Kuttab in Indonesia: Its Existence and Development during the Reform Era

Desti Widiani,* Sangkot Sirait, ** Andi Prastowo*** & Abdul Munip****

Abstract

The re-emergence of the Kuttab is an interesting phenomenon to study in Indonesia. This institution continues to bloom after its last traces in 1952 in Riau. In 2012, the Kuttab Al-Fatih was established and developed in 23 cities. Other kuttabs began to emerge in different Indonesian regions. Therefore, this study attempts to show the existence and development of kuttab in the reform era in Indonesia. Data were collected using a Systematic Literature Review. The results showed that the re-emergence of post-reform kuttab caused a shock effect. This is because the curriculum developed was different from that of Islamic educational institutions. Furthermore, it is necessary to recognize government policy towards kuttab in Indonesia as it has no legal umbrella, hence, a solution is needed to seat this institution. First, the Ministry of Religion/Kemdikbudristek has to make regulations that contain kuttab nomenclature. Second, it is necessary to separate pesantren and kuttab. Third, the kuttab needs to be accommodated, fostered, adopted and supervised. Fourth, this institution is regarded as a formal pathway and is at the SD/MI level. The kuttab has two class systems including the initial I, II, III and the qanuni I, II, III, IV with ages 5-12 years. The kuttab diploma needs to be equivalent to a formal SD/MI education and not only PKBM, MSU, or Package A.

Keywords: Kuttab, dynamics, Islamic educational institutions, reform

Introduction

Historically, Kuttab1 is an educational institution that emerged at the beginning of the Islamic civilization. It once existed in the Arabian Peninsula during the pre-Islamic period but the community had no educational orientation.2 Education began before Prophet Muhammad received revelations from Allah SWT.3 Furthermore, Daar al-Arqam was used as a forum to teach Allah’s revelation when the Prophet was still living in Mecca. Kuttab emerged as the main forum for children to learn the Qur’an during the Medina period.4 In the next era, it will become a prototype of the formal education system.

The re-emergence of the Kuttab is an interesting phenomenon to study and this institution represents classical Islamic education. In 2012, the kuttab Al-Fatih which was pioneered by Budi Azhari5 was established and developed in 23 cities. Other kuttabs began to emerge in different Indonesian regions. Although, there is no official data from the Ministry of Religion (Kemenag) and the Ministry of Education and Culture (Kemendikbud) regarding the existence of kuttab but this educational system is quite loved by the people. Aji Sofanuddin from the Ministry of Religion’s Bimas emphasized that the Kuttab continues to trend.6 The study showed that the existence of several kuttabs brings about operational permits for community learning activities (PKBM) with elementary-level equivalence education under the Ministry of Education and Religion respectively. This shows that the licensing and

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2 Singkot Sirait (PhD), Professor, UIN Sunan Kalijaga Yogyakarta, Indonesia. Email: sangkot.sirait@uin-suka.ac.id.

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5 Kuttab derived from the word kuttaba-yaktabu-kitaabun, which means to write. Kuttab is usually defined as a place for learning to write or a place for writing activities to take place to learn something. Kuttab can also be interpreted as a basic educational institution that teaches reading and writing procedures for children and adolescents. See Ramayulis (2011), Sejarah Pendidikan Islam: Napaktias Perubahan Konsep, Filsafat, dan Metodologi Pendidikan Islam dari Era Nabi SAW sampai Ulama Nusantara, 1st Edition, Jakarta: Kalam Mulia, p. 78. The same understanding was also expressed by Zainal Aqib who stated that kuttab was described as a place to learn to read and write for children. Zainal Aqib (2014), Manajemen Lembaga Pendidikan Islam, Sarana Tutorial Nurani Sejahtera Zainal Aqib, p. 80.

6 In the pre-Islamic era, Kuttab was also used as a place for teaching the Torah and the Bible aimed at spreading Judaism and Christianity to the Magi and Pagan Arabs. Hasan Asari (1984), Menyingkap Zaman Keemasan Islam, Bandung: Mizan, pp. 17-18


9 Budi Azhari was the founder of kuttab Al-Fatih in Indonesia.

regulations governing these educational institutions have not been neatly arranged by the government. Kuttab is different from other Islamic educational institutions because its establishment includes high student brawls, moral degradation, learning that emphasizes etiquette, and faith before the Qur’an, morality before knowledge, as well as knowledge before action. It is advantageous in the fields of Islamic religious education (PAI), the Qur’an, and al-Iman. This classification of lessons is enough to make the kuttabs stand out and exist in the Indonesian Muslim community.

The study by Batubara & Ariani, Muspiroh, Muzayyanah, and Sofanudin emphasized a lot about the history, kuttab education system, and curriculum implementation. In the context of Islamic education, its post-reform is not widely discussed. There is no official data from the Ministry of Religion and the Ministry of Education and Culture regarding the existence of kuttab. This educational institution failed to have a legal umbrella in Indonesia.

Therefore, this study attempts to show the existence of kuttab after the reformation in Indonesia. There are several questions that will be elaborated on in the next segment: first, how is the existence of the post-reform of kuttab? second, why did the Kuttab educational model begin to flourish and reappear after the reform? third, what are the characteristics of kuttab in Indonesia? and fourth, what is the description of the government’s policy toward the existence of Kuttab in Indonesia?

Research methods

A systematic literature review method that follows standard rules was used to identify and synthesize all relevant studies. This method is different from Literature Review (LR) due to the word ‘systematic’ that was attached to it. Systematic means that the review has a set of standards that summarize every necessary detail. Furthermore, a literature review using the procedure suggested by Cooper (1988) was carried out to address this study’s problem. This procedure helps to (a) formulate problems, (b) collect data, (c) evaluate data feasibility, (d) analyze and interpret relevant data, as well as (e) organize and present results.

Methodology

Data Collection

Data were collected to identify the dynamics, existence, and characteristics of Indonesian kuttab in the empirical studies including quantitative, qualitative, mixed methods, and literature reviews published from 2012 to 2022. The keywords consist of “kuttab in Indonesia,” “dynamics of kuttab,” “characteristics of Indonesian Kuttab,” “Islamic educational institutions in Indonesia,” as well as “recognition of Islamic educational institutions.” In this study, the databases or datasets include Google Scholar, Crossref, and Scopus.

Data Analysis and Evaluation

Based on the procedure above, a total of 11, 12, 15, and 6 out of the available 188 articles focused on issues related to the dynamics and existence of Kuttab, its emergence and characteristics, as well as government policies towards kuttab in Indonesia. The remaining studies were excluded because they failed to address the three main questions.

References

A method described by Cooper is appropriate to guide the systematic review and there are limits to the specified keywords and databases. Therefore, this study failed to include sources not available through search criteria and databases. Table 1 provides citations from sources included in the results section.

<table>
<thead>
<tr>
<th>Focus</th>
<th>Source</th>
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<tr>
<td>Characteristics of Kuttab in Indonesia</td>
<td>Emma Laisa, Galan Nurrahman, Imas Damayanti, Muzayyanah, Zulmuqim, Muspirio, Mahfud Iendhi, Hidayat, Aji Sofanudin, Muhtar, Fathurrahman</td>
</tr>
</tbody>
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27 Zuhairini (2015), History of Islamic Education, Jakarta: Bumi Aksara
47 Aji Sofanudin (2021), “Kuttab Itu Pesantren?,”
Results and Discussion

The Phenomenon of the Emergence of Kuttab in the Reform Era

The reform era which opened the faucet of freedom had implications for the development of Islamic education in Indonesia. In this new era, all thoughts and ideas from the “undercurrent” tend to obtain momentum. Several types of community organizations (ormas) emerged based on pragmatic interests and religious ideology. After the reformation, other religious organizations except for the Muhammadiyah and Nahdhatul Ulama (NU) emerged with their respective ideology.

This era describes the true identity of the Indonesian Muslim community, indicating that social changes come more from people with low authority. After the reformation, there is a process of Islamization from the grassroots because this community moved to become more and more religious. This is indicated by the trend of wearing the hijab which has increased compared to the previous period. Currently, the hijab is a common garment worn by government agencies or Muslim women at school and in the market. This phenomenon is certainly in contrast to the New Order era, where the government used to prohibit the hijab because it was a religious symbol. In this era, Islamic educational institutions are rapidly developing in Indonesia.

According to Steenbrink, educational institutions increased starting from pesantren, madrasas, and Islamic schools in Indonesia. There are several Islamic boarding schools including Salaf Islamic Boarding Schools, Khalaf Islamic Boarding Schools, Science Islamic Boarding Schools, Entrepreneurial Islamic Boarding Schools, Life Skills Boarding Schools, and Tahfidz Islamic Boarding Schools. Also, there are model, pesantren-based, research-based, independent, partnership, and vocational madrasas. There are several institutional schools including Muhammadiyah, Ma’arif, Al-Azhar, Integrated Islamic, Religious Nature, and others.

Historically, Pesantren is recorded as the first Islamic educational institution in Indonesia. Dhofier explained that the Tegalsari Islamic Boarding School and the Tebuireng in 1870 and 1899 are regarded as the oldest. The Adabiyah Madrasah in 1909 is also considered the oldest educational institution. In 1924, there was a Dutch Islamic school called His Met de Al-Qur’an that was marginalized by al-Qur’an

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55 Huswatun Hasanah and Ahmad Qodim Suseno (2021), “Revitalisasi Pendidikan Kuttab di Indonesia (Studi Kasus Kuttab Al-Fatih),” Prosiding Konstelasi Ilmiah Mahasiswa Unisula (KIMU) Klasiter Humaniora, pp. 223-256.
58 Huswatun Hasanah and Ahmad Qodim Suseno (2021), “Revitalisasi Pendidikan Kuttab di Indonesia (Studi Kasus Kuttab Al-Fatih),” pp. 223-256.
The current kuttab trend is indeed different from the kuttab in Siak Riau. The kuttab found in Siak was under the kingdom of the Sultanate of Riau, but very different from the kuttab which is now a trend which was found by Balitbang, which is a kuttab managed by certain groups because they were dissatisfied with the national curriculum then making names of kuttab which refer to glory past such as Harun al-Rashid, Al-Fatih, Al-Jazary, Ibn Abbas, etc. They want to create a qur’ani and moral generation by carrying out the al-Qur’an and al-Iman curriculum.

**The Existence of Kuttab in Indonesia**

Islamic education emerged when Islam was present and develop in Indonesia. In the early days, the process of socializing and strengthening this particular education was expressed in the form of informal which is a classic-traditional model. This model is effective since Islam has a strategic position and influences political power. The religion can construct a state in the form of dynasties or kingdoms which were previously called Hindu and Buddhist in Indonesia.

According to historical records, non-formal Islamic educational institutions such as *kuttab* or *maktab* were first developed before the formal ones. These two terms are from *kataba*, indicating to write or a place to learn to write. A lot of figures state that *kuttab* and *maktab* have the same meaning, while others believe they are different. In the pre-Islamic period, *kuttab* existed in the Arabian peninsula but the community are not educational oriented. *Kuttab* is regarded as the main place for children to learn the Qur’an.

The Kuttab Al-Fatih which was spearheaded by Budi Azhari was established and developed in 23 Indonesian cities. Other kuttabs began to emerge in different regions. The following data was collected based on literature and website searches during the reform era.

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<td>68</td>
<td>Aji Sofanudin (2019), “Kuttab Supervised or Adopted”.</td>
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<td>71</td>
<td>George Makdisi states that kuttab is different from maktab. According to him, maktab is a level of education before kuttab, this can be seen from learning in Nisapar, that at the age of five, Abd al-Ghafir al-Farisi studied the Koran and religious knowledge at the maktab. Then at the age of ten, he went on to kuttab to study literature. Furthermore, he also explained that maktab was the first elementary school that taught khat, calligraphy, the Koran, creed, and poetry. See George Makdisi (1981), <em>The Rise of Colleges</em>, Edinburgh: Edinburgh University Press, p. 19. Muniruddin Ahmed argues that maktab is a place of learning, while kuttab is a term for students in maktab. See Hanun Asra (1999), <em>Sejarah Pendidikan Islam</em>: Jakarta: Logos, pp. 47-48. Abdullah Fajar argues that maktab is a term for classical times, while kuttab is for modern times.</td>
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<td>73</td>
<td>In this case, it is necessary to distinguish between the kuttab which teaches reading and writing, and the kuttab which teaches the Qur’an. The type of reading and writing kuttab has existed since pre-Islamic times, while the kuttab which teaches the Qur’an was only discovered after the existence of Islamic symbols. However, the kuttab that taught the Qur’an was not found at the beginning of Islam because at that time there were still few people who memorized the Qur’an and it was a rare thing. See Ahmad Syalabi (1973), <em>Sejarah Pendidikan Islam</em>, Muhtar Yahya (trans.), Jakarta: Bulaq Bintang, p. 40. However, after Islam became more widespread, learning materials were not only limited to reading and writing but were added to the ability to read the Qur’an in tajwid. See Imron Fauzi (2012), <em>Manajemen Pendidikan Alia Rasulullah</em>, Jogjakarta: Ar-Ruzz Media, p. 137.</td>
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<td>74</td>
<td>In the pre-Islamic Kuttab was also used as a place for teaching the Tonah and the Bible aimed at spreading Judaism and Christianity to the Magi and Pagan Arabs. See Hasan Asari (1984), <em>Mengingkap Zaman Kemenasan Islam</em>, Bandung: Mizan, pp. 17-18.</td>
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<td>Budi Azhari adalah perintis kuttab al-Fatih di Indonesia.</td>
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<td>Kuttab Al-Fatih Padang</td>
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<td>Kuttab Imam Malik Makasar</td>
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Source: Literature and Kuttab Website

A total of 30 branches of Kuttab Al-Fatih that was spread across 23 cities in Indonesia. They include Makassar, Cibinong, Beji, Sawangan, Yogyakarta, Balikpapan, Sidoarjo, Lampung, Pagar Alam, Lampung Kemiling, Padang, Pekanbaru, Banda Aceh, Gresik, Jember, Malang, Jombang, Probolinggo, Kediri, Semarang, Surabaya, Purwokerto, East Jakarta, Depok, Tangerang city, Purwakarta, Bogor, South Tangerang, Tegal, Pekanbaru, Bekasi, and Bandung. Other kuttabs began to emerge in different regions. For instance, there are Kuttab Al-Fatih Purwokerto, Kuttab Al-Fatih Tegal, Kuttab Ibn Abbas Surakarta, Kuttab Harun al-Rasyid Surakarta, Kuttab Ibn Abbas Klaten, Kuttab Al-Jazary Surakarta, Kuttab Al-Ayyubi Kendal and others in the Central Java.

The emergence of Kuttab Al-Fatih caused a shock effect because the curriculum developed was different from that of Islamic educational institutions in Indonesia. For instance, Kuttab Al-Fatih introduced the Faith Curriculum and the Qur’an. The teachers at this institution consist of Al-Qur’an and Al-Iman. Also, Kuttab Al-Jazary introduces al-Qur’an, etiquette, and educational science. The goal of Kuttab Al-Fatih is to create a noble generation at an early age. Furthermore, the approach used in this institution includes exemplary, habituation, experience, talaqqi, memorization, tasmi, drill, lecture, camp, stories, parables, etc. The development of Kuttab Al-Fatih which has 33 branches is quite rapid because it was founded in 2012. In public schools, the curriculum for religious education is called “Islamic education and

ethics.” Organizations have additional characteristics such as Ismuba for Muhammadiyah, Aswaja for NU and there are also tahsin and tahfidz at SIT.

In madrasas, the Ministry of Religion develops four subjects including al-Qur’an hadith, morals of aqidah, history of Islamic culture, and fiqh. Several studies formed Islamic design by adopting Cambridge’s international curriculum. Recently, the importance of religious moderation is developed through the innovation of the Islamic religious education curriculum. The kuttab is available as a representation of classical Islamic education that teaches the science of the Qur’an, tadhkuzul Qur’an, the science of hadith, the language of civilization, thematic learning, fiqh, calligrahy, murofaqot, and skills.

**Characteristics of Kuttab in Indonesia**

Recently, kuttab is divided into two characteristics, namely: First, it focuses on reading (qiraah) and writing (kitabah), memorizing the Qur’an, basic religious knowledge, as well as arithmetic in modern educational theory. This type of kuttab is often also called awwal. Second, it teaches language and etiquette, the basics of religious sciences, as well as hadith. This type of kuttab is often also called qonuni.

Kuttab is an Islamic educational institution that existed at the time of the prophet. This institution is different from others such as madrasas and Islamic boarding schools. The community’s response to kuttab is positive and this is indicated by the high public interest in registering their children.

Generally, Islamic educational institutions that emerged after the reformation are characterized by their curricula. The slogan “give birth to a golden generation at a young age” was passed down into the institution’s teaching by juxtaposing science and religion. However, the term “confirmation of faith” is used because general knowledge is only meant for additional information. This study’s results showed that there are Kuttab Al-Fatih Purwokerto, Kuttab Al-Fatih Tegal, Kuttab Ibn Abbas Surakarta, Kuttab Harun Al-Rasyid Surakarta, Kuttab Ibn Abbas Klaten, Kuttab Al-Jazary Surakarta, and Kuttab Al-Ayyubi Kendal in Central Java. The following are the characteristics of kuttab in Indonesia.

<table>
<thead>
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<th>Table 3: Characteristics of Kuttab in Indonesia</th>
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<td><strong>Aspect</strong></td>
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<td><strong>Institutional Licensing</strong></td>
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*First*, the ideological roots of kuttab. The existence of kuttab mostly refers to Kuttab Al-Fatih which is based in Depok, West Java. This particular educational institution is founded due to the community’s faith. Kuttab Al-Fatih’s idealism is the birth of Muhammad Al-Fatih, the conqueror of Constantinople.

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The full belief of the founder of this institution is (1) giving birth to a generation of khilafah enforcers on the prophetic manhaj, and (2) giving birth to the opening generation of Rome. According to Hidayat, Kuttab is an instrument to print a superior generation by copying and pasting educational practices. According to Steenbrink, Kuttab Al-Fatih Purwokerto’s ideology includes conservative-fundamentalist-religious. Second, the form of the kuttab curriculum refers to three patterns: (1) the Al-Fatih, consisting of the awwal (1-2-3) and the qonuni (1-2-3-4), (2) the Ibn Abbas which is similar to the levels of kindergarten and elementary school (1-2-3-4-5-6), and (3) the Al-Jazary, referring to the ula-wustho-ulya salafiyah madrasa. The “faith” and “al-Quran” are the curriculum emphasized in this study. Furthermore, the concepts offered include (1) adab before knowledge, (2) knowledge before action, and (3) faith before the Qur’an. Third, the implications are in the Islamic Education curriculum which offers al-Iman and al-Quran. The majority of the concepts offered include (1) learning that involves parents, (2) not concerned with infrastructure/school buildings, (3) separating the act of playing and learning, (4) prioritizing teachers/ustadz, (5) the existence of team teaching (faith and teachers Qur’an), (6) the “inheritance of value” is greater than the function of “Education,” and (7) the standard of financing uses dinars and dirhams. In terms of licensing, most of these concepts are under the Education Office since it contains 100% of the religious curriculum. Kuttab is a basic institution, while higher education is referred to as a madrasa.

Recognition of Government Policy against Kuttab in Indonesia

The existence of an educational institution is greatly influenced by its readiness and ability to survive in all conditions. This shows it has self-actualization with the support of relevant stakeholders at different levels. Therefore, an institution tends to use all its resources and potential to survive and meet basic needs. It requires legitimacy and recognition from the government in educating the lives of the nation’s young. Furthermore, an institution needs to get the trust of the community to make it consistent and sustainable in preparing students who are mutafaqqih fiddin as well as good citizens.

This tough task demands that Islamic educational institution needs to continue to improve. The institution is also required to develop its potential to educate the lives of the nation’s children as well as God’s message. Kuttab is one of the Islamic educational institutions that is emerging in the post-reform era.

The majority of the kuttabs have operational licenses at PKBM and senior level under the Ministry of Education and Religion respectively. Meanwhile, part of these institutions are under PKBMs, and others have no operational permits. This phenomenon certainly requires serious attention from the government regarding the legality of the kuttab in Indonesia.

In the context of regulation, kuttab has not been recognized in the national education system in Indonesia. This institution tends not to be categorized as pesantren, madrasas, or Islamic schools. In the field of non-formal education, kuttab tries to license through PKBM. The learning time at this institution is from 07.00 WIB to 13.00 WIB since it is like a formal school. Institutionally, kuttab contains 100% of the religious curriculum in the form of the Qur’an and al-Iman. This shows the institution needs to be aligned with the basic education of Madrasah Ibtidaiyah.

According to Steenbrink, educational institutions are divided into three, namely Islamic boarding schools, madrasas, and schools. Kuttab tends not to be classified as Pesantren, Madrasah, or Schools in the context of the national system. This institution carried out licensing through the Center for Teaching and Learning Activities, in the fields of Non-formal Education, Education, and Culture.
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Pesantren is clear and regulated by Law no. 18/2019 concerning Islamic Boarding Schools. This law also recognizes that Ma’had Aly is equivalent to a university. Law no. 20/2003 concerning the National Education System, PMA No. 14/2014 concerning the Establishment of Madrasah, PMA No. 60/2015 concerning Changes, PMA No. 90/2013 concerning the Implementation of Madrasah, PMA No. 13/2014 concerning Formal Early Childhood Education, and PP No. 57/2021 on National Education Standards failed to mention/accommodate kuttab. This basis clarifies the difference between kuttab and pesantren because people are apathetic about regulations. Kuttab which is claimed to have superiority in faith and morals is ironic when it is only parallel to PKBM, MSU, and Package A (Educational equality SD/MI).

Several solutions are needed to seat kuttab. First, the Ministry of Religion/Kemdikbudristek has to make regulations that contain its nomenclature. This institution becomes “wild” when it is not bound by education regulations. Also, this answers Aji’s opinion that kuttab is a boarding school without a dormitory/lodge. Second, it is necessary to separate pesantren and kuttab because they are like two poles that are difficult to integrate. Hamidullah Ibda indicated that these two terms tend not to “meet” when he carried out the validation test in Tegal at the end of April 2021. Pesantren caregivers urge the kuttab managers to be open, obey regulations, and join as formal education. Meanwhile, the manager becomes apathetic, waiting for the government to “pick up the ball” because the institution is not included in the regulations. Moreover, the kuttab manager visited the Ministry of Religion but was rejected. This inhumane and uncooperative makes them even more apathetic.

Third, kuttab needs to be accommodated, fostered, adopted, and supervised. This institution emerged in the Middle East and represents the legacy of Islamic civilization that requires a “chair” to sit. Kuttab existed before Islam and developed during the time of the Prophet Muhammad, Khulafaur Rashidun, Daulah Bani Umayyah, and Abbasids. Recently, the institutions including Meunasah, Rangkang, Dayah, Dayah Teungku Chik, Jumiah (Aceh), Surau (Minangkabau), Nggon Ngaji (Java), and others are improving more than the indigenous type of education.

Kuttab is classified as a pre-madrasa Islamic educational institution. Additionally, there are Manazil al-Ulama (the residence of scholars), Masjid and Jam‘, Qusur (low education in the palace), Hawanit al-Waraqin, Al-Salunat al-'Adabiyyah (literary assembly), Maktabat (library), Al-badiyah, Bimaristan, and Mustashfayat. This shows that kuttab needs to be given space since it is the only one that is “sold” in Indonesia.

Fourth, kuttab includes formal channels and is at the SD/MI level. This institution has two class systems, awwal I, II, III and qanuni I, II, III, IV aged 5-12 years. Kuttab diplomas need to be equivalent to formal education in SD/MI and not only PKBM, MSU, or Package A. The graduates in this institution tend to be confused at the SMP/MTs level because their diplomas are not recognized. Kuttab is more biased while being examined from the perspective of the pesantren, PKBM, MSU, and Package A. This is because the institution is part of the development of education that needs to be embraced, adopted, and monitored. Furthermore, the government is not humanistic towards Islamic educational institutions when they are left unchecked.

Conclusion

In the post-reform era, the reappearance of the kuttab caused a shock effect because the curriculum developed was different from that of Islamic educational institutions. Kuttab teaches religious education since it introduced the al-Inan and the Qur’an. In Indonesia, the majority of these institutions refer to the “ijtihad” made by Kuttab Al-Fatih. There are three patterns of Kuttab management: (1) Al-Fatih consisting of awwal (1-2-3) and qonuni (1-2-3-4), (2) Ibn Abbas, which is similar to that of TK and SD (1-2-3-4-5-6), and (3) Al-Jazary, which refers to the ula-wustho-ulya salafiyah madrasa.

The majority of the kuttabs have operational licenses as PKBM and senior level under the Ministry of Education and Religion since they failed to have a legal umbrella. Meanwhile, part of these institutions are under PKBM, and others are yet to have operational permits. This shows it is necessary to recognize government policies towards kuttab in Indonesia. A solution is needed to seat the institution. First, the

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94 Hamidulloh Ibda (2021), “Mendudukkan Kuttab dan Pesantren.”
Ministry of Religion/Kemdikbudristek has to make regulations that contain its nomenclature. Second, it is necessary to separate pesantren and kuttab since they are like two poles that are difficult to integrate. Third, the institution needs to be accommodated, fostered, adopted, and supervised. Fourth, kuttab includes formal channels and is at the SD/MI level. This institution has two class systems including awwal I, II, III and qanuni I, II, III, IV aged 5-12 years. Kuttab diplomas need to be equivalent to formal education in SD/MI and not only PKBM, MSU, or Package A.

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