

THE HISTORY AND DYNAMICS OF FORMAL ISLAMIC EDUCATION INSTITUTIONS IN KAUR REGENCY, BENGKULU PROVINCE

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Abstract: The purpose of the research is to analyse the history and dynamics of formal Islamic education institutions in Kaur Regency, Bengkulu Province. The type of research used is field research, with a descriptive qualitative approach. This method is to describe what it is about the History and Dynamics of the Development of Islamic Education Institutions in Kaur Regency, must be described as it is, with the aim of understanding the meaning contained in the history. In its implementation, the historical research method requires auxiliary sciences such as Sociology of educational sciences, Islamic Cultural History, and others. The results of the research show that, the history and dynamics of the development of Islamic institutions have now begun to appear with the support of the government and the changing understanding of the community about the importance of Islamic education. And so far, which is a factor in the difficulty of developing Islamic educational institutions, because it is affected by social changes in society, including community understanding, community economic factors, so that people to establish Islamic educational institutions are very constrained by funding, this is in line with the theory of dynamics. Social dynamics occur as a result of interactions between people and between groups, so that between them there is a process of mutual influence that causes dynamics. Social dynamics occur in society in the form of changes in social values, norms prevailing in society,

patterns of individual behaviour and organisations, the structure of social institutions, layers and classes in society, power and authority. In other words, social change includes changes in social organisation, status, institutions and the social structure of society. In addition, the slow development of Islamic education in Formal Schools is also a factor due to the lack of teachers who are civil servants, so automatically if most teachers are honorarium teachers, there is often a change of teachers, which is inseparable from the long historical dynamics influenced by the Dutch and Japanese colonisation.

Keywords: Dynamics; formal Islamic education institutions; history.

INTRODUCTION

The development of Islam was not only in coastal port areas, but also to inland areas, including to the Kaur area, now Kaur Regency in Bengkulu Province. In general, Kaur Regency is a regency that has a land area and a sea area. The sea area is directly adjacent to the Indian Ocean. The typology of these two areas (land and sea) makes some areas of Kaur Regency fall into the category of coastal areas, both towards the land and towards the sea.

Islam entered Kaur Regency in 1445 brought by Sipahit Lidah through Pangeran Jenapan (DHK. Personal Communication, 2023) from Pagaralam Besemah. Although Islam has long entered

Kaur Regency, there is not much evidence of the existence of early Islam. The entry of Islam can be seen from the Islamic educational institutions there, such as; the lack of Islamic Boarding Schools, Madrasahs, and SDIs that have only existed for the past two years, and there are no Islamic universities that stand alone.

Supposedly, as a region that has long embraced Islam and is a coastal district, it should quickly advance in the field of Islamic education, for example, having a religious community, having many da'I, having many Islamic educational institutions, both traditional Islamic educational institutions, and modern educational institutions and having Islamic organisations that have developed.

Based on the researcher's interview with one of the community leaders, information was obtained "Islam entered Kaur Regency brought by people from Pagaralam or Semende (BNS. Personal Communication, 2023). While according to HR "Islam entered in 1445 AD which was brought by the old people since Aryadillah came to power through the figure of Pangeran Jenapan, Raden Pengaten with the oral method or in the local language (*sambut suakhe kaji belapik*). They travelled from the Land of Setapak Miring (Palembang). They taught Tadut and Mantra which included the name of Allah and the Prophet (SDM. Personal Communication, 2023).

The above opinion states that Islam has long entered Kaur Regency. However, it is unfortunate that the growth and development of Islam in Kaur Regency is not followed by complete evidence, such as Islamic educational institutions, and there are also no writings in the form of books, journals and others about the

history of the entry of Islam in Kaur Regency.

Meanwhile, according to TF, "Islam entered Kaur Regency in 1513 which was brought by a warlord from the Demak kingdom against the Portuguese in the Strait of Malacca. He brought the teachings of Sharia Islam with the Halaqoh and Lecture method" (TF. Personal Communication, 2023).

Judging from the entry of Islam in Kaur Regency, there is no longer a reason for Islamic education not to develop rapidly. Therefore, the author wants to research and study more deeply the history of Islamic education in Kaur Regency, so that it is easier for the government and society in general to evaluate existing Islamic education.

As stated by Gay, history can provide a useful overview of experiences related to issues of interest. Because through research and experience it can provide a valuable frame of reference for assessing all facts and generalisations.

History can tell us what ideas and strategies have worked and what have not worked in the past. Therefore, history can shape us in determining other strategies and ideas, and determining better ways to decide and do things, because history is relevant to all fields of social science, literature and the formulation of public and private policies (Selvilla, 1984).

Based on the conditions that exist in Islamic education in Kaur Regency at this time, it makes researchers wonder, why Islam has entered for a long time, but its development until now is very slow, whether it is influenced by factors of how Islam entered, the economy of the community, the influence of community culture, even the existence of Islamic

education institutions is now only a formality for the formation of Kaur Regency, so that facilities from the government are lacking, as well as the paradigm of the people of Kaur Regency itself.

Apart from the description above, the background of the author raising this research, that there are no Indonesian historians who include the history of Islamic Education Institutions in Kaur, and the history of Islam in Bengkulu in books on the history of the development of Islam, for example in the book by Dra. Hj Enung K Rukiati, Dra. Fenti Hikmawati in 2006.

Based on the description above, the researcher will explore the history and dynamics of the development of Islamic education in Kaur Regency, but to facilitate this research, the author limits the location of the research site, only specialised in the District of Lungkang Kule District.

METHOD

Type of Research

The type of research is field research, with a descriptive qualitative approach. This method is to describe what it is about the History and Dynamics of the Development of Islamic Education Institutions in Kaur Regency, must be described as it is, with the aim of understanding the meaning contained in the history. In its implementation, the historical research method requires auxiliary sciences such as Sociology of educational sciences, Islamic Cultural History, and others.

Data Source

The research data collected in this study is in the form of information relating to the history of the development of

Islamic education in Kaur Regency. The information was obtained from the following sources:

a. Primary data source

The main informants are the local government of Kab, Kaur, the Department of Religious Affairs of Kab, Kaur, religious leaders, customary leaders. This source has an affinity with the problem being researched. Therefore, the main data of this research was obtained from research informants.

b. Secondary Data Source

Secondary data is complementary data to support the main data obtained from primary data sources. This secondary data is obtained from the community in general, namely the various activities that occur at the research location related to the problem under study.

Data Collection Technique

To obtain the required field data, the author uses the techniques of interview, observation and documentation. In this technique, the research subject has a stronger influence in determining the content of the interview. The interview was conducted with the local government of Kab, Kaur, Depag Kab, Kaur, community leaders, and the general public. The use of this observation method is because the researcher can be more familiar with the social world and behaviour that is the focus of this research. The information obtained using the documentation technique is the condition of Kab, Kaur, and photos of activities related to Islamic education, and archives related to data on Islamic Education institutions and Islamic organisations.

Data Analysis

In this study, the authors conducted two ways of analysis, namely analysis during the field and analysis after completing data collection in the field. At the stage of analysis during researchers in the field, researchers sharpen the focus of research on interesting aspects.

In addition, questions were developed to capture as much data as possible based on the findings in the field. Furthermore, the results of observations were also analysed and contextualised with these questions. In the analysis stage after data collection, the author analyses the data that has been obtained in three stages, namely, checking the completeness of the data collected. Making interpretation of processing results in the form of narration and writing techniques: Historiography.

Data validity check

To test and strengthen the validity of the research process and results, four criteria were used, namely credibility, transferability, dependability, and confirmability. In this case, strengthening credibility is done in four ways, namely:

- a. Enlarge the chances of credible findings through engagement that includes investigative rigour and triangulation. The triangulation technique used is to recheck the degree of trust with other sources, triangulation with methods and triangulation with theory.
- b. Transferability seeks to describe the research *setting* and findings as fully and completely as possible.
- c. Confirmability or certainty is seen from the research process and the level of data truth in the form of raw data, the results of analysis, the results of data synthesis in the form of interpretations

or reflections on the research focus and reports on the entire research process.

- d. Continuous observation diligence.

RESEARCH RESULTS

History and Development Dynamics of Formal Islamic Education Institutions in Lungkang Kule District, Kaur Regency.

Etymologically, an institution is the origin of something, a reference, something that gives shape to another, a body or organisation that aims to conduct a scientific research or conduct a business (Depdikbud, 1990). In terminology, an educational institution is an orderly system that is *mujarad*, a conception consisting of codes, norms, ideologies, and so on, whether written or not (Ramayulis, 2018).

Thus, an Islamic educational institution is a container or place of organisation that is held to develop Islamic institutions, and has certain patterns in carrying out its functions, and has its own structure that can bind individuals who are under its auspices, so that it has its own legal force.

Based on the results of the research, that the first Islamic Education Institution in the Padang Guci area in Rigangan Village, Kelam Tengah sub-district, was a four-year PGA founded by Abdullah, an alumnus of a school in West Sumatra. This PGA was established by the Muhammadiyah organisation in 1940. The PGA was the forerunner of the MTS *dirigangan* which still survives today. Then in ± 1941 a Muhammadiyah Elementary School was also established in Simpang Tiga, North Kaur District.

Formal Islamic education at the junior high school level for the first time in Padang Guci was MTS which was founded

by H. Zainal Kabrin in Manau IX village, Padang Guci upstream sub-district in ± 1969 and the number of teachers was 7 people and the number of students was 150, and there were 4 baccalaureate teachers and 3 high school graduates (equivalent). And the establishment of this MTS for 5 years and in the sixth year among the students moved to Lampung, because there was one of the Padang Guci people who went to school from Lampung, because someone said that in Lampung there was free education in one of the foundations, so that many of the students left the MTS, and there were 12 more people who still survived, and these 12 people were entrusted to the Manna MTS school in South Bengkulu to continue their schooling.

The first Islamic education in the Kaur area was the Muhammadiyah and NU Islamic Education Institutions, and MAS. As for NU Education, namely MI in the 1930s and a four-year PGA education level established in the 1950s, and Muhammadiyah Education Institutions in Bintuhan in the 1940s with elementary school education levels, junior high school in 1965, and high school in 1986. In Hulu Luas this Muhammadiyah school was established in 1947.

The names of the Formal Islamic Education Institutions that exist in Kaur Regency at this time:

1. MTSN RIGANGAN in Rigangan village, Kelam Tengah sub-district.

This MTSN was established in 2000/2011 which was a branch of MTSN Bintuhan Mentiring until 2004. And before having State status in 2005 - 2009 with Private status, but among the community it was not notified by having Private status, considering that in general the community

is very anti with Private status. In 2009 the Private MTS switched to MTSN. The transfer of status was thanks to the struggle of community leaders, including: Abdul Qahar, Sanan and friends. The leadership of this MTSN, Mr Burhanudin in 2000-2002, Mrs Seri in 2003-2006 and Mr Yuzrizal, S. Pd. In 2007-2013.

The student situation in the early years had 16 students and now 103 students, and already has 10 generations of alumni. And also in this MTSN the teachers in carrying out learning have used Infokus, and children are also introduced to learning Computers.

The factors supporting the development of this MTS include a) The community has gradually developed a positive understanding of Islamic educational institutions; b) Facilities from the government; c) There is no dichotomy between graduates of Islamic educational institutions and graduates of non-Islamic institutions. While the inhibiting factors, a) Public understanding still considers that there is still a dichotomy from the government; 2) The community considers that graduates of Islamic Education Institutions can only read the Qur'an and recite prayers without having other knowledge (IA, Personal Communication, 2023).

2. MTsN Padang Leban in Tanjung Kemuning sub-district

This MTSN was established in 2002 with the status of a branch of MTS Mentiring, Semidang Gumay sub-district, Kaur district, and in this year it has not yet carried out learning, because it has just started receiving teachers and students. This MTSN had branch status from 2002-2005 and in 2005-2009 had Private status,

and in 2009-present has State status by standing alone (without branches from any school). And as for the leadership of this MTS, Insaudi Ratono, S. Ag, MM, in 2002-2012, Indi Arjo, S. Pd. I, M. Pd, in 2012-present.

The condition of the students in the first year was only 16 students having 1 local and year after year progressed with patience and struggle and at the end until now it has reached a total of 124 students with 5 local and has graduated 9 batches of children.

Supporting Factors, a) Support from the government, both material and non-material; b) Human resources are sufficient.

Inhibiting factors, a) Public understanding of Islamic education; b) Economic factors of student guardians; c) Lack of teacher discipline; d) Lack of motivation of students to learn; e) Awareness of students and guardians when there is a collection of material; f) Lack of guidebooks; g) Students are only the result of escapees who cannot enter public schools (IA, Personal Communication, 2023).

3. MA PADANG LEBAN in Padang Leban Village, Tanjung Kemuning Sub-District

This MA was established in 2011. The principal of this MA is Yuki Irianto with 10 students. The facilities consist of one building, and many of the teachers are still from MTSN Padang Lebang.

Supporting Factors: Support from the government, both material and non-material, sufficient human resources. Inhibiting Factors, Public understanding of Islamic education, Lack of guidebooks,

Students are only the result of escapees who cannot enter public schools.

4. MA MANAU 1X in Manau 1X village, Padang Guci Hulu sub-district.

On 26 June 2006 H. Zainal Kabrin established MA Al-Huda and as for the number of teachers 12 people each have a degree. The number of students in the first year was 50 people, but only 6 people graduated in this first batch, the second batch was 8 people, the third batch was 12 people, and the fourth batch was 14 people, and the fifth batch in the 2012/2013 school year was 6 people.

The facilities received assistance from the centre in the form of four buildings, and other facilities received assistance from the local government.

And the factors supporting the development of MA Al- Huda, among others:

- a. Support from the government, both local and central.
- b. Support from family, as well as some local community leaders.

The inhibiting factors include:

- a. There is little motivation for children to continue their schooling, as many children leave school due to marriage.
- b. The paradigm of society that assumes that MA alumni are difficult to get a decent job.

Future goals of MA Al-Huda:

- a. I want to turn MA Al- Huda into a MAN, because of the welfare issues, and considering the worrying situation.
- b. There are civil servant teachers who are seconded.

5. Yayasan Langgar Tarbiyah

The movement of Langgar Tarbiyah was supported by the donation of the proceeds of the cattle trade of "Baosin," Uzun" and friends. Along with the development of Langgar Tarbiyah in Tanjung Betung Induk in 1980, and coincidentally the founding family of the Pesantren officially returned to Tanjung Betung Induk, and the development of education continued with the movement of collective teaching back at Bauosin's house (the founder's father) with fellow religious figures including, Ustadz Yaman Guru Tasauf Tuwe, died 1985, Ustadz Nafsun Guru Qur'an, died 1993, Ustadz Mardah Guru Qur'an, Ahmad Tetap Guru Pengamal Thoreqah, died 2003, Sintawi Pengamal Thoreqah, died 1985, Diin Sukarjo Pengurus and Sidarmin Tetap (small) Santri Council and Muhammad Nafi Guru Bantu.

Learning activities continued until the langgar where the children studied was destroyed by a mango tree in 1995. Until 18 September 1999, the efforts of community leaders; AR Dhani, former member of the South Bengkulu DPRD, Alian Siharja, Wansidi and Drs Ismawan, Head of North Kaur Sub-District; succeeded in transferring Sidarmim, the permanent successor of Langgar Tarbiyah, to Tanjung Betung as a teacher at SMAN 2 North Kaur. So that in the same year this institution could be re-established under the name "Langgar Tarbiyah foundation" with 120 students. The chairman of the board of students is "Ujang Akbar". This institution was inaugurated by the Regent of South Bengkulu, Iskandar Zulkarnain Dayok, which coincided with the graduation of 300 PBHA students in 2002.

Adjusting to the legislation (Sisdiknas) that religious education institutions that have overnight students (berasmara), kiaiKiyai, and Tempat Ibadah are referred to as "Pesantren", the terminology of "Langgar Tarbiyah" was refined under the name Yayasan Pondok Pesantren Langgar Tarbiyah for the Legal Territory of the Republic of Indonesia; to carry out tasks in distant places, an implementing institution was formed; under the leadership of a chairman of the Daily Management Board.

In substance, Dinamika Langgar as a Salafiyah Pesantren has the following characteristics:

- a. The centrepiece of the place of worship is the Prayer Stone as the Mihrab of the Imam, usually as a groundbreaking inscription.
- b. "Langgar" as a dormitory and place of learning for the students; for the size of the building it contains a dormitory, a teacher's house, and a place of worship. Sometimes it even includes a communal kitchen.
- c. Malim or Tuanku Malim as a cleric then shifted to the title of tuan guru and Imam-Khatib-Bilal; whose figures can be combined or separated; but in the last era along with the shift in political leadership, Malim's function as an advisor and inaugurating the heads of hamlets and even the queen disappeared and replaced just advisors and headmen.
- d. The subject matter in general, the material that is "Tahfidzan" as a reflection of the shift in oral culture at that time towards a culture of writing, including: Ma'rifatullah and Ma'rifat of the self in the form of the "study of meng" azali "Mantra Tauhid" covering

the origin of the natural mule sipat-sipatnya shifted to the study of sipat 20 and the study of Shari'ah Worship in tadut-tadu and then appeared in books that became the sources of Hidayatussalikin Abdushomad Falimbany's studies with Tasawuf a combination of Aswaja Wujudiyah and Melayau harmony in the Breath of Fiqh, Sifat 20 "Aqidatul Awwam" and in addition to the tool sciences; Nahu-Sharaf, Tajweed, the Book of Spelling Hijaiyah Ala Minangkabau and the book Iqra As'ad Yogyakarta.

- e. Learning methods as an area that develops Oral Literature Culture; then the learning method that is widely used is "*Kaji Belapik Sakitambut suakhe*" and the Sorogan kitab, Bandongan method.
- f. The learning model, along with the development of ASWAJA reforms that entered the joints of the development of these langgar, the binakaracter material taught, at that time, was Ulumur Quran, Ushuluddin, Tasawuf and Thoreqah, Martabat Tujuh Falimbany and Fiqh.

As for the books studied in addition to the book of Tajweed, there are Malay perukunan by Sheikh Al-Irsyad Al-Banjary and Hidayatu Al- Asshalikin by Sayyid Abdushshomat Falimbany in addition to Kaji Belapik Sambut Suakhe: many in the context of Jurisprudence and Sufism; among them there is a Tadut called "Awaluddin Ma'rifatullah," Tatkale" as well as Tadut Ta'ziyah.

In accordance with the basic principles of Pesantren Lingga Ksatria-an, especially the principle of santri as entrustments and trusts of Allah's trust to all managers and the principle of Ukhwa Islamiyah in the pesantren family, then

whoever or whatever the situation and condition of the santri who come is the trust or trust of Allah, so these conditions must still be served regardless of the circumstances: with what is called an inclusive pesantren: in accordance with Permendiknas number 70 of 2009 concerning Inclusive education, the learning situation must also adjust to the situation and condition of the santri entrusted by Allah SWT, including, as follows:

1. Regular students who study regularly for 24 hours at the boarding school
2. Santri who come to the boarding school with certain times and make the most of learning in addition to forming study groups to be visited by walking tutors formed by the pesantren, due to the limitations and shortcomings of the students, including reported in the form of:
 - a. Slow learner
 - b. Learning difficulties
 - c. Environment does not support learning
 - d. Economic, mental and social conditions do not favour the learning process.

In order to succeed the wajar Dikdas programme, especially increasing APK and APM in Kaur Regency, it is faced with crucial problems that cannot be strengthened by regular activities, for this reason it is necessary to have an activity programme that ensures the participation of students who experience problems, both problems caused by limited support from outside students and problems originating from within students, which are generally referred to as inclusion children.

The learning programme at the inclusive boarding school has two main

methods, namely: The classical method and the tutorial method. In general, all learners consist of learners who learn in the classroom and learners who learn through learning groups that get school learning rights through teacher visits to student learning groups formed by mutual agreement of students and certain teachers.

Learning Administration at Pesantren Lingga Inclusive School refers to the learning standards set and specialised learning tools through learning groups with tutors coupled with attendance of learners and tutors.

In the context of Pesanten Linggasalsabila, this service has existed since the emergence of this Pesantren, in the form of child social welfare services in the form of childcare services for orphans / orphans, victims of conflict and distant families in addition to services for children who experience limitations in learning disabilities, slow learning, difficulty learning and so on.

In the context of education, it is widely known by the name of inclusive education in the form of SD-SMP SALAPIYAH one roof with Inclusion. SD was founded in 2006 by the PP langgar Tarbiyah Foundation with the leadership of Hj. Netri, S. Pd. I.

That this institution is a successor institution to the history of Lingga Kesatria's dedication that lives in this beloved republic, the crystallisation of the concept of dedication that has existed is incarnated in a natural education institution, in this case SD Salapiyah.

In 2006 with the establishment of Pesantren Langgar Tarbiyah which serves troubled children in Padang Kempas with the title of Pesantren Marhalah Wustha Langgar Tarbiyah, this institution was

officially established by being included in the Nomenclature of Basic Education Institutions of Kaur Regency with the Decree of the Regent of Kaur Number 420/12 / disdikbudpar / 2006.

DISCUSSION

Formal Islamic educational institutions in Lungkang Kule Subdistrict, Kaur Regency, their existence is inseparable from the needs of the founding community. Based on this need, formal Islamic education institutions in Lungkang Kule Sub-district, Kaur Regency, carry out their functions. The phenomenon of this formal educational institution that occurs in the Lungkang Kule District of Kaur Regency is quite varied and innovative, this makes a significant change to the development of the teaching and learning process in the formal learning arena.

A change is very necessary to adjust the will and interest in a globalised society, but a change also needs a filter or selection that serves as a neutraliser of the flow of culture and foreign knowledge that is not beneficial.

The dynamics of formal Islamic education institutions in Lungkang Kule District of Kaur Regency also always play a role in following developments and changes, as well as to adjust the situation and conditions of the surrounding community, this is indicated by the increasing number of various activities held in each existing majelis taklim. Because indeed the functions and principles that must be held by Islamic education institutions both formal and non-formal, are as follows:

1. It has a function as a means of liberating humans from the threat of

- misguidance that plunges humans into hellfire (QS. At-Tahrim: 6).
2. As the development of mankind into servants of Allah who have harmony and balance of a happy life in this world and in the hereafter, as the realisation of ideals for people who believe and piety, who always pray daily (QS. Al-Baqarah: 201; QS. Al-Qashash: 77).
 3. As the formation of the human person, which radiates the light of faith that is rich in science, which mutually develops its life to serve itself to its kholik, belief and faith as a guide to the intellect which also underlies its science, not the other way round, faith is controlled by the intellect (QS. Al-Mujadilah: 11).
 4. Upholding the principle of amar ma'ruf nahi munkar and freeing people from the shackles of disgrace (QS. Al-Imran: 104,110).
 5. As a development of thinking power, reasoning power, taste power, so as to create creative human beings and can function their creativity, taste and kars (Mujib and Mudzakkir, 2006).

From the above statement, it can be concluded that the principle and important function in Islamic educational institutions both formal and non-formal is to strive for humanity to be knowledgeable in undergoing all changes and developments in life, as a provision to face the challenges and rigours of life.

So far, the role of formal Islamic education institutions in Lungkang Kule Subdistrict, Kaur Regency, in social life is very large, based on the results of research that has been carried out, the area in Lungkang Kule Subdistrict, Kaur Regency, where the majority of the population is Muslim. The development of

formal Islamic education institutions in Lungkang Kule Sub-district, Kaur Regency is in line with the development of the surrounding community life.

This is supported by the increasing willingness and interest of students to learn more about religious knowledge, besides that another reason is the increasingly complicated problems of life that are not yet known how to solve and the solution, so that makes students have the enthusiasm to learn religious knowledge.

The balance of life between the life of the world and the life of the hereafter, is considered very important in changing the mindset of students in Lungkang Kule District, Kaur Regency.

The dynamics of formal Islamic education institutions in Lungkang Kule Subdistrict, Kaur Regency, are coloured by the lively interest of students in their spiritual and psychological needs, in addition to the function of institutions that play a role in educating Muslims, as well as maintaining the stability of the existing environment. The influence of formal Islamic education institutions in Lungkang Kule Subdistrict, Kaur Regency is very high to change the lifestyle and mindset of students and the surrounding community. The occurrence of synchronisation between religious knowledge and the process of life has proven that life is never separated from religious knowledge.

The adjustment of formal Islamic education institutions in Lungkang Kule District of Kaur Regency to the development of society must be done, this aims to maintain the stability of the implementation process of formal Islamic education institutions in Lungkang Kule

District of Kaur Regency itself, therefore in each formal Islamic education institution in Lungkang Kule District of Kaur Regency, has several initiatives to provide activities in accordance with demand or with the phenomena that occur around it. The process of activities carried out in formal Islamic educational institutions in Lungkang Kule District of Kaur Regency also has a purpose and need as a tool to solve problems and provide smart solutions for the survival of students and many people.

CONCLUSIONS

The results of the research can be concluded that, the history and dynamics of the development of Islamic institutions have now begun to appear with the support of the government and the changing understanding of the community about the importance of Islamic education. And so far, which is a factor in the difficulty of developing Islamic educational institutions, because it is affected by social changes in society, including community understanding, community economic factors, so that people to establish Islamic educational institutions are very constrained by funding, this is in line with the theory of dynamics. Social dynamics occur as a result of interactions between people and between groups, so that between them there is a process of mutual influence that causes dynamics. Social dynamics occur in society in the form of changes in social values, norms prevailing in society, patterns of individual behaviour and organisations, the structure of social institutions, layers and classes in society, power and authority. In other words, social change includes changes in social organisation, status, institutions and the

social structure of society. In addition, the slow development of Islamic education in Formal Schools is also a factor due to the lack of teachers who are civil servants, so automatically if most teachers are honorarium teachers, there is often a change of teachers, which is inseparable from the long historical dynamics influenced by the Dutch and Japanese colonisation.

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