

The Pesantren Network in Samarinda

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Abstract

The aim of this research is to reveal the model, the consistency, and the implication of pesantren network in Samarinda. This is a qualitative research based on sociology, phenomenology, and educational approach. The research was conducted within the total of 37 pesantren in Samarinda which were chosen based on their geographical sites, genealogical aspect, scientific affinity, as well as their tendency toward certain social organization. The geographical network consists of pesantren in South Kalimantan, South Sulawesi, East Java, Central Java, and Jambi. The result shows that this kind of network bears two forms namely direct genealogy and family relationship. Meanwhile, the network of social organization entails pesantren of Nahdlatul Ulama (NU), Muhammadiyah, LDII, Jama'ah Tabligh, and Suffah Hizbullah. Furthermore, the network of scientific affinity comprises language science, physical/martial art, and sanad Al-Qur'an. The model of the pesantren network is established through pesantren alumnae's journey into new places or by Islamic preaching, alumni empowerment, cadres' regeneration, and service. The degree of consistency is categorized into three levels, namely, consistent, inconsistent, and modification. This network contributes to the development of pesantren and society in Samarinda.

Keywords: Network; pesantren; Samarinda

Abstrak

Tujuan penelitian ini yaitu menggali tentang bentuk, model, konsistensi, dan implikasi jaringan pesantren di Kota Samarinda. Jenis penelitian ini adalah kualitatif dengan pendekatan sosiologis, fenomenologis dan edukatif. Penelitian ini dilaksanakan pada 37 pesantren di Kota Samarinda. Hasil penelitian menunjukkan bahwa terdapat 4 bentuk jaringan pesantren di Kota Samarinda yakni jaringan geografis, genealogis, keilmuan dan keormasan. Jaringan geografis terdiri dari jaringan pesantren Kali-mantan Selatan, Sulawesi Selatan, Jawa Timur, Jawa Tengah dan Jambi. Jaringan genealogis terdapat 2 bentuk yaitu genealogis langsung dan hubungan kekerabatan. Jaringan keormasan terdiri dari jaringan pesantren NU, Muhammadiyah, LDII, Jama'ah Tabligh, dan Suffah Hizbullah. Sedangkan jaringan keilmuan terdiri dari jaringan ilmu bahasa, ilmu

kanuragan, dan sanad Alqur'an. Model jaringan pesantren melalui perantauan dan dakwah, pemberdayaan alumni, kaderisasi, dan pengabdian. Konsistensi jaringan terdapat tiga jenis yaitu konsisten, tidak konsisten dan modifikasi. Jaringan pesantren berimplikasi pada perkembangan pesantren dan masyarakat Kota Samarinda.

Kata Kunci: Jaringan, Pesantren, dan Samarinda

Introduction

The establishment of *pesantren* cannot be alienated from the chain of network. There are three forms of *pesantren* network chain, i.e., the network of teachers-students, the network of *kitab* (book) citations, and the network of *kitab* writers.¹ This network characterizes the *pesantren* webs as well as signifies a great deal of scientific activities among *ulama* (Moslem scholars).

The network in the form of “*kitab* writing” took place in 1892 which included the network of *kitab* (*al-kutub al-mu'ta-barah*), the network of intertextual, and the network of *kitab* writers who communicated each other by means of offering *syarh* and *hasiyah*.

Pesantren improved in terms of scientific aspect due to intellectual interaction among Indonesian youth and the middle-east Moslem scholars occurred during two periods. The first period came about in the 17th through the 18th century, while the second period happened in the 19th century.² Despite the difference in terms of life time phase, Indonesian scholars and the Middle East scholars met at one point that was Nawawi al-Bantani. He was one of Javanese Moslem scholars who served great contribution in yielding numerous *ulama* and *kyai* in *Nusantara*.³ This is supported by Sunarwono who maintains that the end of the 19th century was the critical period for the reformation of *pesantren* sustained by a number of young Indonesian Moslem

¹ Ahmad Baso, *Pesantren Studies, Kosmopolitanisme Peradaban Kaum Santri di Masa Kolonial*, Cet. 1, Book II (2a) (Jakarta: Pustaka Afid, 2012), 276.

² Azyumardi Azra, *Jaringan Ulama' Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 1995).

³ Samsul Munir Amin, *Sayyid Ulama' Hijaz, Biografi Syaikh Nawawi al-Bantani*, Cet. II (Yogyakarta: LKiS, 2001), 93–96.

studying in Mecca. This inevitably had a strong relationship to the reformation of *pesantren*.⁴

Moreover, the *pesantren* network in Samarinda cannot be isolated from Islam development in East Kalimantan. The proliferation of Islam in Samarinda occurred throughout three periods, i.e., the pioneers (Datuk Ri Bandan and Pangeran Tunggau Parangan); the successors (K. H. Abul Hasan, K.H. Abdullah Marisie, K.H. Abdul Karim, K.H. Tayyib Babussalam and K.H. Abdul Khalid); and the developer (K.H. Dja'far Sabran, K.H. Saad Idjan Shaleh and K.H. Asli Husaini). The *pesantren* in Samarinda was initially established during the developer period, which in 2014 reached the total of 37 *pesantren*.⁵

The rapid development of the *pesantren* in Samarinda signified the growing enthusiasm among Moslems in improving Islamic education especially *pesantren*, in the middle of busy mining city.

The study on the development of *pesantren* studies in Indonesia suggests various facts which can be categorized into: first, researches which focused on comprehending *pesantren* as "traditional Islam". This includes the research by Clifford Geertz (1982), Za-makh-syari Dhofier (1994), Martin Van Bruinessen (19-95)-, and Karel A. Steenbrink (1994). Second, researches which paid in depth attention on *pesantren*'s social role in society, such as research by Man--fred Ziemek (1986), Hi-roko Horikosyi (1987), Dawam Raharjo (1999), and Zubaidi (2007). Third, researches emphasized on either the studies or scientific culture implemented within *pesantren* as well as the *pesantren* network, both locally and internationally. The studies on *pesantren*

⁴ Sunarwoto, "The Traditional Pesantren and the Discoursus of Islamic Reform in the Second Half of the Nineteenth Century," *Center for Study and Development of Pesantren (CSDP) International Journal of Pesantren*, vol. 3, no. 1 (2009): 160.

⁵ *Pesantren* in Samarinda are Da-rul lhsan, Al-Mu-na, Mu-jahidin, An-Nur, Al-Mubarak, Al-Ittihad, Rahmatullah, Sa-bilal Rasyad, Al-Qur'an al-Hiro, Al-Arsyadi, Nurul Iman, Harun Nafsi, Al-Husna, Darul Fat-ah, Nurul Hadi, As-Sa'diyah, Ar-Rahmah, Ihya Ulumuddin, Darussa'adah al-Hayat, Al-Aziziyah, Al-Adnan, Hidayatul Mubtadiin, Hidayatul Islamiyah, DDI Tani Aman, Nabil Hu-sin, Teknologi MIC, Al-Muhajirin, Al-Adnan, Ri-yadul Ilmi, Ma'had Ali Muhamadiyah, Su-bu-lussalam, Nurul Muhibbin Al-Husain, Al-Mu-barak, Hi-da-ya-tullah, Istiqomah Mu-hamadiyah, Syaichona Cholil, and Suffah Hizbullah Al-Fatah. The ministry of Religious Affairs, Samarinda, The record of *Pesantren*, 2013.

network started to receive prolific attentions in 1990 such as researches conducted by Azyumardi Azra (1995), Abdurrahman Mas'ud (19-97), Suwito and Muhib (2000), and Syam-sudin Arief, (2007). Fourth, researches which emphasized on *pesantren* creative endeavors to respond modern life necessities such as those conducted by Ab-dul A'la (2006), Mastuhu (1994) Bahaking Rama (2003), Muljono Damopolii (2011), Syech Hawib Hamzah (2012), and Achmad Sauqi.⁶ Fifth, new trend in *pesantren* researches which tried to analyze Islamic radicalism and its prevention efforts.⁷ This mapping has not included the entire *pesantren* studies and its variant, such as political aspect, *pesantren's* response to the contemporary issues, for instance, human rights, citizenship,⁸ democracy,⁹ gender issues,¹⁰ multiculturalism,¹¹ *pesantren* economy¹² and *pesantren's* social and political culture.¹³

The study on *pesantren* network is indeed not a novice thoughts since there have been a number of previous researchers directly or indirectly tried to reveal this certain aspect. In this regard, I intend to fulfill the existing gap on *pesantren* network especially within the local basis. The earlier researches conducted by Az-yumardi Azra, Abdurrahman Mas'ud, Suwito and Muhib, as

⁶ Achmad Sauqi, "Pesantren dan Modernitas, Telaah Pemikiran Nurcholish Madjid," *Jurnal Dinamika Penelitian, Pusat Penelitian dan Pengabdian Kepada Masyarakat (P3M) STAIN Tulungagung*, vol. 12, no. 1 (2012): 47-58.

⁷ Ali Amin, "Deradikalisasi Berbasis Pesantren: Kasus Pesantren Darul Ulum Bogor," *Jurnal Harmoni, Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI*, vol. 11, no. 3 (2012): 34-47.

⁸ Said Aqil Siraj, "Teks Pesantren tentang Pendidikan Kewarganegaraan," *Jurnal Penelitian Pendidikan Agama dan Keagamaan*, vol. 5, no. 2 (Juni 2007): 40-57.

⁹ Syamsul Arifin, "Pelembagaan Demokrasi dan Penguatan Sivil Society melalui Pendidikan: Harapan terhadap Pesantren," *Jurnal Penelitian Pendidikan Agama dan Keagamaan*, vol. 5, no. 2 (Juni 2007): 6-39.

¹⁰ Ema Marhuma, *Konstruksi Sosial Gender di Pesantren, Studi Kasus Kiai atas Wacana Perempuan*, Cet. I (Yogyakarta: LKiS, 2011), . 165-177.

¹¹ Khojir, "Penanaman Nilai-Nilai Multikultural (Studi Kasus pada Pondok Pesantren Nabil Husein Samarinda)," *Jurnal Dinamika Ilmu*, vol. 14, no. 1 (2014): 65-80.

¹² Wahid Khozin, "Pemberdayaan Ekonomi Pesantren: Studi Kasus Pesantren Nurul Mursyidah Pandeglang," *Jurnal Edukasi Penelitian Pendidikan Agama dan Keagamaan*, vol. 9, no. 1 (2011): 4252-73.

¹³ Yanwar Pribadi, "Religious Networks in Madura, Pesantren, Nahdlatul Ulama' and Kiai as the core of Santri Culture," *Al-Jamiah (Journal of Islamic Studies)*, vol. 51, no. 1 (2013): 2-19.

well as Syamsudin Arief discovered the network with emphasize on individual network. Meanwhile, this research is aimed at revealing institutional network.

Furthermore, this research is grounded on several thoughts. First, each *pesantren* has its own characteristic of scientific development. Second, the study on *pesantren* in East Kalimantan especially in Samarinda started to grow rapidly and most of them involve only certain *pesantren*. Looking at this occurrence, I assume that research on *pesantren* network in Samarinda needs to be piloted. Third, this research investigates the form, the model, and the consistency as well as the implication of *pesantren* network in the city of Samarinda.

***Pesantren* Network**

Network can be defined as relation which is not solely individual but also social connection. Miriam Cooke and Bruce B. Lawrence explain that Moslem networks have always involved three basic elements, i.e., trade, travel, and knowledge.¹⁴ In Islam, trading is an old rooted tradition. This practice has a clear historical value either in the period of pre-Islam or after the extensive spread of Islam in Arab Peninsula. Moreover, The Prophet Muhammad SAW was also well-known as a successful virtuous trader.

In wider context, one vital key of Moslem network establishment is *ummah* (global Moslem community). *Ummah* is an amenable term which encompasses the entire Moslems around the globe. This term is also legitimated in Al-Qur'an which means the one and only religion¹⁵, groups or nation.¹⁶ In the study of Islam world network, five types of network are recognized, i.e., genealogical network, intellectual network, spiritual (Sufism) network, theology and school of thoughts network, and social-politic network.¹⁷ The process of network establishment did not occur

¹⁴ Miriam Cooke dan Bruce B. Lawrence, *Muslim Network From Hajj to Hip-Hop* (USA: The University of Nort Carolina Press, 2005), 1–2.

¹⁵ Q.S al-Mukmin/23: 52.

¹⁶ QS al-Naml/27:83.

¹⁷ Syamsudin Arief, “Jaringan Pesantren di Sulawesi Selatan (1928-2005)” (Dissertation, UIN Syarif Hidayatullah Jakarta, 2003), 49–50.

simultaneously; instead it involved a number of actors, namely individuals, social position, organization or societal organization, and communities.¹⁸

Furthermore, there are two theories in regard to the network establishment, namely atomistic approach and normative approach. The earlier suggests that network establishment is focused on the actor personality.¹⁹ While, the later advocates the emphasize on network culture and socialization which internalize norms and values into the actor. As a response to the two approaches, integrative approach or structural perspective was proposed by Ronald Burt. Integrative approach (structural perspective) is a benchmark in determining the actors' role.²⁰

The distinctive aspect of the network theory is its attention toward micro and macro structure. In this regard, the network actors can be performed by individuals or even by groups of people such as enterprises or societies. In micro scale, network is attached to concrete personal relation. This relation is based on the idea that each individuals or collective groups possess distinctive access toward valuable resources (wealth, power, and information).²¹ In the meantime, inter-actors connection, namely strong and weak connection, and inter-actors bridge also emerged to be considered.²²

As maintained by Wellman cited by George Rit-zer and Duglas J. Goodman, a number of principles appear in the process of network establishment, i.e., 1) inter-actors connection is generally symmetrical either in terms of its level or its intensity. 2) inter-individuals connection should be analyzed in terms of wider and overall network. 3) social connection structure will result in several non-random network types. 4) the existence of group network creates cross relation among group network as well as individual network. 5) Asymmetric connection between elements within a system of unlimited resource network is distributed unevenly. As a consequence, the uneven distribution will lead to either cooperation or competition.²³

¹⁸ *Ibid.*, 44-47.

¹⁹ George Ritzer dan Duglas J Goodman, *Modern Sosiologi Theory, Translation Alimandan*, Cet. VI (Jakarta: Pustaka Pelajar, 2010), 382.

²⁰ *Ibid.*, 86.

²¹ *Ibid.*, 383.

²² *Ibid.*,

²³ *Ibid.*, 384.

Samarinda's Pesantren

The history of *pesantren* can be separated from the history of the arrival of Islam in Indonesia. There are at least four ideas regarding the entrance of Islam in Indonesia. First, Islam arrived in Indonesia about the first year of *Hijriyah* (Islamic calendar) directly from Arab Peninsula or more or less at the 7th and 8th century.²⁴ This was coincident with Islamic government in the Middle East under the Umayyad caliphate in the period of Muawiyah Ibn Abi Sofyan.²⁵ Second, Islam arrived in Indonesia in the 9th century.²⁶ This idea was maintained by orientalist such as Snouck Hurgronje.²⁷ Third, initially, Islam arrived in Indonesia in the 7th and the 8th century. However, it officially reached Nusantara and received full political power encouragement in the 12th century. Fourth, the arrival of Islam in Indonesia was brought by Chinese descendants.²⁸

Based upon these four thoughts, four theories of the arrival of Islam in Indonesia were then suggested, namely: (1) theory of Gujarat which was proposed by Snouck Hurgronje, (2) theory of Mecca, (3) theory of Persia and, (4) theory of China.

Apart from these differences, the theory of Mecca by Hamka received the most acceptance compared to the other three ideas since it possessed stronger and more powerful evidence as well as more support from literary scholars.²⁹

²⁴ Marwan Saridjo, *Pendidikan Islam dari Masa ke Masa: Tinjauan Kebijakan Publik terhadap Pendidikan Islam di Indonesia*, Cet. I (Jakarta: Yayasan Ngali Aksara, 2010), 19.

²⁵ Among historians who favour the idea are Moh. Said J. A. E Moriey Harry W. Hazard, *Bahaking Rama, Sejarah Pendidikan dan Peradaban Islam dari Umayyah hingga Kemerdekaan* (Yogyakarta: Cakrawala, 2011), 24–27.

²⁶ Faiqoh, *Nyai Agen Perubahan di Pesantren* (Jakarta: Kucica, 2003), 146.

²⁷ P.S.J. Van Koningsveld, *Snouck Hurgronje en Islam, Acht Artkelen over Leven en Werk van een Orientalist uit het Koloniale tijd Perk*”, terj. Snouck Hurgronje en Islam, *Delapan Karangan tentang Hidup dan Karya Seorang Orientalis Zaman Kolonial*, Cet I (Jakarta: Girimukti Pasaka, 1989), 50–65.

²⁸ Slamet Muljono, *Runtuhnya Kerajaan Hindu-Jawa dan Timbulnya Negara-Negara Islam di Nusantara*, Cet; IX (Yogyakarta: LKiS, 2012), 54–55.

²⁹ The supports for the theory of Mecca appeared in several seminar, such as sejarah ma-suknya Islam ke Indonesia (1963), *Sejarah Islam di Minangkabau* (1969),

Furthermore, the birth of *pesantren* cannot be isolated from the role of *Walisongo*³⁰ as Islamic preachers especially in Java during the 15th-16th century. The most appreciation was delivered to Syaikh Maulana Malik Ibrahim (1404-1419 a.d) in Gresik East Java³¹ positioned as spiritual father.³² The endeavor pioneered by Syaikh Maulana Malik Ibrahim was followed by the other *wali* such as Sunan Bonang who established *pesantren* in Tuban, Sunan Ampel in Ampel Denta Su-rabaya, and Sunan Giri in Sidomukti. Therefore, discussing on the history of *pesantren* cannot be unglued from Java setting and its variant of Islam.³³

Pesantren is an education system consists of several key elements, namely, *pondok* (boarding school), mosque, classical books studies, and *kyai*.³⁴ These elements characterize *pesantren* education in Indonesia.

Likewise, *pesantren* development has undergone fluctuate dynamic particularly in its relation with government. During the Dutch's colonization, *pesantren* experienced discriminatory treatment in which the government leaned toward Christian education system.³⁵ Throughout Japan colonialism the situation was more or less similar, even Japan tried to incorporate its

Sejarah Riau (1975), Se-ja-rah Masuknya Islam di Kalimantan (1976), Seminar Pendahuluan Sejarah Islam di Indonesia (1980). Musyrifah Sunanto, *Sejarah Peradaban Islam Indonesia* (Jakarta: Raja Grafindo Persada, 2005), 49–50.

³⁰ Hasanu Simon, *Misteri Syekh Siti Jenar, Pe-ran Walisongo dalam Mengislamkan Tanah Jawa*, Cet. II (Yogyakarta: Pustaka Pelajar, 2005), 49–50.

³¹ H. J. De Graaf Th, *Kerajaan Islam Pertama di Jawa, Tinjauan Sejarah Politik Abad XV dan XIV*, Cet. IV (Yogyakarta: Pustaka Pelajar, 2001), 22. Imam Tolhah & Barizi suggest that *pesantren* exist in the sixteenth and seventeenth as written in Serat Cebolek. See Imam Tolkhah & Ahmad Barizi, *Membuka Jendela Pendidikan dan Mengurai Akar Tradisi* (Jakarta: PT. GrafindoPersada, 2004), p. 52.

³² Abdurrahman Mas'ud, "Sejarah dan Budaya Pessantren", in Ismail SM, *Dinamika Pesanten dan Madrasah* (Semarang: Fakultas Tarbiyah IAIN Walisongo Semarang in cooperation with Pustaka Pelajar, 2002), 3.

³³ Timothy Daniels, "Islamic Spectrum in Java" reviewed by Muhammad Adlin Sila, *Jurnal of Studia Islamika*, vol. 18, no. 3 (2001): 613–19.

³⁴ Zamakhsyari Dofier, *Tradisi Pesantren dan Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*, Cet. 19 (Jakarta: LP3ES, 2011), 79–93.

³⁵ Saridjo, *Pendidikan Islam dari Masa ke Masa: Tinjauan Kebijakan Publik terhadap Pendidikan Islam di Indonesia*, 54.

culture into *pesantren*, such as *Seikere* (salutation facing the sun set).³⁶ After Indonesia received its independence, *pesantren* subsequently obtained some merits due to the government capability in managing its own regulation. Meanwhile, during the new order era, *pesantren* started to gain its bargaining position, despite of the suspicious nuance from the government. Recently, *pesantren* has become more and more powerful since it was incorporated within The Act No. 20 Year 2003 about National Education System.³⁷

Pesantren was officially recognized by the government since its incorporation into the Act of the Republic of Indonesia No.20 Year 2003 about National Education System, article 30 point (4): “Religious education can be in the form of *diniyah* education, *pesantren*, *pas-raman*, *pabhaja samanera*, and other form of the same type.” It is also supported by The Regulation of the Government of the Republic of Indonesia No.55 Year 2007 about Religious Education, chapter I verse 1, point (4): “*Pe-santren* or *pondok pesantren* is community based Islamic religious education institution holding *diniyah* education or is integrated with other types of education”.³⁸

The Form of *Pesantren* Network in Samarinda

The *pesantren* network considerably determines the characters of the *pesantren*. Through the network, the root of the *pesantren* as well as its scientific tradition can be traced. There four *pesantren* network forms in Samarinda.

Firstly, geographical network. This constitutes the initial network of the *pesantren* establishment in Samarinda which is inevitably connected to Nusantara network. The geographical network includes: 1) South Kalimantan *pesantren* network, which involves *Pesantren Sullamul Ulum Dalam Pagar*, *Darussalam Martapura*, *Rasyi-diyah Khalidiyah Amuntai*, *Ibnu Amin Pamangkih*, *Nurul Muhibbin Barabai*. 2) South Sulawesi *pesantren* network which encompasses *Pesantren As’adiyah*, *Darul Dakwah wa al-Irsyad* and

³⁶ Saifuddin Zuhri, *Guruku Orang-Orang Dari Pesantren*, Cet; I (Yogyakarta: LKiS, 2001), 224-25.

³⁷ *The act of the Republic of Indonesia No. 20 Year 2003 on Sistem Pendidikan Nasional*, Cet.I (Jakarta: Sinar Grafika, 2003), 16.

³⁸ *Peraturan Pemerintah Republik Indo-nesia Nomor 55 tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan* (Bandung: Fokus Media, 2010), 146.

Pesantren Hidayatullah. These three pesantren served strong connection with pesantren in Samarinda. 3) East Java pesantren network. Pesantren in East Java contributed significantly toward the development of pesantren in Samarinda. East Javanese pesantren which related intensely with pesantren in Samarinda are Pesantren Tebu-ireng Jombang, Lirboyo Kediri, As-Suniyah Kencong Jember, Salafiyah al-Adnan Malang, Istiqomah Muhammadiyah Lamongan and Pesantren Syaichona Cholil Bangkalan Madura. 4) Central Java pesantren network. The only pesantren in Central Java which relates to pesantren in Samarinda is pesantren Al-Wihdah Sragen. This pesantren connects to pesantren Al-Mubarak and pesantren Riyadussalam. 5) South Sumatera pesantren network, namely, pesantren Suffah Hizbullah Lampung.

Secondly, genealogical network. This type of network suggests that the founders or the leaders of the pesantren share family relation each other. There are two pesantren in Samarinda which hold genealogical network namely, pesantren Al-Arsyadi and pesantren Al-Adnan. Pesantren Al-Arsyadi has genealogical network with pesantren Al-Arsyadi Samboja Kutai Kartanegara. Meanwhile, pesantren Al-Adnan has genealogical network with pesantren Salafiyah Al-Adnan Malang East Java. Pesantren Al-Arsyadi's genealogical network was established because Djunaidi Marzuki, the founder of pesantren Al-Arsyadi Samarinda, was the son of Marzuki, the founder of pesantren Al-Arsyadi Samboja. If it is traced, his genealogy will reach up to Muhammad Arsyad al-Banjari. Meanwhile, pesantren Al-Adnan which was established by As'ad Rofiq a.k.a Gus Rofiq also has genealogical relation with the leader of pesantren Salafiyah Al-Adnan Malang Jawa Timur. Subsequently, pesantren Suffah Hizbullah Al-Fatah Samarinda has blood relation with pesantren Suffah Hizbullah Al-Fatah Jambi since pesantren the leader of Suffah Hizbullah Al-Fatah Samarinda was Ustaz Ma'mun who was the son of Sholeh Hafid, the leader of pesantren Suffah Hizbullah Al-Fatah Jambi.

Meanwhile, the atomistic approach dominates intensely in the case of pesantren Al-Adnan. This is because As'ad Rofiq as the only actor had adopted his father as well as his grandfather's pesantren to Samarinda context with exactly the same name, i.e., pesantren Al-Adnan.

However, in terms of genealogical network, pesantren in Samarinda have distinct characteristics compared to that of Java and South Sulawesi.

The pesantren in Java and South Sulawesi are characterized with spider web network. It suggests that the pesantren have blood or family relation (marriage, brotherhood) one to each other. On the contrary, the genealogical network among pesantren in Samarinda is limited only to one or two pesantren. This is because Samarinda is not the source and the center of pesantren development.

Atomistic approach nonetheless is obvious in the pesantren genealogical network over Samarinda due to the dominant role of the individual actor. Genealogy is commonly typified as individual who cannot be performed by other. For instance, pesantren Al-Arsyadi's main actor is Djunaidi Marzuki who relates genealogically to Marzuki, the founder of pesantren Al-Arsyadi Samboja, the district of Kutai Kartanegara. Next, the central actor of pesantren Al-Adnan is As'ad Rofiq who possesses genealogical relation with the leader of pesantren Salafiyah Al-Adnan Malang Jawa Timur, while Makmun has blood relation with Sholeh Hafid, the leader of pesantren Suffah Hizbullah Al-Fatah Jambi.

Thirdly, the social organization network. The development of pesantren cannot be unglued from the social organization network because the characters of the thinking patterns and the religious performances can be identified by their inclination toward certain social organization. In Samarinda, the social organization networks are: 1) Nahdlatul Ulama (NU) pesantren network. Pesantren and NU is parable of two sides of coin since the basic foundation of NU is grounded on pesantren. Pesantren in Samarinda that connect to NU network are pesantren Al-Mujahidin, Syaichona Cholil, Al-Ittihad, Al-Adnan, Al-Arsyadi, KH. Harun Nafsi, Hidayatul Islamiyah, Hidayatul Muhtadiin, An-Nur, Darul Fata, Al-Husna, Nurul Amin, Nabil Husin, Asa'diyah, Sabilal Rasyad, Ar-Rahmah, Darul Hufadz al-Jawahir dan Darul Ihsan. 2) Muhammadiyah pesantren network. Dormitory based education is not solely NU's domination. It is also adopted by other social organization such as Muhammadiyah. This second biggest social organization in Indonesia began to embrace pesantren system as one of its education model besides maintaining its formal education system. Pesantren in Samarinda which retain formal network to Muhammadiyah are pesantren Istiqomah Muhammadiyah, dan Pesantren Ma'had Aly Muhammadiyah. Other pesantren which indirectly connect to Muhammadiyah are pe-san-tren Da-

rusa'adah al-Hayat. Husni Muttaqin, the leader of pesantren Darussa'adah al-Hayat constitutes one of Muhammadiyah's prominent figure contribute widely on the establishment of pesantren Istiqomah Muhamadiyah. 3) Lembaga Dak-wah Islam Indonesia (LDII) pesantren network. Lembaga Dakwah Islam Indonesia (LDII) has considerably wide network throughout Indonesia. Although the number of congregation is not as many as NU or Muhammadiyah, LDII exists in almost every regency/city in Indonesia. There are only two pesantrens in Samarinda which relate to LDII, i.e., pesantren Al-Aziziyah and pesantren Nurul Islam. These pesantren do not retain geographical network to pesantren outside Samarinda since LDII is an institutionally networked throughout Indonesia. 4) Jamaah Muslim Hizbullah pesantren network. The existence of Jamaah Muslim Suffah Hizbullah has highlighted significant role toward pesantren network in Samarinda. The Suffah Hizbullah Al-Fatah pesantren organized under Jamaah Muslim Hizbullah. 5) Jamaah Tablig pesantren network. Jamaah is one of Islamic preaching movement carrying out a mission to uphold the Sunnah. Jamaah Tablig in fact has not officially obtained its validated name. The pesantren organized under this group is pesantren Al-Mubarak. Personally, the leader of pesantren Al-Mubarak has relation to pesantren Al-Wihdah, Sragen, Central Java. To develop his pesantren as well as to achieve the mission, the leader of pesantren Al-Mubarak Samarinda established new pesantren namely Riyadussalam Sungai Siring Samarinda. 6) Hidayatullah pesantren network. Hidayatullah is an organization aimed at upholding Islamic teaching values in Indonesia. To achieve the values, pesantren was then established. The pesantren Hidayatullah development center is located in Balikpapan. The pesantren Hidayatullah Balikpapan established several branches in Indonesia. One of them is pesantren Hidayatullah Sama-rinda, with the subsidiary branch namely pesantren Rahmatullah in Lempake Samarinda Utara. Pesantren Hidayatullah seems to be more rigorous in implementing Islamic teaching, although it cannot be categorized into radical Islam group.

Fouthly, the scientific network. The scientific network is sufficiently dominating since it strongly characterizes pesantren institutions. Some of the scientific pesantren networks in Samarinda are: 1) Language sciene network. Pesantren in Banjarmasin, South Kalimantan which have resilient tradition of teaching language competence (ilmu alat) is pesantren Ibnu Amin Pamangkih. This scientific tradition characterizes pesantren Ibnu Amin

Pamangkih. Some of the pesantren in Sama-rinda which specially relate to pesantren Pamangkih is pesantren Nurul Amin led by Dju-naidi Maksum and Nurul Muhibbin al-Husain. 2) Alqur'an's sanad network. This model encompasses several sanad network chains. For instance, pesantren Al-Mubarak connects to the sanad network chain of the pesantren Al-Wihdah Sragen, Central Tengah, pesantren Darul Hufadz al-Jawahir which was founded by Abdurrahman obtains the sanad network chain from pesantren As-Sunnah Barabai, South Kalimantan which is led by Syarqowi and pesantren Al-Furqon Wiliangi Bogor West Java which is led by Abdallah Maksum. 3) Kanuragan (the magical skills used in martial arts) science. Kanuragan is one teaching which is developed in pesantren. Most of kyai (pesantren's leader) has ilmu kanuragan in the forms of wirid, do'a, or martial arts such as pencak silat. Pesantren in Java typically develop and teach Ilmu Kanuragan which is called Jadug (physical insusceptibility). In Samarinda, there are three pesantren which develop Ilmu Kanuragan, i.e., pesantren Al-Ittihad, pesantren Al-Adnan and pesantren Salafiyah Hidayatul Islam. Pesantren Al-Adnan develops Ilmu Kanuragan and is connected to Mugni Banten. Banten is wellknown regency in Java, popular of its magical teaching. Meanwhile, pesantren Al-Ittihad constitutes the center of martial arts "Pagar Nusa" in Samarinda. "Pagar Nusa" martial art is organized by Nahdlatul Ulama (NU). Joko Bagus Wibowo as the leader of pesantren Al-Ittihad learned the Ilmu Kanuragan from Gus Maksum Liboyo Kediri East Java. Meanwhile, pesantren Hidayatul Islam, which was founded by Andi Faisal, connects to pesantren APTQ (Asrama Pesantren Ta'limul Qur'an) Gresik East Timur. In that pesantren Andi Faisal learned Alqur'an science as well as Ilmu Kanuragan.

The Model of the *Pesantren* Network in Samarinda

The model of *pesantren* network is a continuity of the network form mentioned above. There are at least four models of *pesantren* network. First, journey and preaching. There are a number of Moslem scholars originated from Banjar-masin South Kalimantan who intentionally came to east Kalimantan in order to perform a journey and to conduct preaching. Such as Asli Husaini who was the founder of *pe-santren* Darul Ihsan Samarinda. Asli Husaini came to East Kalimantan due to the shortage of religious teacher. He then took the advantage. The other *pesantren* founders also did the same

thing, such as Anshari, Solahudin Ismail, As'ad Rofiq, Andi Faisal, Husni Muttaqin, Ha-bib Asrori, Abdul Aziz, Salim, Jaswadi (Java), Sagirah, Abdullah Said (Sulawesi), Bakhtiar M. Yunus (Aceh) and Bukhori Nur (Ma-dura). Meanwhile, the local figures are Hasanudin Arif and Saad Idjan Sholeh.

Second, alumnae empowerment. In order to expand the ideology of the *pesantren* as well as to nurture it, the leader of the *pesantren* then grant the alumnae certain mandate to establish new *pesantren*. This case has been occurred to take place in several *pesantren* in Samarinda such as *pesantren* Syaichona Cholil and Darul Dakwah wal Irsyad (DDI Tani Aman), *pe-santren* Hi-da-yatullah and *pesantren* Muhammadiyah. Besides direct mandate by the leader of the *pesantren*, occasionally, the alumnae establish a new *pesantren* with similar ideology to the old *pesantren* such as *pesantren* Ar-Rahmah.

Third, cadre regeneration. In achieving the missions, *pesantren* cannot be alienated from the network which is being developed. It is impossible that *pesantren* can prevail eternally without other parties' interferences. Moreover, in this globalized, information technology era, *pesantren* which were exclusive institutions now are becoming more inclusive. This is done to overcome the human resource shortage such as *pesantren* al-Aziziyah which sent their teachers to *pesantren* Nurul Falah Surabaya in order to deepen their knowledge and to sharpen their skills in reciting Alqur'an through the method of metode *Tilawati*. *Pesantren* Istiqomah Muhamadiyah Samarinda is also considered as *pe--san-tren* which has a mission to regenerate young *Muhammadiyah* cadres in order to produce complete human being with strong faith and piety along combined with competent future leaders.

Fourth, *Keempat*, apprenticeship. This means that teacher will be sent to other *pesantren* as apprenticeship activities. This activity is carried out based on target *pesantren's* request or the alma mater assignation, such as *pesantren* Al-Mu-jahidin and Darul Fatah which received apprentice teachers from *pesantren* As-Su-ni-yah, Kencong, Jember, East Java. Meanwhile, *pesantren* Syaichona Cholil in Samarinda obtained apprentice teacher from *pesantren* Sidogiri Pasuruan, *pesantren* Sarang Jawa Tengah, *pesantren* Kepang Bangkalan Madura and *pesantren* Syaichona Cholil Balikpapan. *Pesantren* Al-Husna Samarinda Seberang continuously connects and relates to *pesantren* in Banjarmasin, South Kalimantan, particularly *pesantren* Nurul

Muhibbin Barabai, *pe-san-tren* Ibnu Amin Pamangkih and *pesantren* Darussalam Martapura in order to overcome teacher shortage. So do *pesantren* Nurul Amin and Sabilal Rasyad, which maintain the mutual connection with *pesantren* Ibnu Amin Pamangkih and Darussalam, Martapura, South Kalimantan through teacher exchange.

The Consistency of *Pesantren* Network in Samarinda

The *pesantren* network flows in Samarinda generate diverse figures, i.e., geographical, genealogical, social organization, and scientific. As the flow is passed then it will be obvious whether it did change or not, which is suited to each *pesantren* characteristic. The result of this research shows that there are three forms of consistency:

First, precisely consistent. Some of the *pesantren* in Samarinda which are categorized as precisely consistent to the geographical network they belong to are, *pe-san-tren* Al-Husna (which consistently holds its inclination to be *pesantren salafiyah* and relates to *pesantren* Nurul Muhibin Barabai South Kalimantan), *pesantren* Nurul Amin, Hidayatul Islamiyah, Al-Adnan, Hidayatul Mub-ta-diin, Darul Hufadz al-Jawahir, Al-Mubarak and Hidayatullah.

Second, inconsistent. Some *pesantren* do not permanently consistent to the former type of *pesantren* they previously hold as reference within the network, such as in the case of *pesantren* Asa'diyah Air putih. Saad Id-jan Saleh, the founder, was the alumnae of *Pondok Pesantren* Modern Gontor Ponorogo. This *pe-san-tren* has a specific program of facilitating *santri's* Arabic and English language development. Meanwhile, the *pesantren* which was established by Saad Idjan Saleh does not develop language competency. This *pesantren* is characterized by combination between *salafiyah* and *khalafiyah* as well as formal education. *Pesantren* MIC Teknologi in Samarinda also has similar type. This *pesantren* was originally connected to *pesantren* As'adiyah Sengkang Suth Sulawesi which focuses on developing Islamic sciences. Nonetheless, the network flowed to Samarinda which was developed by the network actor, named Sagirah, and altered into technology based *pesantren*. This was done due to information technology needed by society.

Third, modification. This form has been largely applied in several *pesantren* in Samarinda, such as *pesantren* Da-rul Ihsan and Ar-Rahmah . It is implemented by maintaining the initial identity of the network as well as nurturing local wisdom.

The Network Implication in Samarinda

The form of the network greatly impact on the developemnt of *pesantren* In Samarinda, either in micro or micro scale. In micro scale, *pesantren* network can raise society's interest toward *pesantren* and empower the surrounding society. Meanwhile, in macro scale, the network contributes to the development of Islamic Education in Samarinda.

Above all, geographical network flow has affected the color and the character of *pesantren* education, as stated below:

First, South Kalimantan *pesantren* network has strengthened traditional Islamic education particularly in terms of religious pratices. The Islamic scholars, teachers, *kyai*, and *ustadz* originated from South Kalimantan have generated enormous influence in Islamic development. They engaged considerably in *pesantren*, mosque, and Islamic learning group. Second, the East Java *pesantren* network has resulted in two implications, namely coloring *pesantren* education which is characterized by traditional-tolerant and those tended to be modern *pesantren*. Third, Central Java *pesantren* network affect mostly on the development of the exclusive *pesantren*, focus on the upholding of Islamic preaching and preserving *sunnah* through *Jamaah Tablig*. Fourth, the South Sulawesi network especially *pesantren* Hidayatullah Balikpapan to Samarinda emphasizes on the development of exclusive, militant, puritan Islam. Fifth, South Sumatra *pesantren* network bring about exclusive education and strive for the values of caliphate system of life. Sixth, Middle East *pesantren* network acculturates Arab values and Indonesia local wisdom.

Conclusion

The results of the research indicate that there are four forms of *pesantren* network in Samarinda, namely, geographical, genealogical, social organization, and science network. The geographical network constitutes the foremost among other forms of *pesantren* network. This is due to the various

ethnics and cultures dwell in Samarinda. Therefore, Samarinda becomes the source of numerous *pesantren* network flows. In addition, geographical network has also provided considerable influence to the characters of *pesantren* in Samarinda.

Meanwhile, there are three models of *pesantren* network in Samarinda, namely, journey and Islamic preaching, alumnae empowerment, and apprenticeship. The network has three types of consistency namely, consistent, inconsistent, and modification.

Furthermore, the *pesantren* network suggests massive impact, i.e., 1) determining the color and the character of *pesantren* education, 2) enhancing people's interest toward *pesantren*, 3) changing society's attitude, 3) raising parents' awareness of the importance of Islamic education (*pesantren*), 4) developing Islamic education (*pesantren*). The *pesantren*, which hold the network firmly, steadily embrace their common character. For instance, South Kalimantan geographical network strengthen traditional Islam, East Java and Madura *pesantren* network build up traditional as well as modern Islam, Central Java *pesantren* network focus on Islamic preaching, South Sulawesi *pesantren* network concentrate on militant-puritan Islam, South Sumatra *pesantren* network contribute to the Islamic caliphate values, and Middle East network acculturate the Arabic and Indonesian values.

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Empowerment of Santri in Reality and Recollection: Study in Pesantren Hubulo, Gorontalo

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Abstract

This article is a summary of the result of the research about the empowerment of santri in Pondok Pesantren Hubulo (PP Hubulo) or Hubulo Islamic Boarding School in Gorontalo Province. The research questions are 1. what kind of empowerment of santri (student of Islamic boarding school) was implemented by PP Hubulo Gorontalo Province; 2. how were the prospect and challenge facing PP Hubulo Gorontalo Province in empowering its santri. The results of research showed that, 1) when empowerment was understood as how santri had power and strength, then actually all of the activities in PP Hubulo were the empowerment of santri. However, when empowerment was divided into two categories, namely soft skill and hard skill, then what existed in PP Hubulo was soft skill only, and 2) there were some factors being the obstacles in the empowerment of santri, among others was the unavailable time, where PP Hubulo used three curricula at the same time, not to mention the demands of national examination that cause the empowerment of santri's hard skill became impossible to be implemented.

Keywords: *Empowerment, Pesantren Hubulo*

Abstrak

Artikel ini merupakan ringkasan dari hasil penelitian tentang pemberdayaan santri di Pondok Pesantren Hubulo (PP Hubulo) atau Hubulo Pesantren di Provinsi Gorontalo. Pertanyaan penelitian dalam penelitian ini adalah 1) jenis pemberdayaan santri dilaksanakan oleh PP Hubulo Provinsi Gorontalo; 2) bagaimana prospek dan tantangan yang dihadapi Pondok Pesantren Hubulo dalam memberdayakan santri. Hasil penelitian menunjukkan bahwa 1) ketika pemberdayaan dipahami sebagai bagaimana santri memiliki kekuasaan dan kekuatan, kemudian benar-benar semua kegiatan di PP Hubulo adalah pemberdayaan santri. Namun, ketika pemberdayaan dibagi menjadi dua kategori, yaitu soft skill dan hard skill, maka apa yang ada di PP Hubulo adalah soft skill saja, dan 2) ada beberapa faktor yang menjadi kendala dalam pemberdayaan santri, antara lain adalah kurang tersediannya waktu di mana PP Hubulo menggunakan tiga kurikulum pada saat yang sama, belum lagi tuntutan ujian nasional

yang menyebabkan pemberdayaan hard skill santri menjadi tidak mungkin untuk dilaksanakan.

Kata kunci: *Pemberdayaan, Pesantren Hubulo*

Introduction

Pesantren are religious institutions that have been firmly rooted in society. As the institutions that have been firmly rooted and become part of society's social culture, pesantren have opportunities to be part of the movers of economy.¹ So, pondok pesantren (PP) not only has been an institution of education and religious preaching and social institution that has given colors to rural areas, but also has been growing and developing together with the society since centuries ago. Therefore, PP not only can be accepted culturally, but also has taken part in forming and giving movements and values of life to the society that always grow and develop, with sufficient figures of kiyai and santri and physical components where a pesantren is always surrounded by a religious culture. That culture regulates the relations between a community and another community.

Education in pesantren plays a big role in character building in Indonesia. So far, PP have been tested as institutions that have taken part in forming the character and personality of Indonesian citizens. Pesantren is a subculture of Islam rooted in Islam culture in Indonesia. Education in pesantren not only is equipped with facilities and practices of education but also instills an amount of values or norms.² Those values are the results of dynamic dialectics between religious values originating from the texts taught such as yellow book and the firmness of the caregiver/kiyai's principles. Further, these values interact with socio-cultural and political reality growing in Indonesia's culture and the interaction with external world (global) along the course of history.

¹ Slamet Widodo, "Development of Agribusiness Potential in An Effort to Empower Pesantren's Economy (Economic and Sociocultural Studies)," *Embryo Journal*, vol. 7, no. 2 (Desember 2010): 111-16.

² M. Chatib Thaha, *Strategies of Islamic Education in Developing Quality People of Indonesia* (Yogyakarta: IAIN Walisongo, 1990).

Research on pesantren has been largely conducted by scholars in Indonesia and western countries a lot of it has been publicized and published in the form of book such as the books written by Karel A. Steenbrink, Clifford Geertz (1981),³ Zamakhsari Dhofier (1994),⁴ Haidar Putra Daulay (2001), Hiroko Horikoshi (1987),⁵ Ahmad Baso (2012),⁶ and many other books discussing about pesantren traditions that become guidebooks about pesantren's big role in forming the character of Indonesian muslims.

The word pesantren is usually used to call the oldest educational institution in Indonesai, especially in Java. Nevertheless, in several regions of Indonesia, this model of educational institution is not called 'pesantren' even though it has similar functions as pesantren, for example the term *meunasah* in Sumatera, *rangkang*, and *dayah* (Daulay, 2001). Pesantren with all kinds of names, models, and forms are part of the history breath of the nation which is now called Indonesia. A nation that is now stated to be a republic country with the largest muslim population in the world, a brilliant achievement in terms of preaching (dakwah) mission of Islam that in the past was conducted by muslim preachers and merchants from the Middle East (Arab merchants) at that time. The big success of dakwah mission of Islam, in many ways, cannot be just separated from the Islamic educational institution which in the society of Java is known with the name Pondok Pesantren (PP), because besides as traditional educational institution of Islam in Indonesia, pesantren also started to exist at the same time as the process of Islamization itself, namely in around 8th and 9th centuries.

Pesantren in Indonesia appear to function more as an *integrative* factor in society. This is because the standard of relation pattern that has been developed so far. Therefore, pesantren's existence will show a larger number in the future, will develop and have larger reach. Most of the many more pesantren are located in rural areas, so they also have played active

³ Clifford Geertz, *Abangan, Santri, Priyayi in Javanese Society* (Jakarta: Pustaka Jaya, 1981).

⁴ Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994).

⁵ Hiroko Horikoshi, *Kiai and Social Change* (Jakarta: P3M, 1987).

⁶ Ahmad Baso, *Pesantren Studies, Kosmopolitanisme Peradaban Kaum Santri di Masa Kolonial*, Cet. 1, Book II (2a) (Jakarta: Pustaka Afid, 2012).

roles in educating the nation especially the lower level society and brought positive changes for their environments since hundreds of years ago.

Pesantren can also be called a nonformal institution, because its existence lies outside the line of society's educational system; pesantren has programs arranged by itself and in general are free from formal, nonformal and informal regulations that are run every day in a dormitory system. Therefore, pesantren is not only a learning institution but also the process of life itself. The background of pesantren that is the most important to bear in mind is its role as cultural transformation, integrated in religious life of the society. So, pesantren as the answer to religious call, to firmly implement the teachings and values of religion through religion education, and protection, and support to the groups that are willing to implement the religious instructions and regulate their relations gradually.

The Government has given a lot of attention to this oldest educational institution in Indonesia, especially in the field of empowerment of pesantren and its santri. The government through the Ministry of Religious Affairs and other ministries has given support to pesantren in various forms for the sake of empowering the pesantren. Empowerment is sometimes aimed at improving the pesantren's facilities and infrastructure, reinforcing the competence of pesantren's Human Resources such as grants of scholarship and assistance to develop pesantren's potential. Moreover, the Ministry of Religious Affairs has initiated a breakthrough by developing vocational pesantren for specific skills.

Pesantren in implementing the above-mentioned empowerment support sometimes use the support to internally reinforce its institution and sometimes use the support to develop its role in the society by involving the society in empowerment development activities. Some pesantren also use the support to provide media for reinforcing santri's competence.

The empowerment in pesantren has been largely implemented by the related Ministry, but the implementation has not yet been optimized to empower santri, particularly to provide the santri with special skills besides *tafaqquh fi addin*, not many pesantren have implemented this thing. Moreover, some pesantren that started to empower their santri stopped their efforts before their santri were empowered, whereas empowerment of santri

by giving them special skills is an effort of developing santri's competence and reinforcing their competence to build their self-independence or self-sufficiency at an early stage, to prepare them to perform in the society in the future.

Some facts show that pesantren which have provided their santri with lifeskill besides *tabaqquh fi addin*, have abilities to implement adaptation of development in the society, including the establishment of new pesantren, as what has been done by Pesantren Gontor and Pesantren Hidayatullah, so both pesantren have had some branches in various regions in Indonesia.

In contrast, it is also shown that the santri who are now pesantren alumni have no skills and do not continue their education, their independence in the society is not seen and they even become part of the unemployed people. Therefore, pesantren is demanded to continue and develop the empowerment of santri in line with the priorities and support of potential of pesantren and its environment, as part of santri reinforcement, so santri can take part in empowering the society where they live. Attention is to be given to the importance of santri empowerment. Seeing the plus-minus of impacts to the pesantren producing alumni and to the society, some concerned groups and observers encourage the support to santri empowerment, in the form of ideas and research.

Based on the above-mentioned background, this research is expected to answer the questions of this research: 1) What kinds of santri empowerment are implemented by PP Hubulo Gorontalo Province, 2) how are the prospect and challenge facing PP Hubulo Gorontalo Province in the empowerment of santri. This research was qualitative descriptive research. Data collection was conducted through interview, observation, and documentation study.

Bone Bolango Regency

Bone Bolango Regency is one regency of the seven regencies/cities in Gorontalo Province. Bone Bolango Regency separated from Gorontalo Regency in year 2003 based on Law Number 6 Year 2003 about the Forming of Pohuwato Regency and Bone Bolango Regency in Gorontalo Province on 25 February 2003. When first separated from Gorontalo, Bone Bolango Regency consisted of only four sub-districts (Bonepantai, Kabila, Suwawa, and Tapa)

with a total area of 1,984.31 sq.km. In line with the development of population and the demand to improve the public service, today Bone Bolango Regency has 17 sub-districts, namely: 1) Sub-district of Bone, 2) Boneraya, 3) Bone Pantai, 4) Botupingge, 5) South Bulango, 6) East Bulango, 7) Bulango Ulu, 8) North Bulango, 9) Bulawa, 10) Kabila, 11) Kabilabone, 12) Suwawa, 13) South Suwawa, 14) Central Suwawa, 15) East Suwawa, 16) Tapa, and 17) Tilongkabila.

Based on the data from the Ministry of Religious Affairs year 2014, the total population of Bone Bolango Regency was 148,319. The regency population in majority embraced Islam (148,140 people). Other people were Christian (163 people), Catholic (9 people) and Hindu (7 people). The population was spread in four urban villages and 152 rural villages.

Religious life in Bone Bolango Regency develops fairly well, marked with the establishment of many worship buildings in this Regency. Based on the data recorded by the Ministry of Religious Affairs in Bone Bolango Regency, there are 263 mosques and 26 mushallas. As a regency whose population in majority is muslim, in this regency worship building of other religions do not exist. Educational institutions found in Bone Bolango Regency include 10 madrasah ibtidaiyah (equivalent to primary school), 10 Madrasah tsnawiyah (equivalent to junior high school), and 5 Madrasah Aliyah (equivalent to senior high school). There are three pesantren, i.e. PP Hubulo, PP Wahdah Islamiyah, and PP Sabrun Jamil.

Pondok Pesantren Hubulo (PP Hubulo)

PP Hubulo is one of the three pondok pesantren (PP) located in Bone Bolango Regency. This PP was established on 12 September 1987. It was established by Annie Ebu Gobel Foundation Jakarta. PP Hubulo has a very long history starting from the noble aspirations of the late Drs. H. Mohammad Thayyib Gobel. He was native of Gorontalo successful in the electronic industries in Jakarta. The success that was achieved by Mohammad Thayyib Gobel during his migration in Jakarta did not make him forget about his homeland. One of his noble dreams was to educate the people of Gorontalo through education. He passed down his mandate to his seven children.

Mohammad Thayyib Gobel was native of Gorontalo born on 12 September 1930 and died in Jakarta on 21 July 1984 with the title of Tailo Hidayah and was buried on Bukit Keramat near His Eminence (auliya) Hubulo. The idea to establish Pesantren came from Mohammad Thayyib Gobel in 1982, when he came to visit the grave of Waliullah Hubulo located on Bukit Keramat. While he was in the area of that grave of Hubulo, he expressed his wish to his family to establish Pesantren in the grave area. Since then, slowly but surely he bought and acquired the land surrounding the grave. The first land he bought was the land in the west of the grave spreading to the north, about 7 hectares; next, he bought the land located in the east of the grave spreading to the north. However, his aspirations to establish pesantren did not come true because he died on 21 July 1984.

Even though Thayyib Muhammad Ghobel already died, he had seven children who shared his attention to pesantren, to develop the youngsters of Gorontalo in the field of education particularly in the education of Islam religion. So, in 1984, his children established a pesantren called Pesantren Hubula. Pesantren Hubula is located on Jl. Aulia Hubulo No. 297 Talulobutu in Keramat Village, Tapa Sub-district Bone Bolango Regency Gorontalo Province.

The Naming of PP Hubulo

The name of this PP is closely related to the grave located on Bukit Keramat, the grave of Waliullah Hubulo. According to the opinion of Idris Ntoma (71 years old, interview on 10 September 2014), Hubulo who was buried on Bukit Keramat near PP Hubulo was King Bulango Hubulo II with the title Hubulo Tato Huidu. Hubulo Tato Huidu was King of Bolango (1752-1772) having the title of Aulia Salihin. This King of Bolango was born in 1709 and died in 1793. Aulia Salihin was an ancestor of van Gobel in Gorontalo. The name Gobel itself was the Dutch pronunciation of the name Hubulo, Hubulo became Gobel; just like the pronunciation of Holondalo to be Gorontalo used until today.

There are some opinions about the name Hubulo. The word Hubulo is from Gorontalo language meaning puff of smoke. It was said that while Tato Huidu was walking around the hill (known now as Bukit Keramat), he saw there was puff of smoke. He then left a message that later when he died he

was to be buried on that hill. So, when he died and was about to be buried on that hill, and right at the time he was to be put into the grave hole, suddenly some smoke puffed from inside the hole and his dead body disappeared. Ever since that time the holy man (wali) has been called I hubulo or Talo Hubulo meaning the man who puffed like smoke. Another opinion said that the word Hubulo came from the Arabic word *hubbullah* (love of Allah). This title was attached to him because of his deep love to worship God Allah SWT.

Role of pesantren

Pondok Pesantren (PP) has the function as an education and preaching institution and society institution that has given colors to the people surrounding its area. PP grows and develops together with those people. Therefore, PP can be accepted not only culturally, but it also has participated in forming and giving movements and values of life to the people that always grow and develop; the figures of kyai and santri and also the sufficient physical instruments of PP are always surrounded by a religious culture. That culture regulates the relations between one community and another community.

Nowadays, in Gorontalo Province according to the record, there are no less than 25 PP that supervise and manage schools of ibtdaiyah, tsanawiyah, and aliyah. PP Hubulo only manages the education for Madrasah Tsanawiyah/MTs (equivalent to junior high school) Hubulo and Madrasah Aliyah/MA (equivalent to senior high school) Hubulo. All of the PP in Gorontalo use the curriculum of pesantren, the curriculum of the Ministry of Religious Affairs, and the curriculum of the Ministry of Education and Culture. PP Hubulo also uses those three curricula.

PP in Gorontalo have three types of accommodations, a) a pesantren whose santri do not live in the pesantren, b) a pesantren with some of its santri live in the pesantren and some in their family homes, and c) a pesantren that obligates all its santri to live in the pesantren. PP Hubulo is the pesantren of the third type.

Of the many notes of history about the coming of Islam into the Indonesian Archipelago, pesantren has indeed been always said to be the oldest institution of Islam education in this country. Pesantren's direct

involvement in the mission of Islam preaching through independent media of education is shown in its independence from power and ruler's elements. The same thing applies in PP Hubulo, which was born amongst the society of Gorontalo initiated by a native citizen of Gorontalo who became successful outside Gorontalo. The beginning of PP Hubulo pesantren building construction did not rely on the government support; but all the funding and financing came from the pesantren's foundation's treasury, meaning that PP Hubulo in the first place was already autonomous in terms of funding. PP Hubulo's goal is to build the younger generation of Islam to have strong faith, noble morality, pious doings, intensive worship, superiority of knowledge and skill, as mentioned in the Foundation's vision.

Besides being autonomous, PP Hubulo at the beginning of its establishment was indeed an independent *sub-culture*, that was neutral and free from the elements of political and power's interests. Nevertheless, in its further development, the pesantren that grew and developed not only as an education institution but also as an institution for empowering and liberating the society— was forced by the situation to make some policies to become political balancing power. This happened when the Archipelago started to be colonized by the Dutch, when the power of kingdoms and sultanate of Islam started to fall and get trapped in the circle of the Dutch colonial power. Pesantren then started to change themselves into new power that participated to accompany freedom fighters and some pesantren were even established to become the places for training and the centers for producing freedom fighters against the Dutch colonialization.

Historically, the above-mentioned reality reinforces the perception that pesantren's existence was not always bond with standard and patented patterns as an institution of education and empowerment, but was emphasized more on the conditions facing the society. With its characteristics of independence and autonomy, pesantren was free to determine its own path, to walk together with the society by accepting all the consequences to be dealt with. The long history of this PP Hubulo institution explains how the beginning of its existence was not limited to becoming an educational institution only, but also to positioning itself as an *agent of social change* for its society. This fact appears in its dynamics in going along with the history of the Indonesian Islam society's history, when pesantren used to

be a center or 'pouch' of people's freedom fighting against the Dutch colonialization.

In his writing about pesantren, Abd. A'la (2001: 51-53) described the above reality as pesantren's culture medium in transforming itself to its society; because in line with its initial mission that it produced to grow and spread the values of Islam, pesantren was always present to liberate its society from ignorance and oppression, by continuously referring to the society's needs.

This fact made pesantren in general grew from below, based on the society's concrete reality. It means that pesantren's existence –particularly the large pesantren– found so far started with their founders' aspirations to implement the transformation toward their surrounding society, just like PP Hubulo that was founded by the Gobel Family.

Vision, Mission and Curriculum of PP Hubulo

Part of the things to be formulated by an educational institution is its vision and mission. The vision and mission becomes the direction where the institution is to be taken to. PP Hubulo as an educational institution has formulated its vision and mission. The vision and mission of PP Hubulo includes the following:

Vision of pesantren: to build the young generation of Islam to have good faith, noble morality, pious doings, intensive worship, and superiority in knowledge and skill. Mission of pesantren:

1. To build santri's personality by instilling the fundamentals of faith, awareness to worship, politeness in speaking and behaving.
2. To develop santri's competence of knowledge and skill
3. To instill into santri's soul the the spirit of innovation and entrepreneurship to become an agent of change.
4. To build santri's discipline to worship and do all activities of life and to take part in managing pesantren consistently.
5. To create enjoyable learning atmospheres (active learning which is creative and fun) in pesantren.
6. To fill santri's soul with religious inputs regularly and sustainably.

7. To firmly instruct santri to be disciplined in performing five-daily prayers in groups or congregations.
8. To create conducive atmospheres for all members of pesantren toward the implementation of discipline with polite approaches and of orderly management in nice environments, in order to open opportunities to create things and make innovations to finally become high quality santri.

In the frame of implementing those vision and mission, PP Hubulo combined three models of curriculum, i.e. curriculum of Pesantren, curriculum of Ministry of Religious Affairs and curriculum of Ministry of Education and Culture. Those three curricula integrated into a unity of learning and teaching process in class and outside class.

PP Hubulo has its own programs prepared for its own use and in general is free from formal, nonformal and informal regulations, the programs that are run every day in the dormitory system. Therefore, pesantren institution is not only a place to study but it is also part of the real life itself. The background of pesantren that is the most important to be noted is its function as cultural transformation integrated in the religious society's life. Hence, pesantren as the answer to religious call to enforce the religion teachings and values through religion education and protection and support to the groups willing to practice the religion instructions and to manage their relations gradually.

As a pesantren obligating all of its santri to live in the pesantren, then all santri's activities are scheduled well for 24 hours. In-class process of learning and teaching take place from 07.00 to 14.00. Outside those hours, the time is used for extracurricular activities such as the activities of the Scout, muhadrah, meeting speech, recitation of the yellow book, skills, and sports. All those activities are done in the frame of how santri prepare themselves to participate in the society later in their life in the future. Up until now, pesantren keep appearing to function more as an *integrative* factor in the society's world. This is because the standar of relation pattern that has been developed. That is why pesantren's existence will always be taken more seriously in the society, as pesantren are developing and reaching wider scope.

Types of Empowerment of PP Hubulo's Santri

The Indonesian word *pemberdayaan* comes from the word *daya* given the prefix *ber* to become the word *berdaya* that means to have *daya*. The word *daya* means power in English. The word *pemberdayaan* means to make something powerful or have power. Based on that word, in fact in an education institution like PP, all of the activities in PP are the ways to empower santri.

The Indonesian word *pemberdayaan* is the translation of the English word 'empowerment'. Empowerment according to Collins Cobuild (1988: 462), in English Language Dictionary means *to give ability or enable to and to give power of authority to*. The similar notion was also given by Jindervatter in Hidayat,⁷ who defined empowering as people gaining an understanding of and control over social, economic and/or political process in order to improve their standing in society. Based on this meaning, it can be stated that the process of empowerment is every effort of education aimed to raise an awareness, understanding, and sensitivity of a learner or student toward social, economic, and political development so that he has and improves his position in the society.

Based on the above notion, the Management of PP Hubulo implemented the process of that empowerment, besides the learning and teaching process in class by using three curricula and extracurricular. All those are the ways to make a santri empowered, during his education in PP Hubulo, moreover after he starts to participate in the society in the future. The extracurricular activities include:

1. The Scout activity. The activity is held every week, on Thursday afternoon. By wearing the Scout uniform, after lunch time, every santri goes to the square in the pesantren's area to carry out the Scout activity. The subject matter in this Scout activity also includes other things related to environmental matters.

⁷ Dayat Hidayat, "Empowerment Model of Productive Youngsters Group (KPP) through Entrepreneurship in Pondok Pesantren Ihyahul Khoer Citalanggang Village Tegalwaru Sub-district Karawang Regency," *Solusi Journal*, vol. 9, no. 17 (Desember 2010): 101-8.

2. Arabic and English. Part of the characteristics of pesantren is language mastery, especially Arabic and English. When this research was conducted, the pesantren's management invited English a language tutor from Jakarta employed by a contract for a period of three months to teach English to santri. For this first stage, the tutorial was given only to female santri. The female santri had been obligated to speak English in their daily communication, while the male santri were still given tolerance to speak in languages other than English. Communication in Arabic was not yet an obligation in PP Hubulo. The process of learning and teaching of Arabic took place in and out of class using the material from the books of *matan jurumiyah* and *bidayatul mujtahid*. The Management of this pesantren kept having the aspirations that someday in the future their santri would be able to speak in Arabic and English. In relation to those aspirations, the Management obligated santri to memorize two words of Arabic-English in 24 hours.
3. Calligraphy practice. One of the outstanding arts of Islam is calligraphy. This art is fairly popular in PP Hubulo. This can be proven by seeing that in every event of *musabaqah* at the regency, provincial, and national levels, santri of PP Hubulo always took part. Even regencies in Gorontalo took santri of PP Hubulo to become their delegate for such a *musabaqah* event, so the delegates competing in the event were santri of the same PP Hubulo. This calligraphy has become a prominent characteristic of PP Hubulo.
4. Recitation of the yellow book in mosque. Part of the requirements to be a pesantren is its ownership of a mosque, *kiyai*, and teaching of the yellow book. When we visited PP Hubulo, the first thing seen was the building of the pesantren's mosque called *Masjid Alhidayah Hubulo*. This mosque is located in the pesantren's front area. The mosque can be considered grand with its two levels or floors and having the typical architecture whose internal part is decorated with impressive calligraphy. In this mosque is the recitation of the yellow book sometimes conducted because in this pesantren there is no management member having the title of *kiyai*. The teacher in this field is the Chairman of Education Division, H. Abdul Hakim.
5. Cake making. The activity of cake making has been done for a long time for the sake of santri, even though it was once not done for some time.

The presence of this program of nutrition addition for santri has been utilized by the Management to make the program in two forms, i.e. cake making and porridge making, managed by santri themselves. Cake making was done every Monday afternoon. Cake and porridge become the dish for those santri who perform recommended fasting.

6. Sewing learning. One of the skills taught in PP Hubulo is sewing learning, especially given to female santri. In PP Hubulo there is a building for the cloth making, the building granted in year 2006 by the Ministry of Small and Medium Scale Businesses (UKM) Republic of Indonesia. Besides 15 manual sewing machines, there are also 5 electric sewing machines. For female santri, learning to sew is done only sometimes when they have the practice assignments. The cloth-making work is actually done by the society living in the surrounding areas of PP Hubulo, the society who have been empowered to provide santri with whatever cloth the santri need, for example the uniform sold to santri. The cloth-making is run by the Pesantren-owned Company called BUMP (Badan usaha milik pesantren).
7. Preaching/lecturing practice. Part of the superior skills of PP Hubulo's santri and alumni is their ability to perform in public to preach and lecture. To anticipate this, the Management of pesantren has made programs of preaching and lecturing practice twice a week.
8. Community service practice or PPM. Part of the superiority of PP Hubulo is that it obligates santri to dedicate themselves to the community in a remote area. This program is to be conducted by the third year santri. The implementation time is in the month of Ramadhan for as long as 2 weeks. Among the community, santri is expected to do activities that include the reciting of Quran, becoming imam, giving Islamic lectures and preaching, and forming a majlis taklim.
9. Teaching practice (amaliyatut tarbiyah). One of the obligations of santri of the third year of senior high school or of 12th Grade is teaching in front of a class. Santri of 12th Grade are obligated to teach junior santri in front of the class with the guidance of the Management supervisors.
10. Discipline. This is the most emphasized skill in an education institution especially in pesantren. All of the time has been scheduled well, added with the many regulations that must be obeyed. Santri's schedule of activities can be seen in the following table:

Time	Activity
04.00-05.15	- Get up to prepare to go to mosque - Subuh prayer in a group in mosque - Recite the Quran Chapter of Alwaqi'ah, chapter of Almulk (on Friday recite chapter of a Kahfi
05.15-06.30	- Community service by cleaning the mosque (guard duty) - Mufradat (vocabulary) of Arabic and English
06.30-06.45	- Bath - Breakfast - Go to class
06.45-07.00	- Morning ceremony in a group (say prayer in a group) - Teacher's direction
07.00-10.00	- Teaching and learning activity in class
10.00-10.30	- Break - Dhuha prayer
10.30-12.00	- Teaching and learning activity in class
12.00-12.30	- Dhuhur prayer in a group in mosque
12.30-14.00	- Teaching and learning activity in class
14.00-15.00	- Finish school (return to dormitory), lunch in public kitchen, break. - Lunch
15.00-15.30	- Ashar prayer in a group in mosque - Recite the Quran Chapter of Arrahman
15.30-17.00	- Extracurricular activity - Lesson enrichment
17.00-17.30	- Afternoon bath
17.30-22.00	- Go to mosque - Maghrib prayer in a group - Recite the Quran chapter of Yasin - Announcements - Tahsinul Qur'an (improving the Quran recitation) - Isya prayer in a group - Recite Asmaul husna accompanied by hadrah
21.30-22.00	- Evening Mufradat - Evening ceremony
22.00-04.00	- Night sleep/rest

- Thursday formal activities in class up until 12.00 noon followed by Scout activities from 13.00 to 15.30
- Thursday evening activities of muhadharah (practice of giving speeches in three languages (Indonesian, Arabic, and English)
- Friday morning muhadatsah, sports (morning run or gymnastics), and public cleaning.

All of the above-mentioned activities of santri are the efforts of PP Hubulo management to prepare every santri to face the challenge in the future. If divided into two categories, the santri empowerment includes soft skill and hard skill. The above-mentioned activities are part of soft skill. Santri empowerment in terms of hard skill is the for the santri's skill to get income or help the santri's economy, the empowerment that is not found in PP Hubulo. In PP Hubulo, the empowerment implemented is pesantren (institution) empowerment, not santri empowerment in terms of economy. So, santri empowerment was implemented in the past, but today it is very difficult to be implemented, and it is only in recollections now.

Empowerment of Santri in Recollection

What does it mean by the Empowerment of Santri in Recollection? This statement might sound very ambitious, but it is a fact. Santri empowerment? It was in the past. That is the answer given by the Management members of PP Hubulo when asked. Yes, PP Hubulo at the time of its establishment had many of its santri be involved in hard skill activities that could give them added financial value, but today what exists in PP Hubulo is only soft skill. As said by Abdul Raziq (Vice chairman II, Interview):

Oh, there was sir, in the past at the beginning of this pesantren establishment, there was a chicken-raising farm, there were also free-range chickens and so many chicks around this pesantren. The eggs were consumed by santri and were even sold. How we did it, when I was leading this pesantren, every santri was obligated to bring chicken to be raised here, but the farming did not last long, only for a bit more than two years, because of diseases, we managed the farm on our own, because at the time the pesantren did not yet have fences, they used to be many thieves sir (Abdul Raziq).

What was said by Hi Abdul Raziq was only his recollection of the past, when at the time he was leading the pesantren he made a chicken farm together with his santri. However, because the farm management was not professional and got no guidance from related agencies, the chicken farm went bankrupt and closed down, not to mention the wrong perception of the people living around the pesantren area. Those people considered the

chickens in the pesantren's farm also belonged to them. The same statement was made by H. Abdul Hakim (Vice chairman I, Interview):

There used to be egg-salting activities here, we bought duck eggs and taught our santri how to salt the eggs, but again the activities did not last long because it was difficult to get the eggs, there was no duck-raising farm here. At the time, we always demonstrated the santri's activities of egg salting. It is good to have such activities sir, so that santri not only study in class, what's also very important is that santri will have good preparation before they participate in the society's life with their skills. I think that not all alumni will go to college. But it is difficult now sir, because with the national examination to handle, how can santri be loaded with burdens of many activities, they must focus on passing the national examination, santri's and their parents' expect that the santri can pass the education program and continue to university.

The above statement of Abdul Hakim was also only to recollect the past time in PP Hubulo when he had his santri be involved in the skill of making salted eggs that they could consume and even demonstrate their work, it was their special pride, Yet, he said, today with the national examination that measures santri's success only from one point of view. Namely from santri's mastery of the knowledge contained in the examination, the santri's attention tended to be only to the subjects or knowledge that were to be in the examination. The new leader or director of PP Hubulo who started her term of service in April 2014, Rachmayanti Monoarfa, revealed the same thing:

My background was not from pesantren, I first came to pesantren when I was mandated to become director by this pesantren's foundation. I heard that there used to be many activities in this pesantren, now I started to put things together again, I have asked all related stakeholders for their support, but when talking about getting santri involved in pesantren's productive businesses, well, hold it, I like it when santri get in the internship because it is also what the pesantren expects in its mission as pesantren, but sir think about the curricula here, do you think santri have time for such internship? Too much workload for santri sir. We have three curricula here, from pesantren, Ministry of Religious Affairs, and Ministry of Education and Culture. If we cut down

on many subjects in order to enable to implement santri empowerment there must be many objections coming especially from teachers who have certification, they surely will demand that their working hours be fulfilled.

Based on what was said by Director of PP Hubulo and Abdul Hakim, both of them expected that the issue of santri's hard skill empowerment was just a matter of time allocation while at the same time santri's time was spent only for the soft skill. On one hand, there was such an expectation; on the other hand, there were also demands from the curricula, especially those related to how santri could pass the national examination. Because of this reason of the national examination, too, many extracurricula activities were forced to be overlooked. Today, it will be a shame for santri to pass the national examination. To anticipate that, the pesantren management have to do many things.

The implementation of three curricula in PP Hubulo with santri's parents' demand to see their children pass the National Examination will make the issue of santri's hard skill empowerment a dilemma. Concerning the news and information about PP Hubulo santri's hard skill empowerment, the Headmaster of Madrasah Aliyah Hubulo, Ikromi stated:

There is no such thing as santri empowerment. Santri's parents have sent their children to study here to be well educated about religion knowledge and general knowledge, not to become farmers. Those films about santri empowerment you saw on TVRI sir were only engineered, such things didn't exist, when they were shooting and making the TV show they just asked santri to be there to water the plants to be filmed. If santri are taught to be farmers to raise cattle or grow plants sir, we the pesantren will be protested by santri's parents, even though raising cattle and growing plants are part of skills (Ikromi).

Mr. Ikromi's statement above are not fully acceptable, as what was said by Mr Anshar (Chairman of BUMP), the Scout supervisor below:

Yes, it happened sir, but it was in the past, I remember seeing santri involved in selling vegetables after Subuh prayer, when some of the vegetables did not sell, pesantren's kitchen bought, but that kind of thing didn't last long. There was a time when santri were obligated to

bring seed of tree to be planted in pesantren. I used to be the Scout supervisor, once a week on Thursday afternoon, we here had the Scout activities, in the activities I asked santri to join in growing plants in the garden. While wearing the Scout uniforms, santri learned how to process land soil to be used to grow plants, how to do the seedling and to water the plants, and when to harvest, but it was all for the Scout practice, I was only technician sir, because if santri had been given such practice outside the Scout activity their parents would have protested. A few parents even asked why such practice was given to their children, and we responded by saying that it was just part of the Scout activity to teach santri the way to do the farming.

The santri hard skill empowerment implemented by Mr Anshar was his own initiative to make use of the Scout activities. He utilized the Scout activities to teach and learn how to grow plants well, but the activities did not last long. The main obstacle was the protest from santri's parents. Some of santri parents did not want their children do other activities other than developing their soft skill. The same statement was made by Abdul Raziq (Vice chairman II, interview):

It was indeed difficult to implement sir, due to the various backgrounds of santri. You know, there was a time when a santri's mother came to visit and she saw her children mopping the floor, the parent was angry and protested what her child was doing, she said that her child was not a housemaid and that she had paid for the pesantren school fee. I explained to her that her child was indeed not a housemaid but we in the pesantren taught santri in class not only knowledge but also other things that they needed to know, and I said to her, "Won't you feel happy too when at home your child could help you do things for you?"

Empowerment of Pesantren

When more closely observed, the empowerment implemented in PP Hubulo is empowerment of pesantren. This empowerment is implemented because the condition makes it possible to do, for example the presence of donors and the availability of land. Some of the empowerment activities that were implemented in PP Hubulo still continue now and some do not continue because of stopping in the process or having some obstacles.

Chicken-raising was the first efforts of empowerment that involed santri. At the beginning of pesantren's establishment every santri was obligated to bring a free-range chicken to the pesantren, the chicken to be raised by santri himself/herself. The hen or female chicken was raised until it was fully grown up and produced eggs. Some of the eggs were directly consumed by santri and some were to be hatched by the hen. However, such chicken raising program did not last long, due to diseases and because the surrounding community suspected that some of the chickens belonged to them.

Goat farm. This farm was managed by cooperating with the farmers cultivating the pesantren land, but this program did not last long because of animal disease, and there was no guidance given by related government agency.

Cow fattening. Cow cattle farm was the grant given the central government through the program of LM₃ (lembaga mandiri mengakar yang masyarakat) or Independent Institution Rooted in the Society, in year 2006. At first, the grant from that institution included 20 cows. Cowsheds were built in the pesantren's back area by employing the people living around pesantren area to feed the cows, but the cows did not grow and some of them even died due to diseases and lack of feed. Because the big amount of operational cost compared to the income results of the cows, the management of LM₃ took the cows out of the pesantren and delivered the cows to another sub-district to be taken care and raised by the society.

Catfish. Seeds of catfish were granted by BNI Bank, This program also did not run well because there was no pond for raising the catfish. Those catfish were only raied in containers that were not fairly suitable.

Part of PP Hubulo's excellence is that it has a very large piece of land covering an area of approximately 20 hectares, 7 hectares for the pesantren area and the rest for farmers to agricultural fields, the farmers are those who live around the pesantren. Besides, some of the land is also cultivated by the surrounding people. All of the land is the grant from the founder of PP Hubulo. The people cultivating the land get two-thirds of their harvest results and pesantren gets, while pesantren gets one-third nett. This activity is still going up until now.

Screen or Canvass Printing. PP Hubulo provides printing facilities. This printing activity also becomes ectracurricular for santri. The management of PP Hubulo expects that santri can learn about the printing skill as their preparation for santri when they will not go to college. So, santri will have the basic skills in entrepreneurship.

Cloth-making. This activity is managed by BUMP (Pesantren-owned Company) that employs some workers to do the sewing of santri's various needs here. The cloth-making company becomes the supplier and BUMP takes the cloth product to pesantren's cooperative to be sold to santri.

Laundry service. Santri's very busy activities make them have no more time to do their laundry by themselves. Pesantren through its cooperative provides santri with laundry service. Santri pays Rp 20,000 per month. The laundry workers submit to the Cooperative 20 % of the total income they get from sauntri.

Canteens. The canteens functioning as providers of snacks in the pesantren are considered very urgent. All santri can their rest or break time to enjoy various kinds of snacks in the canteens. So far there have been 10 canteens taking part by opening their outlets in the pesantren. Pesantren management takes retribution of Rp 5,000 per day from every canteen.

Baiytul Mal wa Tamwil (BMT). Ideas of opening this BMT arose due to the fact that there were many santri keeping their money with their Supervisors. Many of the santri, coming from various social and cultural backgrounds, had also lost many of their belongings, accidentally or intentionally maybe due to their prankster-mates. Because of those many incidents, the pesantren management took the initiatives to open this BMT to keep santri's money and at the time santri were not allowed to keep more than Rp 10 with BMT. However, it was really a pity that when the person in charge of BMT was transferred to another post, nobody else was available to be in charge of BMT.

Purification of 'gallon' water. Drinking water is santri's primary need, especially because the water available in PP Hubulo does not qualify as drinking water with its bad color and smell. To fulfill santri's need for water, the pesantren foundation through its cooperative implement the water purification, in the form of 'gallon' drinking water. The gallon water besides

for the needs of the santri and supervisors living the pesantren, is also sold to the local people living around the pesantren area. This water purification business is run by two employess using a profit-sharing system.

Obstacles and Supporting Factors

In an effort to apply the concept of empowerment, the first thing that had to be done by the management was to look inside the organization itself (inward looking), i.e. to see how much the strength and weakness of the organization. The internal strength and weakness included the activities that could be monitored, good and bad performances.⁸ Based on that thing, it was possible to see the obstacles and supporting factors of the activities of santri empowerment in PP Hubulo, Yet, in management science it is possible that obstacles become supporting factors, vice versa.

There were some obstacles and supporting factors in santri empowerment, among others were the unavailability of santri's time in the soft skill empowerment. Besides, parents of santri did not want much of the santri's time was taken by their activities of hard skill; the parents in general sent their children in order for their soft skill could be filled with religious knowledge and general knowledge. The parents in general were already satisfied if their children passed the national examination with good results or marks, because having an asset of certificate with good marks would enable their children continue their education to the higher level of education.

Another obstacle was that when donors gave their donation to PP Hubulo, the donation was given just like that without any supervisions. Besides the absence of supervision, the most important thing that a donor had to consider before giving assistance was a feasibility study. This feasibility study was very important in order for the assistance to be properly utilized and not useless. For example, the assistance for cow fattening was given without any feasibility studies first, cows were directly brought in before preparing the feed for the cows in the form of grass. It would be better if there was a program of growing the grass, and observations had to be made to

⁸ Module of Diklat Pim Level III, *Empowerment of Human Resources* (Jakarta: Lembaga Administrasi Negara Republic of Indonesia, 2007).

see whether the grass could grow well and fulfil the needs of the cows that were to be donated, considering that the land in pesantren was dry land. Next, the pesantren management only accepted any kind of assistance, without considering the potential of each kind of the assistance.

PP Hubulo is considered by the surrounding local people as the place where children of rich families and high-rank people go to school. The perception about PP Hubulo is because in majority the santri of PP Hubulo are children of rich families and high-rank people. Some of the society from PP Hubulo surrounding are those of the middle-to-low class. Some people can afford to send their children to school in PP Hubulo but their children are not interested. As what was stated by Mrs Rosida (citizen living in the pesantren's surrounding, interview):

I intend to send my child to go to school in this pesantren, but what can I do? My child is not interested because he wants a public school. However, many children around here want to go to school in this pesantren, but what can they do? They cannot afford to pay for the pesantren education. The pesantren is for the children of rich families.

Mrs Rosida's above-mentioned statement had a point, because out of 464 santri (336 santri of stanawiyah and 128 santri of Madrasah Aliyah) less than 5 % of santri came from around the pesantren. The pesantren entrance fee was Rp 5.2 million; the fee for santri's meals was Rp 400,000 and Rp 200,000. The pesantren school fee was not affordable for many people who are the have-nots. Although the pesantren's foundation gave subsidy to the have-nots, yet the subsidy was only given to santri whose parents work for the pesantren, e.g. as a security guard.

On the other hand, PP Hubulo has prospective support power, in the form of a very large piece of land with an area of approximately 20 hectares. Such large land can be utilized, besides as fields for agriculture run today by the society, also for other activities such as cattle-raising by getting the surrounding local people involved. Those people who in majority are from middle-to-low class can also be empowered to work, after they have been given training to become professional workers.

Conclusion

If empowerment is defined as how santri have power and strength, then all activities in PP Hubulo are actually the form of santri empowerment. Yet, if empowerment is divided into two categories, i.e. soft skill and hard skill, then the empowerment in PP Hubulo is only for soft skill.

There are some factors found as the obstacles in santri empowerment, such as the absence of time allocation, where in Hubulo three curricula are used simultaneously, added with the demand of national examination, so it is impossible to empower the santri's hard skill.

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Education Hybridization of Pesantren and its Challenges in Rural Industrialization

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Abstract

This research aims to explain the existence, institutional environment and the sustainability of pesantren institutions in the village that experienced urbanization because of industrialization and the culture of modernity. The study used a constructivism paradigm for qualitative method. Data mining is done through in-depth interview techniques and field observations with the support of document studies. The results showed that, in responding to the instrumentation (the interests) of the state and the pragmatic market demands Pesantren Manbail Futuh pursuing a strategy of hybridization and the commodification of education. It is to adopt a policy of state education as well as to accommodate the community's preference based on the general education schools that is based in Pesantren. Hybridization of education is a diversification of education units (religious and general) in Pesantren. While commodification is intended as fundraising efforts to support the operational needs of the institution so that the implementation of formal education units shall meet national education standards (NES) in addition to meeting society's expectations (market). This strategy means a form of guarantee for the existence and sustainability of pesantren institutions in rural communities.

Keywords: *Pesantren, Traditions, Rural Industrialization and Education Hybridization*

Abstrak

Riset ini bertujuan menjelaskan eksistensi, kondisi kelembagaan dan keberlanjutan institusi pesantren di desa yang mengalami urbanisasi akibat industrialisasi dan budaya modernitas. Penelitian menggunakan metode kualitatif dengan paradigma konstruktivisme. Penggalan data dilakukan melalui teknik wawancara mendalam dan observasi lapangan serta didukung studi dokumen. Hasil penelitian menunjukkan, bahwa dalam merespon instrumentasi (kepentingan) negara dan tuntutan pasar pendidikan yang cenderung pragmatis PP. Manbail Futuh melakukan strategi hibridasi dan komodifikasi pendidikan. Yaitu mengadopsi kebijakan politik pendidikan negara serta mengakomodasi preferensi masyarakat terhadap pendidikan umum yang berbasis pesantren. Hibridisasi pendidikan merupakan diversifikasi unit-unit pendidikan (agama dan umum) di lingkungan pesantren. Sedangkan komodifikasi dimaksudkan sebagai kiat penggalan dana untuk menopang kebutuhan operasional lembaga supaya penyelenggaraan unit-unit pendidikan formal dapat memenuhi standar pendidikan nasional (SPN) di samping memenuhi harapan masyarakat (pasar). Strategi ini berarti suatu bentuk penjaminan terhadap eksistensi dan keberlanjutan lembaga pesantren di lingkungan masyarakat pedesaan.

Kata Kunci: *Pesantren, Tradisi, Industrialisasi Pedesaan dan Hibridasi Pendidikan*

Introduction

Pesantren, the traditional educational institutions, which are identical to the sarong community, is still exist in the constellation of national education system until today. Not only exist, pesantren that is recognized as a typically Malay-Nusantara religious educational institution is also growing rapidly throughout the country, especially in rural north coast of Java. Based on 2008 data the number of pesantren in Indonesia is 14.067 while the total number of students is 3,149,374 people.¹ Then in 2014, the development of pesantrens reached 27.290, up about 48.45 percent of the total number of students raised to 3,654,096 people. If in 2008, the number of pesantrens that offer only yellow book studies are around 8,000, in 2014 the types of pesantrens increased to 13,336 institutions. 153-154.²

¹ Amin Haidari, *Some notes the improvment of pasantren in Indonesia*, International Jurnal of Pesantren Studies, vol. 06. No. 01 (November. 2012), p. 1-12.

² Kementerian Agama RI, *Statistik Pendidikan Islam Tahun Pelajaran 2013-2014* (Jakarta: Dirjen Pendis Kemenag RI, 2014), 153-154.

For centuries, before the state established formal schools for villagers, pesantren's role had been influential in serving Islamic educational.³ Consequently, the majority of pesantren institutions developed in rural areas and in its development, pesantren contributes to the dynamic of rural life as well as its society. For that, pesantren is called a unique rural institution and is typical with Indonesian culture style (indegenious).⁴ For Javanese, -- moreover for those who live in rural areas – the role pesantren in their life is very important. Pesantren culture and tradition have rooted and influenced all dimensions of rural life.⁵ Pesantren tradition would not be able to release from its main source, al Qur'an and Sunnah of the prophet, both on the knowledge basis and experiences.⁶ Each generation who inherited pesantren tradition experiences reinterpretation so that its product could meet the changes occurred in the world, and not bounded by time and space.⁷

Because of identical nature of the tradition with something that is inherited, terminologically it can be interpreted as something that is always derived or taught from predecessor generation to the next generation in the form of non-material, either in the form of a doctrine, customs, beliefs, rites or actions set and maintained or reinstated.⁸

Pesantrens are still hold the wisdom and traditions tightly, but more importantly, how the power of tradition is able to be used in social practices in the community. Significances of Islamic tradition serve as an elan vital or even spirit for pesantren institutions. Abdurrahman Wahid noted that the existence and sustainability of the pesantrens are largely determined by how much it functions on its ability to provide concrete answers to the challenges and changes in the field of education. In addition, it is measured by its success in the formation of values and norms in the society can be done

³ Karel A Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam Dalam Kurun Modern* (Jakarta: LP3ES, 1994), 22.

⁴ Dawam Rahardjo, *Ekonomi Politik Pembangunan* (Jakarta: Fadli Zon Libery, 2014), 53.

⁵ Kuntowijoyo, *Budaya Dan Masyarakat* (Yogyakarta: Tiara Wacana, 2006), 59.

⁶ Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: Wahid Institut, 2007), 122–23.

⁷ Alwi Shihab, *Islam Inklusif* (Bandung: Mizan, 1997), 288.

⁸ Bambang Pranowo, *Islam Faktual: Antara Tradisi dan Relasi Kuasa* (Yogyakarta: Adicita Karya Nusa, 1998), 6.

effectively as well as its agility in the face of changes in socio-cultural and political environment.⁹

Departing from the above explanation, this article intends to provide answers to the question: how pesantren strategy to maintain its existence concomitant to the development of industrialization in rural areas?

Images of Pesantren Manbail Futuh Beji

Pesantren Manbail Futuh is one of the oldest pesantren in Tuban which almost a century old and still exists in the rural environment that is now being "a new city". The iconic pesantren in Beji village was founded by a son of tobacco and pulses merchant, KH. Fatchurrohman bin Haji Abu Sa'id before Indonesia's independence, precisely in 1345 H / 1925 AD.

At the first inception, the buildings in this pesantren occupies a site of 2,964 meter squares, which is derived from the endowments of Mbah Haji Abu Sa'id. Today, the location of pesantren and other educational units under its management has developed and occupied an area of nearly 5 hectares. Before 1980 the number of students who are staying at the pesantren has not reached 50 people. Even the pesantren for female students have not been built yet. It is only in 1982 pesantren for female students have formally been established concomitant to the number of female students who are interested in boarding habitation.

The majority of resident students and madrasa/schools students come from local villages and other villages in the subdistrict Jenu and surrounding districts. Students from outside the region come from Bojonegoro, Lamongan, Gresik and Surabaya. It is only a small portion of them coming from outside the province of East Java or outside Java.

Pesantren Manbail Futuh is one of four pesantrens in Beji that have biggest number of student body and conducts formal education (madrasah/schools and madrasah diniyah) besides yellow book recitation. On the other hand, the other three pesantrens focused mainly on yellow book recitation. Majority of the students who reside at Beji village and other

⁹ Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-esai Pesantren* (Yogyakarta: LKiS, 2007).

pesantrens in its surroundings study at formal education units surround Pesantren Manbail Futuh, such as students from pesantren Mukhtariyah, pesantren Hidayatus Sholihin, pesantren Al-Khozini and pesantren Manbail Huda in the village of Kaliuntu. The total number of resident student in Beji village are more than 1.250, or 20,65 % from the total population in 2014 that reach 6.054 people.

Pesantren Manbail Futuh organized 823 students consisting of 313 male students and 510 female. They live in 9 *ribath* (dormitory), each of which are under the supervision of a caregiver. KH. Fathurrohman Mizan, the old kiai designated as the primary caregiver at the same boarding institution leaders, is the grandson of the founder of pesantren from the maternal lines. It can be inferred that, the pattern of leadership that is applied in Manbail Futuh is a collective-collegial, or in the form of institutional organization is a "federal".¹⁰

The institutional structure of PP. Manbail Futuh is supported by 9 *ribath* (boarding) that are incorporated in it, namely parent building for male, parent building for female, Tahfidzul Qur'an, Manbail Quran, Al-Masithah for male, Al-Masithah for female, Al-Mizany, Darul Anwar and An-Najiyah. Each *ribath* ("cottage branch"), has full sovereignty to manage his own household, complete with Kyai/ Nyai, boarding caretakers, students, *langgar* (small mosque) and owned their own regulation. When they go outside of the pesantren, those *ribath* use the flag of the PP. Manbail Futuh.

There are at least five main factors that make those pesantrens to join the roof of PP. Manbail Futuh, they are: First, each leader for the nine *ribath* is descendants of the founder of PP. Manbail Futuh, *dzurriyah* KH. Fathurrahman bin Abu Sa'id. Second, all of the students in the nine *ribath* are required to enter the madrassa or school that organized by Manbail Futuh Education Foundation. Third, each of the students who live in the nine *ribath* is free to follow the recitation activities outside his *ribath*, and all leaders have a schedule to give lectures in the parent building of pesantren Manbail Futuh.

¹⁰ The term "federal" pesantren is borrowed from Mastuhu, the writer is also adapted his analytical model in accordance with values structure on the upper and lower level that is applicable in the relation between kyai and santri/ student. Mastuhu, *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur Nilai Pendidikan* (Jakarta: INIS, 1984).

Fourth, almost all ribath in the surrounding of Manbail Futuh have the same main goal that is to preserve the pesantren and the inherited tradition of the founder (*uri-uri tinggalane tiang sepuh*). Lastly, all leaders in each boarding school became a board member of leaders of PP. Manbail Futuh and is led by the elder kyai."

Thus, the institutional status of PP. Manbail Futuh is a pesantren owned by kiai and his family, although its function and role has been proven dedicated to promoting education for the public at large. The extended family of pesantren (*Ahlul bait*) who are engaged in educational activities in this pesantren consists of 5 Kyai, 13 *gus* (prospective kyai) and 7 nyai and 8 *ning* (prospective nyai), they are led by elder brother among them, namely KH. Fathurrohman Mizan.

From the aspect of relation of leadership patterns, the organizational structure of PP. Manbail Futuh can be classified into two levels. Leadership at the first level is called Council of Leaders. Kyais group or leaders council are led by the old kyai. The selection of Board Chairman is determined through consultation with nuclear family (*Ahlul bait*). The main task of the Leaders Council is to maintain the truth and the purity of religious teachings. Leaders Council, which is chaired by the old kyai, hierarchically having authority to maintain the "absolute" truth.

Leadership in the second layer called Board of Boarding Committee and chaired by Boarding's' Leader (*lurah pondok*). Boarding's' leader is hold by senior student who were opted through students discussion. Pesantren committee and students are obliged to apply "relative" truth as a realization of the "absolute" truth in pesantren life. Committees were directly chosen by all pesantren's community and should gained approval from the Leaders Council, especially the chairperson of the council. The first level has a supreme over the later. For that reason, the second level shall not comply with or against the first level of leadership and should never contradict with Islamic shari'a, as well as tradition and values of pesantren. All the committee and students ought to be always *sami'na wa atha'na* (submissive and obedient) toward the "authority" of the absolute truth.

¹¹ PP. Manbail Futuh: Muqoddimah PD-PRT Ikatan Keluarga Bani Fatchurrohman.

Industrialization in Rural Areas

Industrialization projects begun to touch Jenu and the surrounding sub district in the early 1990, after the government assigned that Jenu and its surroundings is an industrial area.¹² Jenu subdistrict, Tambakboyo, and Bancar considered as strategic and prospective for investment activities. The location faces directly to Java Sea. Shady Ocean, ramp waves, and deep water are a perfect shipping line to connect seas. Until now, there were four industrial harbors and one national fishing harbor that operate for day and night hours to serve cargo and good shipping which comes and go to the harbor. Industrial Harbor of Semen Gresik, Industrial harbor of TPPI and PLTU Tanjung Awar-awar are located at Jenu, industrial harbor of Semen Holcim located in Tambakboyo, and national fishing industry located at Bulu-Bancar.

Based on the information from Jenu Sub district's leader, Kasmoei, for about 30 years the development of big, small and middle scale industrial factories in Jenu reach more than 100 types industries as well as non-industry (service) operating in this region. To mention some, they are mine sector, mineral, energy, cigarette, construction, hotel and fishing.¹³ The numbers of factories and the development of industrial region resulted in unstoppable social migration that flooded the villages around Jenu. The other phenomenon are new buildings occupied paddy field areas, fishponds, and moors which previously have become the main sector of local people livelihood. Thousands acre paddy fields, moors and fishponds has today been converted into office buildings, factories, home, and new businesses as well as services agency for the new comers.

Industrialization projects in many areas have consequences on the change in the agrarian structure, which leads to changes in the occupational structure of the population. Typically, the most affected social structure is the peasantry.¹⁴ The case of land conversion in Jenu region rice farmers are most

¹² Pemkab Tuban, *Tuban Membangun Tahun 2001 – 2003* (Tuban: Bappeda Kab. Tuban, 2004), 7.

¹³ Interview, date 16 Maret 2016, at: 11.30 pm.

¹⁴ Astri Lestari dan Arya H Dharmawan, "Dampak Sosio-Ekonomi Dan Sosio-Ekologis Konversi Lahan," *Jurnal: Sodality*, vol. 5, no. 1 (April 2011): 1–12.

frequently affected population, besides fish farmers and other grassroots groups because this region is the coastal area that has traditionally been managing the business of salt making and aquaculture such as tiger shrimp, milkfish and Mujaher.

Fishponds cultures are now almost extinct and superseded by industrial culture. Local farmers are rarely making salt, cultivating tiger prawn and milkfish because the profit is less favorable. Besides that, Tuban coastal and marine ecosystem are increasingly polluted. Consequently, many ponds and paddy fields were sold because it is considered unproductive, while the owners switching to a new job sector, such as industry or services, even some pursue informal sectors. In the inland fisheries sector, employers who were involved in breeding tiger prawn and enlargement of Vanami shrimp were mostly came from outside of the area. While locals only worked as laborers and supervisors.

Government has allocated special land for industrial estates in the District of Jenu an area of 8,161 hectares covering 10 villages, namely: Jenu, Kaliuntu, Suwalan, wadung, Mentoso, Rawasan, Sumurgeneng, Purworejo, Temaji and Sokorejo. Approximate land specialized for industrial locations consist of 10 percent of the total area of the District Jenu.¹⁵ Eight of the 10 villages immediately adjacent to the commensurate coast of Java Sea and is at ground height 1-5m above sea level.

After the factories, dwellings and new businesses become mushrooming in Jenu region, this area that has labeled as a base for santri have experienced quite high population density. In 2013 the population growth rate in Jenu reached 57 556 inhabitants, it is with an area 81,61 square kilometer mean its population density is about 705 people per square kilometers.¹⁶

The phenomenon of rural industrialization can be seen from the rate of population growth in a region who works in industrial sector. Based on statistical reports, in Tuban in 2009 the population working in the agricultural sector amounted around 323 212 757 people. Over the past 5 years later (2009-2013) the number dropped to 280 474, i.e. minus 13.22 percent.

¹⁵ *Tuban Membangun Tahun 2001 – 2003.*

¹⁶ *BPS, Kecamatan Jenu Dalam Angka Tahun 2013.*

However, in the industrial sector, in 2009 the total population working in this sector is about 22.110 people. From year to year the numbers continue to increase until it reached 93 595 people in 2013, or an increase of about 76.38 percent over five years. While residents who work outside the agricultural and industrial sector (more jobs) in 2009 reached 231 009 people, and then decreased to 207 910 people in 2013, or approximately minus 10 percent. Thus, over a span of 5 years, except for the industrial sectors almost all numbers of the workforce in Tuban decreased, on the other hand, in the sector industry the number increased significantly.¹⁷

From the socio-economic aspects, the landscape changes due to industrialization in Jenu region have an impact on changes in the agrarian structure that leads to changes in the occupational structure of the population. While in the socio-cultural aspects, other effects occurred that cause changes in lifestyle and culture. Social dynamics in Jenu has given rise to a new social environment, which is marked with the needs as well as a new perspective, which is the characteristic of the transitional society.

The transitional process from an agrarian culture to industry along with its social differentiation aspects is not impossible resulted by the abandoned traditional values and local agencies if it is not immediately revitalized. It will lose his position in front of the community that is undergoing modernization, or may even lost in changing times. This is actually the challenges facing the pesantren that is touted to be firm in maintaining Islamic tradition in the country.

Maintaining the Wisdom of Tradition

There are three main functions inherent in pesantren education institutions, they are: (I) a place to explore and to practice Islamic teachings and sciences (*tafaqquh fi ad-din*), (ii) cultivation of religious values in society and to preserve the traditions of Islam, and (iii) preparation for scholars cadre who would preserve the tradition of pesantren.¹⁸ These three functions shall

¹⁷ Analyzed based on BPS data, *Kabupaten Tuban Dalam Angka Tahun 2009 and Tahun 2013*.

¹⁸ Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai*, Jakarta: LP3ES, 1994. Compare with Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-esai Pesantren*, Yogyakarta: LKiS, 2007.

differentiate between pesantren with other Islamic institutions such as *majelis taklim*, *madrrasah* and Islamic schools. Moreover, in pesantren, Islamic tradition cultivation in both education and teaching become an emphasis in a series of guidance process and teachings using tutorial system in which the kyai (teacher) together with the students stay in one place (boarding school). Because the tutorial process is conducted for 24 hours, the system causes close relationship between teachers and students.¹⁹ Thus, the practices of worship as the implementation of Islamic tradition in students' lives and their surrounding community throughout the day conducted under the supervision of a kyai as a role model.

Islamic tradition is not merely a symbolic appearance of the practice of religious teachings (Islam), it is indeed an identity that distinguishes between pesantren institutions with other religious educational institutions. Among the variants of wisdom of Islamic tradition that remains preserved in PP. Manbail Futuh Beji and in other similar schools, are:

Firstly, Qur'anic recitation, especially its *tajweed* and *makharij al-hurf* (how to spell Qur'anic letters (*hijaiyyah*) eloquently /clearly). Besides the etiquette to the Qur'an and in carrying *Mushaf Al-Quran*. All students, especially for beginners (during the first year at pesantren) obliged to study the Qur'an and to be able pronounce *hijaiyyah* letters fluently and mastered the *tajweed* (rules of reading the Qur'an). And the ability of students to read the Qur'an properly including major indicators of pesantren purposes.

Secondly, following certain tradition of madzhab. It means following the method of thinking (*manhaj al-fiqr*) and method of practicing Islamic teachings according to *Ahlussunnah Wal Jama'ah* schools' of thought. It involves: (a) the field of *tawhid* or *aqidah* (principles of divinity) by following the *ijtihad* of Imam Abu Hasan Al Asya'ari (d. 324 H) and Imam Abu Mansur Al Maturidi (d. 333 H); (B) in the field of *fiqh* (Islamic jurisprudence) following the *ijtihad* of four priests; Imam Hanafi (d. 150 AH), Imam Malik (d. 179 AH), Imam Shafi'i (d. 204 H) and Imam Hanbal (d. 204 Ho); and (c) in the

¹⁹ A. Mukti Ali, "Meninjau Kembali Pesantren Sebagai Lembaga Pendidikan Ulama," *Jurnal: Pesantren*, vol 4, no. 2 (1987): 19–27.

field of mysticism (Sufism) following the *ijtihad* of Imam Muhammad Al-Ghozali (d. 505 H) and Imam Abul Qosim Al-Junaidi (d. 297 H).²⁰

Thirdly, tradition to maintain the system of scientific transmission or *sanad*, so that both the aspects of methodological and content (teaching) are considered accountable. The genealogy of *kyai* and *kitab* (book) which is taught to *santri* would continually connect to the previous *kyai* vertically until *tabi'in* generation (companion's students), companions of the prophet and prophet.²¹ It is well understood that books of the Salaf as the standard reference of pesantren curriculum were guaranteed to be well selected from its transmission chain and were not contradictory with *Ahlussunnah Wal Jama'ah* scholars' thought.

Fourth, tradition of using methods and curriculum that refers to the work of scholars of the Salaf (classical Islamic texts) or the yellow book. Pesantren recognizes those works written by reliable scholars who are deemed to have maintained their integrity and intellectual nobility (*salafus as-Sholihin*). Those classical books written by *Ahlussunnah Wal Jama'ah* scholars in medieval Islam or about the 8th or 9th century H (14th and 15th centuries AD) even in the preceding period of the early period of Islamic intellectual history.²²

Fifth, *ubudiyah* (worship) tradition which reflects the implementation of Sufism and Shari'ah such as the practice of obliged prayer incorporating with the *sunna* prayers, *dhikr* and *sholawat*, *riyadhoh*, pilgrimage to the grave of teachers and sacred tomb of holy figures or *Waliyullah*.²³ In the guidance and teachings of Qodariyah wa An-Naqsyabandiyah congregation, sharia worship practices were given more space and be considered in the rites of Sufism of Sunnis, a school followed by majority of traditional pesantren in

²⁰ Said Aqil Siradj, *Ahlussunnah wal Jama'ah: Sebuah Kritik Historis* (Jakarta: Pustaka Cendekiai Muda, 2008).

²¹ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam di Indonesia* (Bandung: Mizan, 1995), 20–21.

²² Seyyed Hossein Nasr, *Traditional Islam in The Modern World* (York New: Columbia University Press, 1987), 165.

²³ Compare with the writing of Charlene Tan, *Educative Tradition and Islamic Schools in Indonesia* (Nanyang Technological University, Singapore: Journal of Arabic and Islamic Studies-14, 2014), 47–62.

Indonesia and the Muslim population of the world. According to Alwi Shihab, it is the primacy of Imam Al-Ghozali thought which has successfully paired Sufism with shari'a.²⁴

Sixth, the pattern of pupils to teachers respect relationships based on the spirit of love (*mahabbah*) and compliance (*tawadhu'*). In the context of dialectic compliance between the kyai and students, the students always look forward to providing wholehearted sincerity respect to the kyai (scholars), which is considered as parents. Moreover, vice versa, the compassion and patience of kyai in guiding and teaching the students is a form of religious mandate (command) to every scholar to pass on their knowledge to others. For students, they believe that sincere reverence and obedience to the teachers is an absolute prerequisite to get advantageous knowledge and success in religious learning.²⁵ They believe that the behavior opposed to kyai considered impolite and in the contrary to religious teachings because the main purpose of pesantren education is to educate students to become an independent adult with good morality.²⁶

Seventh, the tradition of pesantren value investment in the community through institutions and local culture. Numbers of institutions and local culture have developed as a means of values cultivation such as tradition of *slametan* or festivity. In pesantren community, *slametan* tradition is a ritual prayer that began with the recitation of verses from the Qur'an, *kalimah thayibah* (*dhikr*) and is closed with a *Salamah* prayer (ask for salvation to God). This religious procession is usually conducted to accompany alms in the form of food and drinks from the program holder that commonly called *berkatan*. This Javanese traditional procession that has been heavily influenced by Islam is generally conducted for the ceremony of human's life cycle (Java: *pangiwahan* custom).²⁷ The aim is that a person or family who is prayed for is expected to always obtaining grace and salvation from the Creator during his live in the world and in the hereafter.

²⁴ Shihab, *Islam Inklusif*, 288.

²⁵ Bachtiar Effendy, *Nilai-nilai Kaum Santri*, dalam M. Dawam Rahardjo (Ed.), *Pergulatan Dunia Pesantren: Membangun Dari Bawah* (Jakarta: LP3ES, 1985), 49–50.

²⁶ Ali, "Meninjau Kembali Pesantren Sebagai Lembaga Pendidikan Ulama."

²⁷ Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi* (Bandung: Mizan, 2008), 394.

In the Javanese villages, slametan prayer is led by a kyai or *modin* (Kampong religious leader). It is conducted in relation to life cycles, such as: (1). Seven month pregnancy ceremony (*tingkeban*), (2) Baby's first hair cutting ceremony (*selapanan*), (3) baby's first step ceremony (*setundun*), (4) circumcision ceremony (*walimah al-khitan*), (5) marriage ceremony (*walimah al-'urs*), and (6) prayer sending ceremony for the death (*tahlilan* or *yasinan*).²⁸ In addition to other religious rituals outside life cycles, such as: traditional ceremony at the beginning of planting and harvesting season, village calamity cleaning ceremony (*nyadran*), alms for the sea (*petik laut*) and so on. All those traditional ceremony is done in order to seek blessed life and safety from God as the Creature and the Protector of the universe. In this context, the role of pesantren's kyai is to guide their followers in purifying those ceremonies from shirik, as it contrary to tauhid principles. Thus, custom would still be done without any opposition with religious norms.

Hybridization and Commodification: Pesantren Sustainable Strategy

The development of industrialization toward rural areas brought about drastic changes in the community. Social dynamics run vastly and influenced people's life as well as their life style, and adult's preference for their children's education. Mohamad Sobary predicts that at least 5 things that influence rural life in a massive context, they are: (i) value system and world view, (ii) the raise of social aspiration, political awareness, and ideological view, (iii) tradition, social institutions, and human behavior, (iv) development program implementations such as infrastructure policy and other governmental policies, and (v) massively entrance of new ideas through contemporary technological devices especially communication and information technology.²⁹ In fact, it is not only rural life that is influenced by the changes but also pesantren life within it.

Concomitant to social dynamic in rural environment with state interest to increase services in the field of education, there are at least two

²⁸ Kadiran, *Kebudayaan Jawa*, dalam Koentjaraningrat, *Manusia Dan Kebudayaan di Indonesia* (Jakarta: Djambatan, 2007), 347.

²⁹ Mohamad Sobary, *Masa Depan Desa-Desa Kita*, Arif Satria dan at.al. (Ed.), *Menuju Desa 2030* (Bogor: PSP3-IPB, 2010), 57-59.

challenges faced by pesantren Manbail Futuh. The first is the involvement of state instrumentation that involved pesantren institutions as a part of national education system. Hence, pesantren should follow state policy and support government development program through the policy on politics of education. In fact, if it is taken for granted and not critically responded would consequently reduce pesantren role and functions in the community.

State instrumentation toward pesantren education could be traced from the emergence of political education regulation in Indonesia from on regime to another. State instrumentation always in contact with pesantren, especially its formal units. During the Old Order, there was a regulation in the decree number 4 year 1950 about School Education and Teaching Basis for Indonesia; and Government Regulation number 20 year 1960 about aid and subsidies to madrassas.

In the era of New Order authoritarian regime, policy in the field of education for example, published the Decree of the Minister of Religion No. 52 of 1971 on the Implementation of Madrasah Curriculum Nationally. SKB of Three Ministers (Minister of Religious Affairs, Ministry of Interior and the Minister of Education and Culture), No. 6 in 1975, No. 037 / U 1975 and No. 36 year 1975 on Education Quality Improvement In Madrasah. Decree of the Minister of Religious Affairs No. 70 of 1976 on Equal Level / degree Madrasah with Public Schools; and Law No. 2 Year 1989 on National Education System.

Recently in the reign of reform, government has promulgated several regulations of national education including: Act No. 20 of 2003 on National Education System; Act no. 14 Year 2005 on Teachers and Lecturers. Regulation of the Minister of National Education no 16 of 2007 on Academic Qualification Standards and Teacher Competency. Government Regulation No. 55 Year 2007 on Religious Education and Religions Education; and Regulation of the Minister of Religious Affairs No. 13 of 2014 concerning Islamic Religious Education; and Regulation of the Minister of Religious Affairs No. 18 of 2014 on *Mu'adalah* Education Unit and Pesantrens.

Second, high public preference factors towards pesantren education, it is the demands of society (group of students) who desire that pesantren should organize formal education units that meet modern education competence standard as well as to compete in workplace. It is hoped that

pesantren alumni would have opportunity in the work place such as industrial sector, government bureaucracy and other services sectors. Pesantren should organize formal education which not only taught religious subject but also secular knowledge which have global view besides having good standard qualification.

The above preferences are perceived to be relevant with today's market of education. Those market opportunities invite the interest of pesantrens community to organize a formal education with an aim to attract prospective students to enroll. The problem is to what extent do those formal educational units could compete with others in that market place? Among abundance education institutions in Indonesia. Here are the crucial factors, if pesantren institution failed to response to the challenges it would stake its existence and sustainability.

For that reason some efforts should be initiated so that pesantrens are not just responses formal educational services only such as madrasah and Islamic schools with very small number of students, but how pesantren can exist and accepted by the market (the user/community). And most importantly, pesantrens should have right strategy so that the wisdom of tradition (the study of the yellow book) as a characteristic of pesantren education would be maintained in formal education units.

The first effort is by organizing hybrid education model. Hybrid pesantren education is one of strategy of pesantren adaptation toward changes. Education hybridization could be said to promote two cultural sources to complete pesantren education, which is traditional education (salafiyah) and public education (secular-modern) that shapes collective identity, where the values of local culture could be preserved without denying modernity. Both could run smoothly and complementary.³⁰ It is to maintain

³⁰ The writer tries to analogize the above statement based on hybridization theory that states, hybridization culture is a process, means for alteration (cross) and culture establishment. A way to "cross" cultural borders between traditional and modern, is by employing the two cultural sources; local and transnational so that to build a unique collective identity, where local culture could maintain its significant vitality (co-existence). See, Arturo Escobar, "After Nature: Steps to an Anti-essentialist Political Ecology, *Current Anthropologi*" 40, no. 1 (Februari 1999): 1-30.

the adagium of *al-muhafadhatu 'ala al-qadim al-shalih wa al-'akhdzu bi al-jadid al-ashlah*, preserving the old tradition while adopting better new tradition. As the modern education model and public courses perceived to give advantage to the future of students (young Muslim generation), pesantren has no objection to adopt the model, as has been said by the principle leader, KH. Fatchurrohman Mizan:

*"Pelajaran kitab kuning (materi keislaman, pen.) dan pelajaran umum terus diupayakan sama-sama berjalan di pondok Manbail Futuh, toh kedua ilmu tadi (agama dan umum) sesungguhnya sangat memberikan manfaat bagi kehidupan santri kelak".*³¹ (Yellow book lesson and public lesson are both continually pursue and are taught in Pesantren Manbail Futuh, as those two subjects would be advantageous for students in the future).

Starting from kyai's explanation, formal education model that meet the states purpose or meet national education standard should be managed under pesantren management. As long as those formal education model are compatible with "market" preference, it become the assurance of pesantren existence, could be determined as developing according to organization and institution. It means, pesantren may take advantage from the market opportunity and shall compete with other education institution outside pesantren.³²

The hybridization of education model in PP. Manbail Futuh is: first, formal education types of madrasah: (1) Madrasah Ibtidaiyah (MI), (2) Madrasah Tsanawiyah (MTs), and (3) Madrasah Aliyah (MA). The material used in the curriculum is a mixture of the curriculum (religious subjects and general subjects) with the proportion as has been determined by Ministry of Religious Affairs. The composition of the curriculum in MI is religion: 34.1 percent and the public: 65.9 percent; whereas at MTs is that religion: 38.3

³¹ Interview, 20 Pebruari 2016, time: 09.00 am.

³² It is similar to the research of Ridlwan Nasir in 5 main pesantren in Jombang has proof, with an "ideal" format of Islamic education (pesantren based secular education) which is offered in fact highly interest the community from many areas to send their children to study at pesantren, so, number of student who stay at the boarding school increased. Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2010).

percent and the public: 61.7 percent; and at MA comprises of religion: 35.4 percent and the public: 64.6 percent. The material reference for the subjects of religion consists of the books of the Salaf (the yellow book) and Islamic textbooks in the form of Islamic madrasah lesson package from the government. The use of textbooks tailored to the religious subjects to be tested in the National Standard Madrasah Final Examination (UAMBN)

Secondly, formal education in the type of Islamic school (vocational school/ SMK). The material used in the curriculum is dominated by general/ secular knowledge with the composition of 90,9 percent for secular subject an 09,1 percent religious subject such as Islamic ethics, fiqh-worship, and aqidah-akhlak in *Ahlussunnah Wal Jama'ah* school of thought. Thirdly, non-formal education type of Madrasah Syar'iyah (*Diniyah*) and Salaf book recitation. The curriculum used was taken from the yellow book of Sunni-Syafi'i school of thoughts. The method used is memorization for nadhom book such as 'Imrithi and Alfiyah as the evaluation method for the mastery of yellow book and is the requirement for grade promotion, for more detailed information see table 1 below:

Table 1. Hybridization education model in PP. Manbail Futuh Beji

Type of institution	Under Ministry	the	Curriculum	Length of period (Year)
<i>Formal education :</i>				
RA	Ministry Religious Affairs	of	A mix of religious subjects and general one with the proportion of 35-38 percent of religion and 62-65 percent of public. Most sources of reference are from the yellow-book	2 years
MI				6 years
MTs				3 years
MA				3 years
SMK	Ministry National Education	of	An Islamic school with the curriculum composition of 91 percent for the common subjects plus 9 percent for a lesson on morality,	3 years

		faith, <i>fiqh</i> and subject on <i>Aswaja</i> .
<i>Nonformal Education :</i>		
Madrasah Diniyah	Ministry of Religious Affairs	A salafiyah education which its whole curriculum taken from yellow books written by Ahlussunnah wal Jama'ah scholars
- waliyah		4 years
- ustho		2 years
Yellow Book Recitation		Not limited by grade and level of education (all students are free to enrol in it).
Qur'anic Education garten (TPQ)		Consecution of An- Nahdliyah and Mushaf Al-Qur'an Learners' age are limited for children and adolescents.

Source: Processed based on field data, 2015.

In the perspective of sociology of education, the existence of educational institutions could not easily dismiss its two missions; they are *continuity* (preserving old tradition) and *social change*. The first pendulum pointed out to the interest of education institution to socialize its values to the students, whereas the second pendulum promoted the results of social change due to societal demand.³³ The interest of the first mission is in order to maintain institutional identity, in the context of pesantren education, are: (a). Preserving knowledge transmission system sourced from Salafus Sholihin works, traditional sciences (*al-'ulūm al-naqliyyah*) that is well known as yellow book; (b) preserving sanad system within the process of *transfer of knowledge* and the culture of *tafaqquh fi ad-din* (deeply understanding the religion) in order to build prospective scholars, and (c) celebrating Islamic tradition and culture in societal environment where pesantren education is held.³⁴

³³ John Jarolimek, *The Schools in Contemporary Society: An Analysis of Social Currents, Issues and Forces* (New York: Macmilan Publishing Co., INC, 1981), 5–6.

³⁴ Husen Hasan Basri, "Keragaman Orientasi Pendidikan Di Pesantren," *Jurnal: Dialog*, vol. 37, no. 2 (Desember 2014): 207–220.

While for the second pendulum, pesantren institutions are required to be more open toward innovative values such as: (i) adopting government curriculum either in secular knowledge or *intellectual sciences (al-‘ulūm al-‘aqliyyah)*; (ii) organizing teaching and learning process based on IT, (iii) employing the method of *active learning* that is supported by laboratory facilities; and (iv) following the national education standards.³⁵

Another effort is employing the educational commodification strategy. Educational commodification in PP. Manbail Futuh is kind of fund raising activities to support the operational fees of the institutions to assure that the process of teaching and learning in those formal units could run smoothly, and meet the standard of the government as well as market demand. The contextualization of pesantren commodification is limited in the instruments to gain material profit or part of necessary means for consumption. It is a reality, that an economic and social structure aimed to ensure that consumer (students) obtained any kinds of commodity.³⁶ For example, the community having strong belief to the quality of the pesantren from the facility offered by PP. Manbail Futuh. They also counted on anything that can be quantified, such as affordable educational fees, the existence of choices on educational institutions (modern and *salafiyah*), accredited institution that produce competence certificate (diploma), at the same time students may learn both religious and secular knowledge in pesantren.

According to Irwan Abdullah, the workings of religious institutions commodification idea are not only become the determining factors for the religious identity. Moreover, the act of commodification of religious institutions also aims to preserve the social stratification in society to assert symbolic relationships that are thought to increase a person's social status.³⁷ To this context, the study of religion in pesantren deserves to be considered the affirmation of one's identity on his social class as students (santri). For example, the phenomenon of the proximity of a person with a kyai (pesantren) is a means of self-identification to be part that is categorized as

³⁵ Tan, *Educative Tradition and Islamic Schools in Indonesia*.

³⁶ George Ritzer dan Duglas J Goodman, *Modern Sosiologi Theory, Translation Alimandan*, Cet. VI (Jakarta: Kencana Prenanda Media Group, 2010), 569.

³⁷ Irwan Abdullah, *Konstruksi Dan Reproduksi Kebudayaan* (Yogyakarta: Pustaka Pelajar, 2010), 113–14.

"group of pious people". Even perhaps, a symbol of piety and the value can be obtained by sending a child to learn to madrasah and pesantren-based schools, in addition that the preference seems right to meet the desires of parents of students. The reason is beside the child would master general sciences (secular) and the skills needed by modern working world they are also would doing well with religious knowledge.

The phenomenon of the commodification of pesantren education is not a single example in a rural phenomenon. In many cases, rural modernization has consequences on rational attitude and behavior as well as culture of commercialization on the villagers.³⁸ Practically, commodification is indistinguishable from commercialization. It is true that its presence is meant to be "a way out" of an institution when it facing social conditions of rural life that has been contaminated by monetization culture, any activity is always measured by the value of money paid. So, monetization process is inevitable happened in various lines of public life.³⁹

When industrialization projects venturing into villages along with the culture of modernity the plague of rural monetization is impossible to be stopped. When the situation in the village is being connected with supra-village interests and global markets, it would increasingly speeding monetization massively. The impact of commodification in the realm of rural pesantren not only affects the pesantren institution but massively expanded to other rural institutions. People from any social classes are now prioritizing rational-instrumental activities, everything are perceived to be capitalized to obtain material benefit. Those emerging conditions determined to be the triggering factor of behavioral changes in pesantren education activities.⁴⁰ Based on the routine operational necessity of the pesantren, there are numbers of provision for educational commodification of PP. Manbail Futuh as described in table 2.

³⁸ Tjondronegoro S.M.P, *Ranah Kajian Sosiologi Pedesaan* (Bogor: Dep. KPM- IPB, 2008), 330–31.

³⁹ Kuntowijoyo, *Dinamika Sejarah Umat Islam Indonesia* (Yogyakarta: Shalahuddin Press dan Pelajar, 1994), 141.

⁴⁰ Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan*.

Table 2. Kinds of Financial Activities At PP. Manbail Futuh Beji

No.	Types of financing	Aims
1.	Enrollment registration fees for new students of madrasah/school	To fulfill infaq funds, calendar, one month committee due, uniform for school/ madrasah, OSIS (students organization) activities and scout, as well as student activities sheet (LKS).
2.	Registration fee for senior students	To pay infaq funds, one month committee due, activities to celebrate Indonesia independence day, Madrasah calendar, OSIS (students organization) activities and scout, parents meeting, as well as student activities sheet (LKS).
3.	Committee payment	Monthly infaq (<i>i'ianah-syahriyah</i>) that should be paid by each student in the early month, and the nominal are different between one unit and another.
4.	Fee for examinations (<i>imthihan</i>) and commencement ceremony	To meet the fees of national examination, national standard for madrasah examination, NU ma'arif examination, additional fees for extra courses to prepare for national examination and national standard for madrasah examination, also involves the fees for commencement ceremony (<i>haflah akhirus sanah</i>).

Source: Processed based on field data, 2015.

Based on to date practices, commodification as shown in table 2 above is used to fund the operationalization of the institution such as teachers' salary (*bisarah*), maintenance, and to buy learning materials. Whereas, the balance left is not only used for investment, such as constructing new buildings or other supporting facilities. Part of the funds is also used to help less fortunate students in the form of waiving committee fees through cross-subsidy, and this scheme is preferred to unfortunate students from the local village.⁴¹ This policy is a form of pesantren Manbail Futuh commitment to familial social structure, so that they would not reject the application from poor students who are unable to pay the education fees. The cross subsidy for

⁴¹ Interview with the treasury of Yadikma, Ust. Nuruddin Amri, 4 May 2016, time: 18.30 pm.

poor students is an implementation of family structure (the message of Kyai): *lan kejobo kuwi ojo kanthi nolak santri utowo murid* (and never refute students who are willing to study the Qur'an). This moral message was based on spiritual values in accordance with religious teaching, it is the principle of *ta'awun*: "Help you one another in al birr an at taqwa (virtue, righteousness, and piety), but do not help one another in sin and transgression."⁴²

Conclusion

Pesantren hybridization aims to respond pragmatic interest of the state in relation to the preparation of educated personnel who are ready to work in the industrial sector as well as modern market world, besides the increment of communities' preference toward pesantren based formal education. Industrialization and modernization project in rural areas is another factor that influence social and economic dynamic in villages including the changes in religious institutions like pesantren.

In order to take advantage from market opportunity, PP Manbail Futuh was not only increasing the quality of madrasah formal education, but also establishing pesantren based vocational schools to meet market demand. It is the model of education unit organization with their curriculum of synergizing between diniyah-salafiyah and common-secular subjects under the flag of pesantren education which meant to be the pesantren education hybridization. Education commodification and hybridization are new strategy to face existing challenges, including strategy to develop the existence and pesantren sustainability.

Ideologically, pesantren commodification shall correlate with changes in the paradigmatic level of the subjects involved. Consequently, they were not perceived pesantren institutions as a means of religious and ummah services, however a place to earn money (*ma'isyah*) for a number of its teachers who have worked professionally. This phenomenon of course shown a process of "shedding" the culture of services for religion and ummah which has been based on sincerity.

⁴² QS. Al-Maidah, verse: 2.

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Integration of Islam and Science: Study of Two Science Pesantrens (Trensain) in Jombang and Sragen

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Abstract

This study reviewed about the implementation of integrating Islam and science in curriculum practice at two science Pesantrens both in Sragen and Jombang. The research method used in this study was documents study which focused on the detail curriculum existed in both Science Pesantrens (Trensain) Tebuireng Jombang and Sragen. The documents were taken from their Pesantren Web. Data analysis was conducted by using descriptive qualitative analysis. The result of the study shows that education in those Sragen and Jombang Science Pesantren (Trensain) is a form of creativity in the framework of integration of Islam and natural science. Further, it combines models between school institution and Pesantren. Their integration framework refers to normative power (Quran and Sunnah), philosophical power, strengthening the mastery of natural science, and power of foreign language mastery.

Keywords: *Pesantren, Integration, Islam and Science*

Abstrak

Penelitian ini mengkaji implementasi integrasi Islam dan sains dalam praktik kurikulum di dua pesantren sains baik Sragen maupun Jombang. Metode Penelitian menggunakan studi dokumen seluk beluk kurikulum yang ada di dua tempat yaitu Pesantren Sains (Trensain) Tebuireng Jombang dan Sragen. Dokumen ini diambil dari web lembaga tersebut. Analisis data dengan menggunakan analisis kualitatif deskriptif. Hasil penelitian menunjukkan bahwa Pendidikan di Pesantren Sains (Trensain) Sragen dan Jombang merupakan bentuk kreatifitas dalam kerangka integrasi Islam dan sains kealaman sekaligus menggabungkan model antara lembaga sekolah dan pesantren. Kerangka integrasinya mengacu pada kekuatan normatif (Qur'an dan Sunnah), kekuatan filsafatis, penguatan penguasaan sains kealaman, dan kekuatan kepemilikan bahasa asing.

Kata Kunci: Pesantren, Integrasi, Islam dan Sains

Introduction

The discussion of integrating Islam and science is still interesting until the present time. There have been debates about integrating Islam and science among muslim scholars. Some of them consider there is no clear relationship between science and religion (Islam). On the contrary, to others, there is a close relationship between science and Islam.

Even in Indonesia, the long discussions about that problem still occur. But those discussions become less interesting because most of the time, the review is absurd and seems to be more dominant in visualizing the model of integrating Islam and science in form of pictures, as it happens in almost all of Islamic State Universities (UIN). Sometimes the discussions did not touch the root of educational problem which is on the basis of human's view-both as students, as well as teachers- and also the level of education that frequently goes directly to the integration of Islam and science in university. It is often found secular reviews of science (the area of subjects, concentration, program of study, and also department) in UIN that don't show a clear distinction with other universities under the Ministry of Technology, Research, and Higher Education. Meanwhile, according to Hadi Nur ¹ the integration implementation of science, technology, and religion should be seen in four aspects: conceptual, institutional, operational, and architecture.

It will be less meaningful if we only rely on the integration of Islam and science in higher education level. The integration of Islam and science should be started from all educational lanes (education at home, society, then continued to schools, the variety and the level of education). Without integrating those three lanes altogether and simultaneously, the efforts will not touch the root of the problems. Also the integration of Islam and science should be started since pre-school education to higher education in order to make it continuously. If the practice is only implemented in higher education level, while the secularism atmosphere still happens since the lowest level of

¹ Hadi Nur, "Integrating Science, Technology and Religion," *A Universiti Teknologi Malaysia Perspective*, 2012.

education, then it won't bring benefits to the development of higher education that integrate Islam and science.

The review of Islam and science integration will be in touch with people's culture in religion practice. Kuntowijoyo² stated that Islam is portrayed in the following table:

Table 1. Display of Islam

Basic: Values of Islam	Mith	Ideology	Science
Way of thinking	Pre-Logic	Non-Logic	Logic
Form	Magic	Abstract/a priori	concrete/empiric

Based on the table, it is found that the review and the practice of Islam is still in myth and ideological level. That's why Islam doesn't become the problem solver for muslim and humanity problems. Meanwhile, according to M. Syafii Anwar,³ he states that Islam should be oriented to the empiricism and should become the problem solver for people, strengthen people through social practice and politics, and bargain with the state as well.

Reviews about how scientific al-Qur'an and sunnah are getting various from year to year. Whether it is individually or collectively, both locally or internationally. The review is individually because it is arranged by only one writer. For example, review of psychology by Ahmad Mubarak from Indonesia in 1999. While from abroad, there was the book of spirit science in al-Qur'an written by M. Utsman Najati. It was firstly published in 1985. In exact science, there was a book entitled *al-Qur'an: Ilmu Kedokteran Jiwa dan Kesehatan Jiwa* (al-Qur'an: Science of Spirit Medicine and Health) written by Dadang Hawari that published in 1998. Previously in 1976 Maurice Bucaille wrote Bible, al-Qur'an, and modern science or *La Bible, Le Coran et La science* in French. The newest one was by Agus Purwanto, a physician from ITS. He wrote about the Verses of the Universe: the Forgotten Sides of al-Qur'an (2012) and the Logic of the Verses of the Universe. Both reviews focused more on science specially on physics. While a various review in al-Qur'an was conducted by Nadiyah Thayyarah (2013). The title was smart book of science in al-Qur'an. There were a lot of matters discussed in the book

² Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 2001).

³ Syafi'i Anwar, *Pemikiran Dan Aksi Islam Indonesia* (Jakarta: Paramadina, 1995), 129.

such as the miracle of Al-qur'an and the relationship with various science whether in medical field, embriology, astronomy, as well as food.

Unfortunately, in fact, those who conducted reviews on Islam and science in UIN only worked more on one area; the discourse. There were no many people who developed the reviews both in discourse and in the practice altogether. The synergy development between the discourse and the practice in secondary education level in pesantren held at SMA in Tebuireng and Sragen. It was inisiated by Agus Purwanto. These two kinds of education were named science pesantren (Trensain), that hold education in Senior high school (SMA) level.

This writing is different from M. Yasin Yusuf's⁴ that discussed the epistemology area of SMA Trensain Tebuireng Jombang. The development of Islamic epistemology for science in SMA Trensain will create pious muslim generation in religion and expert in science and technology. Later on, it's expected to contribute to the glory of Islamic civilization in the future. This writing will review the implementation of integrating science into the curriculum practice in both science pesantrens in Sragen and Jombang.

Reviews of Integrating Islam and Science

Furlow⁵ divided Islamization discourse of knowledge to be six parts, namely first Discourse: Articulating the Islamic Paradigm of Knowledge (Tawhidi Episteme), Second Discourse: Developing a Qur'anic Methodology, Third Discourse: Methodology for Dealing with the Qur'an, Fourth Discourse: Methodology for Dealing with the Sunnah, Fifth Discourse: Re-Examining the Islamic Heritage, Sixth Discourse: Dealing with the Western Intellectual Heritage.

Those six discourses show that the discourse of Islamization includes: articulating Islamic knowledge paradigms (Tawhidi Episteme), developing a methodology of Qur'an, methodology dealing with the Qur'an, methodology

⁴ Mohamad Yasin Yusuf, "Pesantren Sains: Epistemology Of Islamic Science In Teaching System," *Journal Walisongo*, vol. 2, no. 23 (2015): 280.

⁵ Christopher A Furlow, "Islam, Science, And Modernity: From Northern Virginia To Kuala Lumpur," *Dissertation of The University Of Florida*, 2005, 84, http://etd.fcla.edu/UF/UFE0012881/furlow_c.pdf.

dealing with Sunnah, re-researching Islamic heritage, and the last discourse dealing with the intellectual heritage of the West.

Many Muslim scholars who examine the Islamization of knowledge, for examples: Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, Fazlur Rahman, Ziauddin Sardar, M. Quraish Shihab, Kuntowijoyo, and many more. All of them have been seeking for a discourse about science Islamization on a different perspective.

M. Quraish Shihab⁶ discussed the relationship between Qur'an and science, not examined by how many branches of science knotted in it, not also by showing the truth of scientific theories. But the discussion should be put on a more appropriate proportion that corresponds to the purity and sanctity of the Qur'an and in accordance with the logic of science itself. There's no need to see whether there is math, vegetation science, computer science etc. in the Qur'an. The more important thing, according to M. Quraish Shihab⁷ was to see if there was the soul of verses blocking the progress of science or vice versa. And is there one verse of Qur'an conflicting the results of scientific discoveries that have been established? Different statement but almost the same was delivered by Kuntowijoyo.⁸ He said that indeed, Qur'an provides enormous possibilities to serve as a way of thinking. This way of thinking was called paradigm of the Qur'an, Islamic paradigm. The development of science experiments based on the paradigm of Qur'an will obviously enrich the horizon of science. Those activities may be driving to the emergence of alternative sciences. It is clear that the Qur'anic normative premises can be formulated into empirical and rational theories. Transcendental structure of Qur'an is a normative and philosophical ideas that can be formulated into a theoretical paradigm. It will provide a framework for the growth of original, empirical and rational science, which is appropriate with the pragmatic needs of mankind as Caliphs on Earth. That is why the development of theories of knowledge of Islam is meant for the benefit of Muslims. Kuntowijoyo⁹ stated that the core of the integration is an effort to unite (rather than just combining) revelation of God and the findings

⁶ M. Quraish Shihab, *Membumikan Alquran*, Cet. I (Bandung: Mizan, 1992).

⁷ *Ibid.*,

⁸ Kuntowijoyo, *Islam Sebagai Ilmu*, Cet. II (Jakarta: Teraju, 2005).

⁹ *Ibid.*,

of the human mind (integralistic studies), not excommunicated the Lord (secularism) or isolating human (other worldly asceticisme). The Model of integration is by making the Qur'an and the Sunnah as the grand theory of knowledge, so the qauliyah and qauniyah verses can be used.

The emergence of 'Islamic Education movement' was a response to the 'Secular' Education faced by the Ummah (Muslim people) around the world. In the sense that 'traditional' Islamic knowledge rooted in Islamic sources i.e. Quran (Holy Book) and as-Sunnah (prophetic tradition) has been marginalized. Furthermore, the Muslim clerics have made a serious attempt to define the concept of Islamic education and then developed a model of the true Islamic education based on 'the basic principles of belief at-tawheed' (principles of faith). This educational reform has been imagined to produce a new generation of Muslims, who are capable of fulfilling the role as the khalifatullah (Khalifah of Allah) for example, is responsible for the development and maintenance of civilization and resources. In other words, Islamic education is obliged to deal with the overall development of the individual, that is imaginative, intellectual, spiritual, physical, scientific, linguistic, both individually and collectively. In short, the end of Islamic education will be embodied to a complete surrender to God at individual level, society and humanity in general.¹⁰

This research used a text-study method on the existing curriculum at two pesantren (boarding schools) that integrated Islam and science. They were SMA (senior high school) Trensain Sragen and SMA (senior high school) Trensain Tebuireng Jombang. The reviewed texts were the existing curriculum in each web address as follows:

Table 2. Web Address of Research Location

SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
http://www.smatrensains.com/	http://www.smatrensains.sch.id/

¹⁰ Solehah Yaacob, Madame Rahimah, and Embong, "The Concept Of An Integrated Islamic Curriculum And Its Implications For Contemporary Islamic Schools," *OIC, ISESCO and The Ministry Education of Islamic Republic Iran*, papers in the International Conference in Islamic Republic of Iran (February 20, 2008).

The data collection was conducted by using the existing documents in the web of both institutions and the validity of the data was by using the internal validity in data on the web. This research data analysis used descriptive qualitative techniques.

Integration of Islam and Science in Science pesantren (Trensain)

Indeed, both institutions - SMA Trensain Sragen dan SMA Trensain Tebuireng Jombang - were newly established. But the experiments conducted are incredible. These great efforts are combining the traditions of pesantren that master religious knowledge with the mastery power of nature science. The overview of history is in the following table:

Table 3. The History of Research Location

SMA Trensain Sragen (Sragen science pesantren)	SMA Trensain Tebuireng Jombang (Tebuireng science Pesantren Jombang)
Sragen science pesantren was established by Agus Purwanto, D.Sc (Physical Theory Scientist, an alumnus of Hiroshima University, Japan) and a lecturer of Physical Theory in ITS Surabaya together with Muhammadiyah. It was lauched on 1 Muharram 1435 H/ 5 November 2013	Tebuireng Jombang science Pesantren was initiated since 2013 by Agus Purwanto, D.Sc (Physical Theory Scientist, an alumnus of Hiroshima University, Japan) and a lecturer of Physical Theory in ITS Surabaya together with KH. Salahudin Wahid

The table above shows that both institutions are in cooperation with the same person, Dr. Agus Purwanto a Physical Theory Scientist, an alumnus of Hiroshima University, Japan and a lecturer of Physical Theory in ITS Surabaya. The difference only lies in the institutions they are having cooperation with. They are the largest religious institutions in Indonesia: NU and Muhammadiyah. This phenomenon is interesting because the model of science pesantren (trensain) dilutes the categorization of a boarding school typologies which has been formed so far. The typologies are salaf, modern and independent. Trensain type combines all three typologies simultaneously with the superiority by making al-Quran and al Hadith as the basis for the development of nature science, so that qualified students in science and competent in religion can be produced. The superiority is delivered in the vision of the institution, as the following description:

Table 4. The Vision of the Institutions

Vision	
SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
The inception of generation that strongly holds the Qur'an and as-Sunnah, loving and developing science, and having philosophical depth and nobleness of morality	The inception of generation that strongly holds the Qur'an, loving and developing science, and having philosophical depth and nobleness of morality

The vision of both institutions has a similarity in terms of the statement. It is only different in the statement of As-Sunnah which is only mentioned in Trensain Sragen. The vision statement shows two fundamental things, they are the basis of Islam: the Qur'an and the Sunnah and the basis of philosophical depth. These two forces are to support the implementation of science and Islam integration which is reflected in loving and developing science as well as nobleness of morality.

The vision above is in accordance with the opinion of Steiss¹¹ saying that vision statement should present an image that guides towards success, consistent with the values of the organization and should be realistic and credible, but ambitious and responsive to the changes, challenging and inspiring people in the organization. The description in order to achieve the vision can be described as follows:-

Table 5. The Indicator of Institutional Vision

Indicator of Vision	SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
Success	The inception of generation that strongly holds the Qur'an and as-Sunnah	The inception of generation that strongly holds the Qur'an
Consisten with the values of the organization	Nobleness of morality	Nobleness of morality
ambitious and responsive to the changes	Loving and developing science	Loving and developing science
challenging and inspiring	Having philosophical depth	Having philosophical depth

¹¹ Alan Walter Steiss, *Strategic Management for Public and Nonprofit Organizations* (New York: Marcel Dekker, 2003), 63, <http://www.dekker.com>.

It seems that the indicators based on Steiss' opinion¹² above lead both institutions to have a clear direction in achieving the goals. Besides, the vision compiled shows a clear distinction compared to the pesantren or an equivalent education. This vision was revealed in a concord mission, as in the following table:

Table 6. The Mision of the Institution

Mision	
SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
1. Organizing the educational process that imparts an understanding and passion for the Qur'an and as-Sunnah 2. Providing the environment for the development of scientific attitude, philosophical and logical thinking, responsive and comprehending nature either material or immaterial with a variety of phenomenon 3. Delivering students to pursue a higher education in science.	1. Organizing the educational process that imparts an understanding and passion for the Qur'an and as-Sunnah 2. Providing the environment for the development of scientific attitude, philosophical and logical thinking, responsive and comprehending nature either material or immaterial with a variety of phenomenon 3. Delivering students to pursue a higher education in science.

Both institutions have the same statements of the missions, which try to derivate the vision. The missions stated above have introduced products and the targeted market. These missions are in line with Hunger's and Wheelen's opinion¹³ stating that a mission statement clearly states the organization's primary products and markets. Obvious vision statement that clearly states the primary organization's product and market. If in the vision of SMA Trensain Tebuireng Jombang states that the base of education is only Al-qur'an then in the mission is added by As sunnah/al hadist. The following table shows the similarity of the description:

¹² Steiss, *Strategic Management for Public and Nonprofit Organizations*.

¹³ J. David Hunger and Thomas L Wheelen, *Essentials Of Strategic Management* (Boston: Prentice Hall, 2010), 24.

Table 7. The Similarity of Mission

Category	Description of category
Theology foundation	Students' understanding and love towards al-Qur-an and al-Hadits
Philosophy foundation	The growth of scientific attitude, logical-philosophy thinking and responsive and comprehending nature both material and immaterial
Implementation of both foundations	Delivering students to pursue higher education in science area

The direction of both institutions' missions is stated in the third point which is delivering students to pursue higher education in science area. This third mission can be concretely portrayed in the statement of goals of both institutions.

Table 8. The Goals of Institutions

Goals	
SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
1. Creating graduates ready to pursue higher education in nature science area	1. Developing students' knowledge through a deep study, scientific research, and scientific experiments
2. Creating graduates who have competencies in nature science, al-qur'an, and Arabic language	2. Developing students' skills in language, physical usage, chemistry, biology, astronomy, etc, in understanding and revealing the secret of the universe
3. Creating muslim cleric cadres specialized in the verses of the universe	3. Confirming attitude towards the power of Allah swt who has created the universe with all the things in it through physical approach, chemistry, biology, and other knowledge
4. Becoming the referenced institution in Islamic science implementation of education	
5. Becoming the center institution of Islamic science research and Islamic civilization	

The goals of both institutions above are started to be different. The differences can be seen clearly from the result of individual and institutional goals that are very measurable. While the result of goals of Trensain Tebuireng Jombang is more normative and focus on individual level related to the knowledge, affection, and skills. The goals above are detailed into curriculum with the following profiles:

Table 9. The Profile of Curriculum

The Profile of curriculum	
SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
1. Curriculum of interaction unification	1. Adopting national curriculum, pesantren and Cambridge
2. Subject of curriculum with students in 24-hour activities in pesantren	2. Implementing the universal curriculum concept (unification)

The comparison shows that both institutions have the same direction in achieving the goals through the curriculum. There are two things that become references in arranging the curriculum which are pesantren and curriculum of unification. The difference point is additional reference of curriculum in Trensain which is Cambridge curriculum. To achieve the goals and in order to be in line with the profiles, generally the curriculum in both institutions can be divided into three main components:

1. Material of al-Qur'an/curriculum of al-Qur'an
2. Material of science/curriculum of science
3. Material of language/curriculum of language

Those materials are still bound with interaction pattern of all subjects of the curriculum in 24-hour pesantren activities. Concrete description of the curriculum is as follow:

Table 10. Materials of Religious Study in SMA Trensains Sragen

No.	Material	SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
		Lessons	
1.	Al Quran and Hadis	Study of Al-Quran	<i>Ulumul Qur'an</i>
		<i>Tafsir Kauni</i>	Al Qur'an and science I, II, III, IV
		Study of Hadis	<i>Ulumul Hadits, Hadits Ahkam</i>
		<i>Tajwid and Tahfidz</i> (memorizing kauniyah verses)	-
2.	Another Islamic Study	<i>Aqidah</i>	<i>Aqidah</i>
		<i>Tarikh</i>	<i>Tarikh</i>
		<i>Fiqh dan Ushul Fiqh</i>	<i>Ushul Fiqh</i>
		<i>Kemuhammadiyah</i>	<i>Aswaja</i>
		<i>Study of Falak</i> (astronomy)	-

The comparison shows that in Trensain Tebuireng Jombang, the curriculum of al-qur'an and hadist and derivative lesson is more in number than the curriculum in Trensain Sragen. Even the material of al-qur'an and science I, II, III, IV is given in Trensain Tebuireng Jombang. But there is a strengthening of *tahfidz of kauniyah* verses in Trensain Sragen.

The description above shows an effort of balancing the mastery of science and the faith strengthening. The next difference is laid on the center of Islamic organization. The difference is in only two materials, that are:

Table 11. The Difference of Material

Institution	Affiliation	Lessons	
SMA Trensain Sragen	Muhammadiyah	<i>Kemuhammadiyah</i>	Study of Falak
SMA Trensain Jombang	Nahdlatul 'Ulama	<i>Ahlussunnah Waljama'ah (Aswaja)</i>	-

The students in Trensain Sragen get the subject *Kemuhammadiyah* and study of *Falak* because it is affiliated to Muhammadiyah. Meanwhile due to its affiliation to Nahdlatul Ulama, the students in Trensain Tebuireng get *Ahlussunnah Waljama'ah (Aswaja)* subject. This is not a principle difference because it's only try to confirm the affiliation of the educational institutions.

The lessons displayed above can be strengthened when the students master Indonesian and foreign language, Arabic and English. The mastery of Arabic, Indonesian, and English (reading, listening, speaking, and writing) can strengthen students in mastering the content independently by themselves. It is because language study becomes a tool to understand classical and contemporary texts related to science material or other knowledge. Language study given in both institution is described in the following table:

Table 12. Linguistics material of SMA Trensains Sragen dan Tebuireng Jombang

No.	Material	SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
		Lessons	
1.	Language	Arabic	Arabic
		English	English
		Indonesian	Indonesian

The mastery of this tool knowledge is very important since it becomes a main factor in understanding primary books of science. It is confirmed by Mujamil Qomar’s ¹⁴ opinion saying that mastery skill of this tool knowledge is intended to be a pre-condition in understanding another material. Material comprehension of Islamic study is through Arabic mastery, while the material of scientific study can be strengthened through English mastery. This language mastery (reading, listening, speaking, and writing) is more powerful since both pesantren use guidance model in a foreign language environment for 24 hours.

In accordance with the vision mentioned before, both institutions want to achieve the vision by giving scientific material and the philosophy. The description is as follow:

Table 13. Scientific Material and Philosophy
 in SMA Trensains Sragen dan Tebuireng Jombang

No.	Material	SMA Trensain Sragen	SMA Trensain Tebuireng Jombang
		Lessons	
1.	Natural Science	Math	Math
		Physics	Physics
		Biology	Biology
		Chemistry	Chemistry
		Study of <i>Falak</i>	-
2.	Philosophy of science	Philosophy of science 1	Philosophy of science 1
		Philosophy of science 2	Philosophy of science 2

There’s no flashy difference in the lesson category related to the achievement of vision, mission, and the institution’s goals. What is interesting is that the senior high school students have got science phylosophy lesson. It becomes a great distinction compared to other similar education institutions. Maybe both institutions are the only institutions in high school level in Indonesia which teach science phylosophy. Mostly, science in high school level of education is taught without science phylosophy lesson.

¹⁴ Mujamil Qomar, “Meneguhkan Profesionalisme Guru PAI: Sebagai Penggerak Kemajuan Ummat” (Paper in FITK UIN Maliki Malang Seminar, UIN Maliki Malang, 2015).

The list of lessons portrayed above shows that the experiment of integrating Islam and science is very fundamental. The review contains philosophy and rules of Tauhid (Qur'an and Sunnah) as well. It can be seen from the basic lessons related to the science framework of philosophy, al-qur'an and science, and also hadist and science, supported by foreign language materials. The comparison of lessons among both institutions shows seriousness in order to integrate Islam and science, especially science of nature.

Both reviewed schools are trying to create graduates who have the following profiles:

1. Fluent in foreign languages (English and Arabic)
2. Good at science
3. Math
4. Physics
5. Chemistry
6. Biology
7. Understand the interaction between religion and science
8. Al-Qur'an (especially kinds of *tafsir*, *tafsir bil ilmiy*, *tafsir ilmiy*)
9. Science (introduction to science, history, biography of scientists)
10. Philosophy (introduction to philosophy, meaning, characteristics, and function, history of philosophy)
11. Philosophy of science
12. Science and problems of God (scientific materialism, old science, new science)
13. Religion and science (trend of review, kind of relationship)
14. Islam and Science (science Islamization, Islamic scientification, Islamic science)
15. Wolfram math

The profiles of graduates are oriented to be muslim generation who have strong understanding in Islam and science. It's implemented through unification curriculum (integration of Islam and science) that elaborate three elements: religion, science, and skills. In the implementation, all materials are integrated to 24-hour activities. In developing science, students are equipped with two main languages: Arabic and English. They are continued to stay in the pesantren for 24 hours. This is to ease the development of the science both passively or actively.

The curriculum above shows that science pesantren (Trensain) is different from the result of Lukens-Bull's study.¹⁵ Pesantren curriculum has become a focal point in the strategy of the traditionalist community to encounter globalization. On the contrary, the curriculum of Trensain is in line with the globalization and in accordance with the development of science that is less studied by muslim so far.

Conclusion

Education in science pesantren (Trensain) in Sragen and Jombang is a form of creativity in order to integrate Islam and science as well as combining a model between school and pesantren. The framework of integration refers to the normative power (Qur'an and Sunnah), phylosophical power, strenghtening the mastery of science, and the power of foreing language mastery. This is an integrative transformation way of understanding ideas, action, and awareness to reduce secularim.

¹⁵ Ronald A Lukens-Bull, "Teaching Morality: Javanese Islamic Education In A Globalizing Era," 1998, <http://web.ff.cuni.cz/ustavy/usj/jais/v003/lukens1.pdf>.

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Developing of Multiculturalism in the Pesantren: Study on KH Abdul Muhaimin and the Pesantren of Nurul Ummahaat

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Abstract

The article describes a case study on KH Abdul Muhaimin and his Pesantren of Nurul Ummahat who has a curious awareness and some real actions to growing up multiculturalism consciousness. The study results that Kyai recognizes a vision of the pesantren with three words: Modernity, Moderates, and Humanity, that viewed to respond any challenges and opportunities of the modernization and the globalization, including multiculturalism awareness. So, the Kyai elaborates about nationalism based on theological perspective, beside sociological and cultural. Theologically, the Kyai views that any human being must be recognized rightly at all, and do not depend on their position and entity. In this context, the Kyai and his Pesantren of Nurul Ummahat had done several actions, namely: academic discussions, dialogues among religious peoples, launching of FPUB, the Toya Mili movement, and the Palembang Consortium. The article intends become a solution for the government, especially in creating new policies to respond radicalism in the pesantrens.

Keywords: Pesantren, Multiculturalism, Theology, Actions

Abstrak

Artikel ini memaparkan studi kasus Pesantren Nurul Ummahat, sebuah pesantren yang pengasuhnya, KH. Abdul Muhaimin, memiliki perhatian dan, sekaligus, aksi-aksi kongkrit dalam menumbuhkembangkan kesadaran multikultural. Dari hasil penelitian terungkap bahwa Kyai merumuskan visi pesantrennya dengan 3 M: Moderrn, Moderat, dan Manusiawi, demi merespon tantangan dan peluang arus modernisasi dan globalisasi, termasuk dalam pengembangan kesadaran multikulturalisme. Oleh sebab itu, Kyai mengelaborasi nasionalisme ini berdasarkan perspektif teologis, disamping sosiologis dan kultural. Secara teologis, Kyai memandang bahwa manusia itu apapun posisi dan entitasnya ia layak bahkan wajib dihormati. Dalam mengaplikasikan visi

dan pandangan teologis tersebut, Kyai dan Pesantren Nurul Ummahat melakukan sejumlah aksi nyata, yaitu: menyelenggarakan diskusi-diskusi ilmiah, dialog dengan tokoh non-Muslim, pendirian FPUB, gerakan Toya Mili, dan Konsorsium Palem. Tulisan ini diharapkan memberikan solusi kepada pemerintah dalam upaya menghasilkan kebijakan baru untuk merespon fenomena eksklusivisme dan radikalisme di lingkungan pondok pesantren.

Kata Kunci: *Pesantren, Multikulturalisme, Teologi, Aksi*

Introduction

Globalization results many dimensional changes, belong to religious affair, which in Indonesia context were triggered by Reformation Era since 1998. For Moslems, the reformation became a reason to articulate Islamic values in society.¹ Unfortunately, this articulation influenced to strained situations between formalist groups, who are imagine Islam as an ideology of the state and a formal religion of the state, and substantial groups, who reject this idea. Consequently, religious radicalisms and fundamentalisms became a phenomenon in early periods of the Reformation Era. The Phenomenon shocked to groups who had fought for creating reformations in this country. Off course, it was not expected and estimated before. It was, above all, bummed by more radical movements who used anarchism and terrorism manners.² This strained situation resulted spreading the anarchism and the terrorism in the name of religious interests, such as inspections of pubs, bombings, and religious conflicts. These anarchism, terrorism, and religious conflict caused a bad image of the Moslems and, especially, *pesantren* circle because of some actors of the bombings and the terrors who have a connection with certain *pesantrens* in Indonesia.³ Therefore, efforts to grow

¹ Islah Gusmian, "Langgam Politik Islam Indonesia dari Formalistik ke Substansialistik Pengantar Penyunting", in Bahtiar Effendy, *Masyarakat Agama dan Pluralisme Keagamaan* (Yogyakarta: Galang Press, 2001), vii.

² Titi Budi Hapsari (ed.), *Antologi Pemikiran Filsafat Kontemporer* (Yogyakarta: Badan Penerbit Filsafat, 2013), 149.

³ Muhammad Asfar, "Agama, Islam, Pesantren Dan Terorisme", in Muhammad Asfar (ed.), *Islam Lunak Islam Radikal: Pesantren, Terorisme dan Bom Bali* (Surabaya: JP Press dan PusDeHAM, 2003). See Syarif Hidayatullah, "Pesantren And Religious Radicalism In Indonesia", in Frank Dhont, Tracy Wright Webster, dan Rommel A. Curaming (eds.), *Between the Mountain and the Sea: Positioning Indonesia* (Yogyakarta: Gadjah Mada University Press, 2013), 3-20.

and develop the multicultural awarness are certainty and necessity in Indonesia which has multi dimentional aspects. So, studies or researches on relationship between the multiculturalism and the *pesantren* is very interesting and relevant in contemporary Indonesia.

The Multiculturalism, according to Baidhaw⁴, is a central issue not only in Indonesia but also in the entirely world. While, Zada views that the multiculturalism paradigm needs to develop inclusive and pluralistic theology in order to respond the religious and ethnical violence. Therefore, the *pesantren*, as a social entity, has a responsibility to develop the multicultural theology. The *pesantren* has having active and concrete roles in developing th multicultural theology and harmonizing among religions, cultures, ethnics, and societies in Indonesia.⁵ In this context, there is an interesting example to be studied now, namely, KH Abdul Muhaimin and his roles in the *Pesantren of Nurul Ummahaat*, Kotagede, Yogyakarta in developing the multicultural awareness among his *santris* (religious students) and communities surroundings the *pesantren*.

Here, I focus on two discussions, namely: *firstly*, about theological views of KH Abdul Muhaimin to develop the multicultural awareness in the *Pesantren of Nurul Ummahaat*, and, *secondly*, KH Abdul Muhaimin and his practical actions with communities of the *Pesantren of Nurul Ummahaat* to develop the multicultural awareness.

KH Abdul Muhaimin and the *Pesantren of Nurul Ummahaat*

The *Nurul Ummahaat* is a *pondok pesantren* that was built in 1988 located in Prenggan Village, Kotagede Subdistrict, and Yogyakarta Province. The *Nurul Ummahaat* had brought up by KH Abdul Muhaimin and his wife, Nyai Umi As'adah.⁶ The *Nurul Ummahaat* is a traditional *pesantren* (*salafiyah*) which does not apply commercial pattern, but it tends to

⁴ Zakiyuddin Baidhaw, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Penerbit Erlangga, 2005), v.

⁵ Khamami Zada, "Tantangan Pesantren di Era Multikulturalisme," Oktober 2012, <http://sastra-indonesia.com/2012/05/tantangan-pesantren-di-era-multikulturalisme/>.

⁶ Daryanto, "PP NURUL UMMAHAT Kembangkan Wawasan Kebangsaan dan Kerukunan Beragama," 6 April 2011, <http://ponpesnurulummahat.blogspot.com/>.

humanity relation pattern. So, the *santris* have no payment at all, and in fact they reputed by Kyai Muhaimin as his family. The *Nurul Ummahaat* only receives female *santri* because of his thinking to give chance for his wife and daughters who are as the *hafidzah* (people who learn by heart when recites the Quran). Meanwhile, the *Kyai* teaches his *santris* with recitation of several *kitab kuning*.⁷ Beside as *santriwati* (female student), some of them are also studying at universities around the *pesantren*, such as UGM (*Universitas Gadjah Mada*), UIN (*Universitas Islam Negeri Sunan Kalijaga*), UAD (*Universitas Ahmad Dahlan*), and UNCOK (*Universitas Cokroaminoto*).⁸

In addition to except the recitation, the *Kyai* has many another activities, namely: as a chief of the ICRP (*Indonesia Conference on Religion and Peace*), and as a member of the *Dewan Kebudayaan* (the council of culture) Yogyakarta, where he received the *patisara* or a certificate from Sultan Hamengku Buwono X because of his role as a guest teacher in the Yogyakarta Palace and, also, an award because of his role as a prominent figure of religionist and observer of the Yogyakarta culture simultaneously.⁹ The *Kyai*, who was born in Kotagede, Yogyakarta, March, 13th, 1953 also committed to nationality insight and mixed up with a big moment when the NU received Pancasila as *Azas Tunggal* on the *Munas (National Meeting)* of the NU at Sitobundo on 1984. Because of his roles, the *Kyai*, and his *The Nurul Ummahaat*, then become a popular and as an icon of multiculturalism affairs in Yogyakarta.¹⁰

Multiculturalism and the *Pesantren*

One of the crucial problems that occasionally become “obstacle” in creating social harmony is a weakness of the multicultural awareness among people in social sphere. The people in the world are living together with

⁷ The *kitab kuning* (yellow book) is the book commonly printed with yellow papers that contain about religious teachings, such as *fiqh* (Islamic jurisprudence), *usul fiqh* (foundations of Islamic jurisprudence), *hadits* (*Prophet Tradition*), *tafsir* (*exegesis*), *tauhid* (faith), *ethics*, *tasawuf* (mysticism), *nahwu* (syntax), *sharf* (morphology), and *other branches of Islamic knowledge, such as: tarikh* (history of Islam) and *balaghah* (a kind of literature).

⁸ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

⁹ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

¹⁰ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

their various ethnicity and state. Any people was born with their own differencies and uniqnesses, but, unfortunately, their disparties of culture, resources, and hopes expressed dissatisfaction and social conflict. Therefore, the differencies of nationality, ethnicity, race, religion, social, and economics, oftentimes become a potency of extended and more bigger impacts.¹¹

According to Tilaar,¹² the globalization triggers the multiculturalism trends in our life. Nowadays, the multiculturalism is not only about recognize and honesty to various culture in the world, but also it already become a demand from communities who have own culture. He said that education of the multiculturalism cannot postponed at all to create a newer Indonesia which more democratic and multicultural. Another scholar, Amin Abdullah,¹³ views Islamic education also influenced by the multiculturalism trends to face modernity challenges. So, the Islamic education exactly needs to develop the multiculturalism values too.

The globalization already created religious adherents become aware about plurality of faith and culture in the world. But, there are many observers who view that the *pesantren* and the *santris* cannot absolutely receive modernization and innovations. According to me, the phenomenon of multicultural awareness is a customary thing in the *pesantren* circle. Abdurrahman Wahid mentioned the *pesantren* circle with “a subculture”, although he admitted that there is still big difficulty to identify the *pesantren* as “a subculture” generally. Be sides, acknowledgment that the *pesantren* “a subculture” is actually not generally admitted by the *pesantren* circle itself.¹⁴

¹¹ Baidhawiy, *Pendidikan Agama Berwawasan Multikultural*, 4.

¹² H.A.R. Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Gramedia Widiasarana Indonesia, 2004), 73. Also, see Syarif Hidayatullah, “Pembelajaran Pendidikan Agama Islam Berbasis Wawasan Multikulturalisme,” *PENAMAS Jurnal Penelitian Agama Dan Masyarakat*, vol. XXIII, no. 3 (2010): 291.

¹³ M. Amin Abdullah, *Pendidikan Agama Era Multikultural Multi Religius* (Jakarta: PSAP (Pusat Studi Agama dan Perdamaian) Muhammadiyah, 2005), 73–82. Also, see Syarif Hidayatullah, “Pembelajaran Pendidikan Agama Islam Berbasis Wawasan Multikulturalisme,” *PENAMAS Jurnal Penelitian Agama Dan Masyarakat*, vol. XXIII, no. 3 (2010): 292.

¹⁴ “A subculture” means that existence of the *pesantren* always presents in certain culture scope. The *Santris* allowed learning any *kitab kuning*, even in various

According to him, dynamics of the multiculturalism in the *pesantren* have actually rooted on five philosophies of the *pesantren* system, namely: the *tawasuth* (moderate), the *tawazun* (balance), the *tasamuh* (tolerance), the *'adalah* (justice), and the *tasyawur* (deliberation).¹⁵

The *pesantren*, according to Faisal Ismail, has got a significant dynamics when it responds to modernity and change, either philosophy, management, learning system, or tools and infrastructure. Relationship between the paradigm of education and the *pesantren* is too relevant, because of existence of the *pesantren* hoped to giving significant contributions in social engineer and socio-culture transformation. Therefore, the *pesantren* have to explore its characters in renewal of cultural, educative, and social aspects.¹⁶

Theology of the Multiculturalism Development

The *Nurul Ummahaat* is one of unique traditional *pesantren* of the NU. Its uniqueness is not only caused by location of the *pesantren* at the Kotagede Village, where recognized as basis of the Muhammadiyah movement, but also because of it is just a few of the *pesantrens* that concerns and fights to create the multiculturalism awareness and the religious pluralism in Indonesia. There are not too many religious people like KH Abdul Muhaimin, owner of the *Nurul Ummahaat*, who does not allergic in associate with non-Moslems people. For an example, in the *Forum Persaudaraan Umat Beriman* (Interfaith brotherhood Forum) or the FPUB, he often provides certain facilities for across religions activities among Islam, Protestant, Catholic, Buddha, Confucianism, and Hindu. According to him, Islam has a theological foundation, viz., "*Hablun min al-nas*" (human being relationship) that becomes a nucleus of morality and humanity until all people can met and interact together. Therefore, he messages to all people in

madzhab (sects), and choosing one of them to be implemented in their daily life. See Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: Wahid Institut, 2007), 88–89.

¹⁵ Anonim, "Belajar Multikulturalisme di Pesantren," Oktober 2012, <http://edukasi.kompasiana.com/2012/01/08/belajar-multikulturalisme-di-pesantren/>.

¹⁶ Fathul Mufid, "Paradigma Pendidikan Multikultural Pesantren," *Jurnal Penelitian STAIN Kudus*, vol. 2, no. 1 (Juni 2008): 227–42.

order to stay away question something about theology when they are associating with others. Because, the certain question on their theology causes potentially mutual impeach heathen (*kafir*).¹⁷

Off course, his point of view triggered pro-contra among the *pesantren* circle. Some *ulama* (Moslem scholars) reject his cooperation with another religion. Even, they condemn his as a *murtad* (apostate). But, for him, nowadays as human being, we need and necessity togetherness and harmony.¹⁸ Trough several humanity activities, he becomes a prominent figure who has a wide vision and extended mission. So, he efforts to make the harmony and the peace among religious adherents in the nation-state frame. His multiculturalism point of view has a relating with nationalism, based on means of culture, nation, tribe, and religion, either nominal or gradual, because of there are some of them already cosmopolitan, but the others still not cosmopolite yet. Here, he intends to string up the multiculturalism and the plurality in this country in order to still conserved and not precisely become conflict potential.¹⁹

The multiculturalism awareness in Indonesia, according to the *Kyai*, exactly found a longtime ago since the *Nusantara* Era. Unfortunately, there are several people who think with exclusively and individualism way in contemporary Indonesia. So, he views that there are still many homework for developing the multiculturalism awareness in Indonesia. He possesses moral commitment and social responsibility to develop the multiculturalism awareness, especially in *pesantren* milieu and his communities.

To articulate his vision and action, the *Kyai* elaborates the nationalism based on theological perspective, beside sociological and cultural. Theologically, he views that all human being, whatever their social position and entity, must be respected, based on Allah's statement "*walaqad karramnaa bani adam*" (and exactly we give descents of Adam a glorious). He

¹⁷ Wahid Institute Networks, "KH Abdul Muhaimin Kerap Shalat Di Katedral 2007," Oktober 2012, http://www.wahidinstitute.org/Jaringan/Detail/?id=16/hl=id/KH_Abdul_Muhaimin_KerapShalat_Di_Katedral_2007.

¹⁸ "PP NURUL UMMAHAT Kembangkan Wawasan Kebangsaan dan Kerukunan Beragama."

¹⁹ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

explains that “la” in “*walaqad*” sentence is *lam taukid*, “qa” is *harfu taukid*, and in “*karramnaa*” sentence there is its *tasydid* that is an *harfu tadrif*, therefore be interpreted with “sure, I really give descents of Adam a glorious”. Based on his theological view, he motivates other prominent figures to give their respond toward religious conflict and sectarianism that occurred in several regions such as at Situbondo, Tasikmalaya, Jakarta, and Kupang. The Disturbance and conflict caused fragile and decline the nation-state unity of Indonesia. So, they become worrying and restless about future of their country next.²⁰ They also afraid these conflicts almost influenced to Yogyakarta situation, whereas, Yogyakarta be familiar as the City of Tolerance. To anticipate these occurred, he initiated to collect about 78 prominent figured of all religions in Yogyakarta on February, 27th, 1997, in order to think and act practically for solutions and preventions of the social conflicts and creating the religious harmony.²¹

He divides religion in two dimensions, namely: *hablumminallah* (vertical relation with Allah SWT) and *hablumminnaas* (horizontal relation with Him)). For him, the *hablumminallah* contains about theology and rites that are not debated at all, because of Allah SWT stated “*lakum diinukum waliyyadiin*” (for you your religion, for me just my religion). Meanwhile, the *hablumminnaas* teaches us about the morality and the humanity, which all religions have similarities in prohibiting lie, thief, and adultery. Here, every religion obeys us to do mutual helping and avoid hostile. He suggested that any body does not discuss about theology and rites, but just about morality and humanity, when they are doing religious dialog.²²

²⁰ Interview with KH Abdul Muhaimin on Desember, 2nd, 2012. See Imam Machali, “Peace Education dan Deradikalisasi Agama,” *Jurnal Pendidikan Islam*, vol. 2, no. 1 (Juni 2013): 57.

²¹ Interviewing with KH Abdul Muhaimin on 2 Desember 2012. On footnote number 15 of Imam Machali’s article mentioned that there were two versions on founding of the FPUB. The first version, the FPUB founded on 24 March 1997. The second version, it founded on 27 February 1997 (See Imam Machali, “Peace Education..... p. 52). But, according to me, the FPUB officially declared on 24 March 1997, while on 27 February 1997 is just an early meeting for planning declaration of the FPUB.

²² Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

So, he formulated the vision of The *Nurul Ummahaat* with “3 M”, viz.: *Moderrn* (Modernity), *Moderat* (Moderate), and *Manusiawi* (Humanity). *Firstly*, “the Modernity” means that the *santris* will be hoped to use their *kitab kuning* paradigm to responding the modernity. He expects them in order to respond modernity not only behavior aspect but also another aspects, like liberal and various thoughts. He believes that kinds of responds have a basis in the Quran and the *Hadits*.²³ *Secondly*, “the Moderate”, means that the *santris* expected become not extremist and reactive when they are facing the differences and, even, disagreements in their daily life. They don’t condemn others with *kafir*, *bidah*, etc. In contrast, they open and receive visitors who are being condemned and abused by others like the *Ahmadiyah* and the *Syiah* followers. Therefore, the *Nurul Ummahaat* willing accept the President of International *Ahmadiyah* and some prominent figures of *the Syiah*, including two professor of Qum University where very popular as a centre of the *Syiah* in Iran. Yes, since 1990s, the *Kyai* opened his *pesantren* for any religious people who will know more about Islam in Indonesia. Therefore, from the book of the guests, we can find several names from various adherents of Buddha, Catholic, Protestant, and Hindu, either domestic or international guests. Even, this *pesantren* was ever visited by agnostic and atheism student, such as Syuky Zhang, a Chinese student, who stayed there about 1, 5 month. Also, in 2000, Chika Yoshida, a Buddhist student of Chiba University, Japan, lived here around 1,5 month. This student, who is a Mitsuo Nakamura’s student, wrote her impression in the guest book that only the *pesantren* is one of Moslem communities which do not encroached by the globalization. Then, in 2003, a student and a pastor candidate in faculty of theology, California University, Berkeley, America, also lived in here around 1, 5 month. Besides, there were hundreds of foreign students and 2-10 persons of the Catholic nuns had ever lived in about 3 days. According to him, there are more than 70 countries already visited his *pesantren*, such as: India, China, Korea, Roma, Japan, Palestine, and America; especially some delegations of the USCRF (United State Commission on Religion and Freedom) and President of the IRF (International for Religion and Freedom) who delegated by President Obama. Generally, most of them impressed positively to what the *Kyai* and his *pesantren* of the *Nurul Ummahaat* done. The *Kyai* feel happy and thanks to God because his *santris* have no barriers either theologically or

²³ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

psychologically to accepting their guests.²⁴ And, *thirdly*, “the Humanity”, means that viewing and interacting with the others is based on our similarity as human being. Because, many conflicts currently occurred by our differences in theological concept, besides religions, like the *Ahmadiyah* and the *Syiah* cases. In this context, he believes that many religious conflicts caused often by only theological concept, not religion, especially on Messianic concept; with the result that they no more viewed as human, but as devil, mislead, and vandal who allowed to be killed. In the *Nurul Ummahaat*, they precisely received homey by the *santris* because their status as human who must be glorious and as the best creature of Allah SWT.²⁵

By the visions of “3 M”, he believes that his *pesantren* ready to face the modernization and the globalization, either its challenge or opportunity. The Globalization, for him, is a necessity and a new dynamic that gives us benefits and facilities for life. However, the globalization also gives us negative consequences, such as social and political conflicts that endanger our multiculturalism affluences. It often produces political and economical injustices which created by the capitalism. About the Middle East conflicts, for an example, he views that the globalization made impacts of the conflicts which were spreading to several countries of the Moslems, including Indonesia. Because, information networks of the globalization able to influence someone will do heroic battle like in the Middle East, so it extends international conflicts, for an example, between *Sunni* and *Syiah*.²⁶

According to the *Kyai*, the concept of educational system of the *Nurul Ummahaat* influenced by thoughts of the late KH Muslimin Imampuro, who was popular with “Mbah Lim”, a Leader of the Pesantren of *Al Muttaqin Pancasila Sakti*, Klaten. In spite of he had never become a *santri* there, he considers Mbah Lim as one of his teachers. He learned to Mbah Lim, including about the nationalism that Mbah Lim applied more than 100 percents since 1978. He gives an example, when Mbah Lim was just now come back from hospital and listened that today is an independent day of Indonesia that commemorated every year on 17 Augusts, he hurried up go to square of the sub district of Klaten and joins the ceremony, even he still sick. According

²⁴ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

²⁵ Interviewing with KH Abdul Muhaimin on 2 Desember 2012.

²⁶ Interviewing with KH Abdul Muhaimin on 2 December 2012.

to him, the *Pesantren of Al Muttaqin Pancasila Sakti* is only one *pesantren* that every it's the *haflah* ceremony always sing an anthem of the *Indonesia Raya* and another nationalism and patriotism songs. Mbah Lim always enthusiastic sang the songs togetherness. The Campus of the *Pancasila Sakti* called by Mbah Lim as a campus of "Kader Bangsa Indonesia" and he, also built the "Pendopo Perdamaian Umat Sedunia."²⁷

In the nationalism context, the *Kyai* said to General Joko Soyanto, a Ministry of Politics, Laws, and Human Rights of Indonesia, that nowadays there are fundamental problems about relationship between the religiosity, the nationalism, and the ethnicity. *Firstly*, there is diametrical relationship between the religiosity and the nationalism. So, when someone recognized as a nationalist, he doesn't automatically become a religious person. In contrast, he doesn't become a nationalist although he is a religious one. Even, there is a radical thinking that singing an anthem of *Indonesia Raya* and be respectful to *bendera merah putih* (the national flag) is not allowed (*haram*). Whereas, the *Kyai* reminds us, we find historically more than 90 percents of the national heroes of our independence day are Moslems heroes, like Bung Tomo who shouted with "Allahu Akbar" when he rip a blue fabric of the Netherland flag, than hoist it on the roof of Hotel Oranye as our national flag of "Merah Putih". The *Kyai* regretted and question that why there are still somebody prohibits being respectful to *bendera merah putih* and contrast between the nationalism and the religiosity. *Secondly*, is the ethnicity. Here, he reminds that it doesn't only entity, but also about norm and cultural ethnic. Unfortunately, the ethnicity nowadays becomes a pollutant for the religiosity. The Ethnicity also often contrasted with the nationalism, because we too stress genetic aspect than value. For him, if these fundamental problems can be solved, any problems of the nationalism in this country surely disappear.²⁸

The third fundamental problem is about religiosity. He gives an example about fatwa of MUI (the Moslems Scholar Assembly of Indonesia) that refers to decisions of the OKI (Organization of Islamic Conference). But, in his opinion, they be decided politically with the result that it does not relevant in Indonesia context. He suggests that we are not influenced by

²⁷ Interviewing with KH Abdul Muhaimin on 2 December 2012.

²⁸ Interviewing with KH Abdul Muhaimin on 2 December 2012.

historical longing of global hostility the *Syiah* and the Sunni that cause appearance of the “fatwa MUI” which decided digression of the *Syiah* and the *Ahmadiyah* groups. The *Ahmadiyah*, for him, is not about differences between Islam and other religion, but it is about political conflicts and concept of the Messianic in same religion, that is, Islam, because they still do praying and fasting *Ramadhon* similarly with another Moslems. Here, he states that any religion or belief has own concept of the Messianic, such as “Avatara” in Hinduism, “Meitria” in Budhism, “David” as a Savior in Jews, “Jesus the Christ” in Christianity, “*Satrio Piningit and Ratu Adil*” in Javanese, etc.²⁹ About the “fatwa MUI”, he ventured that him is a person who not absolutely obey the “fatwa MUI” which prohibited the pluralism and the liberalism in Indonesia. For him, the “fatwa MUI” on the pluralism and the liberalism was as a “recehan” (pennies) and “pesanan” (order) of certain group who infiltrated by radical views. The radical group guessed by him already infiltrated in the FKUB (*Forum Kerukunan Umat Beragama*). The “fatwa MUI” on misguided sects, according to him, can be neglected theologically. Because, for him, if someone already stated *syahadatain* (testimony that Allah is The One, and Muhammad is The Messenger of Allah), so he become a Moslem. His view based on story of a *Sahabat* (a companion of the Prophet) who killed in a war and before his death, he told the *syahadat*. But, the *Sahabat* decided absolutely to be killed because his *syahadat* regarded as a strategy for salvation. After the war, the Prophet Muhammad SAW heard this case, and then he commands to another *Sahabat* to pay for *kafarah* (fine). The *Kyai* also refers to Muhammad’s saying that “*Man qoola akhiro kalamihlailaha illa Allah, dakhala jannah*” (Man who has final speaking is ‘there is no God but Allah’, he will entered to heaven) and “*miftahul jannah lailahaillallah*” (the key of heaven is ‘*lailaha illa Allah*’).³⁰

Actions of the Multiculturalism

To apply his vision and theological views, the *Kyai* and the *Nurul Ummahaat* often hold dialog, seminar, and discussion forums that involving many interfaith figures. Those forums will be expected result mutual understanding and harmony among religions, in addition to adding a good

²⁹ Interviewing with KH Abdul Muhaimin on 2 December 2012.

³⁰ Interviewing with KH Abdul Muhaimin on 2 December 2012.

horizon for the *santris*. The *Kyai* recognizes that his proactive to embrace non-Moslems figures actually based on the story of Prophet Muhammad PBUH who ever helped by a non-Moslem during his *hijrah* journey from Mecca to Medina, except based on religious plurality in Indonesia. He *thinks* that as Moslems, we must follow our Prophet Muhammad PBUH whom appreciates everyone although he is a non-Moslem. So, he asks that why do we think to hostile the others? His proactive showed by his initiative to invite and collect more than 70 prominent figures, consist of *kyai* (Moslem scholar), *pendeta* (protestant clergyman), pastor, *biksu* (monk) of Buddhism, *pandito* of Hinduism, or followers of *Aliran Kepercayaan* on 24 Mareh 1997 in the *Nurul Ummahat* to declare the *Forum Persaudaraan Umat Beriman* (Interfaith brotherhood Forum) or FPUB. The FPUB aims to reduce religious conflicts and get solutions for social and religious conflicts. He explains that the *Nurul Ummahat* willing to become a place of the declaration of the FPUB because there is nobody who prepares it in this moment. The Declaration of the FPUB was conducted to respond disturbances in the name of religion that occurred frequently in Indonesia, like burning the Church in Situbondo in 1996.³¹ Before the declaration, there were actually several meetings to reduce impacts of the disturbances and mutual suspicious among adherents of religions, like in the *Pesantren of al-Mahali* (Brajan, Bantul), the Church of Santho Yoshep, Banteng (Kaliurang, Sleman), and the temple of *Pura Jaganata* (Banguntapan, Bantul). The FPUB also spreads banner of peace massages and supporting to Sri Sultan HB X on streets in order to prevents Yogyakarta region from burning of the churches.

³¹ Interviewing with KH Abdul Muhaimin on 2 December 2012. Among prominent figures of the FPUB declaration were KH Abdul Muhaimin (Islam), Romo Suyatno Hadiatmaja (Catholic), Pendeta Bambang Subagyo (Protestant), Pante Pannavaro Maha Thera (Hindu), Bikhu Sasana Budha, Pandito Effendy (Buddha), Saptadaning Toto Baroto, Romo Sujono Woro (*Kejawen*), Haktso Tjhie Tjaj Ing (Confucianism). According to the *Kyai*, behind the founding of the FPUB, there was an agreement reached between him and the late Pak Tono (a famous name of TH. Sumartana, PhD) namely, that Pak Tono, with his DIAN/ITERFIDEI, worked on elite groups, while the *Kyai*, with his FPUB, worked on grass rooted groups with creating dialog forums and practices actions. See Syarif Hidayatullah, *Dinamika Pluralisme Agama Wajah Toleransi Keagamaan di Yogyakarta* (Yogyakarta: Badan Penerbit Filsafat, 2013), 76.

Individually, he consistently develops spirit of the multiculturalism. For an example, he was willing to be a board of advisors of the IMPULSE; a Catholic's NGO which concerns about the multiculturalism and the pluralism. He also became a chief of supervisor board of the SHEEP (Society Health Education Environment and Peace); a Foundation of Protestant group, which it participated in empowerment programs for victims of the Aceh Tsunami in years. In the ICRP (International Conference on Religion and Peace), he mixed up with it since Ministry of Religion, Tarmizi Thaher era till declaration of the ICRP by Djohan Effendy, as *Sekretaris Negara* (Secretary of the State) of President Abdurrahman Wahid, in 2000. There were many agenda of the ICRP which he joins them, among them are: courses or schools on contemporary religious issues that held by the ICRP regularly twice in year, like about Baha'ism, *Syiah*, and marriage among cross religions. About marriage among cross religions, he especially often facilitates some ceremonial process of the marriage. A certain ceremonial of the marriage process already made become a film documentary by CRCS UGM team, which received extended responds from International community. One of them is the English Moslems Association who interested to visit him in order to know more about the film.

Accompany with Lukman Sutrisno, Professor of UGM, he found the KKY (*Komisi Kemanusiaan Yogyakarta/Humanity Commission of Yogyakarta*) and collected hundreds of RT and RW entirely Yogyakarta at UGM. The KKY aims to identify disturbed around social and religious conflict regions around Yogyakarta that caused by sporadic riots in Indonesia. By the KKY, he organized peace movements for millions people of Yogyakarta, which reported by media as *Pisowanan Ageng* ceremony, a day around resignation of President Soeharto. The *Pisowanan Ageng*, that held in *Alun-alun Utara* square, created by groups who are opportunists toward the Sultan Hamengku Buwono X. Their strategy was a blowing up a news that the Sultan already willing to become president of Indonesia. His role in developing brotherhood among religious people appreciated by *Aliansi Jurnalis Independen* (AJI) who give him with a *Tasrif Award* in 2000. He eliminated 17 nominators and

become one of three winners, who categorized as a prominent figure in peace campaign in Indonesia.³²

By his humanity activities, the *Kyai* did more extended mission to realize the peace among religions with various strategies and, but, still one frame of the State. For an example, during October till November 2010 of post-second Merapi eruption, he had visited about 93 refugees in 14 churches (13 Catholic churches and 1 Protestant Church), which are being treated by Front Jihad Islamiyah. His visiting to churches and refugees was one of his methods to vague the religious conflicts. He admits that his visiting to the Churches caused by rejecting refugees of the Merapi eruption from the Catholic Church of Ganjuran, Bantul, Yogyakarta, which it had done by a group who issued on Christianity methods toward the refuges and prohibited them whom are requesting protection from the Church. Nevertheless, he didn't see at all about the Christianity methods there. The rejecting and forbidden from the group caused the refugees' worrying and despondent. His visiting had done by him everyday in a mount. In the churches, he gave his sermons and, simultaneously, his gifts with 3 goats of the *Qurban*, sarong, *sajadah* (mat), and some books of al-Quran.³³

The Merapi eruption resulted some homeworks of problems for us, for an example, we need to recontruction of water pipes and reforesteration of the Merapi slopes where damaged by lava and hot clouds ("its called with 'Wedus Gembel"). To respond damages that caused by the Merapi eruption, he continually acts humanity mission to make a net the peace among pluralities. By his roles, the humanity mission become extendedly a tool of human brotherhood. In instalation of pipes program, which called by the *Kyai* with "*Gerakan Toya Mili* " (The *Toya Mili* movement), he invited some nuns to joint it, sepecially, in the Merapi region. He also coordinated with Mr. Yoseph Suyatno Hadiatmojo Pr, a Pastor of the Somohitan Church, Girikerto, Turi, Sleman, who simultaneously became a coordinator of peace campaign of FPUB and installed pipes of water in west side of Boyong river. The *Toya Mili* movement achieved to recontructs in 29 spots with using paralon pipes around 5000 meters and iron pipes around 2000 meters and involve some prominent figures and societies of the differ religions and use donation about

³² Interviewing with KH Abdul Muhaimin on 2 December 2012.

³³ Interviewing with KH Abdul Muhaimin on 2 December 2012.

700 millions rupiahs.³⁴ Source of the donation for the pipes instalation came from several sympathizers who trust to him, including donation, firstly, from Chinese whom met the Kyai in a hotel in Yogyakarta and gave him amount of 50 millions rupiah and, *secondly*, donation from INTI (Indonesia Tiong hoa) of Makassar who met the Sultan HB X and prepared 5 tractors for reconstruction program of the post-Merapi eruption.

In the reforestation program, he designed planting trees of post-Merapi erupcion with accompanying the youths from various religions, including cooperation with Yayasan Budha Suci, which is an social organization of Buddhist followers, that planted milions of Mahoni tree, besides the distribution foods and the masses medicine treatment programs. The reforestation program succeeded to planting more than 100 taushands of the tree in several locations, such as on slope of the Merapi Mount (about 140 thousands of the tree), 1000 trees on the Menoreh Mountain, 10.000 trees in Turi-Sleman, Piyungan, dan Bantul, which seeding of the tree of Mahoni prerapred by the Budha Suci community and, meanwhile, management of planting and its maintenance held by the Kyai who supported by Lakpesdam NU of Yogyakarta.

Another program, it's called with as "Konsorsium Palem" (the Palem Consortium), the Kyai and his volunteers achieved the reforestation on the slope of Merapi Mount with around 150 thousands of the Palem tree in some regions of Dukun, Magelang, till on Deles di Boyolali. The *Toya Mili* movement and the Palem Consortium had effectively done by creating a certain community whom called with SALAMAN (*Silaturahmi Alim Ulama dan Tokoh Masyarakat untuk Perdamaian*) and concepted by the Kyai. The SALAMAN community, the Kyai said, orgainized twice meetings in Pondok Pesantren of Pandanaran, Kaliurang, Sleman, where formulated ethics for community empowerment and reconstruction in the Merapi Slope. In this context, he analogies organizationally with the NU till the SALAMAN as a *Syuriyah* (Steering Commite) and The *Toya Mili* movement and the Palem Consortium as a *Tanfidliyah* (Organizing Commite).³⁵

³⁴ Interviewing with KH Abdul Muhaimin on 2 December 2012.

³⁵ Interviewing with KH Abdul Muhaimin on 2 December 2012.

His thoughtfulness on problems that caused by difference of religions pushed him to do radical actions till get critics from others, including his friends. One of critics is about his visiting and speaking in Christmas Celebration. For him, his visiting and speaking in the Christmas Celebration cannot reduce or, even, negate his quality of Islam and he does not think that he already follows the Christian rites. He shows an example, in 2011, he invited by a certain government institution to give his speech in the Christmas Celebration. Uniquely, after speaking he goes to do prayer of Jumat in a mosque. Nevertheless, except criticism, his seriousness and openness in creating peace among religions results brotherhood of various groups and religions in the world. He claims that he prefers to visit and speech to grass root groups in several villages where it's most citizen are non Moslems, than elite groups. In his activities of religious dialog, he often does *shalat* in non Moslems's place of praying, like the Church, the Pura, the Vihara, etc. In this context, he argues with the Prophet Muhammad SAW 's saying that "*Ju'ilat al-ardhu masjidan* (anywhere of the Earth became as a praying places). He stated that when he stays overnight in Cathedral, so he did *shalat* anyplace of the Cathedral, except altar.

As his efforts of preservation of multicultural view, the *Kyai* often recruits many young men in religious dialog events, either as committee or participants. For him, the youths able to reserve fully toward multicultural views. The *Kyai* also employs them in SULUH, a multiculturalism magazine which published per 2 moons regularly since 1999. The SULUH built based on informal discussion between him and Romo Mangun who at that time just came back Australia and donated his honorarium as speaker to publish The SULUH. The youths also motivated to create some activities, for an example, by cooperation with KORDISKA UIN Sunan Kalijaga, where the *Kyai* oftentimes became a speaker there. The *Kyai*, with his FPUB, ever organized The Youth Camp of the entirely Indonesia twice and The Youth Camp of the entirely Asia Pacific that held by joint program between the FPUB and the Religion Youth Service.

Conclusion

The *Pesantren*, historically, has an urgent role in community empowerment and progress of the nation-state. The *Pesantren*, in the context

of developing multiculturalism awareness, is a significant agent. Because, most of the *pesantrens* in Indonesia, the *Kyai* accounts there are more than 90 percents, have opened mind to receive newer thing if they are better than older. Just, most of them not yet having a unit which they concern about the multiculturalism especially, in the same manner as the *Kyai* has it with the *Nurul Ummahaat*. Even, he claims that the *Nurul Ummahaat* is the first *pesantren* of Indonesia that concerns to develop to the multiculturalism awareness and practical activities involved across religious adherents, such as social movement of disaster respond, reforestation, set tubes of irrigations, food distribution, medicinal treatment freely, seminar and workshop on religious dialog, brochure and street banner on pluralism, and publishing across religion magazine of the SULUH regularly.

These social movements of the *Kyai* and the *Pesantren* of *Nurul Ummahaat* are able to create harmonization among religious adherents and decline radical discourses in Indonesia. Influence of the *Nurul Ummahaat* is really bigger than the influence of others, including activists, NGOs, universities, such as: the Dialog Center of UIN Yogyakarta, CRCS-UGM, the REALINO of Universitas Sanata Dharma Yogyakarta, and Dian INTERFIDEI. The *Kyai* believes that they will not exceed the role and influence of the *pesantren* because Indonesia community who still highly loyal to *Kyai* as their role model and charismatic figure.

Gradually, the *Kyai* and the *Nurul Ummahaat's* pioneering efforts gave effects to other *pesantrens* in Yogyakarta in developing the multiculturalism. For an example, the *Pesantren* of Mlangi in Sleman which has mono cultural perspective before, but nowadays be more inclusive and open mind to the multiculturalism, so willing to accept foreign guests, although non-Moslems, who stay in the *pesantren*. Another examples, there are the *Pesantren* of Pandanaran in Kaliurang and several *pesantrens* in Central Java, which have followed same trail of the *Kyai* and the *Nurul Ummahaat*. Finally, some outsiders of the *pesantren* interested to know more about the *Kyai* and his *pesantren's* role in developing multiculturalism awareness, especially researchers, academics, professionals, and students who are writing a thesis of undergraduate (S₁), and graduate (S₂, and S₃) program from several universities such as UGM, UIN, and Sanata Dharma.

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Developing of Multiculturalism in the Pesantren: A Case Study on KH Abdul Muhaimin and the Pesantren of Nurul Ummahaat

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The Reformation of *Pesantren* Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspective of Islamic Education Philosophy

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Abstract

Islamic educational orientation of AWH life in the middle of the twentieth century is purely religious. While AWH already initiated educational reform for Pesantren (boarding schools) oriented on ideal hereafter and mundane pragmatic. Islamic education which was formerly monopolized by traditional educational institutions and the students who could not think freely were reviewed by AWH through encouraging his students to think more openly and free yet carry on proper obedient to the teachers. The analysis was conducted through data reduction, display, and data verification. According to AWH, human is perfect being consists of physical and spiritual components and homo educandus capable of thinking, feeling and reasoning spiritually. The perfectness can be achieved through education by developing the potential and thinking skills, physical skills strengthened by faith. Pesantren educational reformations are (1) the foundation of pesantren education are Ilahiyah verses (Al-Qur'an and Sunnah) and kauniah (the evidence of God's existence appeared in natural laws, the system of universe); (2) The purpose of pesantren education is to shape human to be virtuous being accompanied with developed thinking skills, piety to Allah, and equipped with life skills. This, is actually in accordance with contemporary educational thought which covers cognitive, affective, spiritual and psychomotor aspects; (3) the curriculum of pesantren education should balance between practical life and ideal life, that is between religious sciences and secular sciences; (4) the teaching methods applied in pesantren are traditional methods such as sorogan and bandongan, as well as modern methods such as experiment, tutorial, and mudzakah (discussions nad seminars); (5) learning resources such as library constitutes the heart of scientific life in pesantren, which was distinctively remarkable in AWH's era. Factors influencing AWH's thoughts are his own personal learning, the burgeoning thoughts proliferating during his era, social-cultural environment, educational background, his own intelligence, and support from policy makers, particularly his own family.

Keywords: *Components Of Pesantren Education, The Positive-Active, Rational Religious-Pragmatic, Structure Of The Basic Idea*

Abstrak

Orientasi pendidikan Islam masa hidup AWH pada tengah abad XX murni keagamaan. Sementara AWH sudah menggagas reformasi pendidikan pesantren yang berorientasi kepada ideal-akhirat dan pragmatis keduniaan. Pendidikan Islam yang semula hanya dimonopoli oleh lembaga pendidikan yang bersifat tradisional dan santrinya tidak dapat berpikir secara bebas mulai ditinjau kembali oleh AWH dengan menggerakkan para santrinya supaya berpikir lebih terbuka dan bebas tetapi tidak menentang perintah guru. Analisisnya memakai reduksi, display, dan verifikasi data. Menurutnya manusia terdiri dari komponen fisik dan rohani, makhluk yang sempurna dan homoeducandus, berkemampuan berpikir, merasa dan berspiritual. Reformasi pendidikan pesantren ialah (1) dasar pendidikan pesantren ialah ayat-ayat Ilahiyah dan ayat-ayat kaunyah (sunnatullah); (2) tujuan pendidikannya agar menjadi manusia berakhlak terpuji, akal pikirannya berkembang, bertakwa, dan memiliki keterampilan hidup (life skill); (3) kurikulumnya, menyeimbangkan antara tuntutan hidup praktis dan ideal atau ukhrowi, dan antara ilmu-ilmu agama (Islam) dan ilmu sekuler (Barat); (4) metodenya sorogan, bandongan, eksprimen, tutorial, dan mudzakah-seminar, dan (5) sumber belajarnya, perpustakaan sebagai jantung kehidupan ilmiah. Posisi AWH dalam sistem filsafat pendidikan Islam ialah positif-aktif dan religius-rasional-pragmatis. Hal-hal yang mewarnai pemikirannya ialah otodidak, perkembangan pendidikan modern masa itu, latar belakang pendidikan, intelegensi yang cerdas, dan dukungan pengampu kebijakan khususnya keluarga.

Kata kunci: *Komponen Pendidikan Pesantren, Positif-Aktif, Rasional-Religius Pragmatis, Struktur Ide Dasar*

Introduction

The journey of the 19th century to the 20th century was marked with numerous changes in almost all aspects of Moslems' lives. The relation between Indian Moslems and Indonesian Moslems gradually untied which was then altered with a growing harmonious relation between Indonesian Moslems and Arabic Moslems. This change was followed by the change of the Indonesian Moslems characteristics from mystical-Sufism to *fiqh* (Islamic jurisprudence) oriented. This further revived them of their deviant performance regarding religious practices. Meanwhile, modern education assigned by The Dutch toward Indonesian brought about two differing consequences. On one hand, it conveyed Indonesian factual position within

colonial government. On the other hand, it inadvertently generated intellectual groups who perceived Islam as the deterrent of development.¹ The colonial education which was being developed was indeed discriminatory both at the system level and the set of curriculum. This situation inevitably created an extensive gap between western-school-originated educated groups versus that of *pesantren*-based. Moreover, the gap was mostly observed within social as well as intellectual activities, such as the way they interact, dress, speak, and think. Hence, as a consequence of the discriminatory politics, particularly regarding *pesantren* education, the quality of the Islamic education output (read: *pesantren*) was considered low. Furthermore, the opportunity to pursue higher level of education became awfully restricted.

Western education system has been capable of producing scholars with advanced thinking skills. Moslems who did not have opportunities to experience this kind of education were left far behind in terms of thinking skills since western education implemented the vision of empowerment as well as secular, rational, empirical, pragmatic orientation. On the contrary, *pesantren* education attempted to bring matters back to the past, mostly returned the substances into *ukhrawi* (pertaining to the hereafter), and emphasized on noble values generated by earlier Islamic scholars. These descent values, which were considered as capable of answering all problems, are in fact perished and are not renewable.

To bridge the gap, there was a revolutionary Moslem scholar within the field of education, particularly in *pesantren* education named Abdul Wahid Hasyim (AWH). His openness toward novel thought as well as his advanced thinking can be seen from his initiative on the change of education system in *pesantren*. This change was proposed to balance *santri*'s (the students of *pesantren*) mastery on religious sciences as well as modern western sciences (secular sciences). According to AWH, the mastery of both kinds of sciences would lead *santri* to be complete human being, ensuring welfare both in this world and hereafter. This idea was precisely remarkable since Islamic education (read: *pesantren*) in Indonesia was generally put emphasize on spiritual life, while AWH's thinking had integrated spiritual dimension (religious sciences) and profane dimension (secular science).

¹ A. Muki Ali, *Alam Pikiran Modern di Indonesia dan Modern Islamic Thought ini Indonesia* (Yogyakarta: Nida, 1971), 10-20.

AWH was well-known among Indonesian as one of prominent Moslem scholar participating in a number of social and political organizations, such as *Nahdlatul Ulama* (NU), MIAI/ *Masyumi*, the ministry of religious affairs and the ministry of state. Furthermore, he also proposed bright distinctive ideas in the field of education (*pesantren*) which were typically divergent to that of other Moslem scholars. Islamic education which was dominated by traditional institutions resulting in partial hampered thought produced by the *santri* was initially being reviewed. AWH intended to encourage the *santri* to come up with free, open-minded way of thinking yet hold on complete obedient to teacher's command. Zamakhsyari Dhofier maintained that the *santri* are expected to be able to take part in upholding Islam, defending the country they live in, retaining equal position as those coming from public schools and eliminating negative stigma claiming that *pesantren* is an old-fashioned life focusing on the pursuit of the hereafter.² One of AWH's caring attempts in terms of *pesantren* education was advising western sciences into *pesantren* and establishing *Madrasah Nizhamiyah*, PGA (religious teacher education program) and PTAI (Islamic higher education). This was aimed at improving Indonesian Islamic education particularly in *pesantren* as well as integrating two existing educational systems, western style (schooling) and Islamic style (*pesantren*).

This study attempted to trace AWH's roles as well as his remarkable contributions regarding the reformation of *pesantren* educational system, his significant position within the philosophy of Islamic education, and factors influencing his thought. Scientific approaches applied in this study were the philosophy of Islamic education along with incorporated and historical thinking pattern. Incorporated means compiling literature reviews on AWH's written works in light of the reformation of *pesantren* education viewed from a number of educational theories. While, historical thinking pattern involves attempts on systematic and objective reconstruction of AWH's earlier thought by collecting, evaluating, verifying, as well as synthesizing evidence to obtain valid conclusion. The result of this study would enrich literatures on *pesantren* education as well as proportionally place AWH within the study of the educational philosophy since he is considered as national hero as well as

² Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 5.

prominent figure of Islamic education i.e. the reformist of *pesantren* education.

The Reformation of *Pesantren* Education: The perspective of AWH

1. *AWH's Conception on Human Being and Environment*

Within Islamic education structure, human beings take a central position as they (read: students) present as both subject and object of the education. According to AWH, human comprises physical and spiritual aspects with which they possess considerable potential of thinking, sensing, as well as exhibiting power. Thus, to actually realize these potentials, environmental arrangement including education system should be carried out. Education process ought to be grounded on Al-Qur'an and *Sunnah*. By means of education, humankind will be able to grasp guidance given by Al-Qur'an and *Sunnah* as well as universal signs (*kauniyah*- signs of God's existence which appear on the existence of the universe and the entire lives in it). AWH was considered as favoring convergent school of thought as he suggested an idea that in fact human being bring along certain potentials which further can be improved through environment including education. The summary of AWH's viewpoints can be seen from his several remarks as followed. While he served as the minister of Religious Affair, he delivered a speech in front of the congress of PUSA (Persatuan Ulama Seluruh Aceh/The Association of Moslem Scholars throughout Aceh) in Kotaradja Atjeh, on Desember 23, 1950. AWH maintained that considering the importance of Islamic education in Indonesia, Moslems should hold Al-Quran as the ultimate guidance of their daily activities. This includes the accomplishment of educational duties. Allah has granted and equipped human with physical and spiritual dimensions. Therefore, Islamic education is intended to nurture and cultivate these two dimensions. Al-Qur'an and *Sunnah* have provided strong foundation in order to fulfill physical and spiritual necessities so that human are able to develop their own potentials adequately.³ As human being were designed to be thinking and sensing creatures, Islamic education (*pesantren*) functions as tool to foster sharp thinking and to apprehend God's

³ Muhsin Ks, *Wahid Hasyim dan Pendidikan Agama (Kajian Historis)* (Yogyakarta: Pascasarjana IAIN Sunan Kalijaga, 1993), 164.

verses both in written form and universal verses (*kauniyah*). Besides that, Islamic education (*pesantren*) should be able to establish the faith of *tauhid* (oneness). Thus, human beings are able to communicate with the Creator.

According to AWH, human being should be grateful for Allah's blessings since they were created in the perfect creation. Despite of the physical weaknesses, human are granted with powerful energy emerging from inside the brain. With the brain creativity, they can move huge material into new distant places, recognize occurrences happening in faraway places, etc. These works will not be accomplished except by human being.⁴ This power is obtained as a result of their capability in utilizing their minds to manage and cultivate the surrounding environment. Further, the result of their efforts is directed for the sake of human prosperity.

AWH also suggested that basically human were born equal, bringing nothing to the world. Yet, in their development, they acquire differing levels as well as diverse competence. The key factor of the diversity is determined by individual capability in employing the mind. However, the mere thinking aptitude is insufficient. It must be accompanied by control device directing to the right path namely religion which is acquired through the process of education.⁵

The above AWH's ideas constitute reflections of the Islamic teachings and are appropriate to the thought of contemporary philosopher in the field of Islamic education. Gabriel Marcel stated that "human are insoluble problems, a mystery of characters that is impossible to be clarified clearly, hence they must be understood and comprehended fully."⁶ The personal dimension of human being is revealed comprehensively in Islam. Moreover, they also possess cognitive devices related to spiritual and rational elements namely *qalb* (heart) and *'aql* (intellectual). Besides, human also hold physical power, intellectual and spiritual visions, experience as well as consciousness. Therefore, due to the complexity of the dimensions of human being, they themselves occasionally make mistake in understanding their own selves, be

⁴ Abdul Wahid Hasyim, "Kebangkitan dunia Islam, beragamalah dengan benar dan ingatlah kebesaran Tuhan," *Majalah Agama II*, April 1951.

⁵ *Ibid.*, 10.

⁶ Soejanto Poespowardojo dan K. Betens (eds), *Sekitar Manusia: Bunga Rampai tentang Filsafat Manusia* (Jakarta: Gramedia, 1978), 1.

it appears as superiority or inferiority feelings. Al-Qur'an stated that human being are Allah's creatures formed in the best shape i.e., physical and spiritual structure (QS. 95: 4-6). In terms of personality, Mahmud suggested that Islam perceives human being as having physical element (pertaining to animal characters) as well as mind and spirit.⁷ This is based on Q.S. As-Sajadah, 32:7-9. The physical element is aimed at fulfilling external primary impetus or that of social which is appropriate to the custom, tradition, culture and believed values. Meanwhile, the mind is a device utilized to comprehend those simple primary matters in order to achieve the best strategies in satisfying the impetus. At the higher level, it is employed to solve the entire problems of human being. In the meantime, human spirit is natural potential as well as inner power which retain divine characteristic facilitating human being to achieve lofty objectives such as purity and benevolence. Human may not ignore physical rights to reach mind and spiritual rights, and *vice versa*. Furthermore, living an extravagance life to satisfy only one dimension of life is also not allowed.

2. The Reformation of Objectives and Methods of *Pesantren* Education

In formulating the objective of *pesantren* education, AWH brought into integration the profane interests such as life skills, self-virtuous characters, social interaction, and the hereafter interest that is complete devotion toward Allah. In the meantime, he implemented mixed method between conventional methods such as *bandongan* and *sorogan*, and modern methods such as *mudzakarah* (discussion), experiment, and tutorial. This idea can be viewed from the following elaboration. According to AWH, the main objective of the *pesantren* education is to encourage *santri* to live virtuous life, offer full devotion to Allah, as well as attain essential life skills. Through the acquired knowledge and science, *santris* are capable of living prosperous independence life, far from burdening others. Likewise, they are expected to eagerly struggle on God's path. On the contrary, *santri* with no sufficient life skills will face various problems which hinder their existence as

⁷ Muhammad Mahmud, *Ilm al-Nafs al-Ma'ashir fi Dhoui al-Islam* (Jeddah: Dar al-Syuruq, 1983), 98-99. Syed Muhammad al-Naqueib al-Attas, *Aims and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University, 1978), 36-45.

human beings.⁸ To achieve the objective, AWH commenced teaching four cleverest *santri* in *pesantren Tebuireng* as experimentation. The trial was carried out by combining religious sciences and general sciences within *pesantren* curriculum.⁹ AWH proposed to his father that traditional strategies, such as *sorogan*, *halaqah/bandongan*¹⁰ were altered to more systematic strategies namely tutorial, thus *santri*'s personality as well as initiative can be developed further. Besides, AWH also recommended that general sciences could be taught more; hence *santri* would not only learn traditional Islamic sciences found in classical books. This, according to him, was based on in depth consideration that not all *santri* coming to *pesantren* conveyed the homogeneous aim i.e., to be future *ulama*. For *santri* whose aim was not to be future *ulama*, then learning classical Arabic books and Arabic mastery was not essential. They only needed to learn Islam from Islamic literatures written in Bahasa Indonesia during short period of time, even, they may possibly stay and learn in the *pesantren* for quite a few months. The rest of the time could be managed to learn practical sciences as well as life skills.¹¹ Through this tutorial system, teacher and students (*santri*) were able to conduct face to face teaching and learning process. Right after the experiment carried out to the four cleverest *santri* was considered successful, the bigger class was initiated. The teaching and learning process was grouped based on *santri*'s competence. Each class consisted of 20-30 *santris*. This grouping

⁸ Abdul Wahid Hasyim, "Abdullah Oebaid sebagai pendidik," *Soeloeh Nahdloetoel Oelama*, vol. V, no. 1 (Agustus 1941): 4.

⁹ Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* (Jakarta Pusat: Mutiara Sumber Widya, n.d.), 366.

¹⁰ **sorogan** is a teaching method in which *santri* faces the teacher (*kyai*) individually and brings the book she/he is going to study. The *Kyai* then reads the lesson written in Arabic, sentence by sentence, translates them and explains the meaning. The *santri* pays full attention and *ngesahi* (Javanese, means to certify) and makes notes on his/her book to sign that the lesson has been explained by the *Kyai*. **Sorogan** is originated from Javanese language meaning to deliver since every *santri* should deliver his/her book to the *Kyai* or his assistant. Meanwhile, **wetonan** is a lecture method in which *santri* listen to *Kyai*'s lecture by sitting around him. The *santri* pay full attention to the lecture and make notes on their book. In West Java, this is called **bandongan**, while in Sumatra it is named **halaqoh**.

¹¹ Yunus, *Sejarah Pendidikan Islam di Indonesia*, 79.

strategy was done as substituting model of the previous massive class arrangement which was difficult to control.¹²

Teaching method is technique which is performed in order to bring students' understanding upon various lessons.¹³ Principally, educational method is every planned directed activities employed by educators to assist students reaching the objective of the lesson as well as to guide them improving their manners. It can be seen that AWH's ideas were considerably appropriate with the basic principle of educational methods forwarded by Moslem philosopher such as al-Syaibani. According to al-Syaibani, educational method should consider several aspects, such as virtuous deeds, flexibility, open discussion, dialogue, mutual respect, and adaptable strategies based on students' condition.¹⁴ It should be noted, however, that there is no one definite educational method which suits all objectives, all students, all topics, all materials, all levels, all teachers, and all circumstances. Therefore, the establishment of method depends strongly on the teaching objective, material characteristics, teacher competence, students' conditions, facilities, as well as the environment. Arranging operational steps to facilitate the teaching objectives is also regarded as essential. Thus, it is important to apply a basic educational philosophy stated that, "material is important, yet, method is more important than the material. To the utmost, teacher's character is more than anything else."

The objective concerns primarily on goal, which is ideal aimed-to-be achieved. The final objective of education is to direct endeavors as a stepping stone to achieve other subsequent goals, to value the efforts and to extend the unsurpassed motivation for education. Meanwhile the ultimate objective of the Islamic education is surely derived from faith or religion, the philosophy of life, as well as the philosophy of a nation, since the education is in fact a product of a nation belief and as well as nation philosophy.

¹² Abu Bakar Atjeh, *Sejarah Hidup KH. Abdul Wahid Hasyim* (Jombang: Pustaka Tebuireng, 2015), 159-60.

¹³ M. Athiyah al-Abrasyi, *Al-Tarbiyah al-Islamiah wa Falsafatuha* (Mesir: Isa al-Bab al-Halabi wa Syurakauhu, 1975), 267. Muhammad Abdul Rahim Gunaimah, *Tarikh al-Juziyat al-Islamiah al-Kubra* (Maroko: Dar Ettiba'ah, 1953), 177.

¹⁴ Ash-Syaibani, *Falsafah Pendidikan Islam, Hasan Langgulung* (penterjemah) (Bandung: Bulan Bintang, 1979), 583-87.

In defining the objective of *pesantren* education, AWH applied rational-religious combined with pragmatic way of thinking, framed with Alqur'an, *sunnah*, and *sunnatullah*. This was thoroughly different to his *Nahdlatul Ulama* counterparts who typically referred to *mu'tabarah* (legitimate reference) books. Moreover, his thought about the objective of education was appropriate with contemporary educational experts' argument that it is mainly directed toward balance achievement among cognitive, affective, spiritual and psychomotor aspect.

3. The Reformation of the Curriculum in *Pesantren* Education

Curriculum is a set of lessons structured systemically as well as activities required as a prerequisite for accomplishing certain educational program arranged within intra-curricular, co-curricular, and extra-curricular to reach the objective of education. *Pesantren* curriculum distribution can be seen in "*Majalah Soeloeh Nahdlatul Ulama*". In this article, AWH stated some reasons underlying the renewal of *pesantren* education, i.e., pioneering classical model of religious education in the form of *Madrasah Nizhamiyah*; incorporating general sciences (secular sciences) within the curriculum in addition to religious sciences; educational grade is determined upon classes in which students sit in; and, class augmentation should be performed through competency examination carried out by way of learning outcome evaluation every final semester. However, AWH's fundamental thoughts, according to his father, would trigger disagreement among *pesantren*'s leaders due to their reluctance in facing radical changes. As a resolution, nevertheless, his father accepted AWH's idea on the establishment of *Madrasah Nizhamiyah*. The curriculum of *Madrasah Nizhamiyah* included Islamic teachings, general sciences, Arabic, as well as English and typing. As a pilot project, it proposed a radical change in which general sciences were accounted for 70 percent of the total lessons, including algebra, Bahasa Indonesia, Dutch, English, geography, biology, physics, and astronomy.¹⁵ The rest of the 30 percent constituted religious sciences i.e., Arabic, *Fiqh*, *tafsir-hadits* and *tauhid-aqidah*. The other religious sciences were delivered through classical book studies called *sorogan* or *bandogan* beyond regular study

¹⁵ *Ibid.*, 366. Harun Nasution, *Ensiklopedia Islam di Indonesia* (Jakarta: Dirjen Binbaga PT Agama Islam IAIN Jakarta, 1987), 979.

hours.¹⁶ During the initial year, the *Madrasah* consisted of one class attended by 29 students, including his young brother, Abdul Karim Hasyim. Subsequently, AWH added two classes, thus it consisted of three classes, i.e., class I, class II, and class III. At the end of 1910 the number of the students reached up to 200, and in the next ten years it reached to approximately 2000 students (*santri*). The new *pesantren* site was established in Seblak, about 150 meters far from Tebu Ireng, in 1923 which is now girl only *pesantren*. In its development, it achieved significant progress, as a result of Arabic, Dutch and English lessons. This had not been found before in Indonesian educational institutions, including in *pesantren*.¹⁷ In light of activities related to curriculum implementation, AWH emphasized the importance of studying hard and reading a lot beyond the school hours in order to broaden knowledge. He maintained that reading vast number of literature is the key factor of development strategy in Islam. Moslems are thought to learn how to use pen as it is suggested in Al-Qur'an. Through reading and writing, people will acquire science mastery which was unrevealed before. The instruction for reading was revealed firstly in Al-Qur'an *Iqra* in Q.S. Al'Alaq: 1. This means that if people want to comprehend broad knowledge then they should read.¹⁸ Another reformation proposed by AWH in his work "*Untuk Kemajuan Bangsa*" (for the development of nation) is establishing youth organization in *pesantren*. Within the next three months, the *santri* started to initiate an organization which was aimed at formulating activities beyond formal classes. The primary activities were discussion and study group to comprehend lessons acquired in formal classes. Another form of the organization was activity group based on the home country they (*santri*) originated from (province/residence). The aim was to tie fraternity, improve learning motivation, exercise various skills such as reading book, joining organization and developing administration and management skills in order to prepare them to be future *Muballigh* (Islamic scholars) in their areas. This kind of organization also functioned as a tool to tighten emotional bond among

¹⁶ Atjeh, *Sejarah Hidup KH. Abdul Wahid Hasyim*, 167. Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 107.

¹⁷ Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 168. Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366.

¹⁸ A. Wahid Hasyim, "Abdollah Oebait sebagai pendidik," *Majalah Soeloeh Nahdlatoel Ulama*, Mei 1941, 2.

santris from the same hometown areas, thus, when they returned back to their home country they would maintain their advantageous relationship in designated activities purposed to develop Islam.¹⁹

Philosophically, AWH had anticipated radical changes regarding lessons distribution in *pesantren*. The curriculum was oriented onto dynamic principles, practical competence, balance mix between profane worldly life and ideal hereafter life. On one hand, in light of practical life, AWH was inclined to western philosophy of progressivism-reconstructivism. Progressivism believes that the progress is the core consideration in learning. Thus, lessons included in the curriculum should be able of cultivating practical progress. Meanwhile, reconstructivism supposes that students are considered as active and creative creatures. Thus, educational concept should be altered from transferring science/knowledge into transforming science/knowledge. Students are expected to be involved in digesting the science/knowledge to be on their own control. Therefore, materials delivered to the students should be related to real life situations as well as problems emerged in society.²⁰ The curriculum proposed by AWH was in fact relevant to curriculum principles suggested by contemporary education experts such as the strong intertwining between education and religion, the universality of the materials and the objectives, the close linkage between students and their potentials, interests, competence, ability, necessity, diversity, nurture, development, support, as well as connections among lessons, experience and activities.²¹

4. The Reformation of the *Pesantren's* Learning Resource (Library)

To support the novice educational mechanisms within that new institution, AWH established reading commons (bibliotheca) or modern library in 1934. Besides the book collection of approximately 1000 book titles, which mostly related to Islamic book, the library also subscribed to a number of magazines and newspapers. It included traditional types of magazine and newspapers such as *Berita Nadlat al-'Ulama*, that of national, such as *Pandji*

¹⁹ Ks, *Wahid Hasyim dan Pendidikan Agama (Kajian Historis)*, 117.

²⁰ Imam Barnadib, *Ke Arah Perspektif Baru Pendidikan* (Jakarta: Ditjen Dikti LPTK, 1988), 53.

²¹ Ash-Syaibani, *Falsafah Pendidikan Islam, Hasan Langgulung (penterjemah)*, 520-522.

Pustaka, Pustaka Timur, Pudjangga baru, and Penjebar Semangat. Meanwhile, the modern types of magazine and newspaper included *Pandji Islam, Islam Bergerak, Adil, Nur al-Islam, and Munawarah.* Generally, in 1936 Tebuireng experienced bright glorious period in light of science development, both religious and general science. This phenomenon proved that AWH was a progressive thinker in religious, social and political aspects.²²

Representative learning resources, particularly library, should be provided in order to present conducive teaching and learning environment. Inevitably, library is the heart of literature-cultural product- preserver. It also represents educational, informational, recreational as well as research-related function aimed at cultivating students' potentials and interests. The activities done within *Madrasah Nizhamiyah* at that time had in fact been remarkably developed in terms of educational thought considering the modern learning facilities provided including library which constituted the key of scientific life. Despite of some limitations, the library had fulfilled part of its functions as modern facility. According to Hernandono, a library plays an educational role if it is able to raise students' reading interest, develop expression capacity, improve language ability, encourage intellectuality, as well as educate students in utilizing literature resources. The informative function serves well when it is capable of providing various, qualified and up to date literatures. Meanwhile, administrative role functions best when it performs practical, effective and efficient entry, registration, and circulation services. In addition, library will hold recreational role if it presents recreational qualified books.²³

AWH's Position within the Philosophy of Islamic Education

In defining the world reality, the human phenomenon and its existence Islamic education philosophy refers to religious and state philosophy. It tries to determine (1) the objectives, (2) the scope, and (3) the division of science. The prominent ideology in Islamic education thought, according to Ridha, is divided into three, i.e., religious conservative, religious

²² Nasution, *Ensiklopedia Islam di Indonesia*, 979. Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366. Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 106.

²³ Agus Sutoyo, "Masa depan perpustakaan di Indonesia," *Harian Merdeka*, 28 September 1994 edisi, 4-9.

rational and pragmatic instrumental.²⁴ AWH was standing on religious rational as well as pragmatic school of thought since he interconnected between education and learning objectives with practical life. Human being, according to him, is homoeducandus that is prone-to-be-influenced (read: educated) creatures. They are not passive creatures that are likely to accept everything, nor are they aggressive creatures who are willing to dominate but not to be dominated. Therefore, his idea resulted in understanding that *fitrah khalqiyah*²⁵ and *fitrah munazzalah* resided within human personality are highly likely to be changed by environment including education.

Where is AWH's position within *fitrah* school of thought? The theory of *fitrah* is built upon QS. Ar-Rum: 30. It is divided into four categories, i.e., (1) fatalist-passive, (2) neutral-passive, (3) positive-active, (4) dualist-active. In this case, AWH took place on positive-active. This type of *fitrah* theory assumes that positive attitude as well as positive behavior is actually human nature brought up since they were born. While, negative conduct is accidental in nature. In addition, individual's capability to develop is an active element of human being. In other words, human are capable of raising their own character up from inside of their personality. According to AWH, human potential is similar to mining materials preserved inside the earth. In order to actualize and develop the potential, education and trainings should be organized.²⁶ Within the positive-active school of thought, there are two significant unavoidable aspects namely *'inayatullaah* (God's assistance which is remained unknown) and human freedom to determine their own fate. While, convergence way of thinking has included anthropocentric and cosmocentric, yet excluded theocentric thought. This is in line with an Islamic paradigm that every Moslem should believe in *sunnatullah* (natural laws) as well as *'inayatullah*. Therefore, the law may become meaningful as well as actual through two elements, i.e., *sunnatullah* and *'inayatullah*. This leads to the new structured paradigm of "theoanthropocosmocentric" or

²⁴ Muhammad Jawad Rida, *al-Fikr al-Tarbawiy al-Islamiy, Muqaddimah fi Us}ulih al-Ijtima'iyah wa al-'Aqlaniyah* (Kuwait: Dar al-Fikr al-'Arabi, 1980), 55-92.

²⁵ *Fitrah Khalqiyah* is substance created by Allah from the very beginning of human life, such as religiosity, purity, creativity, love to the origin, and love to beauty and truth. Meanwhile, *fitrah Munazzalah* is substance created by Allah before the human birth, before the mix between sperm and ovum inside the womb.

²⁶ Ks, *Wahid Hasyim dan Pendidikan Agama (Kajian Historis)*, 184.

positive-active school of thought. Moreover, this is also in line with Allah's assurance in QS. 40: 60, meaning "Call upon Me; I will respond to you". In this verse, Allah said that, in essence, human being conveys good characters which are derived from God. However, those fine traits changed into wicked through human behaviors and the environment surrounding them, including education. As a consequence, individual's personality will depend greatly on heredity (basic potentials), human freedom upon *'inayatullah*, and surrounding environment, including the education. Based on those three factors of personality determiner, Islamic education experts suggested strict criteria on educators' characteristics. Therefore, (1) the educators will not destroy students' positive *fitrah* (heredity), (2) the educators will have profound influence to the students, (3) the educators will be placed as the Messengers' inheritance, (4) science and scientists will have lofty position in Islam.

Factors Influencing AWH's Thoughts

There are a number of elements influencing one's thoughts, such as the proliferating ideas during one's lifetime, the diverse understanding toward Islamic teaching compared to that of *Rasulullah's* period, the educators or teachers shaping and forming one's character, personal tendency, educational background, scientific development, as well as socio-cultural condition surrounding one's life. All of these, according to M. Quraish Shihab, should be scrutinized in order to comprehend one's thought, which further leads to the assessment of one's ideas as well as its acceptability.²⁷

Firstly, the result of personal learning from various sources of references as well as his educational background contributed to AWH's thoughts. Some of well-known literatures he read were *Daulat Rakyat* Magazine, *Panji Pustaka*, *Penyebar Semangat*, *Umul Qura*, *Shaultul Hijaz*, *Al-Latha'iful Musyarah*, *Kullusyaiin wad-Dunya*, *al-Itsnain* and *Tiga Bahasa* Magazine.²⁸ AWH was born on Friday *Legi*, *Rabiul Awal* 5, 1333 *Hijriyah* or

²⁷ M. Quraish Shihab, *Studi Kritis Tafsir al-Manar* (Bandung: Pustaka Hidayah, 1994), 9.

²⁸ Atjeh, *Sejarah Hidup KH. Abdul Wahid Hasyim*, 162.

June 1, 1914 AD in Tebuireng Jawa Timur.²⁹ When he was seven years old, he started to learn the book of *Fathul Qarib*, *Minhajul Qawim*, and *Mutammimah*. In 1926, when he was 12 years old, he was graduated from *Madrasah Salafiyah Tebuireng*. On that period, he had showed his passion and interest in learning Arabic and reading vast number of literatures. *Diwanusy-Syu'ara* was one of Arabic literature that he learned intensively. This undeniably had broadened his knowledge on Arabic poetries which was then compiled into a piece of poetry script. When he was 13 years old, he learned from his father basic Islamic teachings, Arabic, *Tauhid*, and *Fiqh*. In 1927, he departed to study to *pesantren* Siwalan Sidoarjo. There, he learned *Salamut Taufiq*, *Bidayatul Hidayah* and *Tafsir Jalalain* under the guidance of *Kyai Hasyim* and *Kyai Chozin* in Panji. The following year, he continued his study in *pesantren* Lirboyo Kediri. However, he soon returned back to *pesantren* Tebuireng in 1929.³⁰

Besides learning classical books and traditional knowledge, AWH also learned general knowledge such as Dutch and English, as well as reading several magazines either in Bahasa or in Arabic such as *Penyobar Semangat*, *Daulat Rakyat*, *Pandji Pustaka*, *Umm al-Quraa*, *Saut al-Hijaz*, *al-Lathaif al-Musyawah*, *Kull Syai wa ad-Dunya*, dan *Its'nain*. The first three magazines were published by nationalist group, while the rest were written in Arabic and published in The Middle-East.³¹ In 1929, when he was 15 years old, he initially acknowledged Latin letters. By this, he learned intensively on general knowledge on his own. Therefore, he subscribed to a number of magazines and newspapers, even those published in Hijaz and Egypt. He also learned Dutch through regular subscription to *Sumber Pengetahuan Bandung* magazine, and then learned English.³² He used his leisure time by reading books as teaching materials or answers of problems questioned by people in general. The *pesantren* was full of activities under *kyai* and *ustadz*

²⁹ Yunus, *Sejarah Pendidikan Islam di Indonesia*, 162. Nasution, *Ensiklopedia Islam di Indonesia*, 978.

³⁰ Yunus, *Sejarah Pendidikan Islam di Indonesia*, 145. Nasution, *Ensiklopedia Islam di Indonesia*, 978.

³¹ Nasution, *Ensiklopedia Islam di Indonesia*, 978-79.

³² Abdurrahman Wahid, *Perkembangan pendidikan agama di Pesantren* (Tebuireng: lecture at PDP, 1978). Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366.

supervision during nearly 24 hours.³³ As said by Imam Suprayogo, AWH's broad knowledge and science mastery were acquired from his passion in reading. AWH also believed that language is the window of knowledge. Therefore, he learned English and Dutch besides Arabic. He learned the two languages (English and Dutch) from Netherland who was a worker in sugarcane factory and lived not far from his house. As a result, he was able to communicate in three languages i.e., Arabic, Dutch and English.³⁴

Secondly, AWH's coaches as well as his educators contributed extensively on his way of thinking. AWH also frequently attended lessons taught by Imam Sukarian. Even, he commonly brought along the written result of his own initiative learning to Imam Sukarian who was teaching at HIS Surabaya to be assessed. When AWH reached 17 years old, he went to Mecca along with his uncle, Muhammad Ilyas, for pilgrimage as well as for extending his knowledge on religious teachings for more or less one year, started from 1932 to 1933. At that time they were adequately fluent in Arabic, thus, they did not find any difficulties either in reading Arabic literatures or communicating with scholarly groups.³⁵ Books entitled "*Delapan Alim Ulama Indonesia*" written by Tamar Jaya, and "*Guruku Orang-Orang dari Pesantren*" by Syaifuddin Zuhri elaborated clearly about Moslems scholars and academics that fostered and educated AWH during his study in Mecca. There, he also interacted extensively with a number of different races coming from around the globe to learn Islamic teachings. Besides reading a lot of books, he continued his custom to subscribe magazines and newspaper form Egypt, Baghdad and Ankara.³⁶ To improve his fluency in Arabic, AWH together with *Kyai* Hasyim had daily conversation in Arabic both to *santri* and to guests visiting the *pesantren*. This kind of Arabic daily conversation was also

³³ Syaifuddin Zuhri, *Guruku Orang-orang Pesantren* (Bandung: Al-Ma'arif, 1974), 95-96.

³⁴ Shofiyullah (editor), *KH. A. Wahid Hasyim, Sejarah, Pemikiran, dan Baktinya bagi Agama dan Bangsa* (Jombang: Pesantren Tebuireng, 2011), 380.

³⁵ Nasution, *Ensiklopedia Islam di Indonesia*, 979. Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366. Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 106.

³⁶ Ks, *Wahid Hasyim dan Pendidikan Agama (Kajian Historis)*, 79-80.

implemented within other *pesantren*, thus, it is assumed that Arabic does not belong to Arabic people, yet, it is Moslems' language.³⁷

Thirdly, the burgeoning thoughts during AWH's life also played a significant role in shaping his thinking style. Referring to AWH's biography, he lived in the beginning through the middle of 20th century. During his scientific adventure, he was brought up and interacted within *pesantren* family. Moreover, he also had experiences of studying abroad, particularly in Mecca under several famous Moslems scholars' guidance. As a consequence, he was strongly influenced by modern Islamic thought proposed by Abduh which attempted to persuade Islamic leaders around the world to be more responsible toward the development of social, politics as well as modern education. This call greatly stimulated Indonesian students who were studying Islamic teachings in Mecca, including AWH. Besides, there were also numerous articles on reformism arrived and spread over in Indonesia, especially from University of Al Azhar Egypt. This is supported by evidence that the library of *Madrasah Nizhamiyah* has numerous collection of magazines and newspapers both traditional and modern written in Bahasa, Arabic and English. Furthermore, AWH's thought in the field of *pesantren* education stating the importance of balance between religious science and western profane science which was considered as radical at that time, emphasized his modern thinking. Moreover, AWH also had an in depth understanding of Islamic culture studies, especially related to the golden age of the Islamic history i.e., *Umayyad* and *Abbasid* caliphate. Even more, he mastered in detail occurrences and past related development, mostly about the development of Islamic thought which then derived the branches of sciences. He primarily recognized western philosophy and its thinking pattern through Arabic literature. Thus, it contained renewed nuance originated from the influence of Arab and Islam. He was able to recall a lot of poetry of Arabic literatures as well as those which appeared in lectures. He also interested in Islamic architecture, particularly that of Javanese-Islamic mixture produced by former civilization. He was also keen on Arabic songs offering high quality of lyrics.³⁸

³⁷ Zuhri, *Guruku Orang-orang Pesantren*, 94-95.

³⁸ *Ibid.*, 93..

Fourthly, AWH's thought was also influenced by socio-cultural condition, intelligence, as well as the support from the policy makers. At the time when he made an attempt to reform *pesantren* education, he was just 22 years old in which youngster were generally sat in senior high school level. When he was 24, he started to engage in politics in which, to his point of view, could be the supporting elements of the teaching and Islamic thoughts development. In 1940, when he was 26, he served as the chairman of MIAI. In this position, he was equal to Abi Kusno Tjokrosudjono, Umar Hubais, dan Mr. Singodimejo, who were approximately in their 40s or 50s. Therefore, if the above thinking was followed, then AWH had high intelligence. Tracing his genealogy, AWH was the descendant of King Brawijaya VI. Unquestionably, AWH's thoughts cannot be alienated from his own tendency as well as the policy maker who was his own father.

Conclusion

The reformation of the *pesantren* education deals with basic idea on education structure which constitutes the nature of human being. According to AWH, human being consists of physical and spiritual components. They are perfect creatures granted with thinking, sensing and spiritual ability as well as homoeducandus, who can and can be influenced / educated. The perfectness can be achieved if human develop their potentials, thinking abilities, physical skills, along with strong faith in educational process. The result of thinking performance and physical skills is aimed at generating human being prosperity, defending God's religion, as well as expressing gratitude toward His favors. Meanwhile, the component of the *pesantren* education reformation are (1) the foundation of *pesantren* education are *Ilahiyah* verses (Al-Qur'an and Sunnah) and *kauniyah* (the evidence of God's existence appeared in natural laws, the system of universe); (2) The purpose of *pesantren* education is to shape human to be virtuous being accompanied with developed thinking skills, piety to Allah, and equipped with life skills. This, is actually in accordance with contemporary educational thought which covers cognitive, affective, spiritual and psychomotor aspects; (3) the curriculum of *pesantren* education should balance between practical life and ideal life, that is between religious sciences and secular sciences; (4) the teaching methods applied in *pesantren* are traditional methods such as *sorogan* and *bandongan*, as well as modern methods such as experiment,

tutorial, and *mudzakarah* (discussions nad seminars); (5) learning resources such as library constitutes the heart of scientific life in *pesantren*, which was distinctively remarkable in AWH's era.

AWH's position within the philosophy of Islamic education is positive-active. It suggests that essentially human being convey God divine potentials, nothing wicked within them. Human will consistently perform good deed. When they commit bad deed, then it is the result of their own immoral acts and environmental influences. Meanwhile, within the Islamic Education school of thought, AWH took place on rational-religious-pragmatic position.

Factors influencing AWH's thoughts are his own personal learning, the burgeoning thoughts proliferating during his era, social-cultural environment, educational background, his own intelligence, and support from policy makers, particularly his own family.

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The Continuity and Change of Pesantren Tradition: Study Network Main Pesantren and Alumni Pesantren in Kabupaten OKU Timur, South Sumatra

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Abstract

This study aims to determine the continuity and change of tradition Pesantren, Study about Network Main Pesantren and Alumni Pesantren in Kabupaten OKU Timur, Sumatera Selatan. This study is a Islamic Educational Sociology research, especially in history of intellectual and Islamic educational institutions in OKU Timur. The approach of continuity and change considers that social phenomena. The result shows that there are three main boarding schools in OKU Timur as a source of tradition pesantren, such as 1). Pesantren Sriwangi. 2). Pesantren Lebak Kajang Lubuk Harjo, Kecamatan Semendawai Suku III, and 3). Pesantren Sukaraja. The three boarding schools are source for the tradition pesantren for more than 20 boarding school alumni in OKU Timur. The source pesantren tradition in OKU Timur, basically based on the same sources of Pesantren tradition, such as the tradition of Javanese pesantren, especially pesantren in East Java.

Keywords: Continuity, Change, Network Main Pesantren

Abstrak

Penelitian ini bertujuan mengetahui jaringan kiyai Jaringan Pesantren Induk dan Pesantren Alumni di Kabupaten OKU Timur Sumatera selatan. Penelitian ini merupakan penelitian Sosiologi Pendidikan Islam dengan pendekatan ethnografi dan fenomenologis. Hasil penelitian menunjukkan bahwa terdapat tiga pesantren induk di OKU Timur yang berperan sebagai sumber tradisi pesantren; yaitu 1). Pesantren Sriwangi. 2). Pesantren Lebak Kajang Lubuk Harjodan 3). Pesantren Sukaraja. Tiga pondok pesantren ini merupakan sumber tradisi pesantren bagi lebih dari 20 pondok pesantren alumni yang ada di OKU Timur. Jaringan tradisi pesantren antara kiyai pesantren induk dan pesantren alumni dibangun berdasarkan hubungan antara guru dan murid, anak dan orang tua, menantu dan mertua, saudara dan hubungan kekerabatan, perkawinan lainnya. Jaringan tradisi pesantren mengalami

perkembangan akibat dari adanya interaksi dengan tradisi luar yang masuk dalam kalangan pesantren. Sumber tradisi pesantren di OKU Timur, pada dasarnya bermuara pada sumber tradisi pesantren yang sama, yakni tradisi pesantren Jawa, terutama pesantren-pesantren di Jawa Timur.

Kata kunci: *Kesinambungan, Perubahan, Jaringan Pesantren Utama*

Introduction

In the development of Islamic studies in Indonesia, there is a strong tendency to use traditional and modern Islamic dichotomy as an analytical tool in understanding the development of Islam. However, it is common that traditional Islamic studies tend to be excluded, or did not get good attention compared to the number of adherents of traditional Islam and the strong influence of traditional Islam in religious life in Indonesia. Even the study of traditional Islam often use perspective and modern Islamic standards, resulting in an error in understanding of traditional Islam itself. This is called by Woodward, he uses theological approach in sociological and historical studies, such as those conducted by Noer and Alfian whose oriented in modernist in understanding traditional Islamic. According to Woodward, they proclaimed Islamic modernism orthodoxy and heterodoxy Islamic traditionalism in Indonesia.¹

Believe that traditional Islam as an orientation that has characteristics similar to the orientation abangan variants that contain elements of non-Muslims. Geertz seems very inspired by modern Islam that he regarded as the true Islam or Islam pure. Geertz, perhaps influenced by Weber thought that more emphasis on rationality. In the view of the world, adherents of traditional Islam are often labeled as a passive group of people, old-fashioned and outdated that they are considered as a group that is being antipathy towards progress and changes in society.

However, some studies on traditional Islam, which seeks to understand the essence of traditional Islam correctly and fully, using an approach that is more emphasis on the perspective of adherents of traditional

¹ Woodward, "Pendahuluan. *Indonesia, Islam dan Orientalisme: Sebuah Wacana Melintas*" *Jalan Baru Islam: Memetakan Paradigma Mutakhir Islam Indonesia* (Bandung: Mizan, 1989), 22.

Islam itself. It has already started to do. Zamakhsyari Dhofier, in his monumental work "Pesantren Tradition, A study about Kiyai's life view," is the central figure who pioneered the study of traditional Islam with an approach that emphasizes the perspective used by adherents of traditional Islam itself. Martin Van Buinessen, in his study of "Pesantren and Yellow Book" is also able to show that Islam traditionally have high dynamics in intellectual discourse and in responding to issues of religious, social, and political in Indonesia. Hiroko Horikoshi, in his study of "Kiyai and Social Change" has been successfully demonstrated clearly that the traditional Islam in Indonesia is not a party that inhibit or antipathy toward social change is happening, but it is a pioneer of the change itself.

Analysis of dichotomy of traditional-modern Islam is often associated with rural-urban dichotomy, so that traditional Islam is synonymous with Islam rural communities, and modern Islam Islam synonymous with urban communities. Thus the study of the development of Islam in Indonesia is carried out by H.J. Benda (1958), Lance Castles (1957) and Alfie (1970). According to the results of research conducted by Zulkifli, that the orientation of traditional Islam in Java and Palembang are common, and they embrace the ideology and Maturidi Ash'ari theology, schools Syafi'fi in the field of jurisprudence and doctrine al-Ghazali in the field of tasawwuf. But in terms of the development of traditional Islamic center, there is a difference between Java and South Sumatra. When the development of traditional Islam in Java is centered on rural communities, then in Palembang traditional Islam centered in urban communities.²

Zulkifli's study about traditional Islam, seems to be more concentrated in urban areas Palembang is regarded as the most important traditional Islamic center in South Sumatra. This study seems motivated by Islamic studies sultanate and colonial past that explains that the center of Islamic studies in South Sumatra during the Palembang Darussalam Sultanate Palace is located in the person of some scholars who also have a good relationship with the Palace. Pesantren and Madrasah in South Sumatra, which had stood since the early 20th century AD and continued to experience

² *Ibid.*, 87.

rapid growth until now, seemed to escape from his observations. Whereas the role of public schools in South Sumatra started to show its vitality.

Thus, It causes impression, as if the role of educational institutions such as schools in South Sumatra are not clear, which means the existence of boarding schools in South Sumatra less "obvious" for observers of Islamic studies in South Sumatra. In my view, it is disproportionate, given the number of them quite a lot and some of them have higher education institutions. In addition, historically, boarding in the real sense has been established since 1932, thereby assuming I say that the influence of schools through the alumni in the community is significant. In addition, when viewed from the results of data collection by the Office of Religious Affairs of South Sumatra data showed that the number of schools in South Sumatra, which was recorded in 2004 were 238 boarding schools.

Based on the data of pesantren above, it is clear that it is impossible that role and importance of boarding schools in South Sumatra were neglected, because the number of kiyai in boarding school at least 238 people that certainly they do a lot of important things for the development of society. Community development efforts by schools, usually through externalization of Islamic tradition into the midst of supporting the community through the dissemination of the alumni as leaders or the establishment of new schools, the mosque imam, or langgar. Although, they did not lead boarding schools, alumni of pesantren are usually still take a part as leader in society in the field of Islamic teachings, are still conducting religious education to surrounding communities with a focus on langgar or mosque, or often called the "kiyai langgar."³ However, for "kiyai langgar", even though he was already a religious elite in the village, but he still has a dependency and become a client of the boarding master study ever taken place, and the Kyai langgar also became patron of the village community of its client.⁴

³ Fahrudin Faiz, "Kiyai Langgar dan Kedudukannya Sebagai Elit Keagamaan di Desa Ngame, Kec. Pungging Mojokerto" (Penelitian Mata Kuliah "Metode Penelitian Agama" di bawah bimbingan Prof. Mahasin dan Dr. Joko Stutopo, Program Doktor UIN Sunan Kalijaga Yogyakarta, 2003), 4.

⁴ Faiz, "Kiyai Langgar dan Kedudukannya Sebagai Elit Keagamaan di Desa Ngame, Kec. Pungging Mojokerto."

Therefore, it would appear structural relationship as a continuous of pesantren tradition which once used as a place of study (main pesantren) to pesantren alumni. However, the tradition itself is not necessarily in the form of raw and stark, but usually altered by the results of their interaction with society and its changes. On the other hand, the expansion of the tradition itself for boarding aircraft is one form in an effort to maintain its existence. This form is then referred to the relationship / network science kyai boarding school. In addition to the expansion means tradition, or through a network of boarding school Kyai , in Java maintaining the existent schools, also done by establishing kinship fellow boarding school Kyai or a network of endogamous marriage alliance between the family Kyai.⁵ In this way, finally managed to become a boarding school educational institutions are entrenched in the middle of Java and still exists, even survive until now. According to Suyuti Pulungan J. et al., As cited by Zulkifli, that the phenomenon of boarding schools in South Sumatra is not the case, schools in South Sumatra do not have deep roots in society.⁶

I noticed that there are several particular variants among boarding schools, firstly, there is a boarding school that became a center for teaching tarekat, and some will not. Second, There are some schools that develop formal educational institutions, and some not at all, except the mere teaching of the yellow book. Thirdly, there are some schools that make the local language as the language of instruction and official language in the instruction books and others employ Indonesian and foreign languages such as Arabic and English. Fourth, there are some schools that issue a written diploma as a sign of graduation and some are still using oral diploma from kyai. Fifth, there are some schools that are affiliated with a group of social organizations or specific policies, and some not at all.

That is the phenomenon of Pesantren in South Sumatra, it will be more interesting, namely to explore the origins and traditions of boarding schools in South Sumatra and its network that is more than a hundred. Thus, the significance of these studies to reveal the phenomenon of the higher

⁵ Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 61-62.

⁶ Zulkifli, "Kontinyuitas dan Perubahan dalam Islam Tradisional di Palembang," Laporan Penelitian DIP (Pusat Penelitian IAIN Raden Fatah Palembang, 1997), 13.

schools in South Sumatra holistically and depth. Therefore, some of the questions come up; First, which boarding schools (pesantren) in South Sumatra can be categorized as a main pesantren, and which pesantren alumni southern Sumatra? This question to reveal the origin of the source tradition of pesantren and boarding school which acted as agents continuity pesantren tradition. Second, how the transmission characteristics of the tradition of holding the boarding schools alumni, and graduate from schools to community? This question to reveal the continuity and change the tradition of the source of the tradition to the next tradition, including intellectual genealogy, scientific tradition, and the fabric of kinship between boarding school Kyai. And third, why the characteristics it appears? This question will analyze the factors, or the motives of any action associated with the Islamic tradition of continuity and change conducted by kyai in boarding school in South Sumatra.

Characteristics of Pesantren Parent in OKU Timur

Main Pesantren is a boarding school that has emerged as a center of Islamic tradition to another pesantren led by its alumni. For the case of OKU Timur, the main boarding schools is older or first-time establishment compared with pesantren alumni. This is different from the case in Java, in which case the pesantren alumni of sometimes first stand of the main pesantren. When viewed from the position of the tradition that is owned, main pesantren is the source of Islamic tradition in Sumatra, OKU Timur can be found in three schools; namely Pondok Subulussalam Sriwangi Pesantren,⁷ Pesantren Darul Huda Lebak Kajang,⁸ and Pondok Pesantren Nurul Huda Talbot.⁹

1. Pesantren Sriwangi As Main Pesantren

Pondok Pesantren Subulussalam Sriwangi was established in 1961, is led by KH. Muhammad Mansyur. KH. Mansour is the first batch of students in Pondok Pesantren Darussalam Block Agung Banyuwangi, East Java. In 1994, KH. Mansyur Muhammad died. Throughout his life, KH. Muhammad

⁷ Selanjutnya disebut Pesantren Sriwangi

⁸ Selanjutnya disebut dengan Pesantren Lebak Kajang

⁹ Selanjutnya disebut Pesantren Sukaraja

Mansyur devoted himself to the world that her care boarding. All forms of education are doing is in the form of teaching those religious books (yellow books) standard boarding schools, the *Ihya 'Ulumuddin* (Sufism), *Sahih Bukhari* and *Sahih Muslim* (Hadith), *Fath al Wahhab* (Fiqh), *Alfiya* (Grammar Arabic) and *Jawahirul Maknun* (Balaghah).¹⁰ The learning process of these books were carried out by using *bandongan*. After the death of KH. Muhammad Mansour, head of Pondok Pesantren Subulussalam Sriwangi replaced by KH. Muhammad Solhan. Educational background which it passes is the formal schools, from primary education (Islamic elementary schools) to secondary education (Islamic senior high schools), while at boarding Hidayatul nyantri Muftadi'in Lirboyo Krdiri East Java. until he completed the standard works of boarding schools in Java, such as books of *Ihya' Ulumuddin*, *Fathul Wahhab*, *Tafsir Jalalain*, dan *Alfiyah*.

Pesantren Sriwangi divided books based on the number of pages. The books that has many pages is called by Big Book, while the number of books that only a few pages called the little book. Recitation small books are usually left to the senior students or teachers, while teaching the books are usually taken care of by Kiyai or ustz "kabir".

2. *Lebak Kajang Pesantren as Main Pesantren*

Darul Huda Islamic boarding school is built by KH. Muhammad Rusydi (deceased) in 1968. This pesantren stand on the land area of 5 ha, in Kampung Lebak Kajang, Desa Lubuk Harjo, District III Semendawai Tribe, East OKU District. Pesantren is better known by the people of the east with the name OKU Pesantren Lebak Kajang.¹¹ Prior to founding Pesantren Lebak Kajang, KH. Muhammad Rusydi must first join KH. Muhammad Mansyur Sriwangi co-founded boarding school.¹²

¹⁰ Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)" (Tesis, PPS Ar-Raniry Banda Aceh, 1999), 59.

¹¹ Selanjutnya disebut Pesantren Lebak Kajang

¹² Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)," 69.

KH. Muhammad Rusydi is an alumnus of Pondok Pesantren Darul Hikam, Pare, Kediri, East Java.¹³ His primary education is not known, but he has been a students in Pondok Pesantren Darul Hikam, Pare, Kediri, until completing the standard works boarding; namely, Ihya 'Ulumuddin, the book Fath al Wahhab, Sahih Bukhari, Sahih Muslim, Book from Jalalain, book Alfiah Ibn Malik and others. KH. Muhammad Rusydi is a Kyai who persistent in maintaining the values which he believes to be the truth. Throughout his leadership, the dynamics of the struggle and the development of self-reliance Pesantren without help or external interference of Pesantren, including in terms of fundraising. KH. Muhammad Rusydi never accepted funding or donations from government agencies, both from the village and institutions on it. He had several times received offers of help from local governments, but everything is always strongly resisted.¹⁴

All the learning process carried out in a traditional pesantren. Education curriculum compiled by Pesantren, namely; by Kiyai and Ustadz who helped him; applied methods are bandongan and sorogan; students only charge to fund the purchase of stationery and room lighting; students cook for themselves; every Friday held a voluntary work to build a boarding school infrastructure;¹⁵ and all purposes Pesantren handed over to religious teachers and students. Main Duties KH. Muhammad Rusydi is as caretakers study the standard works pesantren Pesantren many remaining matters left to the headman cottage and its ranks.¹⁶

KH. Muhammad Rusydi has a unique way to enrich funds to build the infrastructure of Pesantren. Every year, for example, in Muharram, he performed a special ritual by producing unique things for selling it to communities. The results from the ritual then produces antiquities that can be marketed in the supporting community. They are asma ring 'asma' tasbih,

¹³ Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)."

¹⁴ *Ibid.*, 72.

¹⁵ Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)."

¹⁶ *Ibid.*,

asma perfume, and particular things were booked by some certain community.¹⁷

After the boarding school is led by Kiyai Najamuddin, policies and traditions Pesantren got changes. To build the infrastructure boarding school, he opened a rubber plantation and breeding beef cattle, printed out its calendar and sold it to community. own circulate and sold to community supporters, held a memorial *khaul* and *istighasah*, where the two most recent activity is any public support requested donations for the construction of boarding schools. Meanwhile, to increase the interest of society in order to enter the boarding school, he opened the junior open, although eventually broke up, and now (2008) has established Madrasah Tsanawiyah.¹⁸

3. Pesantren Nurul Sukaraja As Main Pesantren

Pondok Pesantren Nurul Huda is located on the land area of 7 Ha in Sukaraja, Kecamatan Bua Madang, Kabupaten OKU Timur. This boarding School was founded by villagers of Sukaraja on 31 September 1980, and has changed into two generations of leadership. The first phase (1980-1986) led by KH. Afandi, BA. Furthermore, since 1986 up to now led by KH. Drs. Soleh Hasan.

KH. Drs. Soleh Hasan is a charismatic figure of Kiyai, firm but polite and good in communication skills to another communities groups and also government. His ability can bring himself as a figure and the figure of a Kyai who was well respected by all people. KH. Drs. Soleh Hasan is a Kyai who has forbidden the rear graduate education, as well as a civil servant with a professorship. However, the identity of the more prominent is his identity as a Kyai. This is not apart from his travels as a students. KH. Drs. Soleh Hasan is an alumnus of Hidayatul Mubtadien Lirboyo Pondok Pesantren, Kediri, East Java. As a student, KH. Drs. Soleh Hasan successfully completed the standard boarding books; namely, *Ihya 'Ulumuddin*, the books such *Ihya'*

¹⁷ Pengalaman Peneliti ketika nyantri di Pesantren Lebak Kajang tahun 1988-1991

¹⁸ Kiyai Abdul Said, *Ibid.*. Ketika itu, peneliti juga sedang mengadakan studi kelayakan terhadap beberapa pesantren yang akan dijadikan lokasi Proyek Pembangunan Program Madrasah Tsanawiyah Satu Atap dengan Pesantren, Observasi dan wawancara, 23 September 2006.

Ulumuddin, kitab Fathul Wahhab, kitab Shahih Bukhari, kitab Shahih Muslim, kitab Tafsir Jalalain, kitab Alfiah Ibn Malik.

KH. Drs. Soleh Hasan known as a fairly moderate Kiyai, in his era. The three elderly Kyai in OKU Timur; namely, KH. Muhammad Mansyur, KH. Muhammad Rusydi, Nur and Khalil Kiyai only develop salafiyah pure with only apply the study of Ktab kuning, then KH. Drs. Soleh Hasan somewhat different. He instead of immediately beginning to develop modern madrassas in boarding school campus. Since the beginning of its lead, he founded Madrasah Ibtidaa'iyah, then, Raudhatul RA, further establishing the MTs, Madrasah Aliyah, SMEA, and now has two higher education; namely, College of Science Tarbiyah (STIT) and Ma'had `Ali. All levels of education have developed in advanced and very interested in the wider community, but the standard works of schools still taught.

Continuity And Change In the Pesantren Tradition OKU Timur

The Means and strategies of Kyai in his effort to preserve and maintain the existence of pesantren and its traditions include three important things; First, develop the tradition that the next of students should be a strong candidate successor boarding; second, develop a network of alliances between families endogamous marriage Kyai; and third, developing the knowledge and traditions of the chain of transmission of intellectual transmission between fellow Kyai and his family. Using these three ways, the extinction of the old boarding school caused the new boarding schools. This does not mean some new boarding schools replace the old boarding schools and start a new chapter, because cultural and religious heritage of the old boarding schools are never lost or extinct.

The Kinship of Leaders Pesantren: Pesantren Alumni and Main Pesantren

From one generation to the next, Kyai has always paid special attention to the education of their own children to be a substitute for lead in their institution. If a Kyai has a son more than one, usually he expects the oldest son to take his position as leader in pesantren after he died; while boys are trained to be able to establish other schools that sets forth a new pesantren leaders. Most kyai also marry his daughters with his clever

students, especially, if these students are also children or close relatives of a kyai, therefore these students can be prepared as a potential candidate to be the next leader of pesantren. In this way kyai, kyai are able to strength the relatives connection. The more populer of kyai, the wider his kinship other kyai.

The strong relationship between kyai has resulted in the integration and unity of the Kyai. Integration and unity Kyai is "the social structure of the world boarding schools" which basically can be understood by pesantren community themselves.

Learning Systems Books in Main Pesantren

KH. Muhammad Rusydi, Pesantren Lebak Kajang, an alumnus of the Darul Hikam boarding Pare, who has mastered the standard books of pesantren; *Ihya'* Ulumuddin (tasawuf), Fathul Wahhab (Fiqh), Shahih Bukhari dan Shahih Muslim (Hadits), Alfiah (grammatical Arabic), kitab Tafsir Jalalin (Tafsir) dan Syamsul Ma'arif al-Kubra (Meta physics). However, he did not teach all of the books to his students. Teaching books Alfiah and Sahih Muslim, submitted to Kiyai Khalil Nur as a young Kyai at the time and even Kiyai Khalil Nur allowed to teach the book of al-IQNA '(Fiqh). Besides the book of Syamsul Maarif al-Kubra by KH. Muhammad Rusydi is not taught to the students Lebak Kajang. Even KH. Rusydi Muhammad forbade his students learn the science of metaphysics. This is evident from some of the students were called and give punishment to those who proved to be studied metaphysics of teachers who are outside Pesantren Lebak Kajang, while he himself practice the teachings of the Book of Syamsul Maarif al-Kubra. It can be seen from the tradition of KH. Muhammad Rusydi issuing antique objects that diasma 'and distributed to the students to be marketed to the public support for schools in order to raise funds. This phenomenon shows that not all traditions owned by kyai deployed and developed to his students. Kiyai seems choose carefully certain traditions which he considers to be developed to the students.

Besides books that are taught, the learning method books in Pesantren Lebak Kajang still refer to the methods applied in the boarding master. The method in question is bandongan in the form halaqah, and sorogan in the form of private. Bandongan method is applied to study the

standard works boarding covering areas other than science grammar of the Arabic language. The books commonly studied by methods bandongan is books rather large and great books. As for the books of small, usually used in the learning method is a method sorogan. Learning small books with sorogan method is usually carried out at the dormitory students each, sometimes even among fellow occupant. The students are free to choose his favorite teacher and students whoever is competent to teach small books are welcome and even encouraged to teach it to students juniors. This phenomenon occurs because the boarding system students are usually not based on the entry and not also by similarity grade level and not also based on shared areas of origin. Placement of students in dormitory rooms usually occurs naturally, and usually just the spread between senior and unior occur proportionately. This means that every room is usually at least one of the teachers, students of the final level, then students of classes a lower level. Thus the learning process using the method sorogan in principle can be implemented in each of the rooms of students and can take place simultaneously in kalangan citizens pesantren. Recitation by methods sorogan this, usually beginning with the students the most junior (class minimum), then students are taught the younger class was, subsequently studying with students a class on it, and so that was teach replace learning to students it and come to the Kyai. Therefore, active learning activities run naturally, and in accordance with the tastes and needs of individual students. Therefore, learning book with methods sorogan is basically oriented curriculum needs of learners (Child Oriented) and active learning (active learning-process) and not based on learning targets but instead on aspects of their respective capabilities (base competition curriculum) each of the students.

Model Salafiyah As Identity Boarding School in OKU Timur

One of tradition of pesantren that is maintained by KH. Muhammad Rusydi is a learning system in Lebak Pesantren Kajang. He believes that Pesantren Lebak Kajang will exist if it applies salafiyah system. He has been offered by the Ministry of Religious Affairs and the Department of Education several times to put common subjects in boarding school, but he always refused it because it will damage salafiyah system that is the right identity for Pesantren Lebak Kajang. He was worried if the curriculum department pesantren pesantren identity will shift and in turn adversely affects the

development of boarding school he led at the time. Negative consequences in question is a shift from the transcendental values of religious teachings to the values of the profane. KH. Muhammad Rusydi wanted the students to be human is observant of religion, to understand the meanings of the sacred religion in everyday life. Therefore, he stresses the teachings of Sufi jurisprudence patterned as taught in the books of moral teachings of Sufism. The tradition developed by KH. Muhammad Rusydi was maintained by his successor, namely Kiyai Najamuddin. But it coincided with Kiyai Najamuddin also developed new tradition in pesantren Lebak Kajang; by opening the Open Secondary School in 2000-2005; The program organizes compulsory basic education; and in 2006 proposed a development program MTs SA (MTs is similar with boarding school) in collaboration with the Director of Religious Affairs PK Pontren Center and now (2008) has been established, and the wife of KH. Najamudin as its director.

Negaran as a Form Independence Model Pesantren Salafiyah Negaran

Negaran is a group activity that consist of members of the senior students who have mobility and high loyalty to development of boarding schools, especially on issues of physical pesantren. Negaran members are students who have excellent physical health and have specific skills in their respective fields. Negaran is a sort of intra organization pesantren in the operation led by a board of pesantren, usually headed by the village chief cottage. All of its costs in the operation borne by schools, and every member of negaran exempt from all charges pesantren, including the cost of living free in schools. Judging from his cultivated fields, the working group Negaran include; the procurement of physical facilities, fund, family of kyai welfare field, the field of hygiene and public relations.

Negaran tradition is still followed by the pesantren alumni who already have many students mukin, such as Darul Falah Pesantren, Pesantren Darul Muttaqin, Sabilul Muttaqin, Darussyafaat Pesantren, Pesantren Darussalam and so on. Negaran tradition, some pesantren alumni got a few progress. When tradition in pesantren parent Negaran more oriented to the internal aspects, the pesantren alumni of developing this Negaran tradition to the external aspects of boarding school.

Santri Kelana As Networking Pesantren Media

Santri kelana is one tradition that occurs in boarding schools. Santri kelana is basically a traveler's knowledge-seekers. The tradition of santri kelana commonly done by students who aspire to be a kyai or pesantren leaders. The tradition of students rove is often done by children who accidentally dikader boarding school Kyai or prepared as a substitute leader of pesantren or prepared by his family to build a new boarding school. The world realizes that every boarding schools and Kyai as his leadership has advantages and limitations of each.

Tradition santri kelana is done effectively through the short pesantren program during Ramadhan, or in boarding schools it is known as kilatan. Program kilatan, is done during Ramadhan when pesantren gives holiday for students. This is done by students, especially senior students or young kyai can get out of the routine tasks in his school and go out looking for experience and study about certain books that have not been at the school or where he devoted himself.

Conclusion

Pondok Pesantren which is classified as the Main Pesantren in OKU are Pondok Pesantren Subulussalam in Sriwangi vilage, Kecamatan Semendaaui Suku III, Pondok Pesantren Darul Huda Kampung Lebak Kajang, Desa Lubuk Harjo, Kecamatan Semendawai Suku III, dan Pondok Pesantren Darul Huda, Desa Sukaraja, Kecamatan Buay Madang. Beside the three Pesantren until now are pesantren alumni.

Moreover, pesantren that is pesantren alumni from Pesantren Subulussalam Sriwangi such as; Pondok Pesantren Al-Ikhlash, Desa Pemetung Besuki, Kecamatan Martapura, Pondok Pesantren Mambaul Ulum, Desa Sumedangsari Sumbermulyo, Kecamatan Buaymadang, Pondok Pesantren Darul Falah, Desa Rejosari, Kecamatan Semendawai Suku III, Pondok Pesantren Darusyafa`at, Desa Tugujaya, Kecamatan Lempuing, Pondok Pesantren Darul Muttaqin, Desa Karang Melati, Kecamatan Semendawai Suku III, Pondok Pesantren Hidayatusshibyan, Desa Sriwangi, Kecamatan Semendawai Suku III, Pondok Pesantren Subulussalam, Desa Tebing Suluh,

Kecamatan Lempuing, Pondok Pesantren Sabilul Muttaqin, desa Bumi Agung, Kecamatan Lempuing, Pondok Pesantren Bahrul Ulum, Desa Tugasari, Kecamatan Buay Madang, Pondok Pesantren Al-Falah, Desa Sumber Harapan, Kecamatan Belitang II, dan Pesantren Tarekat Naqsabandiyah Khalidiyah di Desa Mendayun, Kecamatan Madang Suku I, Kabupaten OKU Timur.

Each tradition of pesantren is essentially a symbol or a phenomenon that can be understood by all citizens of boarding school or even by community. Each symbol has a meaning that is basically the principle, established by the transcendent nature of certain teachings are believed to be the truth and there is obligation. Negaran tradition, is a form of practice teaching of devotion to fight in Allah's way, by devoting themselves in the world of boarding schools; is also a form of appreciation to get the blessing of the teacher (kyai). Pupils nomadic (Santri Kelana) tradition, is one form of the spread of Islamic tradition; both in terms of the spread of books or scholarly tradition commencement or intellectual relationship, as well as for students is tabarukan process; namely seeking the blessing of Kyaiif they build boarding schools fast growing and will continue to exist. In other words, it is understood that each of the preservation or developmsent of Islamic tradition, in fact, there is no value or meaning that a more principles, substantial, and transcendental and can only be understood by the culprit. One form of Islamic tradition that is less developed in the OKU Timur is the congregation. Of the many pesantren in OKU Timur, there is only KH. Muhammad Mansour (deceased) who became mursyid tarekat, while other schools teachers (kiyai- kiyai) are becoming mursyid without particular tarekat. Tarekat in developing OKU Timur, precisely through network that is separate from the previous pesantren above.

Main tradition of pesantren in OKU Timur, actually it comes from the Islamic tradition in Java, especially in East Java. This phenomenon happened because their strong social ties between East OKU community with Java community. Social ties that result from processes that have been running for decades, by the transmigration program. Transmigration is not just the movement of people from Java to Sumatra, but also transmission of traditions in the Java community traditions that exist in Sumatra, especially in OKU

Timur. Pesantren holding more of a role as a preserver of tradition, while pesantren alumni of more traditional role as a developer.

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The Reinforcement of Pesantren as Harmonization Agent of Religious Life in Pesantren “AL-FATAH” Singkawang, West Kalimantan

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Abstract

This article is to explore the reinforcement of Pesantren as harmonization agent of religious life, the foundation, strategies, procedures, and the assessment process of harmonization in pesantren "AL-FATAH" Singkawang West Kalimantan. The result of the study discovered that harmonization of religious life was based on the philosophical foundation of Islamic values (Islamic brotherhood/ukhuwwah Islamiyah, crossed-marriage, and collective system/jama'ah), foundation of national perspectives (Pancasila, the 1945 Constitution, NKRI, and Bhineka Tunggal Ika) and theoretical foundation (Islamic education, social culture, character education and the theory of conflict). Strengthening the strategy of harmonization through the achievement of the objectives, planning, the realization of activity in the form of concrete action, the existence of material, media, sequences and well-managed steps. Procedures of harmonization was applied through approach of method and technique, as reinforcement of pesantren as the harmonization agent of religions life. The assessment process of harmonization has not been carried out properly. The foundations, strategies, procedures and process of assessment have an impact on the emergence of P3AHKB culture and its implementation model. P3AHKB culture is the growth and the development of religious/spiritual values, honesty, responsibility, ukhuwwah Islamiyah, cooperation, empathy, social solidarity, respect, love, protect each other, get used to the language of the sunnah, keeping ethics, the formation of security culture, and rising prosperity with its business units and BMT. The implementation model is named "MI-P3AHKB tree."

Keywords: Pesantren, Harmonization, Category, Impact, Model

Abstrak

Artikel ini mengeksplor tentang penguatan pondok pesantren sebagai agen harmonisasi kehidupan beragama, landasan harmonisasi, strategi harmonisasi,

prosedur harmonisasi, dan proses penilaiannya di pondok pesantren "AL_FATAH" Singkawang Kalimantan Barat. Hasil kajian menemukan bahwa harmonisasi kehidupan beragama berlandaskan pada landasan filosofis nilai-nilai ajaran Islam (ukhuwwah Islamiyah, pernikahan silang, dan system jama'ah), landasan wawasan kebangsaan (pancasila, UUD 1945, NKRI, dan bhineka tunggal ika) dan landasan teori (pendidikan Islam, social budaya, pendidikan karakter dan teori konflik). Penguatan strategi harmonisasi melalui pencapaian tujuan, perencanaan, realisasi kegiatan dalam bentuk tindakan nyata, adanya materi/bahan, media, dan urutan serta langkah-langkah yang teratur. Prosedur harmonisasi diterapkan melalui pendekatan metode, dan teknik sebagai penguatan pondok pesantren sebagai agen harmonisasi kehidupan beragama. Proses penilaian harmonisasi belum dilaksanakan dengan baik. Landasan, strategi, prosedur, dan proses penilaiannya berdampak pada munculnya budaya P3AHKB dan model impelementasinya. Budaya P3AHKB yaitu tumbuh dan berkembangnya nilai-nilai religious/spiritual, jujur, tanggung jawab, peduli ukhuwwah Islamiyah, kerjasama, empati, solidaritas social, saling menghargai, saling menyayangi, saling menjaga, membiasakan bahasa sunnah Rasul, menjaga etika, terciptanya budaya keamanan, dan meningkatnya kesejahteraan dengan adanya unit usaha dan BMT. Model impelementasinya dinamakan pohon "MI-P3AHKB."

Kata kunci: *Pondok Pesantren, Harmonisasi, Kategori, Dampak, Model*

Introduction

Theoretically, religious life harmonization was conducted through the reinforcement of pesantren as the agent of religious life harmonization through "al-Fatah" Pesantren as an agent should be understood based on the foundation of multi discipliner theory, which are philosophical and theoretical considerations meaning that the research was based on philosophical considerations: Religion, Pancasila and the 1945 Constitution, as well as theoretical considerations, which include; psychological, moral and values, educational and cultural, socio-cultural theory with sub theory, theory of conflict, and the theory of national perspectives, the theory of character education and Islamic education. Socio-cultural theory outlines that patterns of value-oriented is important in structuring a system of certain actions, because one of the patterns, defining rights and reciprocal obligations as the main elements in the formation of roles expectations and sanctions. Persons believed that agreement on shared values was at the heart of the social order (2005:58). The theory of nationality more focused on the efforts of creating harmonization through guidance of senses and nationalism, the sense of nation unity and integrity, attitude and responsibility towards the nation's

survival, and sense of social solidarity. According to Lailial Muhtifah, the theory of character education is likely to be universal perspectives, namely; 1) God, 2) man, and 3) nature/environmental. According to the national education system, core values (CV) the characters dealing with God tend to form the character of "Mukmin" and "Muttaqiin". CV of human characters and nature/environment tend to be on the basis of Qur'an, "Ulul Albab."¹ In other words, the function and purpose of education according to national education systems are the characteristics of "Mukmin Ulul Albab".

Theoretically, the educational theory of Islamic religion should be understood based on the prescriptive and the descriptive foundation. Muhaimin underlined the necessity of Islamic education to be developed with macro pedagogical perspectives.² This means that institutions such as pesantren, its roles and functions can be developed as an agent of the life harmonization among religions. Conflict theory according to Gusti Suryansyah is "contradictive situation affected by emotions, personality and also culture. A conflict in human relationships is usually triggered by emotions – a strong negative emotions, false perception or stereotype, miscommunication and repeated negative behaviors.³ Kinds of conflicts, namely; conflict of interest, conflict of values, and structural conflicts. Prejudice is as a source of conflict and violence. " There are six theories of the causes of conflict, according to Simon Fisher, Dekha Ibrahim Abdi, Jawed Ludin, Richard Smith, Steve Williams, and Sue Williams, namely; 1) theory of community/society, 2) theory of the principle of negotiation, 3) theories of human needs, 4) theory of identity, 5) theory of intercultural miscommunication, and 6) theory of conflict transformation.⁴ Further, Simon Fisher explained: Peace and justice education is a choice and a must for everyone to obtain a harmonious life together with other people in this world,

¹ Lailial Muhtifah, *Oppurtunities and Challanges of Religious in the Global Era" Solution and Action": Rekonstruksi Manajemen Pendidikan Islam Yang Berkarakter Berbasis Multikulturalisme* (Pontianak: STAIN Press, 2012), STAIN Press.

² Muhaimin, *Arah Baru Pengembangan Pendidikan Islam "Pemberdayaan, Pengembangan Kurikulum Hingga Redefinisi Islamisasi Pengetahuan* (Bandung: Nuansa, 2003), 10.

³ Gusti Suryansyah, *Harmonisasi dengan Zero Radikal dari Perspektif Sosial Politik dan Kesultanan di Kalbar* (Pontianak: Universitas Tanjungpura, 2013), 3.

⁴ Simon Fisher et al., *Working With Conflict Skills and Strategies For Action* (New York: Palgrave, 2007), 8 – 9.

by prioritizing and developing tolerance, self-recognition, empathy, fairness, and honesty. Therefore the community needs to be active not passive to make it happen. Specific program needs to be developed is education for citizenship and human rights education and democracy. Peace education can change attitudes and behaviour and can enhance cooperation and peaceful problem solving peacefully. The focus of formal peace education is; knowledge, attitudes, and skills. Knowledge includes: ourselves and other people, rich and poor, peace and conflict, our home environment, and the development of the world; attitude: appreciation to culture, empathy, fairness and honesty, human dignity, and curiosity; skills: communication, critical thinking, political skill, invention, and the concept of avarice.

Harmonization of the religious life can be conducted through strengthening educational institutions as agents of harmonization of the religious life, especially religious educational institutions including pesantren. Pesantren have a strong influence and potency in society as the adhesive agent or harmonization agent of religious life.

So far, this religious life harmonization effort has been conducted with less-varied approaches, strategies, and methods, only dialogues among the elites. Gusti Suryansyah confirmed that generally, the figures are religious elites, leaders of the religious and social organizations or local person without involving other aspects of life such as social institution, economy and education.⁵ The elites are the manifestation of charismatic figures. As a result, the dialogue has not entered the grassroots and less touching the actual problems. Therefore social institutions have to be strengthened as an effort to harmonize religious life.

The research was conducted in a community-based pesantren Al-Fatah. Therefore the students are not only children, but also the parents. This pesantren was initiated in 2003 and extended in 2006. It is located on Jl. Pramuka RT 2/RW 1 Kelurahan Bukit Batu, Kecamatan Singkawan Tengah, Singkawang city. At first, the number of students was 50 children and 50 parents, and those who stayed in boarding were 20 children and 20 parents.

⁵ Suryansyah, *Harmonisasi dengan Zero Radikal dari Perspektif Sosial Politik dan Kesultanan di Kalbar*, 8.

The number of students currently is 335, where 60 of them are parents. There are 75 students who stay.

Empirically and factually, the temporary survey results in "Al-Fatah" pesantren indicate that first, the spirit to create peace and harmony of religious life has been practiced well through educational institution and dialogue that has entered the grassroots and has touched the roots of the problems. Second, the background of the establishment of pesantren "Al-Fatah"; 1) systematical and institutional efforts to minimize the conflict after the communal riots in Sambas with peoples of Madura, 2) accommodating children as the victims of riots in Sambas from different ethnicity, Sambas/Malay ($\pm 50\%$), Madura ($\div 10\%$), Java ($\pm 10\%$), Sundanese ($\pm 2\%$), Bugis ($\pm 5\%$), Padang ($\pm 5\%$), Dayak ($\pm 3\%$) and Chinese ($\pm 1\%$), and 3) before the pesantren was built, parents did not know about muslim brotherhood, the prominent thing among them was the tribe, so they were easy to clash. After having introduced the concept of muslim brotherhood, the prominent thing is the religion, not the tribes.

Third, from the aspect of social institution in public life in form of educational institutions, it tends to be zero communal conflict in pesantren "Al-Fatah" Singkawang. The Indicators can be analyzed from the results of an interview on may 25, 2013 with Mat Saleh as Mudir (Principal of pesantren). He said pesantren was built to gather the children as victims of the riots, including their parents. Therefore the activities focused on the harmonization of the religious life and eliminate the events that can rise disharmony in the society.

Institutionally, the Government has tried to prevent SARA conflicts through Indonesian Regulation No. 7, 2012 about handling social conflict and the efforts of improving religious harmonization through the Joint Regulations between the Minister of Religious Affairs and the Minister of Home Affairs No. 8 and no. 9, 2006 about the guidelines for the implementation of the tasks of the Regional Head/Vice-Regional Head to maintain religious harmony, empowerment of religious forum and the establishment of houses of worship. However, the implementation of the regulation, is still carried out as dialogue among the elites, and hasn't touched the educational, economic and social institutions, and hasn't been practiced as a model for other social institutions. Such dialogues have not touched the

grassroots and the root of the problem. That's why strengthening economic, social, and educational institutions needs to be done as an effort to harmonize the religious life. The most urgent is to find harmonization model of zero communal conflicts through reinforcement of educational institution as an agent of the harmonization of the religious life in the community.

These factors substantially are caused by not many findings on practical models of harmonization of zero communal conflict through the social, economic and religious institutions as an agent of the harmonization of the religious life that can be emulated by communities and the government. Harmonization of the religious life continuously attempted by the government and the other related parties is still artificial, less variety of methods and strategies. In addition they do not have high awareness that those social institutions have a strong influence in the community and potentially powerful as the adhesive agent or harmonization of the religious life.

This research was conducted at Pesantren "Al-Fatah" Singkawang with consideration that it has unique characteristics in managing educational institution, namely; 1) community-based pesantren, 2) The students are not only children but also their parents, 3) have economic, business units of CV evolved into PT "Balqis Makmur Jaya". Net turnover from the management each month is Rp. 65,000,000,000. 4) All of the heads of unit managers from Madrasah Ibtidaiyah, Madrasah Tsanawiyah, to the Madrasah Aliyah are female, and 5) It has vast land, 4 hectares.

This research was conducted to find pesantren as an agent of harmonization of the religious life and its category, as well as finding the impact of the reinforcement, namely the cultural impact of harmonization of the religious life and the model of implementation. This research used the phenomenological and sociological approach in the form of field research, conducted by using qualitative design. The process of obtaining data or information was through 3 stages. The first stage; description with the grand tour question. The second stage; reduction/focus. At this stage the researcher did reduction of the information obtained in the first stage. The third stage; stages of selection. Researcher outline the focus to be more detailed.

Pesantren Al-Fatah Singkawang

Al-Fatah boarding school is a community-based pesantren. Therefore the students are not only children, but also the parents. This boarding school was initiated in 2003 and extended in 2006. It is located on Jl. Pramuka RT 2/RW 1 Kelurahan Bukit Batu, Kecamatan Singkawan Tengah, Singkawang city. It is run under Shuffah Hezbollah Foundation (Al-Fatah), branch of Singkawang. The education system blends the system of pesantren with formal school. At first, there were 50 children and 50 parents who became the students, whom of which 20 children and 20 parents stayed. The number of students currently are 452 people, where 238 of them are students of MI, 156 are students of MTs, and 58 are students of MA. While the parents are 60. The number of students who live in there are 100 people. There are 42 takhashshush students (tahfidz program).

The vision is to realize Muslim generation who have good morality based on the teaching of Prophet Muhammad Shallallaahu 'alaihiwasallam so they can be *ulul albab* who are capable of enforcing Islamic Sharia as a mercy for all the worlds. Its mission are; 1) strengthening the faith and devotion to Allah SWT, 2) deepening the love of the sunnah of the Prophet Shallallaahu 'alaihiwasallam, and applying it in everyday life, 3) providing the knowledge to understand the Islamic Shari'ah from the original sources and the ability to communicate with the international language, and 4) giving the basics of science and technology with on the basis of tauheed to Allah in order to optimize the function of the Caliphate on earth.

Pesantren Al Fatah Singkawang holds Tahfizhul Qur'an in order to produce students who have ability in memorizing 30 juz of the Qur'an, during their education in the level of MI, MTs and MA. All students are required to attend the program, the activities carried out in accordance with the level of ability of the recitations (includes *tajwid* and *makhoriijul huruf*) and the ability of memorizing. Mechanisms of learning includes: memorizing, saving, and repeating. Activities are carried out after the obligatory prayers, in the mosque and Madrasa and *Asatidz's* (teachers) home. In addition, the students also regularly hear *murottal* of the Imam of Masjidil Haram through a tape/VCD. Students in Madrasah Ibtidaiyah, grade I to VI have the program with a three-year curriculum, students begin memorizing since grade IV to

grade VI, while students grade I to III more emphasize on the improvement of reading the Qur'an. During this three-year curriculum, students are expected to complete memorizing five juz.

The curriculum in Pesantren Al-Fatah Singkawang still refers to the Ministry of National Education and the Ministry of Religious Affair, in which for MI grade I to VI using *KTSP* 2006, MTS 7th grade Curriculum 2013, grade 8 and 9 *KTSP* 2006. Aliyah grade 10, grade 11 (science class) and 12 (Social class) with *KTSP* 2006. For academic years 2016-2017 will implement 2013 curriculum gradually. Students' routine activities are; 1) obligatory prayer, 2) tahajjud and Dhuha prayer, 3) morning and evening zikir, 4) teaching and learning activities in the classroom, 5) additional lessons/course, 6 materials of pesantren, and 7) extra curricular activities (karate, pencak silat, Scouts and sports).

Harmonization of Religious Life

Nowadays, religious life has become an important issue because the potential conflicts are likely to increase in line with global competition in all aspects of life. Swami Tyagananda outlines that harmonization is a prerequisite for peace, and peace opens the door of joy ... Given the fact that all religions deal with the basic problem of human beings, with the hope that the religions of the world are at the forefront in promoting harmonization not only among themselves but also in every level of society. But this harmonization tends to be fragile in strengthening social harmony.⁶ Harmonization of the religious life emphasis on unifying, a sense of brotherhood and a sense of family, both internal religious or interfaith religious belief. The diversity of tribes, races, religions in the world, especially in Indonesia is not something new for the harmonization of the religious life in Indonesia. It needs to be strengthened in the development of Indonesia. However, harmonization is not to unite the trust among the people but only to plant a high sense of compassion and tolerance among the people.

Harmonization of the religious life can be done with a variety of efforts through religious education. M. Amin Abdullah confirmed that issues

⁶ Swami Tyagananda, "Harmony of Religioun," Oktober 2016, http://www.adishakti.org/_/what_we_need_today_is_aconscious_effort_to_see_the_thread_connecting_all.html.

of contemporary religious harmony with regard to human rights, environmental issues, and also a wide range of matters relating to religious education and spiritual aspects of religion.⁷

This article finds categories of strengthening pesantren Al-Fatah as an agent of harmonization of religious life which includes; philosophical and theoretical foundations, strategy (objectives, planning, actions/activities, materials, media, and regular order and steps), procedures (approach, methods, and techniques), assessment, and its impact. All of those categories will be described one by one as follows.

1. The Philosophical and Theoretical Foundations

This research found two foundations, the philosophical foundation from the values of the teachings of Islam, namely; Islamic brotherhood/*ukhuwwah Islamiyah*, cross marriage, and the collective/*jama'ah* system. Foundation of national perspective, namely; Pancasila, the 1945 Constitution, *NKRI*, and *Bhineka Tunggal Ika*. Based on the empirical data, it is found that values religious teachings, such as; *ukhuwwah*, *silaturrehiim*, and the morals and values of national perspective can transform the understanding of local communities and bring them to the importance of strengthening the harmonization of relations between ethnic or religion and cultivate harmony between community organizations. Besides, the religious values can shape the character of the harmonious society. The findings are similar to the opinion of Aimie Benny Hope and Christopher R. Jones that Muslims have the best religious beliefs ... That Islam has a philosophy, ethics and theology that are integrated to the environment, management, and the harmony of values.⁸ Definition of *akhlaq* as the science of the human soul is further elaborated by the author and philosophers on Islamic Ethics, such as al-Ghazali (d. 1111), Fakhruddin al-Razi (d. 1209), al-Tusi (d. 1274), al-Dawani

⁷ Amin Abdullah, *Religious Harmony: Problems, Practice, and Education* (Berlin: Walter the Gruyter GmbH & Co KG D 1075, 2006), 4.

⁸ Aimie L.B Hope dan Christopher R Jones, "The impact of religious faith on attitudes to environmental issues and Carbon Capture and Storage (CCS) technologies: A mixed methods study," *International Journal of Technology in Society* 38 (2014): 48-59.

(d. 1502), and others.⁹ According to Adibah Binti Abdul Rahim Al-Ghazali that outlined that Al-Ghazali defined the ethics of Islam or *ilm al-akhlaq* as a way to gain prosperity and as a safeguard against crime. It is also a study of a particular religious belief and from the truth or falsity of the act for the purpose of the practice, and not only for the sake of knowledge. For him, the study of *akhlaq* includes the study of right action towards God, family members, and the community. Thus, the scope of *akhlaq*, according to al-Ghazali, is very spacious.¹⁰

2. The Strategy of Achievement

The strategy is related to objectives, planning, action/activities, materials, media, and regular order and steps. That category can be outlined as follows:

- a. Pesantren reinforcement as an agent of religious life harmonization has a purpose; to establish brotherhood among Muslims, strengthen the harmonization of relations between ethnics or religions generally, strengthen the harmony of relationship between community organizations, clean the dichotomy in society and religion, in order to realize the noble character of the community by explaining the story of the Prophet Muhammad and his companions, to reinforce the brotherhood and relationship among people in Singkawang. (WM2/PP/2/3/2013). Previously, the prominent brotherhood that stands out among them is the tribe not the religion, so they were easy to clash. After having introduced the concept of muslim brotherhood, the prominent thing is the religion, not the tribe. It means that the harmonization of internal religious alone has not been realized. So, the internal harmonization is the main condition for harmonization between believers. The findings of studies on the objectives of harmonization are

⁹ Adibah Binti Abdul Rahim, "Understanding Islamic Ethics and Its Significance on the Character Building," *International Journal of Social Science and Humanity*, vol. 3, no. 6 (November 2013): 508.

¹⁰ *Ibid.*,

in line with the views of Geertz as quoted by M. Imran Abdullah that religion is a system of its own culture that can shape the characters.¹¹

- b. Planning the pesantren as harmonization agent of religious life; working together with the organizations, working with the head of customs, tribes, and local communities. Planning is not well structured because the people have to work. Meaning that socialization of planning strategies in the context of modern management through strategic management is needed. Eko Indrajit and Djokopranoto offer models from Hunger and Wheelen dividing the strategic management process into four steps or 4 basic elements, namely: 1) scanning the environment, 2) formulation of strategy, 3) implementation of strategy), and 4) evaluation and monitoring. Scanning the environment is done through a process of analysis of external and internal analysis; the formulation of the strategy is done through the process of determining the mission, objective determination, strategy, and policy determination; implementation of the strategy is through the creation of programs, the preparation of the program, and making procedures; evaluation and monitoring is through the performance measurement process.¹²
- c. Action, is strengthening pesantren as harmonization agent of the religious life through; frequent communication with community, Da'wah and the prayer among the community in Singkawang, and charity program together with local people. Data about the actions or activities of that zero communal conflict showed the existence of the social roles of individuals and institutions in the macro scale. The data found the existence of the social roles of individuals and institutions in the realm of macro. The findings are in line with the views of Mudji Sutrisno and Hendar Putranto that individual has micro-scale power expression manifested in the order of formation of perception and meaning systems,

¹¹ Imron Abdullah, *Studi Agama Kajian Empiris-Transendental* (Cirebon: STAIN Cirebon Press, 2006), 57.

¹² R Indrajit, R Eko, dan Djokopranoto, *Manajemen Perguruan Tinggi Modern* (Yogyakarta: ANDI, 2006), 15.

such as the habit of thinking, feeling, action and the system of value formation reflected from the sense of manners.¹³

- d. Materials that can deliver pesantren to be reinforced as harmonization agent of the religious life as the purpose of such harmonization are; materials of al Quran and al-Hadist, materials about brotherhood and community by telling the story of the Prophet and his companions, the meaning of Islamic brotherhood, and values of the state. Based on the data, it is found that the meaning of the conveyed materials is a blending or integration of the Islamic teachings values, values the national perspective, and universal socio-cultural values. In relation to character education, Zubaedi stated that planting values with this model is more likely to be processed and planted through an activity in which the values of life can be discussed and revealed.¹⁴
- e. Media for reinforcing pesantren as harmonization agent of the religious life are Al-Quran and al Hadist, as well as reference books from Islamic scholars. It strengthens the relations between religions and ethnics through harmonization activities in the form of social activity. The media used tend to be printed materials. Abdul Majid states that printed materials can be displayed in various forms. If the printed materials arranged well, then learning materials will bring several advantages.¹⁵
- f. Well-organized sequences or steps are conducted through some stages. The first stage, introducing the knowledge to the students by reviewing of al-Quran and al Hadist such as explaining the meaning of brotherhood and friendship associated with the story of the Prophet Muhammad and his companions and also introducing qur'an and Hadist by studying together, and holding *halal bi halal*. The second stage, planning the harmonization strategy (by planning social charity activities), then practicing, and realizing the plan in the surrounding communities. Based on the data, it is found that there is regular steps or sequences in

¹³ Mudji Sutrisno dan Hendar Putranto, *Teori-Teori Kebudayaan*, 2 (Yogyakarta: Kanisius, 2005), 74 - 75.

¹⁴ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam lembaga Pendidikan* (Jakarta: Kencana Prenada Media Group, 2010), 245.

¹⁵ Abdul Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru* (Bandung: PT Remaja Rosdakarya, 2009), 175.

reinforcing pesantren Al-Fatah as harmonization agent of religious life, starting from understanding the meaning of the brothers, silaturrahiim, introducing Al-Quran-and Hadist. Then the next step is awakening and exemption by holding Islamic reviews, study together with the community, and *halal bi halal*. The exemption means an Islamic community reconstruction. The next stage is the institutional process implemented in the form of field practice like social charity program in the communities.

The Procedure of Reinforcement

There are some approaches for the procedure of pesantren reinforcement as an agent of harmonization of religious life:

1. Material approach by using al-Quran and al-Hadist, then a social approach (harmonization) based on religious values and values of the State. The approach is done through mastery of the Quran, by increasing the understanding of religion related to the theme of silaturrahim, through an introduction to the Qur'an, such as Al-Anfaal Q.S., verses 4-5, At-Tawba Q.S., verses 111-112, and Q.S. Ali Imran, verses 101 - 105. Similarly, an introduction to the Prophet's hadist related to ukhuwwah, aqidah, and muslim resource. Another approach is through praying together. Every Saturday night, there is Islamic study, Ta'lim jiran (home visit), and marriage. More benefits will be gained through home visit such as helping each other. For children, there's Quran memorization program (WM1/PP/25-5-2013). Another approach is through the national perspective, strengthening the values of unity, and cultural cooperation as follows: the 4 pillars: Constitution, Pancasila, Bhineka Tunggal Ika and NKRI, by socializing them through the orientation of new students in 2009, 2010, and 2011. In 2012 material about the religious character was given with Mudir and studentship leader as the speakers. While the speaker from another country was Urai Salam, M. Col, p.HD. In addition each Islamic study on Saturday night for the student's parents have always given the strengthening of the need for togetherness, mutual assistance, ukhuwwah, and unity in realizing a unified and helpful community. Strengthening the message of unwillingness to be divided.

Creating a working culture every Friday and togetherness in building houses, schools, and dormitories (WM3/PP/25-5-2013).

The above data show the existence of a psychological, integrated, socio-cultural approach, and the character education/values education approach. These approaches according to Abdul Majid mean:

First, the psychological approach is an approach that needs to be considered due to the psychological aspects of human beings that includes aspects of rational/intellectual, emotional aspects, and aspects of memory. All aspects are resurrected to be used for the welfare and happiness of living in the world and in the afterlife. Second, the socio-cultural approach is an approach that sees human dimension not only as individuals but also as socio-cultural creatures that have a range of significant potential for the development of a society, and being able to develop the system of culture that is useful for the welfare and the happiness of life.¹⁶

Whereas according to Abdul Majid, integrated approach tends to have 5 approaches in religious life harmonization, namely;

- 1) Faith, develop an understanding of the existence of God as the source of universal life,
- 2) Practice, gives the opportunity to the students to practice and feel the results of the practice of worship and morals in facing the tasks and problems in life,
- 3) Conditioning, good attitudes and behavior that comply with Islamic teachings and culture of the nation to face the problems of life,
- 4) Rational, understand and differentiate the various learning materials as well as standard of good behavior and bad behavior in the earthly life, and
- 5) Emotional, living up behaviors in accordance with the teachings of the religion and culture of the nation.¹⁷

In the context of educational value, it can also be considered in implementing character education under the clarification of Superka as quoted by Zubaedi (2010:209) namely: 1) approach to planting value, 2)

¹⁶ *Ibid.*, 200.

¹⁷ *Ibid.*,

cognitive moral development approach, 3) value analysis approach, 4) approach of learning, doing, and 5) approach of values clarification.¹⁸

2. The method used was practical and applicative methods, which was: planning and then implementing in the surrounding communities. Practical methods such as: relationship between students, and between religious communities in a manner of mutual respect. Based on empirical data on the strategies, procedures, and methods of strengthening pesantren as an agent of harmonization of the religious life, it was discovered the use of example method, the method of collective searching, the method of clearing value through active dialogue, dogmatic methods, reflective method, the method of positive and negative reinforcement, practice of community life, methods of proof, and the principle affirmation method. These findings means in the implementation of the method.

Reinforcing pesantren as the harmonization agent of religious life tend to use methods in character education and values education, but not forgetting the psychomotor and affective domains, in addition to the cognitive domain. In the context of the approach and method in character education, some experts such as Jamil Suprihatiningrum outlines:

Example method, and method positive and negative strengthening is carried out by asking students to know and accept the value as well as implement it in everyday behavior. Methods of proof, the principle affirmation method demands a student to use the logical and scientific thinking ability in analyzing social issues related to certain value. Social-living methods aim to cultivate students' ability in conducting social activities as well as encourage students to see themselves as social beings. In this research, students are pesantren stakeholders.¹⁹

¹⁸ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam lembaga Pendidikan*, 245.

¹⁹ Jamil Suprihatiningrum, *Strategi Pembelajaran Teori & Aplikasi* (Yogyakarta: Ar-ruzz Media, 2013), 271-72.

Zubaedi insists on example and value clearing methods, through active dialogue, collective searching methods, dogmatic method, and reflective method as follows.

Example method is done by placing themselves as Idol and role model for children. Educators can guide children to form positive attitudes. Educators required sincerity, firmness, and consistency in life. Value clearing method through active dialogue in form of sharing or deep and intensive discussions as accompaniment so that children are not subjected to the bending of the value of life. Learners were invited to critically look at the values of life that exists in society and behave towards those situations. Collective searching methods emphasized on shared searches involving educators and learners. The dogmatic method is a method for teaching the value to the learners by showing the values of goodness and truth that must be accepted without questioning the nature of goodness and truth itself. Reflective method is a combination of the use of inductive and deductive methods, such as teaching values by giving general concept about the values of truth, then see it in everyday cases based on theoretical concepts.²⁰

3. The practical and realized techniques used are: studying al-Quran and al-Hadist together with the society led by muslim clerics who understand the contents. These techniques consists of two; first, non-formal technic which is unscheduled and unstructured like greeting students and other people when they meet each other. Second, formal technics like dialog, commemorating Islamic days and holding Islamic studies.

The empirical data showed the existence of clarification and internalization techniques. Abdul Majid explained clarification technique can be conducted through observation and involving students in real activities.²¹ Internalization technic, from transformation, value transaction, to transinternalization techniques. Transinternalization technique is communication between two active personalities of teachers and students.

²⁰ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam lembaga Pendidikan*, 247 and 231-232.

²¹ Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru*, 163-64.

Assessment

The assessment towards pesantren reinforcement as harmonization agent of religious life shows very good result. But in general, there isn't a procedure of assessment yet, and the assessment is still based on material approach which are values of quran and hadist and national values and Pancasila (WMS/PJMAZ/24-9-2013). Holistic assessment means assessment on the strategy and procedure of the implementation. Therefore, according to Indrajit and Djokopranoto, evaluation can touch SWOT analysis which is not sharp and incomplete and needs fixing.²²

The Impact of Pesantren Reinforcement as Harmonization Agent of Religious Life

1. The Emergence of Cultural Values of Harmonization of Religious Life

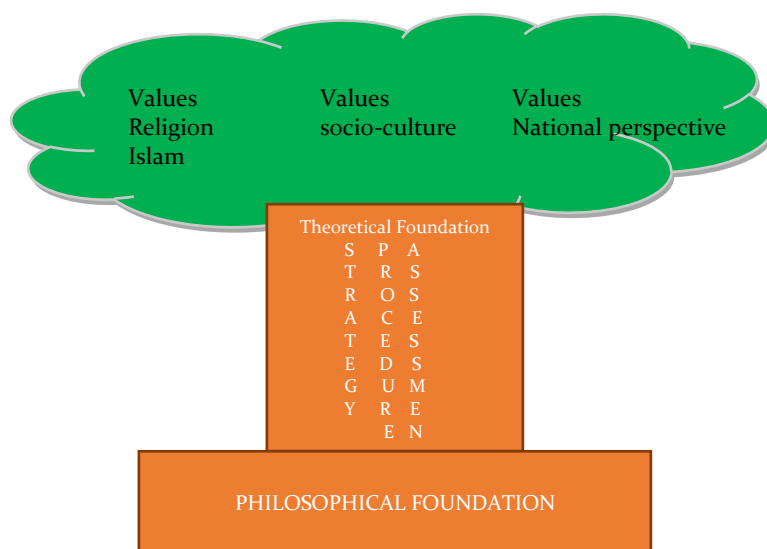
The impacts of this, are: First, the growth and the development of cultural values of harmonization of religious life, such as loving Allah and this universe with all its contents, religious, honest, responsible, care of Islamic brotherhood, unity and integrity, togetherness, love, social care, efficient, cooperation, empathy, social solidarity, respect, love, and protect each other, get used to the language of sunnah, keep the ethics of eating, etc. Second, the creation of security culture by establishing security post and schedule of night patrol. Third, the improvement of welfare through business unit and BMT. These cultural values of harmonization can minimize conflicts or zero conflict. Amya Dahya confirmed that conflicts disturb harmony. Vanishing conflict of soul is the real key to create our potency to achieve our happiness, success, and all of our needs, and eternal journey of spirituality. I believe zero conflict will help us to bring peace and happiness in many people's life.²³

²² Indrajit, Eko, dan Djokopranoto, *Manajemen Perguruan Tinggi Modern*, 77.

²³ Amyn Dahya, *Towards Zero Conflict: Begins with You* (Malaga: Impoweren Living Publications, 1957), lx and p. 54.

2. The Implementation Model of Pesantren Reinforcement as an Agent of Harmonization of Religious Life

The implementation model of P₃AHKB is a finding based on discussion result of psychological, theoretical foundations, strategies (objectives, planning, action, material, steps, and media), procedures (approach, method, and technic), and assessment. It can be described as follow:



Picture 1.

Tree of Implementation Model of Pesantren Reinforcement
As an agent of Harmonization of Religious Life (MI-P₃AHKB)

The picture above is named tree of implementation model of P₃AHKB. It means the aspects of the model can be implemented in other pesantren through R and D₂ research method, as a try out of the model. The model is analysed based on tree philosophy. A tree consists of roots, tunks, twigs, leaves, flowers, and fruit. This philosophy can be transformed into the result of integration of the four theories of Islamic education, socio-cultural theory, conflict theory, and character educational theory. The relationship between this model and pesantren Al-Fatah is:

First, the roots symbolize the philosophical foundation of P3AHKB: theology, Quran and hadist, and national perspective (the four pillars; Pancasila, the 1945 Constitution, NKRI, and Bhineka Tunggal Ika).

Second, the trunks symbolize theoretical foundation, strategy, procedures, and assessment. The theory used is theory of Islamic education, socio-cultural theory, conflict theory, and character educational theory. The strategies used are objectives, planning, action, material, steps and media. The procedure are approaches, methods, and techniques. The assessment is holistic assessment.

Third, twigs and leaves symbolize developed values, Islamic values, many national perspective values, and socio-cultural values.

Fourth, flowers, and fresh, sweet fruit symbolize the growth and the development of values such as loving Allah and the universe with all its contents, religious, honest, responsibility, care of Islamic brotherhood, unity and integrity, togetherness, love, social care, effective, care and cooperation, empathy, social solidarity, respect, love, and protect each other, get used to the language of sunnah, keep the ethics of eating, etc.

The tree philosophy supports the conflict theory with sub theory of education, peace, and justice which emphasize harmonic life with other people in this world and focus on the change of knowledge, attitude, and skills.

Conclusion

Harmonization of religious life is the key for peaceful, civilized, cultural, and progressive life (local, national, and international) in all aspects of life. This harmonization can be conducted through pesantren reinforcement as an agent of harmonization of religious life. The result of the research found the foundation of harmonization, strategy, procedures, and assessment process. The analysis of those aspects found the cultural impacts of religious life harmonization and the implementation model of pesantren reinforcement. The findings of this study are:

First, harmonization of religious life is based on the integration and interconnection of philosophical foundation of Islamic values (Islamic

brotherhood/*ukhuwwah Islamiyah*, cross-marriage, collective/*jama'ah* system), foundation of national perspectives (*Pancasila*, the 1945 Constitution, *NKRI*, and *Bhineka Tunggal Ika*) and theoretical foundation (Islamic education, social culture, character education and the theory of conflict). Second, the strategy of harmonization through the achievement of the objectives, planning, the realization of activity in the form of concrete action, the existence of material, media, sequences, and well-managed steps. Third, Procedures of harmonization was applied through approach of techniques and methods, as reinforcement of pesantren as harmonization agent of religious life. Fourth, The process of harmonization assessment has not been carried out properly. The foundations, strategies, procedures and process of assessment have impacts on the emergence of *P3AHKB* culture and its model of implementation. *P3AHKB* culture is the growth and the development of religious/spiritual values, honesty, responsibility, Islamic brotherhood, cooperation, empathy, social solidarity, respect, love, protect each other, get used to the language of the sunnah, keeping ethics, the formation of cultural security, and rising prosperity with its business units and BMT. The implementation model is named "MI-*P3AHKB* tree."

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Model of Students' Academic and Non-Academic Behaviours in Improving Learning Achievement and Discipline at Nurul 'Ulum Modern Pesantren in Malang

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Abstract

This research is aimed at describing academic and non-academic behaviours that influence students' achievements and discipline. This research used qualitative method. The data was collected by using two main methods: participative observation and deep interview. There were four steps to analyze the data: data collection, data filter, data classification, and conclusion. Based on the result of the research and the discussion, it can be concluded that : 1). Generally, students have very good academic behaviours during learning process inside and outside the class, 2). Most of the students master English and Arabic skill in which it becomes the most prominent academic behaviour in modern pesantren, 3). Academic behaviours to improve opportunity and learning achievement were conducted by boarding system in which students don't cook, don't wash clothes, don't bring cellphones, motorcycle, radio, TV, and other electronic tools, 4). Students perform very good non-academic behaviours in form of politeness to senior students and teachers, discipline and obey the rules of pesantren. It's proved by no one is expelled from pesantren due to the violation of the rules of pesantren.

Keywords: *Academic Behaviours, non-academic behaviours, discipline, learning achievement*

Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan perilaku akademik dan non-akademik yang dapat mempengaruhi prestasi dan kedisiplinan santri. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif. Data dikumpulkan dengan menggunakan dua metode inti yaitu pengamatan partisipatif dan wawancara mendalam. Data dianalisis dengan menggunakan empat langkah baku yaitu pengumpulan data, penyaringan data, klasifikasi data, dan penarikan simpulan. Berdasarkan hasil penelitian dan pembahasan dapat disimpulkan: 1) perilaku akademik

siswa baik selama mengikuti proses pembelajaran di kelas madrasah maupun di luar kelas mayoritas bersifat sangat baik, 2) perilaku akademik yang paling menonjol di pesantren modern adalah perilaku berbahasa Inggris dan Arab, yang mayoritas santri menguasai kedua bahasa tersebut, 3) perilaku akademik dalam bentuk peningkatan kesempatan dan prestasi belajar dilakukan santri dengan cara boarding, tidak memasak, tidak mencuci sendiri, tidak membawa HP, motor, radio, TV dan alat elektronik lainnya, 4) perilaku non-akademik, berupa sopan santun terhadap santri senior dan para ustadz, serta perilaku disiplin dan ketaatan terhadap tata tertib pesantren dirasakan sudah sangat baik, terbukti tidak ada santri yang dikeluarkan dari pesantren akibat pelanggaran terhadap peraturan dan tata tertib pesantren.

Kata kunci: Perilaku Akademik, Non-Akademik, Kedisiplinan, Prestasi Belajar

Introduction

Pesantren is an Islamic traditional educational institution that plays a big role to form students who are believe in Allah SWT, pious, religious, and have good manners. It also has a big role in spreading Islam to all regions in Indonesia. Since the era of colonialism, pesantren has been creating many nation's leaders that have contributed to the efforts of independence and to the present development as well.¹

Today, there are so many pesantrens which label themselves as modern pesantren that integrate *Madrasah* (school) and *pesantren*. Madrasah is conducted from 07.00 am to 2.00 pm and it should follow the curriculum of Religious affairs ministry. The remaining time is used as pesantren which teach many books. In the concept of modern pesantren, all students have to stay in the boarding. They are not allowed to cook because pesantren has provided food and drink. They are also not allowed to wash clothes, so they can use the time to study and hopefully it can improve their achievement.²

There are five problems that lead to the negative image of pesantren. First: pesantren is labelled as a trash of bad children. The parents hope their children would change to be better persons. In fact, some of them indeed have changed to be better, but some others keep naughty, lazy or even escape from the pesantren. Second: pesantren is labelled as dirty and messy place.

¹ Ridwan Abdullah Sani, *Pendidikan karakter di Pesantren* (b: PT Citapustaka Media Perintis, 2011), 45-47.

² Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 23.

Dirty classes, dirty restrooms, messy environment, a lot of rubbish everywhere, messy bedrooms, dirty mosque and other messy things. This negative labeling is due to the reality that many traditional pesantren are developed based on simplicity principles. Third: pesantren is regarded a gathering place of low to middle economic-class students who require cheap religious education. Many pesantren are established to facilitate poor students who want to learn Islamic knowledge for free or cheap. That's why the services they get are very minimum. Fourth: pesantren is described as educational institution which teach religion only. Students only master Islamic knowledge. They don't have other life skills. The fact is that many pesantren don't provide students with life skills so when they have graduated from pesantren, they become jobless. They are not ready to enter the working and industrial world. Fifth: pesantren don't have a fixed curriculum and the alumnus don't have standardized skills. As a result, pesantren certificate can't be used to continue to a higher education level.

Theoretically, pesantren is a religious educational institution that teach common and religion knowledge so that the students can live in the community as those who are good at religion and general knowledge as well, have good characteristics and hard working.³ Pesantren is a formal educational institution on the basis of religious aspects in which the students stay in the board. They have to obey the rules both in academic activities and also in daily life (non-academic).

Students' obedience to the rules is influenced by internal and external factors. Internal factors are such as emotional conditions, self-awareness, responsibility, moral sensing, and self-control. External factors cover peer behaviours, teacher's model, managerial model, rules and punishment implementation. The most dominant violation is related to language use, the followed by security violation, learning violation, and student-affair violation.

Students' life in modern pesantren is different from the students' life in traditional pesantren. In modern pesantren, students are required to adapt themselves to all activities and obey all rules. Most of the time, students are

³ Muhammad Busro, "Pesantren Modern di Era Modern" (paper, STIE Banten, 2016), 1.

lack of parents' attentions, have demanding schedules, strict rules, and life separation between male and female students.

Obedience means discipline attitude or obedience behaviours to an order or rules with full of awareness.⁴ Students' obedience to the rules is regarded as a choice. It means that someone chooses to do, obey, respond critically to the rules, law, social norms, requests, or willingness of the authority or those who hold important roles.⁵ On the other side, obedience in education dimension is regarded as someone's willingness to do an instruction and orders of the authority or the teachers.⁶

When there's an obedience, there will be a disorder. Theory of control proposed by Walter Reckless then improved by Trevis Hirschi⁷ is appropriate to use to see students' disorder. The main idea of this theory is that this theory was set up on the assumption that humans tend to disobey the law or having intention to break the law. Therefore, the expert of control theory regard disorder behaviour as a logical consequence of one's failure in obeying the law. Reckless said control theory stated there's a strong pressure that pushes someone to misbehave.

These pressures come from internal and also external side. External pressures are poverty, restraint, conflict, minority statue, temptation, confusion, and advertisement, etc. Internal pressures are failure, nervousness, disappointment, rebel, inferiority, etc.

⁴ Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2014), 342.

⁵ D Morselli dan S Passini, "Rights, democracy and values: A comparison between the representations of obedience and disobedience in Italian and Finnish students," *International Journal of Intercultural Relations*, 2012, 36. read also S Kusumadewi, T Hardjajani, dan A. N Priyatama, "Hubungan antara dukungan sosial peer group dan kontrol diri dengan kepatuhan terhadap peraturan pada remaja putri di Pondok Pesantren Modern Islam Assalam Sukoharjo.," *Psikologi Candradiwa Scientific Journal*, vol. 1, no. 2 (2012): 110.

⁶ Normasari, Sarbaini, dan R Adawiyah, "Kepatuhan siswa kelas X dalam melaksanakan peraturan sekolah di SMK Muhammadiyah 3 Banjarmasin," *Pendidikan Kewarganegaraan Journal*, vol. 3, no. 5 (2013): 320-26.

⁷ M Pozzi et al., "Do the right thing! A study on social representation of obedience and disobedience," *Journal New Ideas in Psychology*, vol. 35 (2014): 1827.

Based on Hirschi's theory, various forms of violations against the social rules are due to the failure in socializing the students to cooperate with the existing rules.⁸

In accordance with students' behaviours, Temulus explains that behaviours are a set of one's actions in responding to something then it becomes habits due to the presence of trusted values. Basically, students' behaviours consist of cognitive, affective, and psychomotor components.⁹

The significance of this research is to enrich the horizon of knowledge especially academic and non-academic behaviours of the students in pesantren in order to improve students' learning achievement.

The discussions cover: 1). Students' academic behaviours during learning process inside or outside the class, 2). The most prominent academic behaviours, 3). Academic behaviours in form of improving opportunity and learning achievement and 4). Non-academic behaviours such as politeness to senior students and to the teachers, discipline, and obedience to pesantren rules.

This research was conducted in Nurul 'Ulum modern pesantren in Malang city. It's a relatively new pesantren but it has a very high level most students' discipline. The supports from all involved parties in upholding the students' discipline is very high. There was no significant confrontation from the students. And this pesantren has many achievements in inter-pesantren level, Malang city level, East province level, and national level as well.

The Concept of Pesantren, Historical, Typology, and Pesantren System

Djaelani states that pesantren is a community environment in which students pursue the knowledge and stay in a board. Pesantren consists of prefix *pe-* and suffix *-an* that mean students' homestay.¹⁰ According to Mastuhu, pesantren is Islamic traditional educational institution to learn,

⁸ *Ibid.*, 1827.

⁹ Temulus, "Metode Pesantren dalam Membentuk Perilaku Santri," 21 April 2015, <http://www.pesantrentemulus.or.id/2015/04>.

¹⁰ A Djaelani, *Sistem Pendidikan Pondok Pesantren* (Bogor: CV Badriyah, 1983), 50.

understand and actualize Islamic teachings as the guidance of behaviours.¹¹ Therefore pesantren has double functions as Islamic institution which spread Islam and as social institution which form a society that is faithful, pious, and has noble characteristics.

Mastuhu claims there's no exact historical explanation of when and where the first pesantren was established. There are some opinions saying that pesantren was established after Islam came to Indonesia. Historical evidence showed that Islam was spread intensively during 13th century. That's why pesantren has existed since 1300-1400. Since 15th century, Islam changed the domination of Hindu and all parts of Java had turned into Islam since 16th century.¹²

Since 18th century, pesantren could be accepted by community and became the model of life of the nation and the state. During the era of colonialism, pesantren became an educational institution which had close relationship with the community. In revolution era, pesantren was one of the guerilla center in the war against the Dutch to achieve the independence. Many students formed Hizbullah front which was the embryo of Indonesian National Army (TNI).

Zamaksyari Dhofier states that an educational institution is regarded as pesantren if has three elements: kiai, students/santri, and physical facilities. They can't be separated one to another. They have the same values in supporting the effectiveness of pesantren.¹³

Generally, pesantren is divided into two: traditional pesantren (*salafi*) and modern pesantren (*khalafi*). Traditional pesantren teaches Islamic classical books without teaching common knowledge. While modern pesantren has inserted common knowledge teachings into pesantren environment by using classical education system.¹⁴

¹¹ Mastuhu, *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur Nilai Pendidikan* (Jakarta: INIS, 1994), 55.

¹² *Ibid.*,

¹³ Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 23.

¹⁴ *Ibid.*,

Guidance patterns in pesantren are divided into two parts: traditional methods (*sorogan* and *bandungan*) and combination methods (*sorogan*, *wetonan*, *muhawarah*, *nadzakaiih*, and *majelis taklim* methods).

Location of Nurul 'Ulum Modern Pesantren

Nurul 'Ulum Modern Pesantren (meaning lights of knowledge) is located in Jl. Apida Satsui Tubun No.17 Kebonsari, Sukun, Malang city East Java - Indonesia 65149 phone 0341-835281, 0341-803226 PA 085100400021, PI 085649518395. It is an integrated pesantren of salaf and formal education. It focuses on *aqidah*, *syariah*, and *Aswaja* characteristics. It's under Ar-Rohmah Islamic Educational Foundation. It was established in 1967 by the Late KH. Ahmad Syifa'.

The goal of this pesantren is to educate Indonesian young generation who are useful and skillful in developing society, the nation, and the country especially in education and *dakwah*.

There are some educational institutions managed by Nurul 'Ulum pesantren: 1) *Madrasah Diniyah*, 2) *Madrasah Tsanawiyah*, 3) *Madrasah Aliyah*, 4) *TPQ/TQA*, 5) *Majelis Istighotsah* and *Gubug Bambu* mental guidance, 6) Public preaching on Friday morning, 7) *Majelis Putri* on Thursday morning Rotib Al Haddad, 8) Public preaching on Friday evening *Ihya' Ulumuddin*, and 9) Guidance group of Hajj and Umroh (*KBIH*) Nurul Ulum.

This pesantren was built on 25 x 50 meters square area. At first, the teaching method was still classical such as *sorogan* and *bandungan*. In 1977, the system changed to be *Madrasah Diniyah* from 1st-3rd grade. In 1986, *Madrasah Tsanawiyah* was built with the curriculum of Religion Ministry. In 1988, *Madrasah Aliyah* was built. Nowadays, *Madrasah Diniyah* consists of *Madin Ula* and *Madin Wustho*. All students are required to attend both *Madrasah* in spite of formal school only. The graduates are expected to have good intellectuality, spirituality, and skills in order to form great human resource in the future.

In 2010, *Madrasah Ibtidaiyah*, *Madrasah Tsanawiyah* and *Madrasah Aliyah* had passed the accreditation and got "A". The vision is to create Islamic, popular, and independent *Madrasah* in the society, expert in science

and technology as well as in religious values. While the missions are: 1). Conducting extraordinary oriented teaching, 2). Creating independent, innovative, and competitive graduates, 3). Developing trustful and good attitude and behaviours, scientific thinking, 4). Contributing positive values for society, nation, country, and religion.

Academic Behaviours and Students' Language Skills

Academic behaviours cover all students' activities during the learning process both in and after school, in the mosque, library, park, and other learning places.

Academic activities start at 07.00 am to 02.00 pm. All students learn all subjects. Comparing to common schools, it can be said that the number of subjects they have to learn is doubled.

Generally, most students have good academic behaviours. They focus on the teachers, take notes, ask questions and do all given tasks individually or in groups. They also show good academic behaviours after school activities. Only few students who look sleepy, joke, and ignore the teachers.

The most prominent academic behaviours in modern pesantren is the use of English and Arabic. They have good language skills. It is because: 1). Senior students train Arabic and English vocabulary to the junior every morning and in the afternoon, 2). Language taught in the school and in the evening is more than other subjects, 3). Arabic and English are always used as introducing language in delivering the lessons, in Scout activities, or in the ceremony, 4). Arabic and English are used to communicate with the teachers.

Many students master both languages. But mostly, students have better Arabic skill compared to English skill. There's only few students who don't master both languages. It can be described in the following picture:

		English Skill	
		High	Low
Arabic Skill	High	Quadrant I Good at Arabic and English	Quadrant II Good at Arabic but weak in English
	Low	Quadrant III Good at English but weak in Arabic	Quadrant IV Weak in both Arabic and English

Pictute 1.

Quadrant of students' language skills

First quadrant is students who have good English and Arabic skills. Usually, they are from SDIT or modern MI that teach Arabic and English so their language skills are good. Only few students belong to this group. Second quadrant is students who have good Arabic skill but weak in English. It's because most pesantren use more Arabic in their lessons. Most students belong to this group. Third quadrant is students who have good English but weak in Arabic. Those who belong to this group already have good English but lazy to study Arabic. Fourth quadrant is students who are weak both in Arabic and English. They are lazy, slow, and stay in pesantren due to their parents' willingness, not their own. Their parents ask them to stay in pesantren because of their laziness. Hopefully, they would change and become better persons. But in fact, many of them failed. They escaped from pesantren and didn't go back.

Students' skill in delivering speech is good enough, because they are trained to deliver Indonesian, English, and Arabic speech every week. After having good skill in speech (usually after 9th grade) the students are also trained to deliver speech on the mosque podium and all students become the audience. Students are also given opportunity to follow various speech contests in three languages in grade, school, or inter-school level.

Students' ability in delivering speech is in line with their language skill. If they have good ability in Arabic and English, they will be good at delivering speech in Arabic and English, too.

Among the students who are good at speech had attended some contests and got several achievements from 1st to 6th champion. Even they followed international events. If they succeeded in international event, they usually search for scholarship to continue study in the university in Kairo to achieve LC title.

Improving Students' Independency and Learning Achievement

Students find it harder to study in school and modern pesantren at once compared to study at school only or study in traditional pesantren without learning activities in Madrasah.

In order to improve learning opportunity and learning achievement, students are not allowed to cook by themselves. All of their needs have been prepared by pesantren. They just need to bring plates and glasses to get food distributed by senior students.

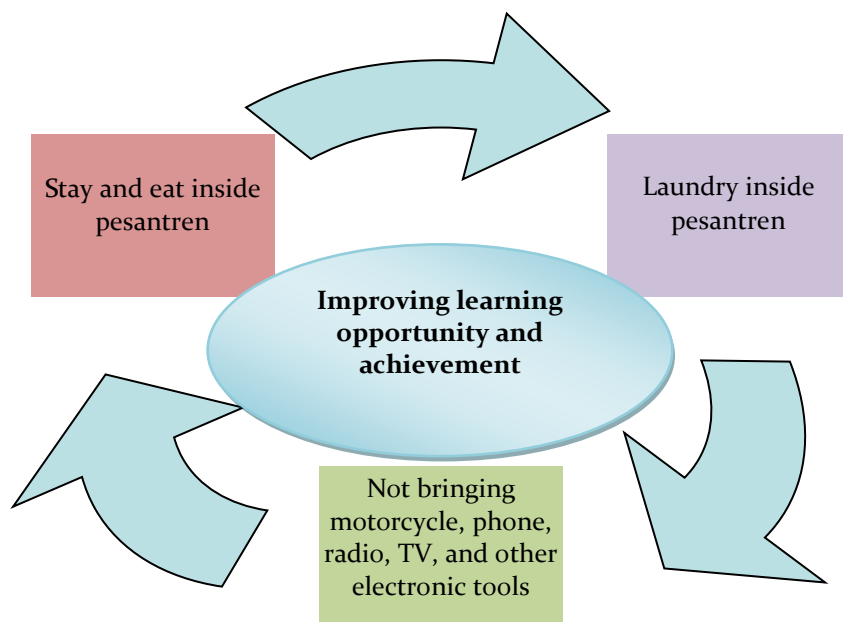
There are some advantages and disadvantages from the system. The advantages are: 1). Parents feel calm since the children's needs are guaranteed, 2). Children's eating needs are guaranteed, 3). Pesantren can absorb working opportunity for people around it to be the cooks, 4). Cleanliness and food health are guaranteed.

While the disadvantages are: 1). Students are not independent and won't be able to cook by themselves even simple cooking like making noodles or fried rice, 2). Students are bored with the menu because it's lack of spices, 3). Students are not full/satisfied with the menu because the junior students get less portion compared to senior students, 4). Students still buy additional food even more than the portion the pesantren has provided whereas the menu alone is expensive enough (Rp.30.000/day or 900.000/month), 5). The menu doesn't fulfill the students' nutrition needs because they often get vegetables and other menu they dislike and rarely get meat, fish, or eggs, 6). Pesantren rarely provide fruit, so many students buy fruit from the seller, 7). Many students owe money from other students for buying things in the canteen and they can't pay it back fast because they have to wait the transfer from the parents or wait for their parents to come, 8). Many senior ask money or food from the junior with force.

In order to improve learning opportunity and learning achievement, students are not allowed to wash their own clothes. They have to pay the laundry instead.

The advantages are: 1). They have more time to study or rest, 2). They don't get disturbed by washing, drying, ironing, and taking care of the clothes, 3). Students' clothes are clean, fragrant, and tidy, 4). Mothers around pesantren get additional income from the laundry business.

The weaknesses are: 1). Students are not independent and don't have skills in washing, drying, ironing, and caring, 2). Students have to pay additional fee, 3). They become dependent to the laundry so when the laundry is off, the students' clothes look very dirty, 4). Many laundry services work not seriously so the result is disappointing. Many clothes are still dirty or lost or changed each other, 5). Students often borrow clothes each other because the clothes are still in the laundry. The explanations above can be described as follow:



Picture 2.

Efforts to improve students' learning opportunity and achievements

Improving Students' Affective Behaviours

There are some efforts to improve students' affective behaviours: 1) Cleaning schedule, 2) Administrative schedule, 3) Scout (required extra-school activity), 4) Choosing two extra-school activities.

Once in a month, students get turn to clean the halls or the mosque. They are on duty from morning to afternoon. They don't need to study at that time. During the schedule, they must wear batik.

It's expected that students will be more independent, mature, and responsible with their duty and more understand about the significance of clean environment. But the weakness is they lose one day to study. If the lesson they missed was difficult, it would be a problem for them. That's why the cleaning schedule during school day will cause a loss for students.

Students also have administrative schedule. They have to service the guest, students' permits, and as connector between students and teachers out of the learning hours. This schedule is to train students to be trustful and responsible. It lasts for one day and they don't have to attend school or pesantren activities during the duty.

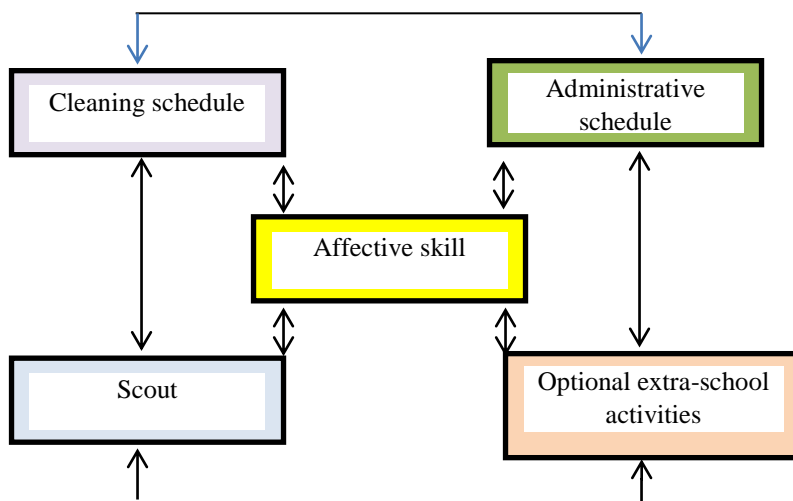
There are required and optional extra-school activities students have to attend. The required one is Scout. While the optional activities are Arabic, English, Marawis, calligraphy, pencak silat Tapak Suci, wushu, karate, football, table tennis, futsal, basketball, badminton, theater, and music. Each students can choose two of those activities.

Scout in modern pesantren is conducted seriously. There is always internal camp, inter-pesantren camp, and various camps out of pesantren.

The most favourite activity is futsal, then marawis. While the art of reading quran has the fewest participants. Futsal is the most favourite because it is attractive, safe, enjoyable, and can release boredom in pesantren.

Various titles of championship have been obtained in Regency, Municipality, or even Province level, such as the best marawis, English and Arabic speech, calligraphy, Scout, and Tahfidz. These activities are hoped to be a trigger for the students to improve their affective competencies like

sportiveness, honesty, independency, bravery, skills, faith, endurance, passionate, motivation, learning spirit, etc. Those explanations above can be described below:



Picture 3.
Process of forming students' ability

Improving Students' Non-Academic Behaviours

Non-academic behaviours can be seen from students' obedience to the rules in pesantren. Based on participative observation and deep interview, students have shown good obedience. The proof was only few students who broke the rules. It was relatively light-level violation.

This conducive situation can be achieved because there are three parties in pesantren who support the duty to uphold students' discipline. They are: 1) *Nurul Ulum* Discipline upholder, 2). *Mudabir* (students' guide in bedroom), 3). Special teachers dealing with students' affairs like taking care of the room, students' discipline and students' permission. These three elements work together to uphold students' discipline in bedroom, mosque, and other public places in pesantren.

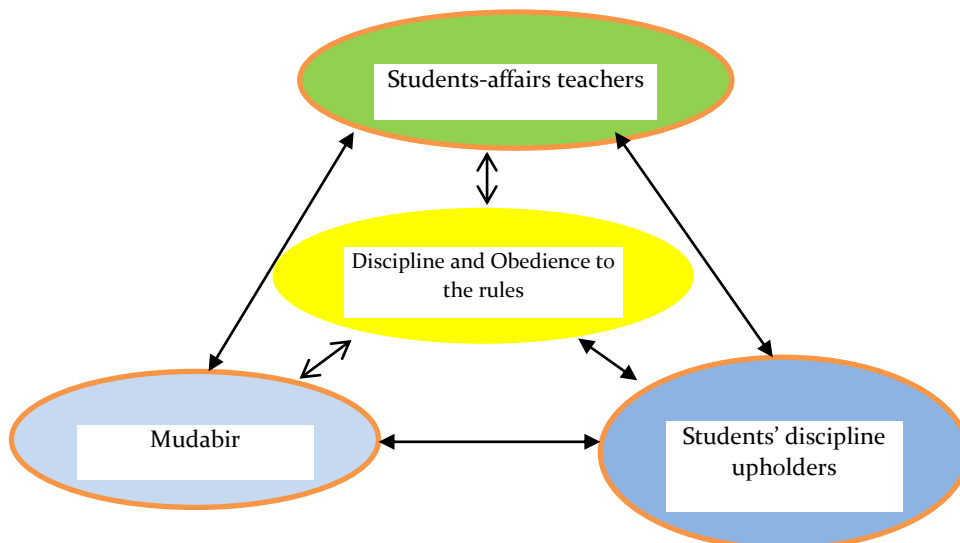
First, *Mudabir* accompany students in bedrooms, practice English and Arabic, keep the order, cleanliness, and security/safety. One *Mudabir* controls 20 students. *Mudabir* also has to wake up the students to pray together,

motivate students to study in the room, to be discipline, and to behave politely to other students, seniors, and teachers.

Second, students' discipline upholders. They are senior student. They are strict, discipline, good at reading quran, English, and Arabic, and able to lead the junior. There are 20 persons for male students and 20 persons for female students. They keep all students' discipline in every area of pesantren. They warn and give punishment to the students who break the rules. Some violations are for examples: students come late to the mosque (after iqomah), joke in the mosque, bring cellphone, use jeans, use clothes with inappropriate writings on it, have long hair, steal money and food from the wardrobe, get out of pesantren secretly, have a communication with female students, fight, and other negative behaviours.

Third, teachers who supervise students' room, activity and permission. When leaving pesantren or when their parents come to see. The teachers will cooperate with *Mudabir* and discipline upholders, parents' complains and suggestions are also accepted by their teachers.

The roles above can be described as follow:



Picture 4.

Relationship of the three parties in upholding discipline and rules in pesantren

From the diagram we can see that the three parties have important roles in upholding students' discipline. If one of them is not maximum in running the duty, students' discipline and obedience will be low. On the contrary, if they all can run the duty well, students' discipline and obedience will be high.

Students' violations against the rules and the efforts to improve students' behaviours

Violations mean breaking the rules with his/her own willingness. These violations will lead to students' naughtiness both inside and outside pesantren.¹⁵ Some examples of negative behaviours categorized as students' naughtiness are:

1. Students bring cellphone and use it secretly when there's no control from the senior at night, in the restroom, or at the break time.
2. Students take good slippers and throw them away to the roof.
3. Students borrow or change each other their clothes, shoes, towels, without asking permission from the owners.
4. Students bother each other while studying in the bedroom because there's no special room for them to study. As a result, many students study in the mosque until late of night and sleep in the mosque.
5. Many students are late to pray together in the mosque especially in *subuh*. The senior then punish them by asking them to throw away the trash or leaves around the mosque, stand in the field and run around it and other uneducated punishments.
6. Many students ask for soap, shampoo, and other bathing tools to the others because they have run out of the stuff or their friends have better ones.
7. Many students throw away the clothes, towels, and bathing tools to the trash can because the owners forget to bring them back to the room.
8. Many students are lazy to flush the bathroom so it looks dirty and smelly. Even many of them throw the trash to the water drainage and block the water to flow.

¹⁵ Muhammad Nurul Huda dan M. Turhan Yani, "Pelanggaran Santri terhadap Peraturan Tata Tertib Pondok Pesantren Tarbiyatut Tholabah Kranji Lamongan," *Kajian Moral dan Keagamaan Journal* Vol. 2, no. 3 (2015): 740-53.

9. Many students break other students' wardrobes in order to take food inside without telling the owners. As a result, the owners feel like someone has stolen their food.
10. Many students sleep on their friends' bed so the owners have to find another place to sleep or even they have to sleep in the mosque.
11. Many students bother their friends in sleeping time by burning up their friends' foot to shock them or by making noises (laughing together loudly).
12. Many students bully the diligent students by saying them the nerds or other hurtful words to change them to be lazy.
13. Many students dirtied their friends' wardrobe with paints, pen corrector or markers. They wrote inappropriate words on it.

According to Huda and Yani, there are several factors that lead to the violations: 1) Internal factors, they come from students themselves. It happens when students have a change in behaviours, emotion and unstable thoughts, 2) External factors such as: a) family environment-lack of parents' control, b) pesantren environment: boring, dirty, and strict rules, c) society environment: students tend to break the rules if the internal and external factors bring negative influences on the students.¹⁶

Various efforts are tried to change students' negative behaviours to positive ones:

1. Improve the function of *Mudabir* when supervising the students in the bedroom
2. Improve the roles of students' discipline upholders in upholding students; discipline to obey the rules
3. Improve the teachers' roles who deal with students' affairs in order to motivate students to learn and obey the rules in pesantren

Students' Academic Behaviours in Nurul 'Ulum Modern pesantren

Most students have shown good academic behaviours during the learning process both at school and in pesantren. They pay attention to the teachers, take notes, ask questions and do all given tasks, personal tasks or

¹⁶ *Ibid.*,

group tasks. Most teachers don't give homework to the students because they understand students are busy after school.

The result of this research is in line with Busro's findings saying that the students in modern pesantren always study hard to achieve the targets of the curriculum in the pesantren. Students who can't follow the programs usually they leave pesantren. The parents don't expect such a situation because they have expended money, energy, and time to make their children have good manners, diligent, respectful both to the parents and to the teachers.¹⁷

Students' academic behaviours after school are also good. They focus on the lessons even though it's more relax compared to the lessons at school. They may sleep on the floor while studying. The teachers are humorous so the students enjoy the lessons.

This is also in accordance with Kasinu's findings which concluded that students who study Islam in pesantren will not be bored. It's because they have many friends and the teachers have good method in teaching in which the process is more important than the result.¹⁸

English and Arabic skills are also very prominent in this pesantren. Students have vocabulary drilling practices every morning and afternoon. Besides, English and Arabic are taught more often than other lessons. They are also always used in learning process, Scout activities, in the ceremony, and in daily communication with the teachers.

This fact is in line with Fathoni's findings that students will be skillful in English and Arabic if they use those languages in daily communication.¹⁹ By doing so, they will be confident in practicing their skills.

To improve students' learning opportunity and learning achievements, pesantren has provided students' food and drinks, and laundry services. It is to make students focus on learning and have better

¹⁷ *Loc. Cit.* page 3

¹⁸ Akhmad Kasinu, "Kontestasi Islam pada Masyarakat Pesisir Kab. Purworejo Jawa Tengah" (Dissertation, Yogyakarta, 2014), 235.

¹⁹ Ahmat Fathoni, "Kemampuan Bahasa Arab dan Inggris Santri di Pesantren Modern di Ngawi Jawa Timur" (Unpublished research, PPs UIN Malang, 2015), 112.

achievements. His fact supports Retnanto's findings that students' achievements will be improved if they focus on learning.

On the contrary, if students are busy with their daily activities to prepare food, wash and iron the clothes, they will have less time to study and their achievements won't improve.²⁰

In order to train and improve students' affective behaviours, pesantren implements cleaning schedule, administrative schedule, Scout, and optional extra-school activities. Although students can't cook and wash clothes, but they have affective competencies that positively contribute to their independency after graduating from pesantren and live in the society. This confirms the result of Saptati's research that students' responsibility is improved when they get some obligations to secure, clean, and other scheduled activities in pesantren. By accomplishing those duties, students will satisfy their teachers.²¹

Students' good obedience to the rules in pesantren as a part of non-academic behaviours can be regarded as the success of the managements in caring the students. All violations of the rules don't cause negative influences in a wide-scale implication. Those violations tend to be without purpose, secretly, and small-scale. Basically, this condition is similar to the result of Rohmawanto's research about students' various violations of the rules in traditional pesantren. He mentioned that the violations were: 1) Smoking in the restroom, 2) Bringing cellphones, 3) Staying late at night, 4) Wearing jeans, 5) Collecting immoral pictures, 6) Cheating in the test, 7) Pretending to be sick when they feel lazy to pray together in the mosque, 8) Coming late after determined holiday, 9) Having long hair, 10) Eating secretly when they have fasting on Monday and Thursday, 11) Scratching tables and chairs, 12) Scratching the restroom's walls, 13) Throwing the rubbish everywhere, changing the slippers each other after praying in the mosque, etc.

²⁰ Setiyo Retnanto, "Studi Komparasi Prestasi Belajar antara Santri yang Masak dan Mencuci Sendiri dengan Santri yang Mendapat Fasilitas Mencuci dan Makan di dalam Pesantren," *Didaktika Journal*, no. 2 (Juni 2014): 34-46.

²¹ Saptati, "Pengaruh Pemberian Tugas Piket terhadap Kemandirian Santri di Pesantren Lirboyo Jawa Timur" (Hasil penelitian, Univ Sunan Giri Surabaya, 2013), 20.

According to Huda and Yani, there are three categories of rules violations in pesantren: heavy violations, for examples: 1) students don't implement Islamic syariah, 2) Students conduct activities contradicted to the Islamic syariah, 3) Students have dating, 4) Students smoke, 5) Students use cellphone inside pesantren, 6) Students tattooed their bodies, 7) Students miss routine activities in pesantren. Middle violations for examples: 1) Going outside without permission, 2) Staying outside pesantren, 3) Meeting or calling those who are not the students' mahrom without permission, 4) Having impolite performance. Light violations for examples: 1) Using other's property not purposely, 2) Not cleaning the restroom and environment, 3) Throwing the trash everywhere.

These findings are also in line with Rohmat's conclusion that there's positive influence of educated punishment towards students' discipline in pesantren assalafiyah Mlangi Nogotirto Gamping Sleman.²²

These findings support Lilyana's that teachers and managements in pesantren sre supposed to be good models for the students in daily life. Students are also expected to study hard in order to actualize the knowledge they have obtained during the study.²³

These findings are also supported by Huda's and Yani's conclusions that there are three reasons why students break the rules in pesantren Tarbiyatut Tholabah Kranji Lamongan. First: students are lack of attention to the existing rules, second: students show less disagreement with the rules in pesantren, third: the rules are very strict and make the students restrained.²⁴

To improve students' discipline and obedience towards the rules, pesantren ask the students to get accustomed to pray together five times a

²² Amir Rohmat, "Efektifitas Penerapan Hukuman Edukatif dalam Membimbing Santri yang Melanggar Peraturan dan Pengaruhnya terhadap Kedisiplinan Santri di Pondok Pesantren Assalafiyah Mlangi Nogotirto Gamping Sleman" (Skripsi, UIN Sunan Kalijaga, 2012), vii.

²³ Ika Kharistia Lilyana, "Nilai-nilai Moral yang Melandasi Perilaku Santri dalam Berinteraksi Sosial (Studi kasus di pondok Pesantren Miftahul Ulum AlYasini Areng-areng, Wonorejo, NgabarKraton, Pasuruan)" (Skripsi, Universitas Negeri Malang, 2010), viii.

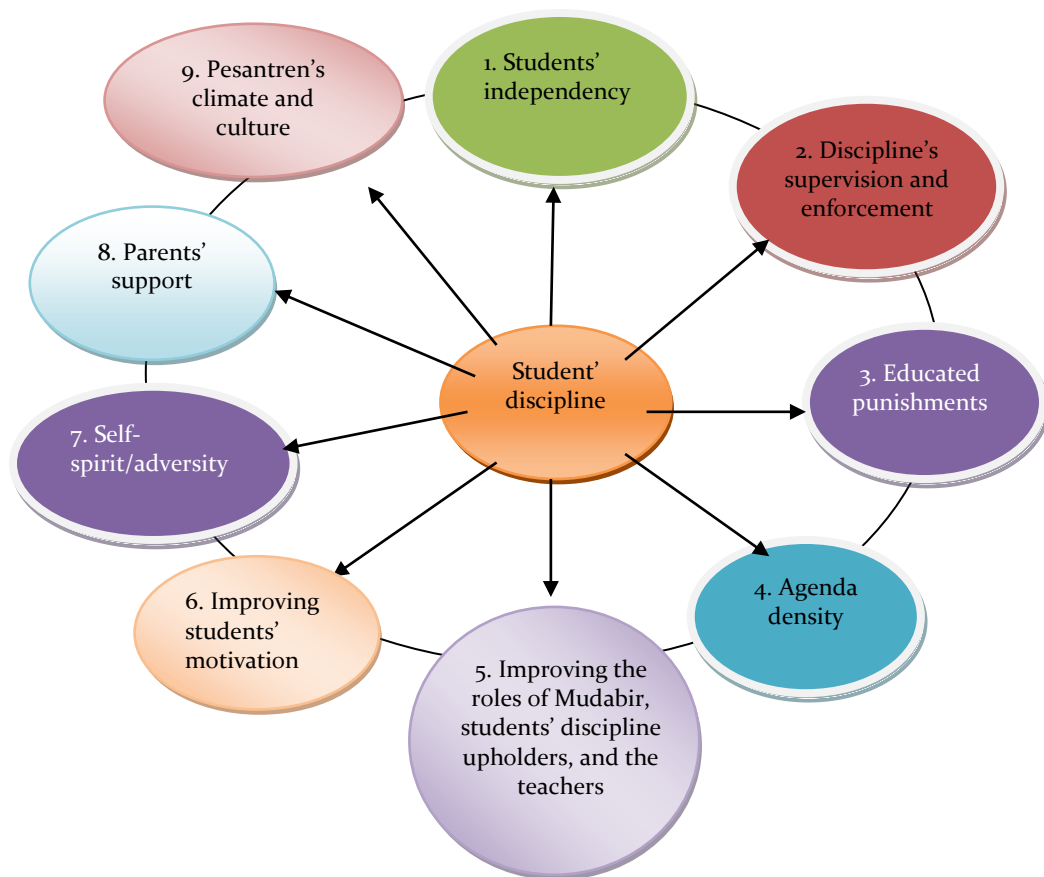
²⁴ Huda dan Yani, "Pelanggaran Santri terhadap Peraturan Tata Tertib Pondok Pesantren Tarbiyatut Tholabah Kranji Lamongan."

day, pray dhuha together, fast on Monday, be discipline in eating, studying, breaking time, make bed, also ask students to study diligently both in pesantren and during long holiday.

Therefore, the programs in pesantren will be successful if parents support them. The result of this research is in accordance with Mulyani's findings saying that after studying in pesantren Al Basyariah, students' characteristics and behaviours look better. Their language, discipline, responsibility, honesty, time management, willingness to conduct Islamic obligations, and the improvement of awareness and obedience to the rules. While the obstacles are: being late in following the programs, students don't perform tahajud and subuh prayers together, smoke, escape from pesantren, use cellphone, communicate with female (for male) and with male (for female) students, and don't use Arabic and English in communication. To overcome these problems, pesantren gives graded punishments as the level of faults, such as warning, standing, cutting off students' hair until bald, and putting them into the jail.²⁵

Based on the discussions above, there are some ways to improve students' discipline: 1) Improving students' independency, 2) Controlling and upholding the rules of pesantren, 3) Giving rewards and educated, not physical punishments, 4) Improving the density of pesantren's agenda so the students don't have time to do useless activities, 5) Improving the roles of Mudabir, students' discipline upholders, and students-affairs teachers in upholding the discipline in pesantren, 6) Improving students' motivation to get maximum achievements, 7) Improving the sense of adversity so the students won't give up easily, 8) Improving parents' supports towards the programs of pesantren, 9) Creating a conducive climate and culture in pesantren to give a comfort academic situation. Those explanations can be described as follow:

²⁵ Mulyani, Lena. "Peran Pondok Pesantren Dalam Membina Perilaku Santri Yang Berwatak Terpelajar Dan Islami: Studi Deskriptif di Pesantren Al Basyariah Desa Rahayu Kecamatan Margaasih Kabupaten Bandung." *Skripsi*. (Bandung: Universitas Pendidikan Indonesia, 2013), p. vii



Picture 5.
Factors that influence students' discipline

Conclusion

According to the result and the discussions of the research, it can be concluded that: First, mostly, students' academic behaviours are good during the learning process inside and outside the class. Second, the most prominent academic behaviours in modern pesantren is the use of English and Arabic languages in which most of the students have mastered those skills. Third, Academic behaviours in form of improving learning opportunity and learning achievements are conducted by boarding system, students don't cook, wash clothes, bring cellphones, motorcycle, radio, TV, and other electronic tools. Fourth, non-academic behaviours are very good in form of politeness to senior students and to the teachers, and students' discipline and obedience to

the rules in pesantren. It can be proved by the fact that there's no student is expelled from pesantren due to the violations of the pesantren's rules.

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The Challenge and The Prospect of Pesantren in Historical Review

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Abstract

In historical perspective, as an Islamic educational institution, pesantren has experienced a long journey. Until the present time, there are some pesantrens that still continue the heritage of old traditions. These pesantrens are named traditional pesantren. But some others, start to open themselves and make changes in responding to the present challenges. These kinds of pesantrens are called modern pesantren. The efforts of modernization by pesantren are dilematic enough because on one side, the modernization is needed, but on the other side, it contains a very different paradigm and world's perspective. In such situation, pesantren have to discuss those differences with the Islamic paradigm and perpective as the heritage of Islamic civilization in the enlightenment era. Hopefully, pesantren is able to figure out current problems smartly with contemporary approaches.

Keywords: *Traditional Pesantren, Modern Pesantren, Paradigm, Contemporary Approach*

Abstrak

Dalam perspektif historis, pesantren sebagai lembaga pendidikan Islam telah mengalami perjalanan yang panjang. Dalam perkembangannya sampai saat ini ada beberapa pesantren yang tetap berjalan meneruskan segala tradisi yang diwarisinya secara turun temurun dan dikenal sebagai pesantren tradisional. Sebagian yang lain, seiring dengan semakin besar dan beratnya tantangan yang dihadapi, mulai membuka diri melakukan perubahan-perubahan yang relevan tuntutan zaman, dinamakan pesantren modern. Upaya ke arah modernisasi pesantren ini ternyata cukup dilematis, karena modernitas yang menurut beberapa kalangan harus segera dilakukan oleh kalangan pesantren, ternyata berisi paradigma dan pandangan dunia yang sangat berbeda. Dalam suasana seperti ini, pesantren perlu mendialogkan pandangan dan paradigmanya dengan paradigma dan pandangan dunia yang telah diwariskan oleh generasi era pencerahan dan kemajuan Islam. Diharapkan, lembaga pendidikan Islam

ini (pesantren) mampu mengurai secara cerdas problem kekinian dengan pendekatan-pendekatan kontemporer.

Kata kunci: *Pesantren Tradisional, Pesantren Modern, Paradigma, Pendekatan Kontemporer*

Introduction

Pesantren is one of Islamic traditional institutions of education in Indonesia which study Islamic knowledge deeply and practice it in daily life. Pesantren has existed since hundreds of years ago and has reached almost all parts of muslim society. The existence of pesantren in education especially in Indonesia has been acknowledged and undeniable in the contribution of creating the nation's smart life. Even in colonialism era, pesantren directly or indirectly gave great contribution in creating nation's leaders who struggled for our independence. Among the leaders, many of them who were the alumnus of pesantren or at least they ever studied in pesantren.

But now the reputation of pesantren is questionable. It seems that pesantren can't catch up the modernization and globalization. There's a gap between the knowledge taught in pesantren with the reality and the demand of modern life. As a result, the graduates of pesantren are less competitive in professionalism of the working world.

As the challenges are greater and heavier, pesantren need to look back at the philosophy "keeping old but relevant heritage and take the newest and better things". Because today, pesantren have to be able to figure out current problems smartly with contemporary approaches. On the other side, modernity contains a very different paradigm and world's perspective. In such dilematic situation, pesantren have to discuss those differences with the Islamic paradigm and perspective as the heritage of Islamic civilization in the enlightenment era. It means that pesantren must position the old heritage as a friend of dialog for modernity with all offered products. They must read old and new horizon in a separated frame. The past era is brought clearly and honestly, then confronted with the present. The past era may look spoiled and irrelevant. But possibly, there's still a potency that can be developed in the present time.

The fast growing community make educational institutions have to adapt themselves to such condition. The globalization continues as the growth of science and it affects human culture, life, and civilization. Every change will have side effects especially to human.

On one side, the fast development of science and technology bring prosperity for human. But on the other sides, due to the non-metaphysical and neutral-ethical approaches, the fast development of science and technology leads human to the blindness and barrenness of spiritual aspect. Modernity at first promised human freedom from the religious tyranny, but in fact it brings distortion to the holy humanity values. Materialism as the son of modernism has brought human to a deep hole of suffering. The reference of the truth is based on the materialistic standard and human's happiness is based on the fulfilment of material needs only. Religion is still believed but it's only palliative or style as traditional-primordial diversity. Today, people say about goodness and nobleness, but tomorrow people oppress, despoil, even and kill each other. Anthony Giddens said today's world is a run away world.¹

Day to day, the morality in Indonesia looks miserable. Our noble culture of politeness and noble attitude as we could find in the past, now it seems to be extinct. Fighting among the students, drinking alcohol, using drugs, and committing free sex, have colored today's life of young generation. In fact these habits tend to be normal in some big cities. Even those habits also happen in villages. As Islamic educational institution with the home base is mostly in villages, pesantren should be responsive in giving solutions toward the problems. Pesantren should open itself, have a self correction, design a concept and breakthrough and make internal changes in order to play the roles effectively.

Pesantren as Islamic Educational Institution

In Indonesia pesantren is well-known as *pondok pesantren* and culturally it derives from pre-Islamic culture. It is proved by the finding of an old Javanese education that identical to pesantren. This institution was

¹ Even the term *Run Way World* became one of the title of his books. In another book, Giddens defined "*juggernaut*" (big truck) moving fast without control as present metaphor. See Anthony Giddens, *Consequences of Modernity*, Chapter V (California: Stanford University Press, 1990), 151.

Prawiyatan. *Kyai* is the teacher and *santri* are the students.² Historically, pesantren is not only Islamic, but has Indonesian senses. The embryo of pesantren had existed since the era of Hinduism and the Buddhist. After Islam came to Java, there was an Islamization over the ongoing traditions at that time. Then the islamized traditions are kept to be continued and one of the activities is pesantren.

1. Pesantren

Etymologically, pesantren is derived from the word root 'santri' with prefix 'pe' and suffix 'an' which mean *home of santri*. Besides, it is regarded as a combination of the word *sant* (a good man), and *ira* (helpful), so pesantren means educational place for a good man. According to CC Berg, the term of *santri* comes from the word *shastni* which means people knowing the holy books of hinduism, or a scholar of hinduism who knows about the holy books. Terminologically, Steenbrink explained that from its form and system, pesantren was derived from India. The system had been used in teaching hinduism in Java for a long time before Islam came. After that, the system is used by Islam.³

So, pesantren is an Islamic traditional educational institution whose activities are learning, comprehending, deepening, contemplating and actualizing islamic teachings with the emphasis on the importance of religious morality as a guidance of daily behaviours. Pesantren also has some elements that differ itself from other education systems. Those elements are: *kiai*, students, mosque, boarding, and *kitab kuning* (yellow book) learning.⁴

In fact, there are two kinds of pesantren in Indonesia:

- a. *Salaf* pesantren is pesantren which keeps the teaching of Islamic classical books (*salaf*) as the core of education.

² Samsul Nizar, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara* (Jakarta: Kencana Prenada Media Group, 2013), 113.

³ *Ibid.*, 87.

⁴ Nur Efendi, *Manajemen Perubahan di Pondok Pesantren: Konstruksi Teoritik dan Praktik Pengelolaan Perubahan Sebagai Upaya Pewarisan Tradisi dan Menatap Tantangan Masa Depan* (Yogyakarta: Teras, 2014), 1-2.

- b. *Khalaf* pesantren is pesantren which includes common lessons into the curriculum or pesantren which holds public schools like MI/Elementary school, MTs/Junior high school, MA/SMA/SMK, and even University.

While according to Syarif, there are three kinds of pesantren: first, traditional pesantren. This pesantren still keeps the original form by only teaching Arabic-written books with the methods of *bandongan/wetonan* and *sorogan*. Second, modern pesantren. This pesantren is a kind of development of traditional pesantren because it adopts all modern educational system and leave traditional methods. Usually, the form of this pesantren is a boarding school. Third, comprehensive pesantren. This is a combination of traditional and modern system. It means that it implements yellow books teachings and education as well as formal school.⁵

2. Education System of Pesantren

Education system is a total interaction of a set of educational elements which have integrated cooperation and complete each other in order to achieve the objectives of education. The cooperation is based on the noble values of the elements.⁶ According to several literatures about pesantren, the elements of pesantren are kyai, santri/students, mosque, boarding, and yellow books. Pesantren has a unique education system because not only teaching the knowledge from many books, but also order the students to implement it. For examples praying together five times a day, performing sunah prays, interacting and helping each other, etc.

Usually, there are two lanes of education system in pesantren. First, teaching lane. It refers to education which focuses on the activities that can improve students' intellectuality level and quality. Second, guiding lane. It focuses on 24-hour monitoring of students' life in the boarding. The agenda and programs provided by pesantren are intended to conduct representation and guidance toward the students in many aspects, such as ethics (al-akhlaq

⁵ Nur Inayah dan Endry Fatimaningsih, "Sistem Pendidikan Formal di Pondok Pesantren (Studi pada Pondok Pesantren Babul Hikmah Kecamatan Kalianda Kabupaten Lampung Selatan)," *Jurnal Sociologie*, vol. 1, no. 3 (n.d.): 219.

⁶ *Ibid.*, 217.

al-karimah), personality, behaviours, and attitudes.⁷ Teaching lane is the actualization of activities developed in teaching aspect and conducted in intra-curricular and extra-curricular activities.

Both activity patterns are programmed and guided directly by the teachers who stay 24 hours in pesantren. Intra-curricular activities are conducted as *in-class session program*. Generally, the contents of the given lessons, collaborate the curriculum of pesantren, curriculum of Religious Ministry, and curriculum of National Education Ministry. The duration is six years for elementary graduates and three years for secondary graduates. For high school level, there are some *in-class session programs*: Senior High School with Social and Science classes, Madrasah Aliyah with Social and Science classes, Madrasah Tsanawiyah and Junior high school. While extra-curricular activities belong to *off-class session* program. These programs try to develop and articulate students' interests and talents in various fields, such as Arabic, English, yellow books review, Scout, art, and sports.

For guiding lane, the agenda and programs given to the students are to guide them in affective (ethics) and psychomotorics (skills) aspects. These programs are in forms of discipline in ritual worships, daily life, and education of leadership management such as students' organization in pesantren.⁸

Traditional pesantren or salaf is different from modern pesantren. Students only study yellow books without extra-curricular activities to sharpen psychomotoric aspect. There are only cognitive and affective aspects. In salaf pesantren, there is no organization, administration and management because all of them are handled by kyai. According to the formulation of Religious Department in the book titled *Petunjuk Teknis Pondok Pesantren*, pesantren salafiyah is type of pesantren which still keep the special system of pesantren, like the curriculum and the learning method as well. Generally, the lessons cover Islamic knowledge and Arabic. Traditional pesantren is self-centred, there's no interference from other parties. The vision, missions, and learning process use classical system and only teach yellow books. Therefore,

⁷ Pondok Pesantren Daar el-Qolam, "Sistem Pendidikan Pondok Pesantren Daar el-Qolam," 25 April 2016, www.daaelqolam.ac.id.

⁸ *Ibid.*,

students are not involved in national exam. As a result, they don't have opportunity to continue to higher education and opportunity to work which requires education certificate.⁹

While modern pesantren (khalaf) integrates their curriculum with government's curriculum. This is because they are adaptive and do emancipation toward social changes and tries to keep ethnical cultures and nation's identity as well as vanishing the domination of foreign politics.¹⁰ Besides, modern pesantren uses staged-education system as the government's instruction in 1950s. So the students participate in national exam and they can get certificate.

Challenges and Problems Encountered

After the independence of Indonesia, pesantren need to improve itself in order to be in line with the objectives of the new state, and be able to compete with the world outside. As the development of the era, there are many frictions in social order after the independence. It is indicated by the fast growth of development, information and technology. Finally, the relationship among people from many parts in the world is beyond the rational borders. Moreover, nowadays in *respiritualization* era that presents a *mint shift* in the society, people refer to a transformation and reconstruction. Improvement efforts are needed especially in education field.¹¹

The needs of science and technology is increasing as the development of education. This made pesantren face a dilematic position. First, pesantren is still orthodox as the agent of moral force in society, exclusive, avoiding negative influences. Second, pesantren is demanded to be open and follow the era. This will affect the existing values of orthodoxy in pesantren as the foundation of its life.¹²

⁹ Imam Arifin, *Kepemimpinan Kiai, Kasus Pondok Pesantren Tebu Ireng* (Malang: Kalu Sahara Press, 1993), 5.

¹⁰ Nizar, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara*, 110.

¹¹ Ali Mu'tafi, "Rekonstruksi Sistem Pendidikan Pondok Pesantren Tradisional Di Indonesia (Telaah Kurikulum Pondok Pesantren, Menuju Arah Baru Pendidikan Islam Di Era Globalisasi)," *Jurnal Al-Qalam*, no. 13 (n.d.): 152.

¹² *Ibid.*, 153.

The problem encountered by traditional pesantren is the fact that there's an individual interest which abandons the orientation of educational objectives, generally or specifically. Therefore, reorientation is needed. Curriculum not only covers lessons but also learning process, assessment, counseling, administration, and management of the institution.

There's a tendency in the curriculum that pesantren only has one review of knowledge which is the leader of pesantren. As a result, pesantren only produces output who are not ready in coloring the modern life as we feel today. And they can't compete with other graduates of other institutions. Zamakhsyari Dhofier even conveys most kyai in Java regard pesantren as a small kingdom in which the power and authority are theirs.¹³ That's why there's no written formulation of curriculum, vision, mission, objectives, and facilities because all of them depend on kyai's decisions. Also, due to their weaknesses and limitation, kyai are late in responding the social changes.

Many pesantrens in the Dutch colonialism era that refused education and learning process using chairs, desks, and boards. But since the difficult condition in 1950s and pesantren faced serious dilemma, this refusal started to change, the management, leadership, education system, institution, curriculum and method. At that time, there was a polemic of interest between Islamic nationalist represented by Islamic politicians from Masyumi, PSII, NU; and nationalist power (PNI), and nationalist secular power (PSI, PKI, Parkindo, Murba Party) as the dominant factor in taking decision in education field.¹⁴ The government was building many schools as *more education* movement and *education for all* movement as a set of popularizing education program.

That period was a loss for muslim intellectuals from Islamic parties. It was very influential to the contents and materials of the Law of national education system, said to be discriminative between common and religious education. Because the policy didn't accomodate Islamic education as a basic need of the muslims in Indonesia. It can be seen from Chapter 10 verse 2 stating that "*studying in religious schools acknowledged by the Minister of*

¹³ Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 73.

¹⁴ Hamlan Andi Baso, "Kajian Sosio Historis Tentang Politik Kebijakan Pendidikan Islam Di Indonesia," *INSPIRASI*, no. 14 (Oktober 2011): 54-55.

Religion regarded as having fulfilled the obligation of study". Another discriminative part is Chapter 2 verse 1 saying that "*This Law doesn't cover religious education and social education*". As a result, many small, conservative and traditional pesantren were bankrupt, unable to respond the government's policy.

Secular educational policy by nationalist figures made pesantren oppressed specially related to management, leadership, educational system, institution, curriculum and method. Finally, Pesantren implemented transformation in management; individual to collective leadership; independent education system to adaptive and integrated; institutional transformation from mosque and boarding only, added by madrasah, school, and university; curriculum transformation from Islamic, worship, and morality materials added by common knowledge and skills; and method transformation from traditional to combinative method.¹⁵ Therefore, pesantren's responses to modernity especially related to secular (western) school model, can be noted as a guidance to explain the new direction of pesantren:

1. The changes made by pesantren didn't vanish the old traditions but only adding with something new so the old traditions still exist while accepting the new ones.
2. The way of making the changes didn't cause a strong internal resistency, but it caused an identical crisis since it hasn't been able to create a peaceful condition between old and new traditions, in which each of them has contradictive characteristics.
3. This identical crisis caused unclear position in facing modernity, as described by Steenbrink as a behaviour of refusing while following", a weird behaviour. Practically, it can be implemented but physically it is a moral burden.
4. Pesantren's respons to modernity was not on the basis of scientific consideration (rational and empirical), but it was likely political, emotional and fanatic so that the position of pesantren was unstable, easy to change in a zig zag line.

¹⁵ Mujamil Qomar, *Menggagas Pendidikan Islam* (Bandung: PT. Remaja Rosdakarya, 2014), 27-153.

5. Pesantren's respons to modernity was likely economical and material-calculation oriented such as the establishment of school and university, the formation of religious teachers, status changing from madrasah to state, and education with money.¹⁶

Another problem since the Old Order era was that pesantren was not acknowledged by the government, because the main focus of the New Order was development instead of education. It was proved by a harder reaction towards the government's discriminative policy in Presidential Decree No.34, 1972, then confirmed by Presidential Instruction No.15, 1974. The contents of those policies were regarded to weaken and isolate madrasah from national education. Finally the acknowledgement of pesantren as Islamic educational institution¹⁷ was released through the Joint Decree of three Ministers (Minister, of Religion, Minister of Education and Culture, and Minister of Domestic Affairs) No.03, 1975 on March 24, 1975. The alumnus of pesantren didn't get certificate and difficult to enter the unversity.

In 1990 Islamic educationl institutions got a good news. The government released the National Regulation of the system of National Education in March 1989. The government gave the same legacy and position for Islamic educational institutions, which especially existed in pesantren. So in the next years, many graduates of pesantren passed the university.¹⁸ According to Said Aqil Siraj, there are three things that haven't been strengthened:

1. *Tamaddun*, is developing pesantren. Many pesantren are simply managed. The management and the administration are based on kinship and handled by kyai. In this matter, pesantren have to instrospect themselves.
2. *Tsaqafah*, is giving enlightenment to muslims to be more creative and productive, but not forgetting the originality of Islamic teachings. For example, the students are still loyal to the traditions of pesantren but they are also close to the computers, modern science and knowledge.

¹⁶ *Ibid.*, 5.

¹⁷ Heni Yuningsih, "Kebijakan Pendidikan Islam Masa Orde Baru," *JURNAL TARBIYA UIN Sunan Gunung Djati Bandung*, vol. 1, no. 1 (2015): 183-84.

¹⁸ Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 51.

3. *Hadharah*, is building culture. In this case, how culture is colored by Islamic spirit and tradition. Here, pesantren is expected to develop and influence traditions with Islamic spirit in the middle of globalization that tries to unite the cultures through the products of technology.¹⁹

Responding Modernization

In a national scale, pesantren has a great role. It is more than just producing experts in religion. At first, pesantren was Islamic traditional educational institution in the Middle East comprising of three kinds; madrasah, *kuttab*, and mosque. Until the second half of the 19th century, those institutions were able to exist. But since the last quarter part of the 19th century, traditional system couldn't be maintained²⁰ due to the strong waves of new changing and modernity. While in Indonesia, pesantren holds education to fulfil people's needs in the villages such as teaching and studying religious knowledge, guiding them in religious matters, etc. In the reality, education of pesantren can't be separated from the mission of Islamic teachings. In contrast, there are pedagogical values contained in Islamic teachings to educate people to be faithful, do worship, and behave well. Education of pesantren can be a media of Islamic teaching, and Islamic teaching is a way to educate people. This is a manifestation of *amar ma'ruf nahi munkar* as stated in al-Quran, besides in order to follow the sunnah of the Prophet, *ballighu 'anniy walau ayat* (convey even only a verse).

J.F.G. Brumud as quoted by Pradjarta Dirdjosantoso, saying that a long time before public schools came to villages in Java at the end of 19th century, religious teaching in mosques or small mosques or primary level, and in pesantren for the higher level was the only education in the villages.²¹ It showed pesantren had a significant role in producing religious figures and elites in villages. Then when the Dutch came and colonialized Indonesia, they considered pesantren as educational model for local people instead of preparing special model as the implementation of ethical politics. But finally

¹⁹ Uki, "Pembaharuan pendidikan pesantren," Mei 2016, <https://syukririfai.wordpress.com>: www.wordpress.com.

²⁰ Nurcholis Madjid, *Bilik-bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), X.

²¹ Pradjarta Dirdjosanjoto, *Memelihara Umat Kiai Pesantren Kiai Longgar di Jawa* (Yogyakarta: LKiS, 1999), 140.

they didn't apply it since they thought it wasn't good enough (less empowering). Pesantren became the main rival in conducting education for local people as the Dutch implemented the ethical politics.

Being the rival of the Dutch, made pesantren open in many things, such as kyai involvement in politics, etc. Since the establishment of pesantren until now, kyai have always been involved in politics for the sake of Islamic teaching, against the colonialist, against the tyranny, or to obtain power. Even in fighting against the colonialist, Sartono Katodirdjo assessed almost all fightings against the colonialist in the 19th century were mobilized or at least supported by pesantren. Big wars like Diponegoro, Paderi, Banjar, and local rebellions in many regions were controlled by the figures or the alumnus of pesantren.²²

In social field, pesantren cared to solve the problems in the surrounding society, whether they are directly discussed with the kyai or not. Economy also gets attention both for internal and external interests. In this case, generally the people around pesantren have poor economic condition. Therefore, pesantren have taken very important roles in social and economic fields especially in villages. Pesantren have crossed over time and have various experiences and have participated in solving people's problems in many aspects of life like education, Islamic teaching, politics, social, economy, culture, religious, development, etc. Today, pesantren still exist and show themselves as educational institutions which keep growing in Indonesia although they have to face the waves of modernity and globalization spread all over the world.

After the independence, the Dutch and the Japanese were no longer a threat for education in pesantren. But the threats were globalization and the development of science. That's why pesantren do some improvements to support their competitiveness in global world. Actually, in facing the globalization, pesantren has a precise problem solving. It is a slogan saying that holding old but good things and taking new and better things (*al-muhafadzah 'ala al-qadim al-shalih wa al-ahdz bi al-jadiid al-ashlah*). This slogan can be a key of peace between traditions and modernization. Holding old but good things (*al-muhafadzah 'ala al-qadim al-shalih*) is a reflection as

²² Sartono Kartodirdjo, *Sejarah Nasional* (Jakarta: Balai Pustaka, 1997), 131.

traditions, while taking new and better things (*al-ahdz bi al-jadiid al-ashlah*) as a reflection of modernization.²³

For example in the curriculum, formal educational system in pesantren is different from the national education in general, because it combines the curriculum of National Education system and Religious Department. Besides, the special curriculum made by pesantren like the yellow books teaching in madrasah is a special system of educational process in pesantren. By doing this process, it is expected that Islamic persons who have both intellectual intelligence and faithful, well-mannered, creative, and innovative can be realized. So, later they can spread Islam to their family, neighbourhood, and all of human kind. Beside that, students have extracurricular activities to sharpen their affaective and psychomotoric aspects, like band, sports, martial art, Scout, etc. Even there is robotic extracurricular in pesantren Daar el-Qolam.

The teaching methods are various. Based on the writer's observation in one pesantren in Banten, the teachers have used various teaching methods, not only one-way communication, or memorizing, but also having discussion, outdoor learning, even observation and research. They have used media like LCD, laptop, etc. The graduates of pesantren are not only good at internal test like memorizing al-quran, but they have to do another requirement namely scientific writing. This is to make the students able to compete with other non-pesantren schools.

Most pesantren don't apply individual leadership anymore. But they change it into collective leadership. Masyhud and Khusnuridlo noted that among several cases, the development was started from leadership change; from charismatic to rationalistic, from authoritarian-paternalistic to diplomatic-participative, or from *laissez faire* to democratic.²⁴ These three changes lead to the efforts of strengthening the people participation or other parties (not kyai) to get involved in developing pesantren. Outsiders started to be given access to think about pesantren and how to develop it.

²³ Qomar, *Menggagas Pendidikan Islam*, 6.

²⁴ Mastuhu, "Kiai Tanpa Pesantren: KH. Ali Yafie dalam Peta Kekuatan Sosial Indonesia", dalam Jamal D Rahman et.al (eds), *Wacana Baru Fiqih 70 KH. Ali Yafie* (Bandung: Mizan berkejasama dengan Bank Muamalat Indonesia, 1997), 262.

Indeed, according to Mastuhu, pesantren needs the involvement of some parties: ulama, intellectual, scientist, and the people. Because the challenges faced by pesantren are very hard so its position in the future will not be only determined by the family of kyai, but also by the community. Therefore, kyai and his family have to be realistic and sportive in selecting the next leader. The leader must be right and worth, even he is not from the core of kyai's family. It means the parameters of leadership are capability, capacity, and competency. The descendant no longer becomes the main standard except he has sufficient capability. By responding the modernity, it is a must that pesantren keeps old but good traditions and throw away the bad ones, or take better modernity (effective-efficient) and avoid the bad ones. Examples of traditions and modernity pesantren must keep and take are:

- a. The use of Arabic classical (yellow) books as the reference in learning process, because it can identify and master Islamic classical knowledge and be familiar with Arabic as the language of the holy book or revelation.
- b. The mastery of tools knowledge like *nahwu*, *sharaf* and *balaghah* as the tools to master the contents of Arabic-written books.
- c. The use of boarding as place for learning and sleeping during the education in pesantren because it can support effectively towards the reinforcement of learning process and even it can create a linguistic environment if it is well-managed (*bi'ah lughowiyah*).
- d. The use of mosque strictly as a place of worshipping to control students' discipline in performing the worship and a place to clean their souls in order to achieve the knowledge.
- e. Spiritual relationship between kyai and the students is formed by praying each other since it can connect their feelings in order to form personalities.
- f. Independency of pesantren reflected in the independency of Kyai, teachers, and students because it can give freedom to be creative in formulating the model of Islamic education which is regarded as an alternative.²⁵

On the contrary, there are some contra-productive traditions in pesantren that should be avoided or at least lessen, such as tendency of

²⁵ Qomar, *Menggagas Pendidikan Islam*, 13.

mono-management, individual leadership, student's passive behaviour, thoughts which make holy the religious thinking, memorizing materials, verbal tradition, and manual use of the tools. While the tendency of secular education or modern schools which have to always be avoided, is being dependent to one pattern of education system, individualistic, teachers-lecturers and students-college students, and too much pressure on the teaching so the substance of the education itself is offended.

Therefore, the system of pesantren needed to develop is education system which combines certain superiority of the traditions in pesantren, with the superiority elements of modernization of secular education or secular schools. By doing so, the teaching, the education, the research tradition and the scientific writing will create students who are good at the faith, intellectuality, skills, deeds, morality, and the spirit of development. In other words, pesantren to be developed is education system which facilitates deep religious learning (*tafaqquh fii al-diin*) through modern learning approach with emancipatory (freedom of being exclusive) and development.

Conclusion

The era has changed, and pesantren can't avoid the rapid changes of the development. Pesantren can't keep itself exclusive, on the contrary pesantren has to be open and change its orientation to be inclusive due to the changes. Hopefully pesantren doesn't lose its attractions. Some pesantren have conducted very important changes for their institutional development, for examples reconstructing the educational curriculum, improving learning methods, improving writing tradition, completing learning facilities, reviewing the leadership pattern, and vanishing the perception of knowledge dichotomy.

Several changes above can become the solutions to the condition of pesantren in the middle of development of the era. Pesantren today is expected to exist with productive and constructive cultural offerings, and able to declare itself as the agent of goodness for all, without being communal exclusive and enhance humanity values in education.

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The Implementation of Character Education Model at Islamic Boarding School of Pabelan, Magelang, Central Java

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Abstract

This research was conducted at Islamic Boarding School of Pabelan, Central Java. Here, character education model was delivered to students through role modelling method and formalizing into routines which were implemented since KH. Hamam Dja'far era until now. The implementation of character education developed and taught by Kiai Hamam, as a role model, at that time included model of social caring, direct learning, simplicity, educating humanely, education through role modelling, scientific culture model, development of local wisdom or culture, education development, work ethic, and self-reliance. Then, character values emphasized to student are discipline, work ethic, self-reliance, social caring, spirituality and responsibility.

Keywords: Model, Character Education, Islamic Boarding School of Pabelan

Abstrak

Penelitian ini mengambil lokasi di Pondok Pesantren Pabelan Jawa Tengah. Pondok tersebut menerapkan model pendidikan karakter melalui keteladanan, dan pembiasaan kepada para santrinya sejak zaman KH. Hamam Dja'far hingga sekarang. Adapun implementasi model pendidikan karakter yang ditularkan dan dikembangkan oleh Kiai Hamam kepada para santrinya waktu itu meliputi, model kepedulian sosial, pendidikan langsung, kesederhanaan, mendidik dengan manusiawi, mendidik dengan keteladanan, model budaya keilmuan, pengembangan budaya lokal/kearifan lokal, pengembangan pendidikan, etos kerja, dan belajar mandiri. Nilai karakter yang lebih ditekankan kepada para santrinya meliputi, kedisiplinan, etos kerja/kerja keras, kemandirian, kepedulian sosial, relegius, dan rasa tanggungjawab.

Kata kunci: Model, Pendidikan Karakter, Pondok Pabelan

Introduction

Recently, world of our education including formal, non-formal, and informal education has obstacle and tough challenges. Numerous challenges faced now are moral value degradation, lack of noble morality, and moral crisis happening among students. In fact, we can see a lot of news about moral decadences published in newspaper¹ such as promiscuity, drug abuse, engage in a gang fight,² and street fighting between gangs of school students in big cities.³

Then, these facts lead many people to ask a question about what is exactly wrong with our educational system which failed to build national character as mandated in Pancasila, the 1945 Constitution (UUD 1945) and Law No 20 Year 2003 about National Education System.⁴ Furthermore, that technology, information, and communication aspects inevitably grow rapidly will influence on character building of young generations.

Professor Abdul Munir Mulkhan said that the impacts of technology and information development lead to bear a modern civilization with several lacks such as injustice, conflict, and global poverty which take place in developing countries including Indonesia. Then, moral and ethical values are manipulated in such a way when corruption takes place as a means of production to reach abundant profit and outcome without hardwork.⁵

¹ *Tribun Jogja*. "Data Tawuran di Kota Yogya", 6 Januari 2012.

² Amiruddin Nahrawi, *Pembaharuan Pendidikan Pesantren* (Yogyakarta: Gama Media, 2008), 64. For information, "based on survey in Kompas newspaper shows that 71,3% respondents think school student brawling in Indonesia already on the verge of worrying, and only 27,4% who consider to the contrary," *Kompas*, 20 Desember 2001.

³ The data is obtained by observing TV shows on TV One in mid-february 2011.

⁴ KI Fudyartanta, *Membangun Kepribadian Watak Bangsa Indonesia yang Harmonis dan Integral, Pengantar ke Wawasan Pendidikan Nasional yang Komprehensif* (Yogyakarta: Pustaka Pelajar, 2010), 26-27.

⁵ Abdul Munir Mulkhan, "Kecerdasan Makrifat: Jalan Pembebasan Manusia dari Mekanisme Konflik," in *Inaugural Address of Professor of Islamic Education Philosophy Delivered in Open Senate Meeting of IAIN (UIN) Sunan Kalijaga Jogjakarta* (Yogyakarta, 2004), 8.

Eventually, seeing these phenomena —moral degradation, loss of ethical values and dignity— which take place in our country, we all together are responsible to give more concern and contribution. Then, this duty and responsibility start from small part of organization which is family, communities, and government as well as educational institutions either formal or non-formal. Therefore, *pesantren* (Islamic boarding school) as an educational institution also needs solution to be better for the next.

Thus, responding to this case, the former National Education minister, Muhammad Nuh, takes seriously the problem. He is going to adopt and implement most of character education models of *pesantren* (Islamic boarding school) in public schooling since character education model adopted in *pesantren*, according Nuh, already gives better outcome.⁶ This adoption of character educational concept is aimed to create school culture through role modelling method and formalizing positive values into routines.

Similarly, the former head of Syarif Hidayatullah University, Komaruddin Hidayat, conveys that character education is extremely important to Indonesian students. As he said,

“Considering it needs to adopt character education applied by *pesantren* in public schooling since education model of Islamic boarding school gives emphasis on cultural and character values that are based on religion. According to him, some points from educational system of *pesantren* can be adopted in public educational institution such as role modelling method, formalizing into routines, personality, leadership, and authority. It means *Kyai* as a role model is seen as valuable significant key in learning process and success of nation character-building”.⁷

Character-building model of Islamic boarding school is like a way of life as *Sufis* (people who follows *sufism*) choose. It starts with modest lifestyle, instilling affection, and creating a sense of brotherhood and friendship among students. So, it minimizes conflict and reduces student

⁶ Annisa Mutia, “*Pesantren Sukses Bangun Karakter*,” February 2013, <http://www.scribd.com/doc/11711549/Makalah>.

⁷ *Ibid.*, 1.

fighting due to their principle that whatever you do as long as it leads to goodness is considered as religious services.⁸

Pesantren as the oldest Islamic educational institution in Indonesia significantly contributes much as a moral guard for Indonesian people. It works with preserving moral values delivered by *kyai* to student through role modelling method and formalizing them into routines in *pesantren*.⁹ In order to strengthen such an argument, Zamakhsyari Dhofier stated,

“that now the culture of *pesantren* along with all its tradition has deep root and be able to give guarantee for the persistence of character-building duties—good characters such as discipline, work ethic, mutual trust, respect each other, and preserve the integrity of nation. The so-called education model which has been inherited from generation to generation for 800 years continues to grow dynamicly.”

Historically, traditional Islamic boarding school (*pesantren*) long time ago takes place in remote villages which are far away from town, but now a lot of Islamic boarding schools are located in down town. The existence of *pesantren* may gradually lead the villages to be urban area. It could be happened since *pesantren* has powerfull religious concept which is “*al-muhafazhatu `ala qadimis salih wal akhdzu bil jadidil aslah*” “*al-muhafazhatu `ala qadimis salih wal akhdzu bil jadidil aslah*” (means maintain something good from old tradition and take better one from new changes).¹⁰ In other word, old tradition of Islamic boarding school which contains good values is maintained and still it is openly possible to receive any new ideas from modern world which continously changes.

Furthermore, Zamakhsyari stated that Islamic boarding school (*pesantren*) at the present time already has lots of graduates who are expert on many fields of knowledge and information technology so that they are capable to guide and lead to where education concepts will be changed and

⁸ Abdul Munir Mulkhan, *Moral Politik Santri: Agama dan Pembelaan Kaum Tertindas* (Jakarta: Erlangga, 2003), 193.

⁹ Yasmadi, *Modernisasi Pesantren, Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional, Quantum Teaching* (Jakarta: Ciputat Press, 2005), 3.

¹⁰ Abdurrahman Wahid, “Benarkah Kyai Membawa perubahan Sosial? Sebuah Pengantar,” in *introduction of Hiroko Horikoshi's book, Kyai dan Perubahan Sosial*, vol. 1987 (Jakarta: P3M, n.d.), xvii.

directed on behalf of better future of nation. Moreover, that they already make significant decisions about methods of character education in *pesantren*, widely contributes to build Indonesia to be modern civilization.¹¹

Then, several education institutions which already exist actually can be a solution for moral crisis we are facing. One of them is Islamic boarding school or well-known as *pesantren* in Indonesia. It is proven by the fact that the graduates of *pesantren* have deep spirituality, well behaviour, good attitude, noble morality, and moral ethic.¹² According to the writer's view about the existence of Islamic boarding schools in Indonesia including Pabelan in Magelang, Central Java, the so-called *pesantren* has contributed to produce the next generations with good characteristic.

Also, many alumni of Pabelan Islamic boarding school have incredible achievements that deserve to be proud of. Some of them obtained the title of professor in academic field such as Prof. Dr. Komaruddin Hidayat, Prof. Dr. Bahtiar Efendi, Prof. Dr. Qowaid Mashuri, Prof. Dr. Jamhari Makruf, and Prof. Dr. Safaatun Al-Mizana¹³ while some who earned doctoral degrees are such as Dr. Endro Prasetyo, Dr. Ali Munhanib, Dr. Dahlan, Dr. Imam Munajad, Dr. Siti Ruhaini Dzuhayatun, Dr. Zuhed, Dr. Radjasa Mu'tasim, Dr. Mahfud Masduki, and the others. They all have ever studied at Pabelan Islamic boarding school, Magelang, Central Java.¹⁴ Besides, a few of great scholars (*ulama*) commonly are graduated from such an Islamic institution like *pesantren* of Pabelan.¹⁵

Education at *Pesantren* of Pabelan

Generally, the goal of education in *pesantren* of Pabelan is to prepare the student to become a human who possesses moral nobility (*shaleh*), broad

¹¹ Zamakhsyari Dhofier, "Kyai Menatap Masa Depan," in *the paper presented in commemoration of the one hundredth anniversary of KH. Munawwir's death, the founder of Krapyak Islamic Boarding School* (Yogyakarta, 12th May 2001).

¹² The data are obtained from field observation about Character Education Model at Pabelan Boarding School, Magelang, Central Java in early January, 2013

¹³ *Kedaulatan Rakyat*. "Milad ke-50, Ponpes Pabelan Lahirkan Profesor dan Doktor" 30 Agustus 2015, sec. bottom corner column.

¹⁴ Nahrawi, *Pembaharuan Pendidikan Pesantren*, Gama Media.

¹⁵ M. Amin Haedari, et al, *Masa Depan Pesantren (Dalam Tantangan Modernitas dan Tantangan Kompleksitas Global)* (Jakarta: IRD, 2006), 11.

knowledge of religion (*tafakkuh fi al-Din*), and contribution for religion and nation.

Specifically, traditional Islamic boarding school of Pabelan has following objectives;¹⁶ (1) Preparing the students to become moslems who have deep faith in Allah SWT, noble morality, skill, intelligence, physical and mental health, (2) Equipping the students with broad knowledge of religion and science, (3) Preparing the students to become the cadres of *ulama* (Islamic leader) and *muballigh* who are sincere, resolute, tough, and independent to perform and uphold *Syari'ah* (Islam law) in a totally dynamic way, (4) Delivering the students have solid personality, national spirit and able to create or produce qualified people who can improve themselves and be responsible, (5) Preparing the students to become skillful professionals who can contribute to develop this country either in mental spiritual or social development sectors as a service to the society.¹⁷

a. The Motto of Pabelan Islamic Boarding School

Then, all these goals of Pabelan Islamic boarding school are reflected in “*Panca jiwa pondok*” (five principles of Pabelan Islamic boarding school foundation) and pesantren of Pabelan motto as the following explanation; (1) Five principles of Pabelan foundation are sincerity, simplicity, *ukhuwah Islamiyah* (brotherhood in Islam), self-reliance, and open-mindedness. (2) Pabelan motto is to have “noble morality, broad knowledge, physical health, and open-mindedness.”¹⁸ In order to reach such goals, Pabelan Islamic boarding school has already developed some educational levels with implementing Islamic-based educational system. such a curriculum of Pesantren-based education is represented by *Kulliyatul Muallimin al-Islamiyah* (abbreviation KMI), an educational program in which students

¹⁶ These are based on documentation studies and interview with Pabelan Islamic Boarding School Administrator, KH. Najib Hamam, at his house on 18th February 2013.

¹⁷ Based on interview with Principal of Pesantren of Pabelan, K. Najib Hamam, at his house on 18th February 2013 at 19.30 pm - 21.00 pm.

¹⁸ Based on the observation taking place in pesantren of Pabelan, start from KMI (*Kulliyatul Muallimin al-Islamiyah*), kepontren (Pesantren cooperative), male student dormitory, and then the researcher stayed in Pabelan since January 2012 until 2013 for observation.

should follow automatically both educational programs of *Madrasah Tsanawiyah* (abbreviation MTs, equivalent to junior high school level) and *Madrasah Aliyah* (abbreviation MA, equivalent to senior high school level) at once.¹⁹

b. Vision and Mission

Vision of Pabelan Islamic boarding school as already defined²⁰ is “to be Islamic educational institution which prepares the students to become *Mukmin, Muslim, and Muhsin* with noble morality, physical health, breadth of knowledge, and open-mindedness”.²¹

Furthermore, to reach such a vision, the mission is formulated as below: (a) to instill and increase discipline into students to perform Islam law in their daily life. (b) to instill sense of sincerity, simplicity, *ukhuwah diniyah*, self-reliance, and open-mindedness in their day-to-day life. (c) to provide formal education with *pesantren*-based system in accordance with national education curriculum and Kemenag (Ministry of Religious Affairs), (d) to educate and lead the students to understand their self-identity and their environment, and to have motivation and competence to improve themselves as well.²² (e) to prepare the students to become independent persons who serve to the society, religion, and nation.

In conclusion, these institutional foundations of Pabelan Islamic boarding school as a set of ideas are normatively functioned as a reference to step and a guide to change self-condition and environment. The so-called

¹⁹ Based on observation at *pesantren* of Pabelan since early January 2013 until February and interview with the principal of KMI, Mr. Muzdakir, at his house on Sunday, 25th January 2013 at 07:30 AM. Mr. Muzdakir is a resident of Pabelan and was graduated from Pabelan Islamic boarding school in 1993.

²⁰ The data are based on observational study since early January 2013 till mid-January when the researcher stayed at Kandahar dormitory, and website information from Kandahar, 3 Maret 2013, http://www.pesantrenpabelan.com/index.php?option=com_content&view=article&id=49&Itemid=61. (the researcher already reconfirmed its truth from the source in this place)

²¹ Muhammad Nasiruddin, et al, *Profil Pondok Pesantren Pabelan, Radjasa Mu'tasim*, (Ed.) (Pabelan: Pondok Pesantren, 2005), 37.

²² *Ibid.*, 38.

institutional foundations consist of basic values, vision and mission, and educational program orientation chosen and formulated by this institution.

KH. Hamam Dja'far as a Role Model of Character Education

KH. Hamam is local resident of Pabelan, in Magelang district, Central Java, who has established Pabelan Islamic boarding school and leads this institution for 28 years (1965-1993).²³ Begin from here, it leads *Kiai* Hamam to self-actualization, to interact and to communicate with many people from different background and various circles, do forum discussion, and even support each other under the umbrella of National interest, the Indonesian Republic.²⁴

Some new concepts developed in this place are *pesantren*-based civil development, student skill program, and tradition-contained reform of *pesantren*. At this point, it points out that *pesantren* played a significant role to mediate, to facilitate, and to empower people at that time. Moreover, *Kiai* Hamam also committed to concern on educational problems in which he seriously was involved in resolving national tangible problems about character-building in students and surrounding society by exchanging ideas or open dialogue with whomever coming to *pesantren*.

According to Komaruddin Hidayat, on early events of pioneering, KH. Hamam begins by delivering monthly religious speech held in a mosque. Through this activity, he gives religious courses and youth training courses for surrounding people. Then, in turn, he establishes classical educational institution in area of *pesantren* which is similar to Gontor Islamic boarding school, Ponorogo, where he ever studied. Even, in its early time, *pesantren* already accommodates learning process in such a mixed-gender education classroom as in public schooling.²⁵

²³ Fadlil Munawwar Manshur, "K.H. Hamam Dja'far, Ulama Fenomenal yang Mendunia", Ajip Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat* (Jakarta: Dunia Pustaka Jaya, 2008), 56.

²⁴ Ana Suryana Sudrajat, *the Inheritance of KH. Hamam Dja'far (1938-1993), Biography at a Glance*, Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 70.

²⁵ Komarudin Hidayat, "Oh Pondokku, Ibuku", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 15.

In turn, building *pesantren* of Pabelan comes as a smart decision taken by KH. Hamam since this life choice is based on the religious faith he believes in, as stated in the Prophet's Muhammad's message to his friend, “*Qul, amantu billah, Tsummastaqim*” (say, i believe in Allah, then uphold strictly). In Muh. Habib's view, even starting from a poor village with miserable unstable economic condition, health and education crisis, and limited resources, Pabelan in turn already changes within 15 years.

Pabelan Islamic boarding school, which is visited, analyzed, and discussed by people in worldwide at that time, has hopefully grown to be an alternative model of character education and missionary work (*da'wah*) of civil development. From field of education, for example, Pabelan Islamic boarding school has attracted attention of *Ivan Illich*, the leading figure of education in the world, whose book, *Dischooling Society*, is a must-read for activists and educators. He visited to Pabelan in 1978 and directly observed and considered Pabelan Islamic boarding school as a embodied concrete concept of *Dischooling Society*—de-institutionalizing society from formally-institutionalized educational system. *Ivan Illich* is an inspiring education reformer who criticizes that education should be a humanization process of students as well as a humanizing-deinstitutionalization culture.

As such, Ki Dr. Sarino Mangunpranoto, a national educational figure, the former Education Mnister, the leader of Majelis Luhur Taman Siswa, has visited to Pabelan Islamic boarding school many times. He feels as part of a large family of Pabelan Islamic boarding school since it practizes very well and perpetuates educational principles and concepts taught by Ki Hajar Dewantoro, the founder of Taman Siswa. Furthermore, it is reflected by the relationship system built between kiai and the students and the concepts of *Tri Pusat Pendidikan* (three educational centers which refer to family, school, and society) that are successfully integrated in educational practice in Pabelan.²⁶

The Implementation of Character Education Model

Further, models of character education developed and transmitted by *Kiai* Hamam to the students at that time include social caring, direct learning,

²⁶ *Ibid.*, 199.

simplicity, humanely-based education, role modelling method, moral foundation of politic learning, scientific culture model, local wisdom development, education development, work ethic, self-reliance, and learn to be independent. These will be explained further as below;

First : Social Caring Model

According to Komaruddin Hidayat, since its early time, Pabelan Islamic boarding school has priority to give education freely special for the students from local inhabitant of Pabelan to join KMI *Kulliyat al- Muallimin Al-Islamiyah*) and even it continues until now. When registering, students, as Muh. Mudzakir said, only need to bring resident identity card (KTP) and family card that proves as local inhabitant of Pabelan and they will get such a free education program.²⁷

In Komaruddin's view, beyond those very simple facilities, it contains great vision-mission and strong-will that encourages KH. Hamam to develop *pesantren* of Pabelan as an educational center with new approach which integrates a poor village with modern-containing values, as well as inclusive religious attitudes. Throughout his life, *Kiai* Hamam frequently reminds himself with words in wisdom "if you want to be rich and smart, love rich and smart people. Start to imagine your future as a successful man. One who thinks small, he will be". Thus, *Kiai* Hamam along with his *pesantren* becomes a blessing for people around Pabelan village since children from poor families have opportunity to continue their study to *Tsanawiyah* and *Aliyah* in their own hometown with inexpensive fee even free and national qualification standard of school.

Secondly : Direct Learning Model

One of students in Pabelan Islamic boarding school, Imam Munajat, gives description about *Kiai* Hamam as follows: *first*, as a figure of teacher, educator, advisor, community leader, and stateman, *Kiai* Hamam is tough, firm, smart, good-mannered, communicative man, never gives up to particular condition and has many other characteristics we can not mention all here. With such characters, *Kiai* Hamam always emphasizes the students

²⁷ Based on interview with Mr. Mudzakir at his house in Pabelan IV village on 16 February 2013.

to understand and interpret the meaning of any activities they are involved in *pesantren* and not to see as daily routines merely.

Secondly, he always inculcates on the students a positive attitude to see any problems in a proportional way (do not underestimate any problems), due to the fact that big problems frequently come from a little thing people consider as trivial and simple. *Thirdly*, *Kiai* Hamam totally plays his role. As a teacher, educator, as well as an advisor, *Kiai* Hamam shows how completely he can do such functions very well at once.²⁸ As Imam Munajat told, he luckily got chance to study much to KH. Hamam directly at that period and witnessed how KH. Hamam played his roles and functions perfectly. When he teaching, for example, he also positioned himself as an educator and advisor as well.

Fouthly, model of speech "*iftitah*" in student orientation program (to welcome new students, nationally known as MOS or Ospek) in Pabelan is delivered by *Kiai* Hamam directly. On his speech, *Kiai* Hamam gives some advises to students which are at glance seemingly unserious things but actually he tries to instill moral values such as work ethic, and mental reform (students are required to get mentally ready for new circumstances from a spoiled child to be an independent man able to fulfill his own needs during studying period in Pabelan). Direct education method is applied in a concrete way by *Kiai* Hamam, as Imam Munajat told, for example, when *Kiai* Hamam teaches students the appropriate habit and rules of etiquette used while eating.²⁹ "*Kiai* Hamam taught the appropriate use of utensils (such as spoon and fork), the appropriate way of sitting when visiting, in front of teacher, or in public area"

Fifthly, the value of work ethic *Kiai* Hamam teaches contains two basic principles. *First*, the limit of your fatigue is when you get fainted. *Secondly*, taking a break does not mean stop working and doing nothing, but you stop to do another work ("*tabaadul al a`maal*").

Actually, work ethic and moral principles are explicitly taught by *Kiai* Hamam through simple statements he said. As he conveyed frequently to

²⁸ Imam Munadjat, "KH. Hamam...", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 24.

²⁹ *Ibid.*, 27.

students that “what is called by “incapable of doing something” is when one already has done it by himself but really can not do it, and failure is named “failure” after one tries hard and gets failed”. He continues, “all this time, many people judge themselves even other people only by their own mind”. Including work ethic and being-never-giving up to any harsh condition, these are moral values he advised to students at that time.³⁰

Thirdly : Simplicity Model

One of education characters *Kiai* Hamam teaches is simplicity within life. About his simplicity, Ahmad Najib, son of *Kiai* Hamam’s, memorizes *Kiai* Hamam as a warm sociable person, and pleasant partner to discuss everything. He will talk to farmer in a language the farmer understands. As such, he will speak to *kiai* or young people in such a language they understand without patronizing them. He intuitively could read one’s mind.

Furthermore, in daily life, *Kiai* Hamam is used to dress so modestly that does not look as a religious leader (*kiai*). His daily clothes are trouser and plain long sleeved shirt with collar and rarely wearing a *peci* (a cap widely worn by Indonesian muslim) or turban (a man’s headdress worn chiefly by muslim in southern Asia).³¹ One who has never met him before will misjudge. If *Kiai* Hamam wearing sarong (a large tube or length of fabric often wrapped around the waist and worn by men and women throughout much of Indonesian archipelago) is receiving a guest, one who sees both will think that guest is as *Kiai* Hamam. In this point, it seems clearly the atmosphere of simplicity *Kiai* Hamam practices during his life. Based on interview, his son tells as below.

Talking about students’ lifestyle in Pabelan now, they are accustomed to eating deliciously when hungry and to sleep tightly only when feeling sleepy. They do not depend on what exactly the menu of food they eat. It is enough as long as the nutritional needs are met.³² It points out that *Kiai* Hamam makes use of whatever can be as facilities to support education

³⁰ *Ibid.*, 28.

³¹ Ahmad Najib Amin, “Bapak Saya, *Kiai* Hamam Dja’far”, Rosidi (Ed.), *Kiai Hamam Dja’far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 160.

³² Based on direct interview with *Kiai* Najib at his house in Pabelan on 6th February 2013 on wednesday at 07.00 AM.

process and the most important thing, according to him, is that learning activity still runs as well. Muh. Basri told that he ever got class learning under *Melinjo* tree, or sitting on river stone due to the fact that the classroom at that time was being prepared as receiving-guests room. Moral values taught by *Kiai Hamam*, in Muh. Basri's view, are adaptive with ideas of *pesantren* reform.³³

Some words in wisdom of *Kiai Hamam* which become Muh. Basri's basic life principles are; "24 hour activities, long life learning, long life education, *innaa shalaatii wa nusuukii wa mahyaaya wa mamaatii lillahi robbil 'aalamiin*". However, these moral values which provide a basis for their attitudes toward life until now will lead to sense of love, respect, and longing to get assigned from the leader.³⁴

Fourthly : Role Modelling Method

Education model applied by *Kiai Hamam* is role modelling, as Ahmad Faiz Amin said, youngest son of *Kiai Hamam*. *Kiai Hamam* could always position himself proportionally in wherever and whenever he interacts. He knows rightly when he should be as a father and when he should act as a playmate for his children.³⁵ The way he educates his own children is not only by words but always implemented in real action. Instead, he provides more concrete actions in his day-to-day life. For instance, "when one of his friends, after seeing a sign giving direction to *pesantren* of Pabelan was already broken, expressed a desire to repair it, *Kiai Hamam* replied lightly to let it be, but not too long that signpost was already replaced with new ones".

Besides, such a model of education *Kiai Hamam* applies, according to Radjasa, is manifested through his decision to give skill training to students differently in one another in accordance with their self competence. Consequently, students are led to have good mental and character traits on their mature professionalism later. In brief, giving student sewing skills does not mean preparing him to be a tailor but also preparing them have patience

³³ Ahmad Najib Amin, "Bapak Saya, *Kiai Hamam Dja'far*", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan:Kesaksian Santri, Kerabat, dan Sahabat*,33.

³⁴ *Ibid.*, 34.

³⁵ Ahmad Faiz Amin, "KH. Hamam di Mata Anak", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan:Kesaksian Santri, Kerabat, dan Sahabat*, 171.

and creativity to be a manager. To reach such a goal, students need to be exercised by giving duties and responsibility. For example, in order to teach discipline, *Kiai Hamam* directly practices in front of students how to use broom correctly when cleaning the floor.³⁶ From these samples, *Kiai Hamam* wants to give a lesson about self-reliance. As long as you can do it, it should be done by yourself without asking others for help. In education process, instead of forcing or shaping character arbitrarily, he tends to dig up students' potential skill and talent. As *Kiai Hamam* always told, Pabelan Islamic boarding school does not create someone to be a civil servant but to be himself.

Fifthly : Scientific Culture Model

Seen from this model, *Kiai Hamam* wants to produce students who are smart, skilled, and useful for religion and nation. On behalf of creating a scientific culture in Pabelan, *Kiai Hamam* gives more concern on things which are related to knowledge merely. Since too many holidays will decrease learning time for students, *Kiai Hamam* is not pleased with it. From this point, it points out that scientific culture grows and grows more in Pabelan. In *Kiai Hamam's* view, such a scientific culture is able to grow if only it requires open social environment, open-mindedness, and real work-oriented success. Therefore, *Kiai Hamam* provides a strong cultural basis for students to have eagerness in studying.³⁷

Students and alumni of Pabelan Islamic boarding school, in *Kiai Hamam's* perspective, should be encouraged to involve in scientific culture since the mentality of Muslims at large tends to reach formal status-oriented achievement rather than real work. In this case, he does not disregard formal status but thinks how the graduates of Pabelan Islamic boarding school are able to produce scientific works useful for knowledge development and people at large is more important aspect to focus on.

In order to reach the so-called scientific culture, *Kiai Hamam* makes some rules— class learning in *madrasah* starting at 07:00 AM, all students

³⁶ Based on interview with Mr. Radjasa on Wednesday 6th February 2013 at 11.15 s/d 12.00 at lecturer room of PBA FTK UIN Suka Yogyakarta.

³⁷ Ahmad Faiz Amin, "KH. Hamam di Mata Anak", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 52.

should dress neatly in a white shirt and dark trouser, and so do the teachers. Especially for teachers, they should wear tie and not wear sarong. All these facts then point out that learning process applied in pesantren of Pabelan takes place in a modern way and continues until present day. Distinctively, *kiai* Hamam does not adopt *sorogan* system (individual learning in which students are taught one by one) as traditional Islamic boarding school usually uses. Yet, modernism element precisely becomes a significant key of education model he implements instead.³⁸ Furthermore, subject matter presented to the students is not only in the scope of religion, but also scientific knowledge as taught in public schooling. *Kiai* Hamam told, “Here, students are completely taught Islamic studies one hundred percent and another one hundred percent scientific knowledge”. As Muhammad Aji said, it seems *Kiai* Hamam wishes for developing modern culture as in western on the basis of Islamic values.³⁹ To realize it, all students are accustomed to doing 24 hour activities, and are mentally built through yearly speech named “*khutbah iftitah*” which is always delivered by *Kiai* Hamam in the beginning of each year. As a matter of fact, the so-called speech contains two important points; *first*, mental reform to be independent, and *secondly*, about moral ethic of how to interact with other people.⁴⁰ Overall, important message he conveyed at that time, was “*Be a manager, create opportunities for employment, and don’t so eagerly to be a government employee*”

Sixthly : Local Culture development Model

Pesantren of Pabelan comes as regeneration of traditional islamic boarding school system inherited, as people believe, from a descendant of Sentot Ali Basha Prawirodirjo, the loyal follower of Prince Diponegoro. In the late 1965, such a educational system was revived by *Kiai* Hamam who was a graduate of Gontor. Along with his brothers, *Kiai* Hamam built this pesantren with a unique characteristic different from existing traditional Islamic boarding school and modern Islamic boarding school of Gontor.

³⁸ Based on interview result with Muhammad Balya at his house on 24th January 2013 at 07.30 AM.

³⁹ Muhammad Aji Surya, “Nyantri di Pabelan: Episode Nano-nano”, Rosidi (Ed.), *Kiai Hamam Dja’far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 79.

⁴⁰ *Ibid.*, 82.

Here are some illustrations to describe the differences of Pabelan Islamic boarding school from others.⁴¹ *Firstly*, *pesantren* of Pabelan takes stand between modern Islamic boarding school of Gontor and traditional *pesantren*. In this case, *Kiai* Hamam never claimed that Pabelan Islamic boarding school is as “modern” as Gontor. The term “modern” Gontor uses indicates phenomenal phase of a long history of *pesantren* in Indonesia. However, modern Islamic boarding school gives firm “distance” with commonly previous traditional *pesantren*.

Therefore, *Kiai* Hamam implements Islamic norm (*kaidah*) “*al muhafadhatu ala al-qadimish shaleh wal ahdlu bi al-jadidil aslah*”.⁴² *Pesantren* of Pabelan comes as a modern educational institution with local tradition-based concepts. It is manifested by the absence of fence which separates *pesantren* with people’s houses around Pabelan village. People around Pabelan Islamic boarding school are considered as people of *pesantren* and learning resources for students. This kind of strategy in turn succeeded in positioning *pesantren* of Pabelan as a role model as well as trend setter for similar Islamic educational institutions. Then, mosque comes as an open learning center of any various Islamic thoughts and schools to which later inclusively educational system of Pabelan refers.

Secondly, *pesantren* of Pabelan is categorized as “*MuhammadiNU*” as *Kiai* Hamam answered a common question asked by parents’ students, journalists, and guests about identity of *pesantren*. It certainly sounds unfamiliar but it may be his solution to overcome protected cultural conflict between Muhammadiyah and NU. Using such a term implies that he wants to unite both Islamic organizations to resolve more substantial issues related to people at large rather than argue about *furu`iyah* problems such as “*qunut*”, “*tarawih*”, “*Islamic fest*”, and “*fasting*”.

Kiai Hamam at some moments called students of Pabelan Islamic boarding school as “*Muhammad NU*” as well as “*Nahdlotul Diyah*” in order to describe the pluralistic character of students which do not consider the

⁴¹ Siti Ruhaini Dzuhayatin, “K.H. Hamam Dja`far Pribadi ‘Melimpah’ dan ‘Menantang’”, Rosidi (Ed.), *Kiai Hamam Dja`far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 112.

⁴² *Ibid.*, 114.

difference as an arguable problem.⁴³ Then, regarding the diversity, *Kiai Hamam* gives same esteem for either Islamic organizations or other religious communities and has good relationship with them. This atmosphere seems obviously when students are ordered to receive and welcome guests from disparate circles of society coming to *pesantren*.

Seventhly : Education Development Model

On behalf of education development, *Kiai Hamam* makes “24 hour activities” program for students.⁴⁴ In his perspective, even when sleeping people still keep learning. Here, sleeping is not defined as merely regular biological activity but also represents one’s personality. Therefore, to achieve such a sleeping as *Kiai Hamam* defined, one should educate himself in both physical and mental way throughout the day with positive values in accordance with Islam rules, cultural social norms, and interpersonal relationship. Someone who familiar with positive things will sleep well without any embarrassing distractions such as uncontrolled talking while sleeping or get delirious.⁴⁵

Besides, another model of education development is giving students duty and responsibility. For instance, some students are appointed as board members of student organization who have responsibility to handle student activities around dormitory, others are responsible to manage the student cooperative, canteen, kitchen, library, etc.⁴⁶ Therefore, according to *Kiai Hamam*, the meaning of “educating” refers to a process to develop students’ potentiality. He defines “educating” as an endeavour to develop potential competences of students. Thus, when they understand which possible aspects from theirs should be deeply improved, it leads to self-consciousness and willingness to play their own role in accordance with their skills in society later. As *Kiai Hamam* stated, “each student is encouraged to improve,

⁴³ *Ibid.*, 134.

⁴⁴ Based on direct interview with Radjasa Mu`tasim at UIN Suka, at 13.00 PM on 24th February 2013.

⁴⁵ Siti Ruhaini Dzuhayatin, “KH. Hamam Dja`far ...”, Rosidi (Ed.), *Kiai Hamam Dja`far dan Pondok Pabelan:Kesaksian Santri, Kerabat, dan Sahabat*, 120.

⁴⁶ Istiatun, “Belajar Memaknai ...”, Rosidi (Ed.), *Kiai Hamam Dja`far dan Pondok Pabelan:Kesaksian Santri, Kerabat, dan Sahabat*, 135.

understand, and then dare to decide his own life choice and finally consciously take responsibility of such a choice”.

Then, in order to avoid self exclusiveness trait, students are accustomed to being discipline and opening themselves to others. To M. Balya, by setting facilities of dormitory in such a way, students should inevitably interact with others from different ethnics, social classes, and cultural background. For example, students sleep together in a room without barriers even mattress. Here, students are conditioned in such a way, so they are able to reveal themselves to others and be ready to face any differences. Also, *Kiai Hamam* gives an example about open-mindedness by the fact that many guests visiting *pesantren* come from distinctive background such as artist, scientist, public figure, and government official. One of *Kiai Hamam's* strengths is his verbal communication skill in which he is quickly able to get involved into conversation with his guests coming from disparate educational backgrounds.⁴⁷

In *Kiai Hamam's* view, three essential elements in learning process which can not separated in one another are family, formal education (school), and social environment (society). In Pabelan, all these elements are manifested completely. *Firstly*, *Kiai* and boarding school officials (who assist *Kiai* in learning process) represent “family”. When students are entrusted by parents to study in Pabelan, *Kiai* as the principal of institution plays role as the head of household, while teacher and student as member of family. Therefore, students should not feel unfamiliar with his “family” (*Kiai*, teachers, and senior students). *Secondly*, formal education is represented by educational institutions named KMI ((*Kulliyatul Mu`allimin al-Islamiyah*) and *Madrasah (Tsanawiyah & Aliyah)*). The so-called institution conducts formal education in *pesantren* of Pabelan.⁴⁸

The last, people around Pabelan village represent social environment. These complete elements in Pabelan become knowledge resources or “laboratory” where students learn and take lesson. Even they learn about life from surrounding people at Pabelan village. Meanwhile, students and society

⁴⁷ *Ibid.*, 192.

⁴⁸ Based on interview with K. Ahmad Mustofa, younger brother of K. Hamam Dja'far, at his house on 25th February 2013

deserve to be categorized as learning community and *pesantren* is just like a key to open a library while society comes as knowledge resources. The world itself is big school and learning process, as the Prophet Muhammad uttered, is long life activity (starting at the moment when someone is born until he dies), "*minal mahdi ilal lahdi*".⁴⁹

Eightly : Work Ethic and Self-Reliance Model

The way *Kiai* Hamam teaches work ethic values can be seen from the alumni and public figures around Pabelan. Based on direct survey by Muhammad Busyro, a friend and senior of the writer when studying at Pabelan, the increasing work ethic among people which leads to image improvement of Pabelan in society at large is evidence of *Kiai* Hamam's success which can be felt by his surrounding people.

M. Busyro said, "Truly speaking, long time ago Pabelan was known as beggars-area. Every beggar found around Muntilan or Magelang, almost all answered Pabelan when he/she was asked place of origin". Yet, it already changes now. Pabelan people have been working hard and tend to succeed so the way they think is more advanced than previously. Also, fighting and hostility in Pabelan decrease.⁵⁰

At this point, as M. Busyro said, *Kiai* Hamam seemingly succeeded to change people of Pabelan, and, at the same time, it was right decision people there take to join learning community and be-mature process as instructed, directed, and led by *Kiai* Hamam. When *pesantren* of Pabelan was established in 1965, the image of Pabelan village seemed to change as well as its residents' mentality. More positive changes in Pabelan are significant contribution of *Kiai* Hamam and his institution for society. People in turn begin to understand that religious knowledge of Islam is not enough by reciting *Al-Quran* only, and doing nothing while waiting for fortune without any efforts, but it should be applied on daily lives such as hardworking. This condition is considered as a positive change of people's mindset and attitude toward his world and life.

⁴⁹ Ana Suryana Sudrajat, "Warisan KH. Hamam...", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 63.

⁵⁰ Muhammad Busyro, "Kiprah Pak Hamam", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 177.

Another model of work-ethic *Kiai Hamam* implemented, according to Muh. Balya, is overcoming poverty and ignorance.⁵¹ Poverty and ignorance as the reasons why people are far left behind can be resolved through some ways such as education, hardwork, and developing new paradigm toward life and attitude. These conditions are originated from implementing fallacious attitudes of *zuhud* (ascetic) and, thus, *Kiai Hamam* provides practical concepts of it including by introducing concept to work hard, worship by working, changing Islam rule about fertilizer plant which previously is forbidden to be permittedly recommended (*sunah*) in Islam, changing people's mindset about the importance of school and being a civil servant as something not prohibited (previously people convince that school is not important and being a civil servant is forbidden in Islam).⁵² All these concepts could be right solutions to overcome such problems adopted later by society, if only *Kiai Hamam* himself practizes them and gives exemplary actions.

Then, the characteristic of work-ethic concept perceived by Radjasa is responsibility. *Kiai Hamam* got so angry when finding student irresponsible of his own duty without any progress report except for student who was not smart enough. Even, Radjasa frequently was scolded since he did not carry out the task or get any task in a week. Usually, *Kiai Hamam* invited me to go to market and taught how to negotiate and bargain correctly.⁵³ Love to write was a lesson Radjasa took from *Kiai Hamam*. To instill it, he gave students the task of writing diary every day, though all writings were not read.

Character Education Models at Pesantren of Pabelan and their Implementation

No	Character education values of pesantren of Pabelan (KH Hamam)	Activites implemented
1	Discipline	1. Educating by role modelling method. 2. Praying in congregation five times in a day. 3. Exercise.

⁵¹ Muhammad Balya, "KH. Hamam Dja'far...", Rosidi (Ed.), *Kiai Hamam Dja'far dan Pondok Pabelan: Kesaksian Santri, Kerabat, dan Sahabat*, 185.

⁵² *Ibid.*, 189.

⁵³ Based on direct interview with Mr. Radjasa on Wednesday 6th February 2013 at 11.15 s/d 12.00 noon at lecturer room of PBA FTK UIN Suka Yogyakarta.

		<ol style="list-style-type: none"> 4. <i>Muhadharah/khitabah</i> (speech training). 5. Pramuka (National Scouting organization of Indonesia). 6. Eating every day. 7. Reciting <i>al-quran</i> every day. 8. Washing clothes and cleaning duties.
2	Honesty	<ol style="list-style-type: none"> 1. Eating every day. 2. Praying in congregation five times in a day. 3. Cleaning duties.
3	Spirituality/religiousity	<ol style="list-style-type: none"> 1. Praying in congregation five times in a day. 2. <i>Muhadharah/khitabah</i> (student speech training). 3. Reciting <i>al-quran</i>.
4	Social Caring	<ol style="list-style-type: none"> 1. Praying in congregation five times in a day. 2. Pramuka every Thursday afternoon. 3. All students eat together every day. 4. Student cleaning duties every day 5. <i>Khitobah</i>/training speech held two times in a week. 6. Students do exercise every day.
5	Self-Reliance	<ol style="list-style-type: none"> 1. Students wash their own clothes. 2. Pramuka. 3. <i>Muhadharah</i>. 4. Eating.
6	Responsibility	<ol style="list-style-type: none"> 1. Cleaning duties. 2. Students eat three times in a day. 3. Pramuka. 4. <i>Muhadharah/khitobah</i> (student training speech). 5. Doing exercise.
7	Work-ethic/hardwork	<ol style="list-style-type: none"> 1. Students do exercise every day. 2. <i>Muhadharah/khitabah</i> (student training speech). 3. Pramuka every thursday. 4. Students recite <i>al-quran</i> every day.
8	Creativity	<ol style="list-style-type: none"> 1. Washing clothes. 2. Students eat every day. 3. <i>Muhadharah/khitabah</i>(student training speech) 4. Students do exercise every day.
9	Curiosity	<ol style="list-style-type: none"> 1. Students do exercise every day.

		2. <i>Muhadharah/khitabah</i> (student training speech). 3. Pramuka every thursday. 4. Students recite <i>al-quran</i> every day.
10	Democracy	1. Washing clothes. 2. Reciting <i>al-quran</i> every day. 3. <i>Muhadharah</i> . 4. Do exercise every day.
11	Appreciate the achievement	1. Do exercise every day. 2. <i>Muhadharah</i> . 3. Pramuka.
12	Comunicative	1. Reciting <i>al-quran</i> every day. 2. Pramuka every thursday afternoon. 3. <i>Khitabah</i> every Monday & Friday evening.
13	Tolerance	1. Do exercise every day. 2. Praying in congregation five times in a day. 3. Students eat three times in a day. 4. Students do cleaning duties every day.
14	Keen on Reading	1. Students recite <i>al-quran</i> every day. 2. <i>Khitabah</i> (students are trained to deliver speech every Monday & Friday evening). 3. Pramuka every Thursday afternoon.

Conclusion

Eventually, character education models could be success to deliver if these models are taught by teacher or kiai through role modelling method and formalizing into routines due to the fact that character education is different from educating other fields of science. Character trait or akhlak is not something named "science", but it is human personality which is taught through internalization method and technically it could be delivered through role modelling, formalize it into routines, as well as rule enforcement by giving reward, punishment, and motivation. Such methods in turn are inherited to students of Pabelan Islamic boarding school. Overall, these all are the implementation of character education developed in Pabelan Islamic boarding school.

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