons for them. When the reading Qu'ran is complete until the 30 chapters it means that the students have already finished studying at the Qu'ranic school. Teachers will concentrate on teaching for the junior students. To make them have activity in the afternoon, Mr. Muharto recruits them as new teachers. The knowledge that they have got will be more useful for other children who still need guidance from the senior persons to be able to read the holy Qur'an. They were encouraged by Mr. Muharto to assist him to teach the children in the Qur'anic School.

#### **- *Teaching content***

Students learn recitation of 5 times a day prayer, the thirtieth and final part of the Qur'an (Juz Amma), reading and writing the Arabic, and also Tajwid. Teachers teach them how to practice praying by showing them what kind body movement that they should perform: the position of the sitting, the limit of the raised hands, and how many times they should do in each prayer times because it has different number of *rak'aat* (prescribed movement). Teacher checks every student's movement until they can perform the most correct one. Juz Amma consists of the 30th chapter of the Qur'an and the children read and memorize it from the last verse (the easiest to the most difficult ones to memorize). Students show their ability in memorizing the Juz Amma to the teacher and will be noted in the student's study progress book. In this case, each student has different level of capability. The laziest student to memorize will be the most left behind one. It often happens that they hold the Juz Amma textbook, take a sit around on the floor, and led by one leader to memorize the verses together to make them more enthusiastic in studying. They compete one another to memorize it.

#### **- *Teaching and learning processes***

Before the teaching and learning process was started, the teacher led the opening lesson by praying together for 5 minutes. Then, the students move to different level of mastery with different teacher. In this part, the student who comes earlier to the school will get an earlier chance to learn to read and write the Qur'anic letters and Tajwid which is

based on their own pace. Generally, for the runner readers, they can read it much more quickly but for beginners will learn much slowly. Each student needs about three to five minutes to read for one page and teachers will not let them continue to the next page before they really master it. This system does not harm them or spend much more time in studying but this is for their own sake. Whenever, they move to the next part while they do not have a progress in reading it, they will face more troublesome in the future because the further pages have higher level of difficulty. To ensure the students' progress, teachers always encourage repeating on what they have learned. By having such effort, they gradually memorize and master it. This is what we call self-studying. To close the lesson, all students recite some the memorized short verses of the Qur'an in front of the teacher to check their study progress and also the 5 times a day prayer recitation.

**- *School time***

As other Qur'anic School do, this school opens the classes on Monday to Friday at 16:00-17:30 p.m. Students come to this school after they study at normal school in the morning. After taking a rest for one to two hours at home, they prepare themselves to learn Islamic teaching at Qur'anic School. Some students come before the *asr*' prayer begins but some of them come late because there is no strict time to attend the lesson.

**- *School fee***

The students' parents pay for the school fee 2,000IDR/month. This amount of school fee is the cheapest among other schools. Parents and teachers make a decision on determining the amount of the school fee for each student. This money is used to buy a blackboard, the chalks, an eraser, etc. Due to the little amount of money they have, therefore, teachers encourage the students to have free donation every Friday. The average of the donation is 1000IDR. The treasurer also writes a note on their account book and will report it to the parents about the usage of the money.

**- *School building and learning equipment***

The teaching and learning process takes place in the mosque hall; it has enough space because the mosque is big enough and it also has sufficient reading tables for the

students. The students sit down on the floor when they are studying using a long table for many students. It makes economizes the space.

**- School status**

Al-Fatah Qur’anic School has been registered to Banjarnegara Regency Religious Affair Office. It means that the school has received a legal certificate of ownership. It notifies the school’s name, the number of the certificate, its address and approved by the head of Regency Religious Ministry Affairs. By issuing this certificate, the government can recognize the number of active Qur’anic School in the regency and easily make a report to the Religious Ministry Affairs in Province level.

Table 5.2 Al-Fatah Qur’anic School Profile

<b>Al-Fatah Qur’anic School Profile</b>	<b>Description</b>
1. Teachers	Al Fatah had to reform mainly on teacher education career empowerment because teachers who reside in village are the honored persons. They are the most appropriate persons who can teach the children at Qur’anic school. In this school, the number of teachers is increasing
2. Teacher training	No teacher training
3. Curriculum	Fixed curriculum (general)
4. Teaching materials	Qur’an, Juz Amma, Tajwid book
5. Management	Annual teachers-parents meeting & registered
6. Learning time	15.30-17.00 o’clock
7. Students	Kindergarten to primary school students
8. Tuition fee	The cheapest one, 2,000 IDR/month
9. Learning place	Mosque

**5.1.1.2. Baitul Falah Qur’anic School**

**- Basic information**

This school was established in 1992 in Luwung village in Rakit District. The headmaster of this school is Mrs. Sri Nurmayati. She is also the most active teacher due to her house is the closest to the school, she is only a house wife who has much leisure time in the afternoon and the most dedicated teacher.

The number of the students from year to year decreased drastically. In 2010 and in 2011 the number of the students was 42 and 45 children; but in 2012, in 2013, and in 2014 it decreased to be 30, 22, and 15 children. One teacher confirmed it happened because the teacher was not available every day and the place for studying is changing from one place to another. Sometimes it was conducted at one of the teacher's house, in a garage or at the headmaster's house. However, in 2015 the number of the students gets to increase to be 35 children. Basically the Baitul Falah Qur'anic School accepts new students any time. Whenever there is a parent sending her/his child to enroll the Qur'anic School, they would be accepted. Mrs. Siti Nurmayati explained that to attract more parents sending their children to her school, Baitul Falah often conducts "Rebana Music" performance and other children competition. Rebana is a special Islamic music which is very popular among Javanese people and performed by children when there is the celebration of Islamic holiday at majelis ta'lim or at village Islamic meeting which has bigger event.

The number of the teachers in 2010 was 3 persons; in 2011 and in 2012 it became 4 teachers; while in 2013 the number of the teachers was 5 persons and in 2014 it declined to be only 3 teachers. Some teachers have to move to another city for their higher education so that they cannot teach in the Qur'anic School again; consequently the three teachers felt difficult to handle the students and it made the students uncontrolled and leave the school.

Both teachers and the students have school uniforms. The school uniforms for teachers are in yellow color; while the uniforms for the students are in purple color. The cloth for the uniforms is fully sponsored by the rich families. The teachers and the students' parents just need to pay the sewing fee for those uniforms. Such kind of donation may attract more parents send their children to go to the Qur'anic School (see **Table 5.3**).

#### ***- Teachers educational background***

In recruiting the teacher, the Baitul Falah Qur'anic School considers her/his educational background and personality; s/he must be active, sincere, full of spirit, and having good feeling of love toward children; the ability of Qur'anic reading is of course the main requirement. Two teachers graduate from Islamic university and one teacher is only a senior high school graduate. However, no teacher has ever taken regular education in



Pesantren. One teacher has ever joined a workshop about Capacity Building of Qur'anic School and Madrasah Diniyah Teachers conducted by the Rakit District Qur'anic School Association. Mrs. Sri Nurmayati stated that she has ever joined Qur'anic teaching workshop held by Darul Falah Pesantren in Rakit District. She and other teachers from different Qur'anic School attended the workshop on Saturdays at 4-5:30 pm for a year. They learnt how to read Qiro'ati textbook from the simplest part to the most difficult one. Teachers of the workshop maintained the ability of the trainee to be the perfect teacher when they are teaching their students at Qur'anic School. They do not want the trainee make mistake in delivering the knowledge to the students. Once the teachers make mistake in teaching especially in pronouncing the Arabic words to the students, the students will make big mistake as well. The different voice in pronouncing will cause different meaning too. Therefore, teachers must really good at pronouncing the words.

#### **- *Teaching content***

Each beginner student has their own Iqra' text-book to help them in reading the Arabic characters. For more fluently students read the holy Qur'an which is available at the school. They do not need to possess it but just read it after another student finishes in reading it. They also learn how to pray 5 times a day, how to perform ablution, memorization of short verses of the Qur'an, memorization of daily activities prayers, *Aqeedah* in Islam and Qur'anic writing practice. The teachers use the Iqra' and Tajwid text-books published by Angkatan Muda Masjid and Mushola (AMM) Yogyakarta.

#### **- *Teaching and learning process***

The teaching and learning process in Baitul Falah Qur'anic School can be divided into three steps: 1. Opening: the students recite the Surah Al-Fatihah and pray together to begin the lesson. After that the students utter the pledge as the Qur'anic students and recite the *syahadat*; 2. The main activity: the students learn Qur'anic reading using the Iqra text-book. They also practice reading the Holy Qur'an and memorizing the short verses of the Qur'an; 3. The closing activity: the teachers instruct the students to write homework which is written on the whiteboard or they have to memorize a certain verse that was mentioned. Then they recite the Surah Al-Ashr, pray for the parents' goodness, pray for the happiness

in the world and in hereafter, and recite the surah of the Ayatul Kursi which can be found in the Al-Baqarah surah.

During the teaching and learning process, each teacher handled 5 students in group. Each student using the Iqra text-book and the teacher drilled the student reading the Arabic word one by one. The teacher cannot teach the students classically because each student has different mastery of the Iqra' text-book. Teachers also write the student's list to have cleaning schedule. Students often bring snacks and throw the garbage everywhere although there is a garbage box in front of the school.

It is very common to see some parents come to the Qur'anic School to see their children learning. Even, almost 50% of the students (7 children) always go to the Qur'anic School with their mother.

- ***School time***

Baitul Falah has its teaching schedule at 16.00-17.30 on Monday to Saturday (6 days/week). The same with other schools, this school also implements the learning schedule after the children attend the formal school with teachers. In the morning they are very busy studying general subjects with different teachers start from the fourth grade. Furthermore, in the afternoon they prepare for the next class that is religious lesson at Qur'anic school. The class ends at 17:30 pm and sometimes more late than as usual.

- ***School fee***

The students' parents do not have pay for the school fee. But, they are requested to donate some money based on their ability. And the collected money was managed by the teachers to provide writing utensils. Mrs. Sri Nurmayati stated that her job in the Qur'anic School is not paid and she believed that teaching the Qur'an to children is actually compulsory for those who have mastered reading the Qur'an. Together with other teachers, she felt very happy to do the job and they believe that in hereafter their service in teaching the students would be paid by the Almighty God. Fortunately, although there is no school fee, the Qur'anic School often receives donation from the community members especially when the school has to conduct some big Islamic day's celebrations. In 2012, parents donated 600.000IDR, in 2013 they got 400.000IDR and in 2014 they collected only

200.000IDR. In addition, there is a family who donates a piece of land for building the Qur'anic School so that the students can study in the classroom and not at the *mushala* hall. To improve the teaching learning process, teachers plan to send some proposals to get donation from donors and the money will be used to pay the teacher training, textbooks and other teaching materials.



Fig 5.1 Baitul Falah Qur'anic School building (first floor) in Luwung village

#### - ***School organization***

Baitul Falah Qur'anic School has its organization structure which consists of an advisor (the village leader), a headmaster, vice headmaster, secretary, treasurer, and teachers. The headmaster, assisted by the vice headmaster, has the main job to lead and monitor all activities in the Qur'anic School. The treasurer manages the finance of the school and the secretary has the main task to note all plans and activities of the Qur'anic School in every academic year. If there is a serious problem that cannot be tackled by the teachers; the headmaster usually reports it to the advisor to get suggestion.

#### - ***School building and learning equipment***

From the beginning of its establishment until 2014 Baitul Falah Qur'anic School had no its own building for the teaching and learning. Therefore, the teachers used the *Mushala* (small mosque) for the students learning. In 2016, Baitul Falah Qur'anic School got a new

building on the first floor of the *Mushala* while the second floor is used for main building for worshipping. The local community members donated land and money for this. The committee of the building construction determined each family to donate some amount of money based on their socio economic status. The richer family donated much more than the poorer ones. Besides that, the donators were also from the villagers who reside in different cities. They cooperated with each other to make the building being established soon. The total cost for building the mushala and the Qur'anic School reached to 250,000,000 IDR. And this money is fully collected from the community members.



Fig 5.2 Baitul Falah Qur'anic School classroom building (first floor) in Luwung village

The local government through the Regency Religious Affair Office provided the Baitul Falah Qur'anic School with at least 20 pieces of Iqra' books, 15 pieces of the holy Qur'an books, a board and tables. There is a shelf full of Islamic story and games books. The reading books are donated from the community members. When the teachers are busy teaching some students, the other children spent the time to read books or play Islamic games before they got the turn.

This school has large room for studying with at least 10 desks, 2 blackboards, 4 pieces of board markers, and a cupboard to keep books. Students are sitting on the floor using a long table to write in front of them. Boys and girls sit side by side because there is no gender separation. The three female teachers are active in teaching the students. They

always go to the school to teach the students although in the morning they are busy mothers as other people.

**- School status**

Mrs. Siti Nurmayati stated that Baitul Falah Qur’anic School has been registered to Banjarnegara Regency Religious Affair Office. Two advantages of having the certificate is that at least this school is recognized by the government and all the three teachers have ever got incentives from the local government through the Regency Religious Affair Office. In fact, the payment does not happen regularly and it depends on the fund that the government have. Interestingly, this amount of money is not big enough but at least the government has given the proof that their existence is recognized.

Table 5.3 Baitul Falah Qur’anic School Profile

<b>Baitul Falah Qur’anic School Profile</b>	<b>Description</b>
1. Teachers	Three teachers, two graduated from Islamic university for primary teacher education
2. Teacher training	One teacher joins teacher training
3. Curriculum	Fixed curriculum (general)
4. Teaching materials	Qur’an and Iqra’, Ayatul Kursi, tajwid book, Qur’anic writing practice
5. Management	Annual teachers-parents meeting to discuss the tuition fee, school uniform, and the status is registered
6. Learning time	16.00-17.30 o’clock
7. Students	Kindergarten to primary school students
8. Tuition fee	No school fee
9. Learning place	Mosque

**5.1.1.3. Al-Wardah Qur’anic School**

**- Basic information**

Al-Wardah Qur’anic School was established in 2004 in Luwung-Karang Anyar village. The headmistress is Mrs. Lely Hidayati. She is a primary school teacher. The number of the students in 2010 was 32 children and in 2011 it decreased to be 30 students. In 2012 the number of the students increased to be 39 children; but in 2013 it decreased again to be 34 students. In 2015 it increased to be 35 students. The number of the teachers was only 2 persons. The children have different schedule for cleaning the school every day. Cleanliness

is a part of the six pillars of Islam. The teachers implement this pillars to the students. By doing so, it will make the children get used to keep cleanliness of their environment by themselves not dependent on other persons. They are also trained to have responsibility to do the job sincerely (see Table 5.4).

**- *Teachers educational background***

The two teachers in Al-Wardah Qur'anic School graduated from university majoring primary school teacher education. Both teachers teach students at Primary school from Monday to Saturday in the morning and teach some of the students at Qur'anic School in the afternoon. Not all their primary school students learn at Al-Wardah Qur'anic School because they have different area of the house. The students whose house is located nearby Al-Wardah will go to the Qur'anic School and study there; while other students, who live far from Al-Wardah will study at different Qur'anic School. One of the teacher has ever joined Tamyiz Training (Qur'an Recitation) held by the Ministry of Religious Affair.

**- *Teaching content***

The students Al-Wardah Qur'anic School learn about the five pillar of Islam, good manners in Islam, prayers in Islam, six pillars in Islam, 99 names of the Almighty God, stories of the prophets, Angels and other unseen creatures in Islam, and others. Teachers use some text-book such as Fiqh book published by the Ministry of Religious Affair, the Holy Qur'an, Iqra text-book published by AMM Yogyakarta, and Aqeedah & Manner text-book published by the Ministry of Religious Affair. Teachers have different schedule in teaching the materials to the students. But the main subject is teaching the Iqro' text book for the beginners and the holy Qur'an for the students who have good pace in reading it. It can happen that younger age children can have better pace in mastering the holy Qur'an and can finish in reading the 30<sup>th</sup> chapter of the Qur'an earlier than other older children. After finishing the entire chapters, usually they stop going to the school because they have nothing to do there, therefore, teachers trust them to assist in teaching junior students. In this situation, the school lacks of teachers so that it is a good time for senior teachers to recruit new teachers. Their assistance is really needed and appreciated by the teachers although this job is a kind of voluntary work.

- ***Teaching and learning process***

The teachers in Al-Wardah Qur'anic School use three steps in teaching: 1. Step one: the students have a sit and then say prayer together to begin the lesson and followed with reciting the shahadat and some short surahs of the Qur'an (Juz Amma); 2. Step 2: students learn about the topic of the day, such as Fiqh, manner, Islamic culture and arts, history, writing Arabic practice, and Qur'anic reading by using the Iqra text-book. In the Qur'anic reading, the student in turn was guided by the teacher. Due to large number of the students, it really takes time to make sure that each student can perform the Qur'anic reading.

- ***School time***

This school begins the lesson at 15:00 – 17:30 from Monday to Saturday. Although it starts much earlier than other schools, however, mostly the teacher starts teaching at 15:30 pm after the afternoon (asr') prayer because teachers have to finish their job at home and do their main duty to the God, prayer first. Although it begins at 3 pm but there is no perfect time to teach. It is no matter whether the teachers or students come late due to something to do. The teacher who comes early will teach the students who also come earlier than others. There is no attendance list in this school. Students need to finish their target reading their part of each chapter in each Iqro' textbook or the Qur'an.

- ***School fee***

Special for this school, the students are free of school fee charge. Teachers consider that they do not want to make parents get difficulty in paying it. They realize that they are from lower economic social status so that the most important thing students are willing to study there every time. When parents do not enough money while the time for paying the school fee has already come, students will feel desperate and get embarrassed to teachers. It may cause the reason students do not want to be active at attending the Qur'anic lesson anymore. Teachers want them to master in reading the Qur'an and other Islamic knowledge since at a golden age. Brain is very easy to store knowledge that is acquired during the precious time.

**- School building and learning equipment**

Al-Wardah Qur’anic School uses the public building/hall which is usually used for conducting the female *majelis taklim* (Islamic study group), Islamic celebration, villagers meeting and parents’ and children’s general health checkup or youth association meeting. It has large room, plastic chairs, a board, etc. The *majelis taklim* usually held at 1 – 3 pm once a week and after the event is over the children use the room for Qur’anic learning in the afternoon. When another teacher does not come due to some reasons and the number of students who go to school is less than usual, the other teacher asks the students to move to her house for Qur’anic learning. The house is located in front of the Qur’anic School.

**- School status**

This school is very unique. Although it does not charge the school fee for each student, however, it has been registered to Banjarnegara Regency Religious Affair Office. The certificate shows that its school status is recognized legally by the local government. Whenever, the government has big event dealing with religious activities, the teachers association will notify about it therefore this school can participate in it. Besides that, the teacher’s names are also registered at the regency level. They have right to get incentive from the government once a year or anytime the government have.

Table 5.4 Al-Wardah Qur’anic School Profile

<b>Al-Wardah Qur’anic School Profile</b>	<b>Description</b>
1. Teachers	All 2 teachers graduated from University
2. Teacher training	One teacher joins teacher training
3. Curriculum	Fixed curriculum (general)
4. Teaching materials	Iqra’, Qur’an
5. Management	No teachers-parents meeting & registered
6. Learning time	15.00-17.00 o’clock
7. Students	Kindergarten to primary school students
8. Tuition fee	No school fee
9. Learning place	Village Public hall



#### **5.1.1.4. Baitul Insan Qur'anic School**

##### ***- Basic information***

Baitul Insan Qur'anic School is located in Luwung-Cikura village. The number of the students from year to year tends to increase; in 2010 there were 7 students and in 2011 there were 8 students. In 2012, 2013, and 2014 the number of the students increased to be 10, 15, and 25 children respectively. Baitul Insan has 2 teachers in total. However, sometimes only one active teacher who teaches the students because another teacher is busy with his own job and usually finish before evening. He has much leisure time to teach the students anymore (see Table 5.5).

##### ***- Teachers' educational background***

Two of the teachers in Baitul Insan Qur'anic School are just senior high school graduates. They do not have any teacher training experience except the Qur'anic learning when they are kids and teenagers. Basically, a long time ago these 2 teachers were Qur'anic School students too. The knowledge that they transferred to the students are the only ability they have in reading the holy Qur'an. Whoever is good at reading the Qur'an can teach the children who are as the beginners.

##### ***- Teaching content***

The students in Baitul Insan learn Qur'anic reading and writing by using Iqra' text-book and the Qur'an Holy Book. Teachers decided to use it after having some consideration such as this textbook is much easier for students to learn, easier to get it at any bookstore and the price is also cheap therefore parent is able to purchase it. For practicing Islamic ritual, the teachers use Saffinah text-book. Students should have this kind of textbook because when teacher is teaching the lesson, the students have to see the part of the lesson.

##### ***- Teaching and learning process***

The teaching and learning process in Baitul Insan Qur'anic School is divided into three steps: 1. Opening: the students recite Surah Al-Fatihah; 2. Main activity: the students learn Qur'anic reading by using Iqra text-book, reciting the Holy Qur'an verses, and learning about the Saffinah (Rituals in Islam); 3. Closing: the students recite Surah Al-Ashr' (the

103<sup>rd</sup> verse in the Qur'an) and the class dismisses. The teachers use two main text-books namely Iqra text-book and Saffinah text-book.

- ***School time***

Baitul Insan Qur'anic School has its teaching schedule at 16.00-17.30 on Monday to Sunday (7 days/week) from 18.00-19.00. This schedule is different from the schedule of other Qur'anic Schools which it usually from 15.30-17.00. In Baitul Insan, after learning the Qur'an with the teachers, the children did the Maghrib (evening) prayer together with the Imam of the mushola. After that they went home.

- ***School fee***

Baitul Insan Qur'anic School does not charge any school fee. Two teachers of this school never discussed about tuition fee to parents and it causes they do not have any savings for the activity of the school. Consequently, the students at this school never participate in Islamic activities such as Muslim children competition at District or regency level. When they join it, it means that directly parents have to spend more money for paying the public transportation to reach the destination and buy snacks for children. While they are from remote rural area in which their income is not stable even they do not have much money in the pocket. Such condition makes teachers choose the decision not to participate; moreover, it is only an extra activity not compulsory one. In this case, teachers, parents and children do not get experience seeing Muslim children competition.

- ***School building and learning equipment***

Baitul Insan Qur'anic School has no its own building for the teaching and learning. The only choice for activating the teaching learning activity is using the *mushala* (small mosque) for the students' learning. Parents and teacher have not discussed about having a new own building for the teaching learning activity.

- ***School status***

This school has the certificate of existence from Banjarnegara Regency Religious Affair because the teacher has a good feeling dealing with its status. They get benefit of having it. Its status is recognized by the government, when they have incentives, the registered teacher has possibility to get it. While unregistered ones, usually they are new

teachers will get a part of money from senior teachers as a sign of solidarity and share of happiness among them.

Table 5.5 Baitul Insan Qur'an School Profile

<b>Baitul Insan Qur'anic School Profile</b>	<b>Description</b>
1. Teachers	Teachers only graduated from senior high school. There is no increasing number of teacher
2. Teacher training	No teacher training
3. Curriculum	Fixed curriculum (general)
4. Teaching materials	Qur'an & Iqra' textbook, Saffinah textbook
5. Management	No teachers-parents meeting & registered
6. Learning time	16.00-17.30 o'clock
7. Students	Kindergarten to primary school students
8. Tuition fee	No school fee
9. Learning place	village Mushola

## 5.2. Diversification of the Qur'anic Schools in Rakit District

After presenting each Qur'anic School's profile in the previous section, this study summarizes the diversification among the Qur'anic Schools in Rakit District as the following:

Main purpose of Qur'anic Schools in Luwung village of Rakit District is to educate children to be aware of Islam as their faith by teaching them the basic values of Islam and the Holy Qur'an reading and writing skills.

Teaching and learning contents in the Qur'anic Schools in Luwung village are reading and writing the Arabic characters, prayer and *wudhu* practice, reading Qiro'ati, memorizing short verses of the Qur'an and daily prayers, reading the Holy Qur'an, aqeedah, the five pillars of Islam (rukun Islam), *akhlak* (moral education), *Asmaul Husna* (99 beautiful names of Allah), the stories of Prophets (moral education), and *fiqh*.

Teachers used textbooks, such as *Iqro'* and *Tajwid* books published by AMM Kota Gede Yogyakarta, *Saffinah* textbook, *Fiqh* and *Ibadah* textbook, *Aqeedah akhlak* textbook published by the MoRA, and *Shalat* guidance book published by Toha Putra Semarang.

In-service teacher training, which have been received by teachers of Baitul Falah and Al-Wardah are Teacher Quality Assurance Workshop held by Rakit District Qur'anic

Schools Association and Tamyiz training held by MoRA; while teachers in the other three Qur'anic Schools in Luwung village have never got any in-service teacher training.

In relation to educational cost, parents of the students in Baitul Falah do not pay any school fee, although the school spends the average annual budget cost 400,000 IDR. Baitul Insan and Al-Wardah do not charge school fee, either. Parents of the students in Al-Fatah and Al-Islah pay school fee cost 3,000 IDR/month.

Formal teachers of elementary schools have big role in managing the Qur'anic Schools in Luwung village. Almost all the Qur'anic Schools were initiated by the formal teachers; although the rest of teachers are just senior high school students and or graduates.

Among the four Qur'anic Schools in Rakit District, Baetul Falah is the best one due to at least two reasons. First of all, although this school does not charge any fee, it can survive and develop. The community members have high contribution toward the development the Qur'anic School by donating money and land for building the classrooms attached to the mushala.

Based on Mrs. Sri Nurmayati's explanation, the local community has deep feeling of ownership to the Qur'anic School because they believe that their children will get best basic knowledge about Islam in the Qur'anic School. They never mind donating much money for getting the reward from the Almighty God. The students' parents also have high attention to the process of their children learning; almost every day there are parents who come to school to accompany their children and watch the teaching and learning process. This habit becomes a kind of community control toward the teachers' performance and based on Mrs. Sri Nurmayati's opinion, it is very good to motivate the teachers to teach better. Secondly, from the teachers' educational perspective, teachers in Baitul Falah are the best ones. Among the three teachers, two of them have got 3 and 4 years of Islamic university education. As the implication, it is believed they have better teaching performance in daily teachings.

### 5.3. Qur'anic Schools in Wanadadi District (Remote Rural Area 2)

There were 4 selected Qur'anic Schools in Tapen village of Wanadadi District in this study. Tapen is one of the most popular villages in Wanadadi District because it has Soedirman reservoir, which supplies electricity for West Java and Bali provinces and categorized as the longest one in South East Asia which has 6, 5 km in length and 1,250 ha in width. This dam also irrigates rice fields in many villages. The location of the village is about 5 km to the District capital city and 15 km to the Regency capital city. Total area of the village is 84, 7 hectares with population of 2,337 people. Most of the population (65%) is farmers; 10% is government employees, and 25% is others. It is noted 99.9% of the population is Muslims and the rest 0.1% is Christians (Field survey, 2014). Tapen village has a number of schools (see Table 5.6).

Table 5.6 Schools in Tapen village

Year of establishment	Original name of the school	Remarks
2009	PAUD Citra Al-Hikmah	Nursery school funded by the village government
2007	PAUD Bina Insani	Nursery school funded by an Islamic organization
1982	TK Pembina	Public kindergarten
1982	SD Negeri Tapen	Public primary school
1979	MI Cokroaminoto Tapen	Primary madrasah funded by an Islamic foundation
1993	SMA Negeri 1 Wanadadi	Public senior high school
1998	TPQ Al-Islah	Qur'anic School
2004	TPQ Permata	Qur'anic School
2005	TPQ An-Nur	Qur'anic School
2003	TPQ Al-Huda	Qur'anic School

Source: Field work, 2014

To accommodate Islamic religious activities, Tapen has 3 mosques and 8 *mushalas*. These places are used by the villagers to conduct five times a day prayers. In addition, male Muslims use the mosque to conduct weekly Friday prayer. Islamic life in Tapen village is very notable. There are 5 *majelis ta'lim* groups initiated by married female Muslims and

each majelis ta'lim has different time and places to conduct the meeting. These meetings are carried out in the afternoon on Wednesday, Friday, and Sunday at 1:30 – 3:30 pm at one of member's house permanently. Before taking a seat, each member donates some amount of money and put it in the box which is available on the door. Then the treasurer counted the money and wrote it on the accounting book. This money will be used to buy snacks and drink during the celebration of Islamic holiday once a year, donate it to the member who is sick or hospitalized or takziah, buy rice for the ustad or ustadzah once a year and buy carpets and chairs.

In this meeting, they invite male and female speakers to deliver the Islamic speech. Sometimes, two or three speakers come together at the same day and each of them give the speech in turn. The committee is responsible in conducting the meeting, making the opening and closing the speech, announcing the new information to all members. Each member also participates in 'arisan' activity. They decides the same amount of money for each member and they make lottery to get the money in advance for one member. For the meeting, another member will get turn to get it respectively.

Besides that, there are 2 *majelis ta'lim* groups held by married male Muslims is run in the evening on Thursday night because during morning until afternoon they are busy working. In the meetings, people listen to the Islamic preaching, recite the Holy Qur'an especially Yasin surah, and discuss anything important related to their religion and social affair. They also have an 'arisan' activity as women's group. Previously, Tapen village has 5 Qur'anic Schools: Permata, Al-Islah, Al-Huda, Baitussalam and An-Nur. Due to some reasons Baitussalam and An-Nur Qur'anic Schools extinct. Therefore, in this Ph.D. thesis, only three Qur'anic Schools were discussed.

### **5.3.1. Permata Qur'anic School**

#### **- Basic information**

Actually before Permata Qur'anic School was established; there was Baitussalam which is the oldest Qur'anic School in Tapen village. It was established in 2003 by Tapen Mosque Youth Association with permission of the *Imam*, Mr. Durrachman. Teaching and learning processes of Baitussalam Qur'anic School is conducted in Baitussalam *mushala*.

However, due to lacking of teachers, this Qur'anic School was not active anymore, just the same as An-Nur Qur'anic School. Some reasons for lacking of the teachers are the old teachers passed away, young teachers continue their study to higher education in other cities, looking for a job for a better life or getting married then decided to move to another area with their new family. Consequently, all students of Baitussalam and An-Nur move to Permata Qur'anic School.

Permata Qur'anic School was established in 2004 by young general senior high school graduates named Mr. Hadiman and his little brother, Mr. Tuhyidin. Permata has in average 73 students with 10 teachers. This number of the students is the biggest among other schools in Wanadadi District. Like in other Qur'anic Schools, teachers and students in Permata Qur'anic School have uniforms. The uniform for teachers is provided by the teachers themselves; while the uniform for the students is provided by the students' parents (see Table 5.7).

#### ***- Teachers educational background***

Actually the most active teachers namely Mr. Tuhyidin and Mr. Hadiman are only senior high school graduates. Both of them are excellent graduates. When they were still in senior high schools, they always got the first rank in their classroom. They were the best students in the senior high school. They graduated from the same senior school in Tapen village. The other teachers' educational backgrounds can be explained as follows: One teacher is a Madrasah Ibtidaiyah (Islamic primary school) teacher who has bachelor degree in Islamic elementary teacher education. Her name is Mrs. Samsiyah. Her husband is a formal school teacher, too but he did not teach in Qur'anic School. The other teachers are mostly university students; therefore, they only teach in Qur'anic School when they have spare time at home because all of them study in cities out of Banjarnegara Regency. The rest teachers are senior high school graduates like Mr. Tuhyidin and Mr. Hadiman and also senior high school students. One female teacher has got education in a pesantren.

Although it is not intensive, teachers of Permata Qur'anic School have ever received in-service training, such as Ta'lim Permata (monthly evaluation meeting) held by the school itself, Juz Amma and Al-Qasimi training held by Banjarnegara Regency Qur'anic School

Association and Arabic language training held by Al-Munawaroh *Pesantren* in Banjarnegara City.

**- *Teaching content***

Mr. Tuhyidin stated that in principal the teachers use Iqra text-book to teach the children. However, because the school has a mini library which is full of Islamic books, children can get much more knowledge beside the Qur'anic writing and reading. To teach the students, Mr. Tuhyidin and Mr. Hadiman always use mini whiteboard and let the students copy the learning summary that he has written. Students have to bring Iqra text-book and a note book every day. They also memorize the hadith, creeds, fiqh, Arabic language and listening to Islamic history. At the end of the teaching, the teacher makes quiz that the students should answer it. Whenever they are able to get the answer, they raise the hand and reply the answer to the teacher. After that, the teacher asks other students to decide whether the answer is correct or not. When the answer is correct, the teacher lets them go home. The last activity makes children are happy because they are waiting for this special time. They compete with each other to get the fastest and correct answer.

**- *Teaching and learning process***

The students are divided into five groups. The first group is for the students who are under 7 years old. For them they learn very basic Iqra Qur'anic reading and coloring the Arabic letters. Their basic text-book is Iqra volume 1-3. The second group is for the students who are 7-8 years old. They learn basic reading and writing Iqra and coloring Arabic letters and words. Their basic text-book is Iqra volume 4-6. The third group is for those who are 8-11 years old. They learn reading the Holy Qur'an and reciting short surahs in the Holy Qur'an (Juz Amma). Therefore their basic text-book is the Holy Qur'an. The fourth group is for the students who are 12 years old; they learn reading the Holy Qur'an, reciting the short surahs of the Qur'an, and fiqh. Therefore, their text-book is also the Holy Qur'an. The fifth group is for those who are older than 12 years old; they learn reading the Holy Qur'an until they can finish in the last chapter. The male and female students are mixed; in other word there is no separation between the male and the female students. The male and female students have the same teacher and room during the teaching learning process; however,



both groups take a seat in a different area. Usually, girls take a front seat while the boys are on the back.

Permata Qur'anic School has two classrooms; therefore, while two groups are learning, the rest students are waiting for their turn.



Fig. 5.3 Qur'anic letters reading practice in Permata Qur'anic school

- ***School time***

Classes are opened on week days from 16.00-17.30. But when it was observed, the children always come early to school. They usually arrive at the school at about 15.00. Some children go to school by bicycle, but most of them go on foot. For children living quite far from the school, they go to school with their parents by motorcycle. Due to the large number of the students, the situation of the school is always crowded. This makes some street vendors come and sell food in the school yard. Children like buying the food to eat before the class begins.



Fig. 5.4 Qur'anic teaching in Permata by Mr. Tuhyidin



Fig. 5.5 Qur'anic teaching in Permata by a female teacher

- *School fee*

In relation to educational cost, in 2014 parents of the students in Permata pay school fee cost 3,000 IDR/month and the school spends the average annual budget cost 3,000,000 IDR. When there is Muslim children competition, teachers spend the money to make a banner about its Qur'anic School name, paying the transportation fare for all students, lunch

box, snacks, drinks, candy, and first aid equipment. Also, they purchase prayer clothes, prayer mats, cleaning equipment, stationery and pay the electricity of the school monthly. The teacher has responsibility in spending it, then they make a report sheet and distribute it to the parents when they have annual meeting in order to show its transparency. Parents trust them in whatever the teachers do the best for the sake of their children's education.

**- School building and learning equipment**

Since at the beginning of teaching and learning processes of the Permata Qur'anic School was conducted at the village main mosque in Baituttaqwa mosque, however, since the beginning of 2014, this Qur'anic School has its own building located beside the Baituttaqwa mosque.

The learning facilities in Permata Qur'anic School consist of 15 long reading tables, 5 black/white boards, 30 pieces of the Holy Qur'an books, 40 pieces of Iqra text-books, and 25 pieces of Islamic reading books. Those books are put on the small bookshelf tidily. All those facilities were provided by the students' parents and the community members through donation which is collected every Friday. When the money was accumulated, one responsibility teacher bought the material that the students need such as cleaning equipment, prayer clothes and prayer mats.

**- School status**

Permata Qur'anic School has been registered to Banjarnegara Regency Religious Affair Office and has the certificate of existence. The status of Qur'anic School is really important because the teachers get benefits from it for example, they get an invitation to participate in the competition or Islamic festival at District or regency level.

Table 5.7 Permata Qur'an School Profile

<b>Permata Qur'anic School Profile</b>	<b>Description</b>
1. Teachers	Number of teachers is increasing. There is only one teacher graduated from bachelor degree on primary teacher education
2. Teacher training	One teacher joins teacher training at pesantren
3. Curriculum	Based on teachers' preference

4. Teaching materials	Iqro, Qur'an, Islamic colouring books and Juz Amma
5. Management	Annual teachers-parents meeting, have uniform, & registered
6. Learning time	16.00-17.30 o'clock
7. Students	Kindergarten to primary school students
8. Tuition fee	3,000 IDR/month
9. Learning place	Qur'anic School building

### 5.3.2. Al-Islah Qur'anic School

#### *- Basic information*

Al Islah Qur'anic School is located in Tapen village which was established in 1 July 1998. Mr. Suharto is the headmaster. The number of the students from year to year tends to decline. In 2010 the number of the students was 60; in 2011 and in 2012 it became 50 students; in 2013 it decreased to be 40 students and in 2014 it became 35 students. In order to attract more children to attend the Qur'anic School, the teachers conduct open outbound program and other interesting programs and invite the children and their parents to join it.

In 2010 and in 2011 the number of the teachers was 7 persons; and in 2012 and 2013 the number of the teachers decreased to be 5 persons; even in 2014 it became only 4 teachers. To anticipate this critical situation, the Qur'anic School tried to train the senior students (grade 6 of primary schools) to be prepared as the teaching assistants (**see Table 5.8**).

#### *- Learning content*

Students learn to memorize daily prayers, for example prayer before entering home, prayer before eating, prayer before sleeping, and etc. All prayers were of course in the Arabic language. Students also learn to recite and memorize short verses of the Qur'an which are called Juz Amma. These verses are very important to memorize because those verses are recited when a Muslim conducts five times a day prayer. Stories about the Prophets of Allah were sometimes retold by the teacher in front of the students; through these stories the children can learn about struggle, honesty, patience, and other moral values. Practicing to write Hijaiyah letters was also done by the students. Islamic games and songs are used by the teachers to make the students excited to learn every day. Drawing and coloring Arabic calligraphy was for under 5 year old students. There were

some text-books used by the teachers for daily teaching, such as Learning Tajwid and Complete Guidance for 5 Times a Day Prayer.

- ***Teaching and learning processes***

As the students came into the class, the teacher greeted them by saying “Assalamua’alaikum warohmatullahi wabarokatuh” and then the students sit down on the floor facing the long table. Then the teacher asked them to say prayers to begin the lesson following with recitation of some daily prayers.

The main teaching was reciting and memorizing of the Qur’anic verses which was done classically. Before the lesson finished, the teacher let the children sing Islamic songs and the class was closed by saying prayer.

- ***School time***

The school opens on Monday, Wednesday, Thursday, Saturday, and Sunday from 16.00-17.00. This school weekday is different from other schools because it closes on Tuesday and Friday. Teachers and students have to remember their teaching and learning schedule. Also, the class starts much later but closes earlier. However, they usually extend their period of study because some students have not finished their turn to read their part.

- ***School fee***

The students pay 3,000 IDR/month and because the school always spends much expenditure for covering the operational/activities, the teachers advise the students’ parents to make daily donation. Students make the donation any time their parents have some amount of money and they pay it directly to teachers in order to be safe. Sometimes, students forget to give it to teachers and they bring it home again or it happens that it falls down on the way when they are walking to school because they do not keep it in the wallet.

- ***School building and learning equipment***

Al-Islah Qur’anic School does not have its own school building; therefore the teaching and learning process is always conducted in the village Mosque. Students come to the mosque earlier and join asr’ prayer with other villagers. While waiting for the teachers, they play together with friends or enjoying food and drink that they bought from the food stall vendor who always come to the mosque during the school opens. In this occasion, the

sellers get much easier to earn money by selling foods, snacks, drinks or toys. Basically, this situation does not train students have good habit to economize their expenses. Parents must be ready to give pocket money to their children to buy food.

**- School status**

Al-Islah Qur’anic School has not been registered to the Regency Religious Affair Office. This school never gets any financial support or other donation because its status is not recognized by the government. The facility that is available at this school mainly from the parents and community donation. Teachers are never paid because the tuition fee is not for paying the teacher’s salary. Teachers use it for the school’s activity.

Table 5.8 Al-Islah Qur’anic School Profile

<b>Al-Islah Qur’anic School Profile</b>	<b>Description</b>
1. Teachers	Number of teachers is decreasing.
2. Teacher training	No teacher training
3. Curriculum	Based on teachers’ preference
4. Teaching materials	Learning tajwid and complete guidance for 5 times a day prayer, Juz Amma, Islamic games and songs, drawing & colouring books for Pre school and Primary school children
5. Teacher-Parents communication	No teachers-parents meeting & not registered
6. Learning time	16.00-17.00 o’clock
7. Students	Kindergarten to primary school students
8. Tuition fee	3,000 IDR/month
9. Learning place	Mosque

**5.3.3 Al-Huda Qur’anic School**

**- Basic information**

This Qur’anic School is located in Tapen village in Wanadadi District. It was established by the community in 2003. The number of the students is 25 children and there are 3 female teachers. The headmistress is Mrs. Muntoha. Her house is close to the *mushala*; therefore, the community appoints her to superintend the running of Qur’anic School. She has much more leisure time in the afternoon and it makes her dedicate the time to educate children around her house to learn on how to write, read, memorize the holy Qur’an and practice praying. She is a very strict teacher in teaching the Qur’an. She really does not want

her children get mistakes during the learning process. Because once they make mistake in reading the Qur'an it can happen they make mistake forever. She permits her students to continue to the next part after they really be able to pronounce it correctly. She is also one of the main teachers at majelis taklim in Tapen village, therefore, she always gives speech on Friday afternoon during the Islamic meeting. In the past time her husband also to be the main teacher there. Both of them are religious persons. Now, her husband has passed away that make the number of the teacher is decreasing (see **Table 5.9**).

- ***Teaching content***

To teach the students, the teachers use the main textbook they are Iqro' and the holy Qur'an. Reading Qur'an is very crucial for the learners, therefore, Mrs. Muntoha prefers to choose teaching the students beginners in order that they have perfect and correct pronunciation of the Arabic characters. Whenever the beginners make correct pronunciation since at the beginning hopefully they can memorize it whenever they read it by themselves or when they learn it with the teacher. While two other teachers manage to teach the older students and it is much easier to do because the children have mastered how to pronounce it. They just make a little correction when the children make mistakes and they will make repetition in reading it.

- ***School time***

The Qur'anic learning starts from 15.30-17.00 on weekdays. Most children go to school on foot together with their friends at 3 pm. Due to the long distant, some children are accompanied by their mother/father by motorcycle and they just drop the children and leave them at school. However, for pre-school children are still accompanied by their mother until the class is over. They wait their children outside of the *mushala* talking with other mothers. While waiting for the teachers' attendance, the children play outside of the *mushala*.

- ***School fee***

Students pay 5000IDR for the tuition fee monthly. Mrs. Suparti manages the school finance because the community trust her to do so. When the author interviewed her what kind of expenses the money was used, she said that she spent the money to buy books, expenditure for Muslims children competition at District and regency levels which are held

once in a year and also religious picnic especially for paying the entrance tickets. The money is from children and will be used for their own sake too.

**- School building and learning equipment**

The teachers use *mushala* (small mosque) to conduct the teaching learning process. The small mosque itself was built by Mrs. Suparti’s parents. They donated the land as *waqah* (land donation) to the community and then it is built as a *mushala*. When the author visited the school, the headmaster said that the community have collected money and bought a land close to the *mushala*. They plan to make a Qur’anic School so that the teacher and students can have their own building. They will feel more convenience in studying the Islamic teaching in the school in the next future.

**- School status**

Al-Huda Qur’anic School has not been registered to the Regency Religious Affair Office. Basically, it is not compulsory for each Qur’anic School to register it at the regency level. However, when they do not register it means that its existence is not recognized by the government. Teachers cannot get incentive from the government or the school never get financial support from any other donors.

Table 5.9 Al-Huda Qur’anic School Profile

<b>Al-Huda Qur’anic school Profile</b>	<b>Description</b>
1. Teachers	Number of teacher is decreasing (old and passed away, young generation go to city to study or looking for a job), only one old woman teacher, Mrs. Muntoha
2. Teacher training	No teacher training
3. Curriculum	Based on teachers’ preference
4. Teaching materials	Iqra’ textbook and Qur’an
5. Teacher-Parents communication	No teachers-parents meeting, have uniform, & registered
6. Learning time	15.30-17.00 o’clock
7. Students	Kindergarten to primary school students
8. Tuition fee	The highest one: 5,000 IDR/month
9. Learning place	Mushala



#### 5.4. Diversification of Qur'anic Schools in Wanadadi District (Remote Rural Setting 2)

Based on the description of each Qur'anic School in Wanadadi District that has presented in the previous section, the diversification of Qur'anic Schools in Wanadadi District can be explained as follows:

Regarding the school management, 2 Qur'anic Schools cannot survive due to lacking of teachers. In early time, these two schools were led by a senior elementary school teacher/headmaster; as they were getting older and not able to find out other persons to replace the teaching position, finally the schools were closed and the students moved to Permata Qur'anic School, which has relatively big number of teachers, who are mostly senior high school students and graduates.

Permata is an example of good Qur'anic School and even the best one in Wanadadi District. It regularly conducts monthly progress meeting for the teachers to discuss the efforts for the development of the school and find out solution of problems among the students. The monthly meeting is unique, because it is held in each teacher's house based on the fixed schedule. For food served during the meeting, Permata spends the budget taken from the school fee and reports all the expenses they use to parents once a year as their responsibility. During Ramadhan month, after Tarawih prayer, Qur'anic teachers lead the children to have special activity that is reading Qur'an (*Tadarus*) for one juz (chapter) until midnight. Each family supports this religious activity by giving drink and snacks for them in turn. Besides that, once a week they have *iftar* (breaking the fasting) together after having fasting for a whole day. Each child pays 8000IDR for it and other family also serves food and drinks as additional meal.

By organizing such activities makes Permata Qur'anic School is categorized as the best Qur'anic School and villagers in this area also are more familiar with this school. To attract people throughout of the village to send their children to the Qur'anic School, Permata issued pamphlets and letters to be given to families having kindergarten and primary school-aged children. Usually all the students in the Qur'anic School also participate in distributing the pamphlets and letters to the families living near them; and the

teachers also come to visit from a house to a house to pass the advertising papers to families. By doing so, the number of children attending Permata Qur'anic School is always stable.

Furthermore, although Permata Qur'anic School charges relatively low school fee, the teachers succeeded in motivating parents and community to collect the charity fund for many years to buy a land for building the Qur'anic School. Beside money, community has donated materials, such as sand, bricks, cement, roof, and the like for the school building construction.

In relation to learning content, besides Islam, children in Tapen village's Qur'anic Schools were also introduced to arts (drawing and colouring), which are very important for younger children (grade 1 students of primary schools). The children were more excited to learn about Islam through pictures media. Drawing and colouring activities for younger children are very useful to make them creative while the teachers in the same time are teaching the other older children during the lesson.

Most of teachers in Tapen village Qur'anic Schools are youths. They are university and high school students or graduates. Only one teacher who has two year teaching diploma and every day she works for private formal Islamic primary school as a religion teacher.

Main goal of Qur'anic Schools in Tapen village is the same as in semi-urban rural villages, to educate children to be aware of Islam as their faith by teaching them the basic values of Islam and the Holy Qur'an reading and writing skills. Teaching and learning content in the Al-Islah, An-Nur, and Permata are memorizing *shalat*, daily prayer, short verses of Qur'an, telling stories of the Prophets, writing *Hijaiyah* (Arabic letters), Islamic games and songs, drawing, colouring, reading the Qur'an/Iqro, memorising *Hadith* (the narratives about/sayings of the Prophet), creeds (*Aqeedah*), *fiqh*, Arabic language, and Islamic history.

Textbooks used by teachers in Permata, Al-Islah, and Al-Huda are Iqro textbook published by AMM Kota Gede Yogyakarta, Gharib/Musyikat published by Yayasan Pendidikan Qur'an Raudhatul Mujawwidin Semarang, *Tajwid* book written by Hasan Musairi-Citra Media, *Shalat* guidance book, *Hadith* book, and Islamic games collection book published by Pustaka Marwa. Generally, only the teachers used the textbooks, while

the students just copied in their notebook about the teacher's explanation. Process of teaching and learning in Qur'anic Schools consists of three stages (see **Table 5.10**).

Table 5.10 Process of teaching and learning at Qur'anic Schools

<b>Process of teaching and learning</b>		
Opening	Main Activities	Closing
Saying prayer before start learning	Writing Arabic	Saying prayer after learning
Saying the pledge	Guided Al-Qur'an recitation	Quiz
Reviewing the previous learning materials	Learning the main topic of the day	

Source: Field survey, 2014

The ratio between teachers and students in the Qur'anic School is still problematic as the same as in the semi-urban rural area. Classes with too many students in a Qur'anic School, which actually adopt tutorial-based teaching, are often disrupting to education. Too many students in a class will result in a diverse field of students, with varying degrees of learning ability. In addition, in-service teacher training is also very limited to the teachers. Only few teachers have ever got training.

### **5.5. Summary of Qur'anic Schools in the Remote Rural Area**

After carefully describing and analyzing the profile of each Qur'anic School in the two Districts which belong to remote rural area, it was revealed some important research findings which can be summarized as following:

First, status of Qur'anic School as the community based-non formal education is very clear in all villages and all Districts. Community is the key actor for the birth and the growth of the Qur'anic School by allowing the youths and formal school teachers to manage the Qur'anic School with consolidation to the mushala or Mosque Imam and also the village-leader. By doing so, Qur'anic School has authority from the Mosque and the village

government to conduct the teaching and learning process based on the teachers' preference. And in each District, it was found one Qur'anic School which has high support from the community where they work hand in hand to collect money and other resources to set up independent Qur'anic School which is built separately or attached to the mushala or the mosque. It implies that the trust among community members to the Qur'anic School teachers is very strong that they give authorities to manage the collected resources for the establishment of the school building and providing the learning facilities.

Second, although the government control to the Qur'anic School is relatively weak, the community members themselves can do self-control toward the teaching and learning process of their children in the Qur'anic School. It is very different from the formal schools because almost no students' parents come to school for their children learning observation; however in the Qur'anic Schools, almost every day there are parents who come to see their children learning. These activities directly can monitor the teachers' teaching performance so that if there is something wrong with the teaching and learning process, the students' parents can give suggestion to the teachers in the teachers-parents meeting. Community control is also important to make sure that there are no radical activities in the Qur'anic Schools.

Third, teachers' dedication in all villages and all Districts is the same; all teachers teach not for getting salary; they prefer hoping the Almighty God's reward for what they are doing every day. Teaching Qur'an to other people is a noble activity; that is what they believe. Therefore, although some Qur'anic Schools charge school fee, but the money itself is not used for paying the teachers who have sacrificed the time for teaching the students untiringly, instead for providing the students' learning equipment and facilities.

## **CHAPTER 6**

### **COMPARATIVE STUDY OF CONTEMPORARY QUR'ANIC SCHOOLS BETWEEN SEMI-URBAN RURAL AND REMOTE RURAL SETTINGS**

Chapter 6 consists of three main parts. The first part is commonalities and differences of Qur'anic schools in semi-urban rural and remote rural settings. The finding supposes to be as follows; in result of comparative study, Qur'anic schools in remote rural settings tend to be diversified according to following analysis along with research frame work: Qur'anic schools teachers in semi-urban area have higher education career than remote rural area, learning time in semi-urban rural area is longer than remote rural area, Qur'anic schools teacher training in remote rural area is active than semi-urban area, tuition fee of Qur'anic schools in remote rural area is higher than semi-urban area, management of Qur'anic schools in remote rural area is more organized, teaching content of Qur'anic schools in remote rural area is more diversified than semi-urban rural area, Qur'anic schools in remote rural area tend to have their own buildings than semi-urban rural area, and student number of Qur'anic schools in remote rural area is much more than semi-urban rural area.

The second part is characteristics of contemporary Qur'anic schools in Banjarnegara Regency which are drawn from the deep comparative analysis of the two settings in this study.

The final part is relationship between specific characteristics of contemporary Qur'anic schools in Banjarnegara Regency and universal characteristics of Qur'anic schools in the world.

#### **6.1. Commonalities and Differences of Qur'anic Schools in Semi-Urban Rural and Remote Rural Settings**

This study very clearly found out that Qur'anic schools are much diversified even within a village and within the Qur'anic Schools. To summarize, as the result of the comparative study, there are some commonalities and differences at Qur'anic schools that keep the characteristics of Qur'anic schools in each area.

In relation to the commonalities, it found out at least five commonalities: First, Qur’anic schools in both of semi-urban rural and remote rural areas have important roles in providing relatively cheap and even free education services for children to grow to be good Muslim generations with Qur’anic literacy. In rural context, Qur’anic school is very vital because it can guarantee all children even from marginalized families are able to get access to education; therefore, all children get literate and Qur’anic school is ideal for promoting the Education for All (EFA). Qur’anic school in this case are often the first contact with formal education; they prepare village children for public schooling. Children are taught to sit in rows, recite in union, recite individually, socialize with other children, respect the teachers, and learn to count and recognize numbers as well as practice writing letters and words. Like what Wagner (1983) stated, that Qur’anic school includes a number of common features for literacy instruction: oral memorization of the Qur’an; emphasis on correct oral recitation; training in the Arabic script; and strict authoritarian instruction.

Secondly, the pedagogy of Qur’anic schools in both areas is similar and when it is carefully compared with the pedagogy of formal schools, it looks some differences (**see Table 6.1**).

Table 6.1 Differences of Qur’anic schools and formal schools pedagogy

<b>Qur’anic Schools Pedagogy in semi urban rural and in remote rural</b>	<b>Formal Schools Pedagogy</b>
1. Students use Iqra’ or Qiro’ati textbook and they rarely use notebook	1. Teachers use a blackboard and the students use pens and notebooks
2. Students sit on the floor around the teacher; and the teacher himself/herself sits on the floor, too	2. Students sit at desk, facing the teacher or the blackboard
3. The schools accept and serve students of varying ages in group classes	3. They group the students in classes by age and level
4. For instructional technique, the schools use one-on-one coaching	4. The schools use group instruction
5. The schools use peer tutoring among the students, with older children helping the younger ones	5. The schools do not use peer tutoring

6. It fosters a kind of master/apprentice relationship between the teacher and the student over time.	6. The relationship between the teacher and the student tend to be more impersonal but a bit less authoritative
7. The students are allowed to progress by material mastered, moving on to a new verse or text once they have mastered the one before	7. The school sets a more defined pace for students' work and achievement and relies on formal tests for assessment.

Source: Field survey, 2016

Third, Qur'anic schools can build mutual cooperation with families for sustainable Islamic education in a very basic level and also provide good opportunity to youths who involve as volunteer teachers to directly learn teaching skills, making them more ready to be formal teachers in future. Those demands of parents toward Islamic education are same in two target areas. Qur'anic schools show themselves as the very dynamic community-based education; they can accommodate the Muslim families' demands in making sure that their children are Qur'anic literate and have basic foundation of Islamic knowledge. Qur'anic schools provide discipline for children, keeping them from the idleness of the street and explicitly teaching them culturally valued forms of behaviour, including how to be polite, how to greet elders, how to pray, how to wash for prayers and other aspects of traditional knowledge and behaviour.

Fourth, Qur'anic schools in both areas can survive and adapt to the current and overwhelming demand for public schools because they are valued for things that the public schools do not. Most importantly Qur'anic schools facilitate memorization of the Qur'an at an early age, when children are most able to memorize and retain. The memorized Qur'anic verses function as a point of reference, a compass, as children grow older, understand more of what they have memorized and make decisions about the direction of their lives (Boyle, 2002)

Fifth, Learning contents of the Qur'anic schools in the two areas are mainly Arabic language and moral education in order to achieve the basic goals of Islamic and general education in nurturing Muslim children to master the Holy Qur'an and to be pious generation. It was proven that formal schools (primary and high schools) cannot accommodate much the Islamic and Qur'anic education due to the very many school

subjects in the curriculum. Seventy or ninety minutes per week of Islamic teaching in formal school are really not enough for completing the ideal of Islamic and Qur’anic learning; therefore, Qur’anic schools exist to meet such kind of demand. As a community-based education, Qur’anic school sustainability much depends on the active participation of the community members.

Next, in relation to the differences, this study found out 2 differences among the Qur’anic schools in the two areas: First, in remote rural setting, because many rivals compared with those in semi-urban rural area; the Qur’anic schools utilize pamphlets, invitation letters and visit student’s parents at their house to attract new students. One of the reasons was stated by Permata Qur’anic school; since they have already got their own school building with sufficient teaching and learning space, it becomes obligatory for teachers to attract as many children as possible to join their Qur’anic school. In the semi urban rural area (**see Table 6.2**): It seems that although we expect the economic development of the community in semi urban rural area is much better than in the remote rural, it does not impact to the establishment of independent Qur’anic Schools where they can build itself the school building, for example by activating the community members to work hand in hand, donating their resources to build the classrooms. Among four Qur’anic Schools, only one school which has its own school building; while the others just use the space in mosque or pesantren.

Table 6.2 Qur’anic Schools profiles in semi-urban rural area  
(Sigaluh District)

<b>Qur’anic School</b>	<b>School status</b>	<b>School building</b>	<b>Number of students</b>	<b>Highest Teachers’ education</b>	<b>Monthly school fee</b>
Hidayaturahman	Not registered	Mosque hall	19	Bachelor degree in primary school teacher education	No school fee
As-Solihah	Not registered	Pesantren hall	48	Senior high school	3000 IDR
Baitussalam	Not registered	Mosque hall	50	Bachelor degree in primary school	No school fee



				teacher education	
Raudhatul Jannah	Registered	Qur'anic School	30	Diploma of kindergarten teacher education	3000 IDR
Nur Iman	Not registered	Mosque hall	35	Senior high school	5000 IDR

Source: Field survey, 2014-2015

Economic development in semi urban rural area also does not impact to the high level of school fee required by the Qur'anic Schools. Moreover, one Qur'anic School does not charge any fee; this situation leads to the condition of the teachers which are unpaid. The status of the schools which are mostly not registered to the local religion affair ministry office made the local government does not give any official recognition. Another interesting finding is the better economic development in the semi urban rural area does not guarantee that all Qur'anic School teachers are from University graduates; some of them are Senior High School graduates; whereas in formal school education, there is a minimum requirement that to be a teacher, someone must own bachelor degree with four-year pre-service teacher training. It is almost not acceptable for senior high school graduates to be teachers at formal schools.

Second difference is that in rural remote area (see **Table 6.3 and Table 6.4**): Relatively low economic development in Rakit and Wanadadi District affects most of Qur'anic Schools do not charge the school fee; they provide totally free Qur'anic education. It is believed that the Qur'anic School teachers know very well about the students' parent economic condition so that they do not have to pay the school fee. The economic situation also does not support the community members to build up the independent Qur'anic School building because to construct a school building requires much fund. Baitul Falah is an exception; with the support of the community members who immigrate to cities and they have much money due to their works, this Qur'anic School can provide itself class room which is separated to the mosque hall so that the students can study well. However, under the relatively low economic development in the area, most of the Qur'anic Schools have

good level of education for their teachers (diploma and bachelor degree in primary teacher education).

Table 6.3 Qur'anic Schools profiles in remote rural area 1 (Rakit District)

<b>Qur'anic School</b>	<b>School status</b>	<b>School building</b>	<b>Number of students</b>	<b>Highest teachers' education</b>	<b>Monthly school fee</b>
Al Fatah	Registered	Mosque hall	36	Diploma degree in primary school teacher education	2,000 IDR
Baitul Falah	Registered	Qur'anic school building	35	Bachelor degree in primary school teacher education from Islamic university	No school fee
Al Wardah	Registered	Community hall	35	Bachelor degree in primary school teacher education	No school fee
Baitul Insan	Not registered	Small mosque hall	25	Senior high school	No school fee

Source: Field survey, 2014-2015

Table 6.4 Qur'anic Schools profiles in remote rural area 2 (Wanadadi District)

<b>Qur'anic School</b>	<b>School status</b>	<b>School building</b>	<b>Number of students</b>	<b>Highest Teachers' education</b>	<b>Monthly school fee</b>
Al Islah	Not registered	Small mosque hall	35	Senior high school graduate	3000IDR
Permata	Registered	Qur'anic school building	73	Diploma in primary school education	3000IDR
Al-Huda	Not registered	Small mosque hall	25	Diploma in primary school Islamic education	5000IDR

Source: Field survey, 2014-2015

At last but not least, Qur'anic School teachers in the rural remote area have successfully made the schools officially recognized by the local government which then give good impact to get support/assistance from the local government.

## **6.2. Characteristics of Contemporary Qur'anic Schools in Banjarnegara Regency**

This study successfully reveals the diversification of Qur'anic Schools in some aspects such as in the teachers and training program, the teaching method, the curriculum, the school infrastructure, the community support, tuition fee, school-time, and so on, which then can be summarized as the common characteristics of the contemporary Qur'anic Schools in Banjarnegara Regency.

First of all, in relation to the teachers and training program, there were some Qur'anic schools which had teachers with diploma or even bachelor degree; but in some other Qur'anic schools, the teachers were just high school graduates. For the Qur'anic schools which are situated near pesantren, the frequency of in-service training for teachers was more than the teachers of Qur'anic schools who have no affiliation with pesantren. However, in principal Qur'anic school teachers in both areas still lack of teacher training.

Secondly, in relation to the teaching method, there was a Qur'anic school where the teachers just used the single teaching method from the beginning up to present, Iqra' method. It was quite difficult for the teachers to change the old and easy method with new ones. However, most of the schools can adapt with the usage of newer teaching method developed by other Islamic scholars, namely Qiro'ati method.

Third, in relation to the curriculum, the curriculum in the Qur'anic schools emphasize on the writing, reading and memorization of the Qur'an. Although the main goal of Qur'anic schools is to educate children to be aware of Islam as their faith by teaching them the basic values of Islam and the Holy Qur'an reading and writing skills, it was found out that the teaching and learning materials in the Qur'anic schools were diverse. Some Qur'anic schools used contemporary text-books, such as Iqro' published by AMM Kota Gede Yogyakarta, Gharib/Musyikat published by YPQ Raudatul Mujawiddin Semarang, Tajweed book written by Hasan Musairi-Citra Media, Shalat guidance book, Hadith book, and Islamic Games collection book published by Pustaka Marwa.

Next, in relation to the school infrastructure, there were Qur'anic schools which just used the mosque hall as the spot of teaching and learning processes; they did not have yet the certain classrooms and even one Qur'anic school handled the lesson in the teacher's

house. However, some Qur'anic schools had their own school building, which was built near the mosque. For such cases, the community members in the villages usually worked hand in hand, collecting and raising fund for building the school on the specified land provided by the donor.

In addition, in relation to the finance support, most of the Qur'anic schools did not charge any school fee. Children learned for free, although their parents were often donating money for certain programs handled by the teachers. This brought a consequence that the teachers were not paid, either. Most of Qur'anic school teachers were social workers without being granted monthly salary unlike those who work in the formal schools.

The last characteristic is the school-time. Some Qur'anic schools opened every day, even from Sunday to Saturday; but most of them opened five times a week in specified days.

### **6.3. Relationship between Specific Characteristics of Contemporary Qur'anic Schools in Banjarnegara Regency and Universal Characteristics of Qur'anic Schools in the World**

Although this study had successfully proven that the educational practices in the Qur'anic schools were much diversified in many aspects, but it does not mean that Qur'anic schools have no common similar characteristics. A number of studies (Lecomte, 1954; Eickelmen, 1978; El-Sayed Darwish, 1981; Colonna, 1981, 1984) as well as in sub-Saharan Africa (Delval, 1980; Santerre, et.al, 1982, Desalmend, 1983; Brenner, 1993; Meunnier, 1997; Lange, 2000) have identified at least six basic similar characteristics of Qur'anic schools in the world which are more or less stable according to historical period. Those studies exactly have similar trends with what this study has revealed in Banjarnegara regency, especially in the researched schools in this study (see **Figure 6.1**).

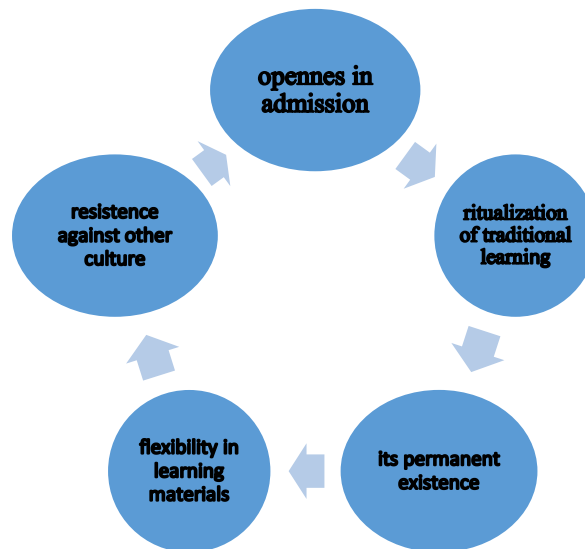


Fig. 6.1 Universal characteristics of Qur'anic schools

In this part, each characteristic can be explained as the following:

*a. Openness in admission*

Openness means that unlike at formal school where there is a limitation of age in the admission, enrolment to Qur'anic school is a right for any Muslim children with no restrictions connected to their birth, age, intellectual level or physical integrity. In cities, it often happens that once the children cannot yet read and write, although they are already seven years old, the formal school rejects those children to enrol. In many cases, most of formal primary schools require their prospective students to have reading and writing skills first. But, it is different from Qur'anic school. The normal age of Qur'anic school entrance is around five years; although this study also has found that in rural Indonesia, it is common to see children at the age of four have attended the Qur'anic school. Once the step towards adherence to Islam has been made, opening of the Qur'anic school to all groups and cultures makes this an institution of 'basic education' intended for all. The openness of the Qur'anic school represents an initiative of cultural integration and of full socialization, and also represents an essential characteristic that differentiates it with any other school system.

The Qur'anic school embodies a horizontal distribution of basic knowledge that all Muslims are expected to possess: Qur'anic knowledge for better life. This study has

noted that almost every day the researched Qur'anic schools in rural Banjarnegara Regency in Central Java accept new students regardless their ages and their Arabic literacy level. Parents feel free to send their children to the Qur'anic School any time.

*b. Ritualization of traditional learning*

As it has been mentioned before that listening and memorizing is the core learning of Qur'an. The intensive demands on memory, mobilization of the body by rhythm and voice are exterior signs of the pedagogy of the Qur'anic school. It is completely permeated by the respect of form and the central role of the repetition; both a key category and a central practice of these learning methods, which consist in carelessly repeating the same recitations, the same motions (Colonna, 1984). 'Learning by heart'. Larger and larger sections of the Qur'an have remained a central issue of Qur'anic pedagogy in spite of progressive abandon of this method in other educational traditions. Introduction of reading and writing during apprenticeship of the Qur'an, executed in Arabic characters irrespective of teachers' and pupils' primary language, is organized around an analytical and progressive approach: letter, word, sentence and meaning.

Many scholars state that the traditional Islamic education is characterized by 'rigorous discipline' and a 'lack of explicit explanation of memorized material' (Eikelmean, 1985). This statement is in line with what this study has found out that in Qur'anic schools that almost 90% of the learning process relies on repetition, memorization, and little explanation about the meaning of Qur'anic verses; although this rigid pedagogy has certain advantage such as speed, low cost, and rapid teacher training. Children in the researched Qur'anic Schools were observed to do much repetition and recitation as well as memorization in the Qur'anic learning.

*c. Permanence of its existence over time*

Permanence of the Qur'anic school has close relation with the local resources. As the biggest Muslim populated country of the world, almost every village in all parts of Indonesia has mosque and or *mushala* (small mosque). Once it has a Kiyai, the mosque usually has a Qur'anic school. It has been proven for years that even under the

350 years of Dutch colonization; Qur'anic school remains exist up to present. In the Qur'anic school, the 'authority' to teach depends exclusively on the local community of faith (Astuti & Kusakabe, 2016). Therefore, until now, it is observed in the researched village, when there is mosque, usually there is Qur'anic School, too.

*d. Flexibility of learning materials*

Flexibility and shifting of the Qur'anic school back and forth from a cultural system to another one is realized on an optimal and subtle combination of oral and written language. This fact is easily described in Astuti & Kusakabe (2016) that in the researched Qur'anic school, the teachers are relatively free of choosing the teaching materials, but the main learning book is the Qur'an. Oral or spoken language is the core of learning Qur'an where mostly the teacher guides the children to read the Qur'anic characters, words, and sentences, following with writing activity. Although Arabic is not the second language of Indonesian people, the children, through flexible repetition culture of learning, can fluently utter Arabic language for ritual activity.

This mixed nature allows the Qur'anic school to come in contact an easily with the written tradition as with the oral, traditional ones (Colonna, 1984 as cited in Akkari, 2004). As Santerre (1973) explained, teachers in Qur'anic schools in northern Cameroon are not impeded by their lack of Arabic, as in no way does this lack keep them from playing an important role in the religious socialization of the children under their responsibility. The mode of the operation at the Qur'anic schools is non-formal and revolves around the individual operator. Progress of pupils depends on individual ability; they are allowed to progress at their own pace without hindrance.

*e. Resistance against any other cultural-influence*

As Indonesia has experienced colonization from Dutch and Japan, the sudden development of the colonial educational system created a situation in which the Qur'anic school found itself, for the first time in its history, in a position of being dominated. Thus it developed a duality, when Indonesia has western-styled schools and the Qur'anic school being reserved for the indigenous population and the rural poor. This duality also could be seen throughout the colonial period in Northern Africa

(Colonna, 1984; Scraeib, 1974). Even in this inferior position, however, the Qur'anic school was mobilized in the fight against colonization. This condition also happened in Indonesia during the colonization era where the Qur'anic school was engaged in a process of cultural resistance against colonization.



## **CHAPTER 7**

### **THE HYPOTHESIS CREATION ABOUT DIVERSIFICATION PROCESS OF QUR'ANIC SCHOOLS**

Chapter 7 explains the missing story of diversification process of Qur'anic schools in the target period (1980s-2000s) hypothetically which consists of 8 parts: why and how Islamic education diversifications have started in rural Indonesia after 1980s?: time line of establishment of Qur'anic schools in Banjarnegara Regency; driving forces for diversifications of Qur'anic schools; reform styles in Qur'anic school systems; direction of Islamic education within contemporary globalized society; the meaning of diversification of Qur'anic school in contemporary globalized society; flexibility of Qur'anic schools education and management system: its difference from government system; contested notions and competition among various education in Indonesia; and communities and parental choice to contribute Qur'anic schools due to decline of Muslimness in children.

#### **7.1. Why and How Islamic Education Diversifications Have Started in Rural Indonesia after 1980s? : Time Line of Establishment of Qur'anic Schools in Banjarnegara Regency**

It has been mentioned in Chapter 2 that diversification process of Qur'anic Schools in Indonesia has three stages. The first period of diversification of Qur'anic Schools is the time when the Qur'anic School only recognizes the Kyai as the teacher and the Holy Qur'an book as the teaching and learning material. In addition, the place of learning Qur'an is mainly at the Mosque, Mushala, or in the Kyai's house. The second period began when new Qur'anic teaching and learning text-books started to appear. The third period exists when more and more Kyai passed away and many Qur'anic Schools lack of teachers; therefore, younger teachers even not Kyai can teach Qur'anic lesson at Mosque or Mushala.

These three periods can also represent the time line of establishment of Qur'anic Schools in Indonesia, especially in Banjarnegara Regency (see **Figure 7.1**). In the first period where Kyai was the only Qur'anic teacher, it may happen in 1980s in which the Kyai used his house, Mosque or Langgar/Mushala in the village for praying and teaching the Qur'an to the children. The

buildings were built very simply mostly made from bamboo and woods. The worshippers were from those building surrounding. The activity for learning using a very simple technique that are listening and memorizing styles. They used kerosene lamps for lightening provided by the leader of those buildings. The children especially boys are allowed to study there because the activity were held at night while outside was very dark due to no electricity yet. For the girls' safety, therefore, they are not allowed to join it.

In the second period when new teaching and learning text-books started to appear, it might happen especially in Java around in 1980's – 1990's when Iqra' Teaching Method was started to use. This method is created by Kyai Azad Humam. The story of how he created Iqra text book is very popular and it can be told as follows: "He is a merchant in Beringharjo market in Yogyakarta. As usual, he went to the market every morning and returned home in the evening. Beside his busy time in trading, he also concerns in religious aspect. Every afternoon he taught children around his house at the mosque. As a Qur'anic teacher he realized that teaching the Arabic language is very challenging for him. His high responsibility in teaching caused the great pay attention in searching good and effective way of teaching. He, himself got difficulty in delivering the knowledge using Arabic language while it is a must for him to do so because the holy Qur'an is written in Arabic. Another matter is that the level of each student's ability is different. Then Kyai Azad Humam and his team as known as The Mosque and Mushala youth (AMM Team) tried to invent a better teaching method. After getting one, then he implemented it at his own Qur'anic school. Unfortunately, after several months, it did not give good impact to the students' learning. Furthermore, he also recommended some of his friends to use the book. However, it also had the same problem that students could not have any progress in reading the Qur'an. After for some time; at last he was able to create a new teaching method named 'Iqro'. This teaching method was easily adopted by many Kyai and Qur'anic teachers of the country."

The third period when more and more Kyai passed away and many Qur'anic Schools lack of teachers might happen from 2000s up to present. Younger teachers even not Kyai started to feel that Qur'anic School called them so that they decided to replace the position of the Kyai in teaching the Qur'an. In the early time of this period, only senior youths who fluently read and write Arabic

or Qur’anic characters involved in the teaching of Qur’an. Under the guidance of these senior youths, many younger children can finally master the Qur’anic reading and later after some years they become adults and serve teachers in the Qur’anic School, too.



Figure 7.1 Time line of Establishment of Qur’anic Schools

## 7.2. Driving Forces for Diversifications of Qur’anic Schools

This study can carefully detect some driving forces for diversification of Qur’anic Schools in the researched area. The driving force means some factors that support the diversifications of the Qur’anic Schools to happen. There are basically two driving force for the diversifications of the Qur’anic Schools: from internal and external.

In this perspective, internal driving force refers to the people’s mind, in this case the teachers of Qur’anic Schools because they directly involved in the teaching and learning process and everything related to the schools management. It is for the change in order to fulfill the present needs of the Qur’anic Schools. These internal driving force could be achievements of reformists (teachers) who think and develop Qur’anic School not to be a status quo but it needs to change adapting with time and present condition, teaching method: the old teaching method cannot sustain because the demand of learners to more quickly master the Holy Qur’an grow rapidly so that the teachers have to find out better new teaching method and technique, teacher training: since the teachers of Qur’an are not only the Kyai anymore and more younger people become teachers; of course they need a kind of intensive training so that they get trust from the community in their teaching tasks, and curriculum: Qur’anic Schools need to accommodate the formal school curriculum which are more diverse and not only touching Islamic teaching; therefore some Qur’anic schools combine

more secular learning content and Islamic content in their curriculum so that children feel their formal schools are supported by Qur'anic Schools.

From the external, the driving forces could be globalization: more and more Qur'anic Schools elsewhere are connected to each other, borderless so that they can see each other and learn to each other to reform their Qur'anic Schools, economic development: improved economy lead to the parents' demand to Qur'anic Schools as their children centre of learning becomes high; even they are ready to share their resources including financial support for the Qur'anic Schools; this situation of course makes the Qur'anic School teachers think hard to make their schools better than others or even difference in teaching and learning, and social change in the societies: nowadays religion is considered very vital and people have thought that without sufficient knowledge about Islam, their generation will lose in their life here and hereafter; therefore, the parents' demand makes the Qur'anic Schools mushrooming and reform themselves to full fill the hope or need of community.

### **7.3. Reform Styles in Qur'anic School Systems**

This study clearly reveals how Qur'anic School reforms itself in each district (**see Figure 8.3, 8.4., and 8.5**) and teachers renewal their religious knowledge which respond to contemporary Islamic situation, modernized and globalized village society. They utilize the existence of pesantren as the teacher training centre for the Qur'anic School teachers. It makes the teachers step by step reform their Qur'anic Schools in each village especially on how they manage the Qur'anic Schools and improve the teaching methodology and teaching materials in better ways. Normal schools which are handled by the government always do the reforms every year, on the other side, for Qur'anic schools there are no institution which wants to do the reform toward the Qur'anic Schools so young generation must survive in those competitions. They have initiated the reform of the teaching content too.

Young successors are young generations who understand globalization and new demands from community and parents. Therefore, nowadays they initiated Qur'anic school reforms but each Qur'anic school adapted different reform styles based on a locality in rural Indonesia. Additionally and significantly in September 11 2011 case happened, Muslims in all over the world responded about this case. However, in Banjarnegara regency some

Qur'anic schools created peace education content; on the other hand, some schools did not have any respond to the case. As a result of three diversification responds nowadays we can observe variety of Qur'anic school.

Each Qur'anic school had responded new local demands towards Qur'anic schools. Each Qur'anic school had to respond to local demand so that each Qur'anic school had to adapt various types of reform contents as the three (2) figures. Each reform which is done by each Qur'anic School makes the Qur'anic Schools in semi-urban rural and remote rural areas are getting diverse. This diversification also makes each Qur'anic School has its own uniqueness due to following the local demand.

Globalization imparted to peoples' demand daily life and also 11 September Incident as the world terrorism case imparted to people's Muslimness and that big impact in contemporary era made some changes in people's daily life and Muslimness. The changes also created new demands in the people towards Qur'anic schools so that factors of reforms became driving forces. In the context of Banjarnegara semi-urban rural and remote rural areas, people tend to believe that Qur'anic School can function as the agent of change including in the introduction of peace education among the Muslim children so that they become Muslim generation who love the world peace and avoid any activities related to terrorism or radicalism.

#### **7.4. Direction of Islamic Education within Contemporary Globalized Society**

Education in the context of Islam is regarded as a process that involves the complete person, including the rational, spiritual, and social dimensions. Syed Muhammad al-Naquib al-Attas in 1979 stated that the comprehensive and integrated approach to education in Islam is directed toward the "balanced growth of the total personality through training Man's spirit, intellect, rational-self, feelings and bodily senses such that faith is infused into the whole of his personality" (p. 158). Not different from this argument, Bin Omar in Boyle (2002) stated that the underlying philosophy of Islamic education is that knowledge comes from the development of the whole person: the physical, intellectual, moral, and spiritual dimensions of the person. This can be demonstrated by looking at three frequently used words in Arabic for education--*tarbiya*, *ta'lim* and *ta'dib*. *Tarbiya* refers to

education in its broadest sense, meaning the development of the human personality, the nurturing and rearing aspects of education. *Ta'lim* refers to instruction involving mental activity which develops reasoning and trains the mind and *ta'dib* refers to the training of the mind and soul in terms of proper behavior or ethical conduct.

Within the contemporary globalized society, this study found out that Qur'anic Schools in semi-urban rural and remote rural areas keep their basic goals of Islamic education in their educational practices. Based on the analyzed curriculum contents of the Qur'anic schools, it also found out that the teaching and learning content of the Qur'anic Schools were in line with the basic goal of Indonesia National Education as stated in National Education System Law -- to develop the nation's capability, character, and civilization by enhancing the students' intellectual capacity and fostering certain human values: being faithful and pious to the Almighty God; possessing a moral and noble character; being healthy, knowledgeable, competent, creative, and independent; and acting as democratic and responsible citizens. This fact evidenced that Qur'anic school as non-formal education is not different from the formal school education especially in their mission toward development of qualified Indonesian generation.

There were five general learning contents in Qur'anic schools which have close relation with character development: 1. Maintaining good relationship with the Almighty God, 2. Maintaining good relationship with parents, 3. Maintaining good relationship with other people outside of home, 4. Positive attitudes, and 5. Arabic Language, Art, and Arithmetic.

Each general learning-content has a number of specific contents (see Table 7.1).

Table 7.1 General and specific Qur'anic school learning contents

No.	General learning contents	Specific learning contents
1.	Maintaining good relationship with the Almighty God	a. Believe in God and Prophet b. Praying five times a day c. Fasting in Ramadhan month
2.	Maintaining good relationship with parents	a. Speaking politely b. Knocking the door and greeting before coming in home c. Listening attentively to parents' advice d. Helping the busy parents e. Obeying the parents' order f. Asking for permission for doing

		something g. Replying the parents' order/call
3.	Maintaining good relationship with other people	a. Respecting older people b. Helping people in trouble c. Care of friends d. Respecting other people's opinion
4.	Positive attitudes	a. Honesty b. Empathy c. Patience d. Discipline e. Toughness
5.	Language, Art, and Arithmetic	a. Arabic language b. Traditional dance c. Drawing d. Music d. Arithmetic

Source: Field survey, 2014

In relation to the secular subjects accommodated in formal schools, in semi urban rural area Qur'anic schools, among 4 teachers in total, all of them stated that traditional dancing, music, and Arithmetic were not included in the learning content; while 1 teacher stated that drawing and Arabic language were not included in the learning content.

In remote rural setting, among 28 Qur'anic teachers in total; 1 teacher stated he did not include "obeying the parents' order" and "toughness" as the learning content. One teacher stated that traditional dance is a part of learning contents. Twenty-four teachers stated Arabic language is included in the learning content, and 10 teachers stated that Arithmetic is included, too.

Arithmetic and traditional dance have their place in remote rural area Qur'anic schools; in fact Arithmetic is a part of general school subject. It means that Qur'anic Schools, although the curriculum content is mainly about Qur'anic reading and character development, they also can accommodate the secular subjects. Teachers explained that their students often bring their school homework (Arithmetic subject) to the Qur'anic school and ask the teachers to help in solving the difficult questions. Doing the school homework in a Qur'anic school then become common among the students. A teacher who included traditional dance as part of learning content stated that it is very important for children to learn and master their own region's dance, because the Qur'anic school is sometimes invited

to take part in “Art Performance” in celebrating Islamic big events where the children can perform the dances in front of the audience.

By looking at the fact that has been explained above, this study can state that Islamic education at Qur’anic school is able to balance present and future aspects. It means Islamic education gives direction to the true life in the temporal world and eternal life in the hereafter. Happy afterlife can only be achieved when during life in the world we follow Islam. Balancing the present and the future life is one of the basic foundations that making Qur'anic education remains sustainable where Muslim families always expect the best development of their children both physically and mentally. In the midst of human life which is so materialistic, Qur'anic school teachers remain understated, work best serving the students with high dedication or in other words they are not affected by the temptation of money.

Therefore, in the midst of so rapid development of science and technology in this modern global world, Islamic education at Qur’anic school keeps a balance between aspects of human relationship with God, with other human beings, and with their nature. People who are educated in accordance with Islamic values, including at Qur'anic school, are highly expected to position themselves as the future world-leaders. Islamic education is uniquely different from other types of educational theory and practice largely because of the all-encompassing influence of the Qur'an as a blueprint for a comprehensive, both the individual and society and as the primary source of knowledge. Islamic education is different from many contemporary Western pedagogical concepts, which treat education as a separable institutional activity. Spiritual development is an integral part of education in the Muslim world or in Qur’anic Schools.

#### **7.5. Meaning of Diversification of Qur’anic School in Contemporary Globalized Society**

This study clarifies that Islamic education in Banjarnegara Regency is much diversified in many aspects which are influenced by socio economic and other social and political factors. The diversification occurs not only in village level both in semi-urban rural (relatively close to the town) and remote rural setting (relatively far from the town), but also in Qur’anic School level, and it shows that community has freedom in managing the



Qur'anic schools based on their locality, human resource, and needs. The system is widespread throughout the selected three districts covered by this study.

The study also has clarified that each Qur'anic School at the target area requires a decentralized, creative decision-making approach and the institutional framework to make it work. Diversification in this context is also about different delivery approaches at the Qur'anic Schools that would require creating a flexible timetable, using multiple shifts to reach the widest possible prospective students, recruiting local voluntary teachers, introducing multi grade classes to make optimum use of limited number of teachers, and encouraging the private sector, non-governmental organizations, religious organizations like pesantrens, civil society organizations, and individuals to participate in the provision of education at the Qur'anic Schools.

For some perspectives, more diversification is something not good for Qur'anic Schools. Why? Education within a country should be ideally uniformed in quality. Therefore, they have the same quality and standard in curriculum, teachers, infrastructure, and so on. But in the case of Qur'anic School, that diversification causes different services that the Qur'anic school gets from the government. The first point is in term of its status. Due to no strict instruction from the Regency Religious Affair office to each Qur'anic school existed within the regency to report their status it causes the teachers consider that registering the Qur'anic school to the government is not compulsory or it is not necessary for them to register it. Although some of them have been established more than a decade, have many students, have their own building, etc., but the status of their Qur'anic school is unregistered. Basically, when all representative teachers at each Qur'anic school in each village register it then of course the government will input it as the data. By having such good management, they directly can recognize the exact number of all those schools in each village, in district as well as at the regency level. While most Qur'anic schools in Banjarnegara regency have not been registered, it causes the government get difficulty in recognizing the exact number of Qur'anic school in each village, in each district and in the regency level. There are Qur'anic schools which have already registered their status to the regency religious level office and this status makes them get more advantages compared with the unregistered ones.

It seems unfair when the registered Qur'anic schools get donation in terms of financial support, textbooks, and others. Yet for both registered and unregistered Qur'anic schools, the same teachers do the same activities but they are treated unequally by the government. When the government has fund to be donated to existed Qur'anic schools within the regency but before giving the budget, all the Qur'anic schools have to fulfill the determined requirements.

Due to those diversifications happened in each Qur'anic school, in each village, or in each district cause the teachers and students get different treatment and services from the government. Besides that, the government cannot take care all of them while in Banjarnegara regency there are at least 266 Qur'anic schools. Of course, these cases can trigger the feeling of jealousy among those schools. It is better for the government to make the uniformity for all Qur'anic schools whether they have been registered and unregistered yet. For this matter, the government should invoke unregistered Qur'anic schools to enroll their status of Qur'anic school by giving the correct data regarding its location, when it is established, the name of the headmaster and so forth. When the Qur'anic schools get the same treatment in any kinds of service from the government, the teachers also will be more motivated to serve the children in religious education.

The second matter is regarding teachers training. It often happened that the more active and senior/older teachers will be sent to join teachers training conducted at pesantren or at designated teachers training center. It should be better that all teachers regardless from registered or unregistered Qur'anic schools and semi urban or remote rural areas are sent to attend such training in order that they get more Islamic knowledge. One interesting point in this study that the teachers whose Qur'anic school located close to pesantren as a teacher training center get more chances to participate in teachers training, workshop or seminar conducted by pesantren or regency religious affair. By having such situation, teachers in each Qur'anic school have different level of capability in teaching the students. Disuniformity in treating the teachers can create different perspectives between teachers towards the local government. Therefore, the government should disseminate the

information of teachers training to all teachers to join. Although some of them cannot attend due to some other important things to do.

Other varieties of Qur'anic school also should be tackled in order to have uniformity with other Qur'anic schools. This study finds that diversification of Qur'anic schools can create jealousy, different perspectives in each teacher towards the government who controls and manages the Qur'anic schools in the regency, and felt being treated differently. It should be better that the regency religious affair office make uniformity in giving the service to all Qur'anic schools to avoid the matters mentioned above. By having uniformity in all aspects in Qur'anic schools within the regency indicates that the government gives full pay attention and can take care of them seriously.

#### **7.6. Flexibility of Qur'anic Schools Education and Management System: its Difference from Government System**

This study successfully reveals that education and management system in the Qur'anic Schools is very flexible; therefore, it is quite different from the formal schools under the government control (see **Table 7.2**).

Although the government through its Ministry of Religion Affair has given the standard for management of Qur'anic schools, in term of teaching and learning text-books, the teachers are still allowed to choose any kinds of textbooks for the beginners Qur'anic learners. The only compulsory textbook is the Holy Qur'an Book, while the other text-books used are adapted with the children need in each Qur'anic School.

In term of school time, Qur'anic Schools open in the afternoon until evening after the formal schooling hour end. Children go to Qur'anic School after they have learnt at formal schools. The formal schools is strictly scheduled from 07.00-12.30 for primary schools and from 07.00-13.30 for junior high schools. Meanwhile, their attendance to Qur'anic School is flexible where the teachers often do not note each student's attendance in the list; while for formal schools, every day the teacher control the students' attendance as one of the basic requirement for the students to take the mid-term test and final test for their academic record.

In term of teachers' recruitment; it is very clear that for formal schools, the government hires the teachers with salary which is depended on the teachers' status either government employee or contract teacher. The recruitment is competitive and only those who have diploma in teacher education can apply for the position of being a teacher at formal school. However, unlike at formal school, teachers at Qur'anic Schools are mainly voluntary teachers. Not such kind of strict recruitment is done for Qur'anic School teachers because they work without being paid. Therefore, this study confirms that Qur'anic School is called community-based education while formal school is government-based education.

Education at Qur'anic School depends much on the local community resource; they can collect and use the available resources like the Mosque or Mushala, the youths, the cash donation, etc. to run the educational practices at the Qur'anic School. Therefore, unlike formal school, because the budget at Qur'anic School is purely from the community, they do not have to report the annual expenditure to the government.

In term of school certificate delivery; Qur'anic School does not have authority to issue the certificate to show that any students have already mastered some levels of Qur'anic reading. It is different from the formal schools that once a child finished her/his 6 year of primary school education, s/he would receive a certificate.

Table 7.2 Difference between Qur'anic Schools and Formal/Government-based Schools

<b>Difference aspect</b>	<b>Qur'anic School</b>	<b>Formal Schools</b>
Text-books	Mainly The Holy Book of Qur'an and text-books selected by the teachers	Text-books are decided by the government
School time	From afternoon to evening	From morning to noon
Students' attendance	Flexible	Strictly controlled
Teacher recruitment	Voluntary	Strictly organized by government
School budget	Community based	Government based
School certificate	No school certificate	Issuing school certificate

Some aspects that have been explained above shows Qur'anic School is different from the formal schools organized by the government.

### **7.7. Contested Notions and Competition among Various Education in Indonesia**

Another interesting point that has been revealed by this study is about competition among various education institutions including Qur'anic Schools. As it has been mentioned in the previous chapter that in remote rural area, there is a Qur'anic School which aggressively recruits the prospective students door to door using pamphlet so that parents got interested in sending their children to the Qur'anic School.

Qur'anic Schools not only compete with other Qur'anic Schools to be able to accommodate sufficient number of students in each year; but they also to compete with the popularity of formal schools. Also, in rural area, some parents have already felt importance of sending their children to cramp schools to prepare them facing the national school examination. As a consequence some children are very busy and not having time in the afternoon to attend the Qur'anic School because at that time they are going to the cramp schools.

To anticipate the competitiveness of schools, Qur'anic Schools teachers keep giving advice to the students' parents about the importance of Islamic education for Muslim generations so that they always support their children to attend the Qur'anic School until the children master the Qur'anic reading and other rituals in Islam.

### **7.8. Communities and Parental Choice to Contribute Qur'anic Schools due to Decline of Muslimness in Children**

This study has found out the fact that decline of Muslimness among Muslim families have made more educated people and local communities think about the alternative education beside formal school to counter the worse situation in which more children cannot read the Holy Qur'an due to the limited time of learning it at the formal school. Local communities then realized that they have to make movement through Qur'anic Schools in providing basic knowledge of Muslim children regarding Qur'anic literacy and characters development based on the Holy Qur'an and the Prophet Sunnah.

In such situation, youths and formal school teachers in the villages made agreement to collaborate with each other under the authority of the Mosque to run the Qur'anic Schools as the center of learning for Muslim children. In the next step, they contact the nearest

Muslim families who have pre-school and primary school age children to send them to the Qur'anic School. Some meetings were held to discuss the teaching and learning of Qur'an in the Mosque or Mushala. Parents were advised to make sure that their children attend the Qur'anic School as scheduled and when the Mosque did not have any text-book, for example Iqra as the main text-book for Qur'anic learning, and then the teachers asked the children parents to collect cash for purchasing the text-books. In some Qur'anic Schools teachers required the children's parents to pay the school fee and this money is used for fulfilling the needs of the Qur'anic teaching including for purchasing the reading tables so that the children can study in the Mosque well.

Not only cash the local community contribute to Qur'anic School, but some of them also donate their land for building the classrooms of the Qur'anic Schools. In other words, the students' parents work hand in hand each other together with the teachers to make sure that their children have sufficient Islamic education for their good future. As a result, from early ages children have mastered the basic knowledge of doing Islamic rituals, such as praying five times a day, reading the Holy Qur'an, and even fasting for a whole month during Ramadhan before Muslim celebrate the Idul Fitri Eve. For Muslims, being able to hold up the five pillar of Islam is very basic and it becomes the foundation for them to have good Muslimness.

## CHAPTER 8

### CONCLUSION AND SUGGESTION

Chapter 8 is the last chapter of this Ph.D. dissertation. In this Chapter it can be stated that Qur'anic Schools in Banjarnegara semi-urban rural and remote rural areas have changed drastically, driven by some factors both internal and external and this situation leads to diversification of each Qur'anic Schools. Such kind of diversification keeps each Qur'anic School reforming itself, adapting itself with the local demand and globalization. Teachers have prominent roles in Qur'anic Schools' reforms; their professional capacity as Qur'anic teachers are developed through teacher training, by collaborating and cooperating with pesantren and getting government's support.

Finally, based on the four research questions in the Chapter 1:

- Why and how Islamic education diversifications have started in rural Indonesia after 1980s?
- Does the diversification get influence from any kind of drive forces?
- Are there any reform styles in Qur'anic school system?
- What are the meanings of diversification of Qur'anic school toward in contemporary globalized society?

The author has stated the conclusion of this study as the following:

#### **8.1. Conclusions**

- **Reasons for and the ways Islamic education diversifications have started in rural Indonesia after 1980s**
  - Global era impacted the communities and parents, and they created new demands to religious education include Qur'anic schools.
  - Diversification process of Qur'anic Schools in the target area has three stages.
  - The reason for such kind of diversification is mainly for sustaining the very basic Islamic education for Muslim children that in the formal schools they do not get sufficient amount of Islamic lesson.
  - The ways of diversification process are mainly done by the main teacher (Kyai).

- **Driving forces for the diversification of Qur’anic Schools**

- There are basically two driving force for the diversifications of the Qur’anic Schools: from internal and external.
- From the internal, they could be achievements of reformists (teachers) who think and develop Qur’anic School not to be a status quo.
- From the external, the driving forces could be globalization, economic development, and social change in the societies

- **Reforms styles in Qur’anic School system**

- This study clearly reveals how Qur’anic School reforms itself in each district (see **Figure 8.1, 8.2., and 8.3**) and teachers renew their religious knowledge which respond to contemporary Islamic situation, modernized and globalized village society.

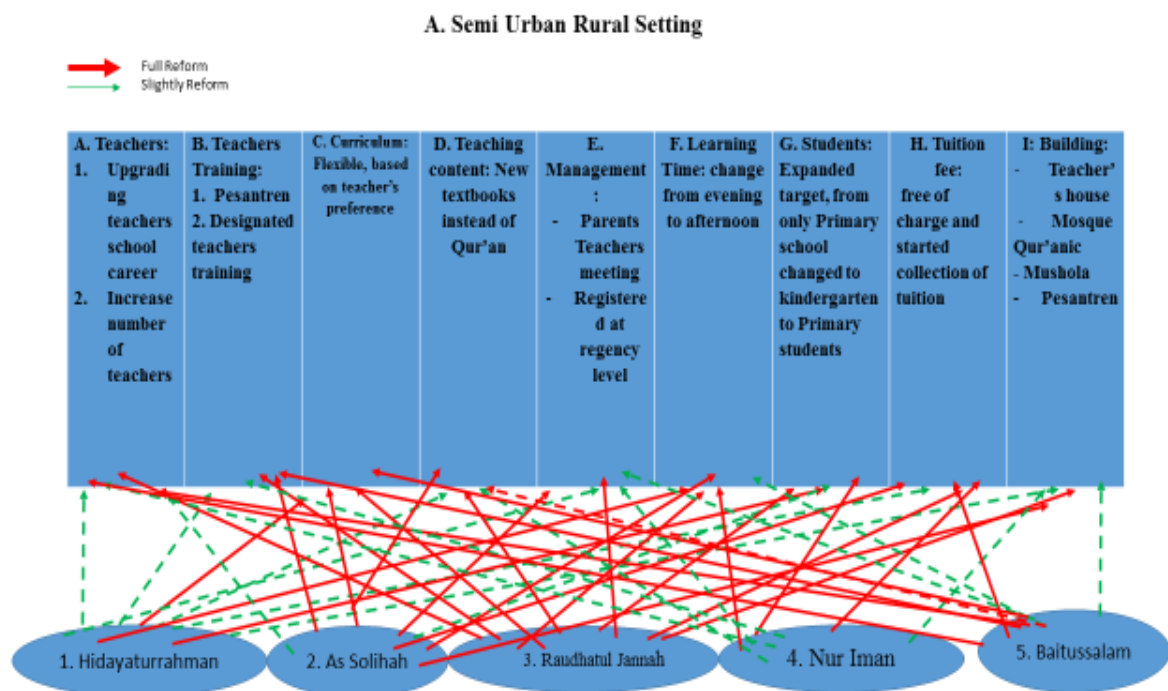


Figure 8.1 Diversification of Qur’anic schools (Reforms Styles) in Semi Urban Rural Setting



### B. Remote Rural Setting 1 (Rakit District)

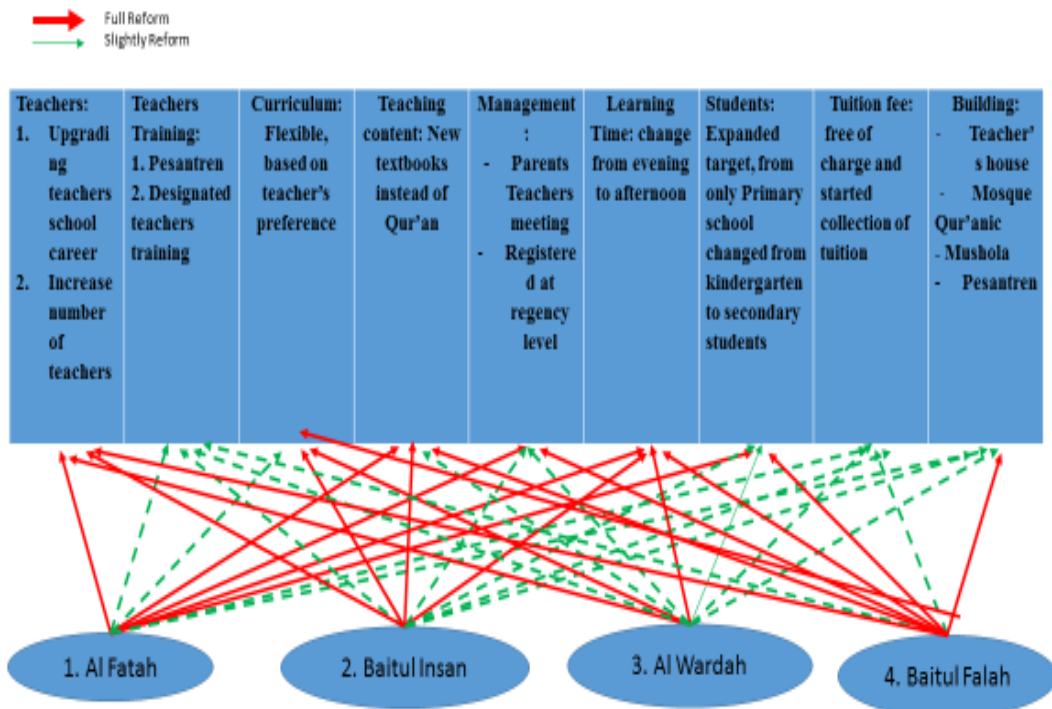


Figure 8.2 Diversification of Qur'anic schools (Reforms Styles) in Remote Rural Setting 1 (Rakit district)

### C. Remote Rural Setting 2 (Wanadadi District)

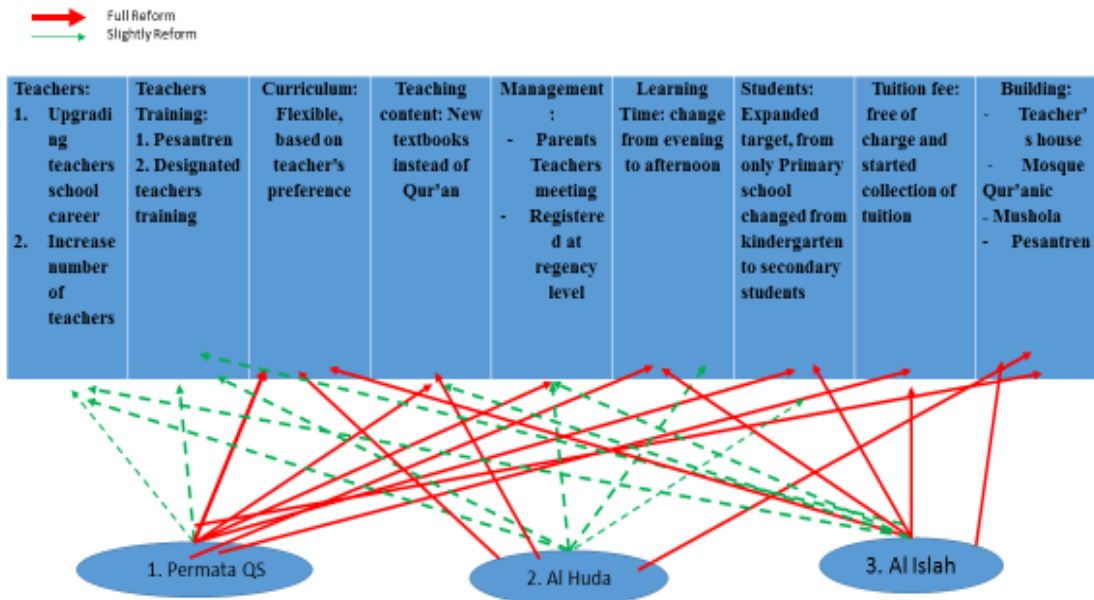


Figure 8.3 Diversification of Qur'anic schools (Reforms Styles) in Remote Rural Setting 2 (Wanadadi district)

- **Meanings of diversification of Qur'anic school in contemporary globalized society**

According to an analysis between supply and demand sides of Qur'anic schools, this study finally can conclude that diversification of Qur'anic schools means each Qur'anic School is driven by the challenges including modernization within the village to change or reform some aspects of the school management and teaching so that it makes each Qur'anic School is different to each other under the relatively same mission in delivering very basic education for Muslim generation. Globalisation also comes to village level and of course people want to do the reform in religious education especially on what they have followed for several decades ago. In this case, continuing reforms by young generation is very necessary for keeping the children because Qur'anic schools adapt all styles of education as several decades ago. They may ignore the Islamic education but if Qur'anic school continue their reforms somehow children will never loose their Muslimeness in their life. So the study could be said that diversification process is a part of revival movement. The Islamic educationess try to keep muslimness in young generation for that purpose, nowadays, Qur'anic schools must change, create, and reform their methodology.

As it has been stated before, globalization came into village level. After that people created driving forces to the Qur'anic school reform. Globalization created people's demand towards Qur'anic school reforms. According to each locality in the regency, each Qur'anic school created each reform. That such kind of actions resulted diversification of Qur'anic school. The meaning of diversification is that. First one is that this is a starting point of religious entrepreneurship and also this can be located in Islamic revival movement as Professor Kusugi declared the study observed small scale Islamic revival movement.

This study concludes that remote rural areas have diversified than the semi urban area. In this study, Qur'anic schools in Rakit and Wanadadi districts are geographically located at remote rural settings. Although community and parents reside in those areas, however, their demands towards Qur'anic school is high. They still put the religious

education on the first priority for their children's education by instilling Islamic teachings as early age as possible to prevent their muslimness not to be affected by the negative effect of globalization. They have deeper feeling of worried towards their children life. As parents, they want to provide such education as their responsibility to the children's future life that will face the eternal life after hereafter. Since parents settle in the village, they lead a quieter live, more careful, simpler, have more peaceful life among one citizen with another, the same concerns of neighbors are clearly visible, their religious knowledge is more viscous and the most alert to outside attacks such as globalization. They are not as busy as people in city who will stop working when the sun downs in the west. They still maintain and uphold the religious values they have earned since childhood and of course they also hope that their descendant will have the same level of religious knowledge as they have. However, they are actually more afraid of the future of their children who may be contaminated by the negative consequences of globalization. They do not want their offspring to be affected by globalization that will undermine the religious values that have been applied to their children.

By comparing the cases of Qur'anic Schools in the two settings, we can then understand the high and short points of the Qur'anic Schools in those two areas so that we can use the best practice of the good Qur'anic Schools as the good lesson for the other Qur'anic Schools so that the all Qur'anic Schools can be good, too.

Finally, to end this Ph.D. thesis, as the recommendation for the Qur'anic School and the government, the author stated her suggestion as following:

## **8.2. Suggestion**

Based on the result of the comparative study, as Qur'anic Schools in both setting are diversified and this condition makes different Quality in education delivery; for achieving the ideal condition that all Qur'anic Schools have the same standard of management and curriculum, it is suggested that the local government register all the Qur'anic Schools within the Regency and they start giving guidance and appropriate training for all the schools to achieve the ideal Islamic education in the Qur'anic Schools.

As community based education, Qur'anic Schools depend much on the community members' participation; in the remote rural area the community participation is much better evidenced by the establishment of independent Qur'anic Schools which are situated separately from the mosque or mushala; therefore, it is suggested that the community members in semi-urban rural area can take the examples of the good practice of community in remote rural area on how to establish the independent Qur'anic Schools.

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## APPENDIX 1

### QUESTIONNAIRE FOR QUR'ANIC SCHOOL HEADMASTER

Read the instructions:

Answer the following questions by filling in the provided column!

- a. Age :  
 b. Gender :  
 c. Education Level:
- d. Main Job :  
 e. Status : Married / single

No	Question	Answer
1	<p><b>Process of being a headmaster</b></p> <p>1. How long have been a teacher before you are appointed to be the headmaster?</p> <p>2. Who appointed you? When did it happen?</p> <p>3. What do you do as the headmaster of Qur'anic school?</p> <p>4. As a teacher or a headmaster, did you get salary? If no, why are you still teaching there? Explain the reasons!</p>	
2	<p><b>Organization structure</b></p> <p>1. Mention the structure of your Qur'anic school organization!</p> <p>2. Do parents and community know about the structure of your Qur'anic school? Is there the board of the structure of your Qur'anic school building?</p> <p>3. How long does the structure of the Qur'anic school last and when will it be changed to the new one?</p> <p>4. Did you tell the village officer about the structure of the Qur'anic school? If yes, how did you tell them?</p> <p>5. Explain about the function of each management briefly!</p>	

3.	<p><b>Teachers Recruitment</b></p> <ol style="list-style-type: none"> <li>1. How did you recruit the Qur'anic school teachers? Explain it briefly.</li> <li>2. What are the requirements to be Qur'anic school teachers?</li> <li>3. How did you manage the time for each teacher to teach?</li> </ol>	
4.	<p><b>Students Recruitment</b></p> <ol style="list-style-type: none"> <li>1. When is the new academic year of Qur'anic school?</li> <li>2. How did the process of new students recruitment?</li> <li>3. How did you make parents interested in sending their children to study at Qur'anic school?</li> <li>4. In 2015, how many students studying at Qur'anic school? Do you think that the number of students is enough?</li> <li>5. How many teachers are there? Do you think that the number of teachers is enough with the students' ratio?</li> </ol>	
5.	<p><b>Financial management</b></p> <ol style="list-style-type: none"> <li>1. Where did Qur'anic school get the fund to operate the process of teaching learning? How much money did parents pay for the school fee per month? Who decided the school fee?</li> <li>2. How did community get the money to buy the land and set up the building? Explain the process of collecting the money!</li> <li>3. How long did the collection fund process last?</li> <li>4. How did the process of setting up the Qur'anic school building? Who decided about the model of the building, employee the worker and the wage for the employees?</li> <li>5. How long did the process of the building last? Is there any contribution or donation (money, materials, snack and drink, etc) during the process of setting up the building from the village government? Did Banjarnegara government also contribute the donation? If yes,</li> </ol>	

	what kind of donation did they give?	
6.	<b>Financial management</b> <ol style="list-style-type: none"> <li>1. Who manages the school fee?</li> <li>2. Where is it saved? What about other fund? Is it saved with school fee?</li> <li>3. What are the school fee and other fund used for?</li> <li>4. How did the community know about the usage of the money?</li> </ol>	
7.	<b>Parents meeting</b> <ol style="list-style-type: none"> <li>1. What are the merits of parents meeting?</li> <li>2. How many time is the meeting held during a year?</li> <li>3. Where is meeting held? What are the purposes of the meeting?</li> <li>4. How did the teachers invite parents to come? (By sending a letter or come directly to their house?)</li> <li>5. In each meeting, how many percentage did parents come of all?</li> <li>6. Who lead the meeting? What kinds of discussion they discuss?</li> </ol>	
8.	<b>Communication to parents about children progress</b> <ol style="list-style-type: none"> <li>1. How did teachers tell parents about their children's achievement?</li> <li>2. Did Qur'anic school supply communication book between teachers and parents?</li> <li>3. Are there parents come to see the teaching learning process? If yes, how many people?</li> <li>4. How many percentage of parents who accompany their children to go to Qur'anic school?</li> </ol>	
9.	<b>Usage and maintainance of Qur'anic school building and facilities</b> <ol style="list-style-type: none"> <li>1. What are other functions of Qur'anic school building?</li> <li>2. Did teachers also utilize the mosque verandah to teach children?</li> <li>3. After teaching learning process, is the building locked safely?</li> <li>4. Who is in charge of keeping cleanliness and safety of the building?</li> </ol>	

10.	<b>Facility and other equipment</b> 1. What kinds of stuff owned by Qur'anic school? 2. From whom are other stuff from? (The teachers buy them or donation from government or other institutions)	
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**APPENDIX 2**  
**QUESTIONNAIRE FOR QUR'ANIC TEACHERS**  
**(Regarding the teachers training)**

Read the instructions:

Answer the following questions based on your own condition

- a. Age : d. Main Job :  
b. Gender : e. Status : Married / single  
c. Education Level:

1. When and where did the teacher training take place?
2. Who conducts the training?
3. Do you pay for the training?
4. Who funded the training?
5. Do you apply in the teaching-learning process of the training outcomes?
6. Is there an increase in the number of students each year?
7. How do you invite parents / guardians to send their children to study in Qur'anic school?
8. How much does a teacher have in teaching students?
9. What do teachers do in teaching?
10. How to assess child achievement?
11. How do you teach students? (Individual or group)
12. Do you enjoy teaching here?
13. Who asks you to teach here?
14. What are the steps you take before you start the lesson?
15. Who determines that you teach a child at a certain?
16. Is the child taught to read, write and memorize recitations in the Qur'an?
17. What are the requirements to become a Qur'anic school teacher?
18. Do you have the opportunity to attend training?
19. Did you ever attend a workshop?

20. Are you satisfied to be a lecturer at Qur'anic school?
21. What makes you happy to teach there?
22. What kind of race is being held?
23. Who can participate in the race?
24. Are there any exercises to welcome the race?
25. When is the exercise?
26. What activities are carried out?
27. Who guides to practice?
28. How do you feel when facing students who are fluent in learning?
29. How do you feel when facing students who are slow in learning?
30. What motivation are you willing to teach at Qur'anic school?
31. Since when did you teach at Qur'anic school?
32. How long do you train children in a day?
33. Where are the exercises held?
34. Does the exercise require other equipment?
35. Where do you get the funds to purchase the equipment?
36. What are taught during exercise?
37. Is there a separation of age and gender during exercise?
38. What do you think about Qur'anic school activities?
39. How do you invite children who do not want to study in Qur'anic school?
40. What are the benefits of children learning on Qur'anic school?
41. What are the benefits for teachers teaching on Qur'anic school?
42. What activities do Qur'anic school do?



**APPENDIX 3**  
**REQUEST LETTER TO CONDUCT A RESEARCH**

Hiroshima, 1 September 2014

To whom it concern

On behalf of Graduate School for IDEC, Hiroshima University:

Name : **KUSAKABE Tatsuya**  
Position : Associate Professor  
Institution : Center for the Study of International Cooperation in Education (CICE),  
Hiroshima University, Japan

As the First Academic Supervisor of the following student:

Name : **WIJI ASTUTI**  
Student ID : D135205  
Program : Education Development (Pembangunan Pendidikan)  
Program Doktoral (S.3)  
Institution : Graduate School for International Development and Cooperation,  
Hiroshima University, Japan

We humbly request to you that she may be allowed to conduct a research in your school with the research topic **Diversification of Qur’anic Schools in Banjarnegara Regency in Central Java, Indonesia:**

Research Duration : September 2014 – November 2016  
Research Activity : Data collecting through questionnaire for students, teachers, and the school principal, and classroom observation.

Thank you so much for your kindness and cooperation.

Sincerely yours,

KUSAKABE Tatsuya  
Associate Professor

## APPENDIX 4

### SURAT PERMOHONAN IJIN RISET

Hiroshima, 1 September 2014

Yth. Kepala TPQ .....

Di Tempat

Yang bertanda tangan di bawah ini, saya:

Nama lengkap : KUSAKABE Tatsuya

Jabatan : Associate Professor

Institusi : Center for the Study of International Cooperation in Education (CICE),  
Hiroshima University, Japan

Selaku Profesor Pembimbing I atas mahasiswa tersebut di bawah ini:

Nama : WIJI ASTUTI

NIM : D135205

Jurusan : Education Development (Pembangunan Pendidikan)  
Program Doktoral (S.3)

Institusi : Graduate School for International Development and Cooperation,  
Hiroshima University, Japan

Memohonkan ijin kepada Bapak/Ibu Kepala TPQ bagi mahasiswa tersebut di atas untuk melakukan riset pendidikan bertema **Diversification of Qur'anic Schools in**

**Banjarnegara Regency in Central Java, Indonesia:**

Jangka waktu riset : September 2014 – November 2016

Bentuk riset : Pengumpulan data dengan kuesioner bagi peserta didik, guru, dan pimpinan, dan observasi TPQ

Demikian, surat permohonan ini kami buat, untuk mendapatkan tindak lanjut demi kelancaran riset mahasiswa di bawah bimbingan kami.

Hormat kami,

KUSAKABE Tatsuya

Associate Professor,

## APPENDIX 5

### Part 1 Quranic School Profile

NO	QUESTIONS	NOTE
1	Name of Qur’anic school : Date of establishment : Registered date : Address :	
2.	Population in 23-2004 Number of teachers Male: Female: Age 13-15: 16-18: 19-21: 22- : Number of students Male: Female: Age 4-6: 7-9 : 10-12 : 12- : Group-Learning Divisions: Group 1 : Group 2 : Group 3 :  Population in 2013-2014 Number of teachers Male: Female: Age 13-15: 16-18:	

	19-21: 22- :  Number of students Male: Female: Age 4-6: 7-9 : 10-12 : 12- :  Group-Learning Divisions: Group 1 : Group 2 : Group 3 :	
3.	Building/classroom (choose one) a. Attached to the mosque b. Separated building Size: Source of donation for building construction (choose one or more): a. Government b. People c. Mixed from government and people	
4.	Available facilities (write in the below column)	
5.	Learning Schedule (Fill in the blank) ..... Days/ week Time: From ..... to .....	
6.	Learning subjects (Write down the names of subjects learnt by the student in below column)	

7.	Source of teaching and learning curricula/syllabus (choose one or more) a. From the Ministry of Religious Affair Department b. Adapted from other Islamic schools c. Self-making by the teachers d. ....	
8.	Source of operational funding (choose one or more) a. School fee .....rupiahs/ month b. Donation from people c. Donation from the government	
9.	Teachers salary (Fill in the blank) a. Headmaster : Rp ..... /month b. Teacher : Rp .. ..... / month c. Computer teacher : Rp ..... / month d. Administration staff : Rp ..... / month	
10.	School-parents meetings (Fill in the blank) .....times / year	

