MODERNIZATION PESANTREN TOWARD SUPERIOR SCHOOL

By: Dr. Istikomah, M.Ag
Sidoarjo Muhammadiyah University
Email: istikomah@umsida.ac.id

Abstract

This article describes the development of pesantren (boarding school) in Indonesia. It's discussion focuses on the development of boarding schools that used to be traditional, Now many of them are getting superior education institutions. The goal is to illustrate that boarding school as the first educational institution in Indonesia which was originally only taught religious studies course. Now it has modernized in the form of establishing madrasahs and schools by implementing the national curriculum. This boarding school modernization will finally produce quality graduates with intellectual intelligence, emotional and spiritual well-balanced.This study uses the library method. This article concludes that boarding school that used to be not attracted many Muslim communities, now becomes the ideal form of Islamic education and attracted many muslim communities of upper middle class and becomes a superior educational institution. Society does not mind although it costs higher

Keyword, Islamic Education, Pesantren and Superior Schools

A. Introduction

There are three kinds of educational institutions in Indonesia, namely, boarding school, islamic school and formal school. Before the colonization, boarding school has been growing rapidly in Indonesia. Because boarding school is the first educational institution which first stand. At the beginning of the establishment of boarding school's location in the northerm coast of Java areas, such as Giri (Gresik), Ampel Denta (Surabaya), Bonang (Tuban), Kudus, Lasem, dan Cirebon. At that time, those cities are cosmopolitan city which functioned as the main link of world trade, as well as a heaven traders and Muslim preacher who came from the Arabian Peninsula like Persia and Iraq[1]. The establishment of boarding school's background was from the emergence of consciousness and obligatory for Muslims to spread their tenet and produce the cadre of preachers. Although it has been long established, boarding school is

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[1] Abdurrachman Mas'ud, *Dinamika Pesantren dan Madrasah* (Yogyakarta: Pustaka Pelajar, 2002), 248

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still exist even continue to grow. The boarding school has long been an institution that has an important contribution in the nation participation.

A large number of boarding school in Indonesia, as well as the large number of students, initially it was not much to give contribute toward nation building. This was due to output and outcome of boarding school were not capable to take part widely in community, because the field of expertise owned was only dogmatic religion expertise and textual and less able to adapt with the modern world. As stated by Nurcholis madjid "there were intellectual and cultural gaps between the boarding school and the wider world, but the boarding school saved some potential in accommodating and played a maximum role in the very latest era" [2] however now, the boarding school have undergone change and improvements continously performed, both in terms of management, academic (curriculum) and facilities, so that making the boarding school out of the traditional and old-fashioned impression that during these bears. Some of boarding schools become a model of Islamic institutions which called elite school-oriented Muslim modernist in the sense of mind, sect, movements and effort to change ideologies and old institution to be adjusted to the progress of science and technology[3]. So, now the boarding school have become an institution which deserve to be reckoned with in terms of nation-building in the field of education and moral, because there are boarding schools who founded the school with superior quality.

B. The Historical Roots of Boarding School's Establishment

At the beginning of its establishment Boarding school, it could not be separated by the social and cultural surroundings. At first, the boarding school was standing in the middle of the underdeveloped society whose members were not Muslim and had no faith yet. The establishment of Islamic boarding school in Indonesia had the same background that was established by individuals or private who intended to teach religion and sciences in society. There was

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[2] Yasmadi , *Modernisasi Pesantren ,Kritik Nurcholis Madjid Terhadap Pendidikan Islam Tradisional* (Jakarta: Quantum Teaching, 2005), 107

[3] Harun Nasution*, Pembaharuan Dalam Islam,Sejarah Pemikiran dan Gerakan* , (Jakarta, Bulan Bintang,1991),11

simple means that available which were used as places of worship and islamic study, such as mosque, surau or musholla and boarding school as student's residence. The sciences that be assessed are classic holy books which include *Tauhid, Tafsir, Hadits, Fiqih, Ushul Fiqih Tashawuf, Arabic Language (Nahwu, Sharaf , Balaghah, Logic) and Character by using wetonan or sorogan method* [4]. Wetonan method is the religion study that conducted in certain time, usually it is doing after shalat fardlu in open discussion that followed by students. Kyai read a specific holy book which be reference, then translated and explained the contents of the holy book is in halaqoh or circle. While sorogan method is individual learning activity in religion study that the students must be facing to Kyai one by one to read and explained a holy book that have been determined. In addition to the methods above (wetonan and sorogan) the boarding school had implemented discussion method too, but this method only for students and their senior. Thus, the boarding school was not known about classical method with the division of the class and level structurally as we know in this time.

Before the arrival and spread of Islam in Indonesia, Indonesian society has been already embraced Hinduism and Buddhism by using convent and hostel as the Pastor and Priest's residence to do learning activities to his followers. The historical roots of boarding school's establishment in Indonesia can be traced from the first wali songo who came in here, namely Maulana Malik Ibrahim in Gresik East Java who died in 1419. He is called *spiritual father* as the first teacher in the land of Java[5] then the Dutch came and colonized in Indonesia in 1619 the boarding school can not be grown rapidly which caused of intimidation and pressure by the Dutch. Because the Dutch had a reasons of "*Westernization dan Christenization*" when they came, it is for West and Christian's interests[6]. The Dutch issued a regulation banning for Kyai to spread Islam religion, so that Islam religion's spreading was stopped.

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[4] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai,* (Jakarta: LP3ES, 1990) ,34

[5] Wahjoetomo, *Perguruan Tinggi Pesantren : Pendidikan Alternatif Masa Depan* (Jakarta: Gema Insani Press),1997

[6] Zuhairini, *Sejarah pendidikan Islam* (Jakarta: Bumi Aksara, 1991), 147

All of Kyai were not ignored about the pressures conducted by the Dutch, and Islam will continues to grow in Indonesia.

C. The Development of Boarding School

The boarding school is not educational institution only. Since it was emergence, the boarding school as an institution that has been influence in Indoneisan society. The boarding school is a product of native education system that has historical roots, cultural and social in Indonesia. Therefore, the boarding school represents a unique education that synthesizes the social dimension, cultural and religion. This source and synthesis are giving the influence for boarding school's function both internally and externally. At first, the main purpose the boarding school are (1) to prepare the students to explore and be mastered about the knowledge of Islam which more known as *tafaqquh fid din* that was expected to produce a cadre of preacher who be mastered and explored about the science of religion which produce a fatwa to be a reference in worship, both of *baik hablum minalllah wahablum minan nas,* (2) religious proselytizing or spreading Islam's religion, and the last, the bastion of peoplein the field of morals. In the 1970s there was a big change on the existence of boarding school as a traditional education system. If the boarding school's system has been known as not schooling system before, however, then the forms of educational system have to come in boarding school system, ranging from Islamic Elementary school, Islamic Junior High School, Islamic Senior High School, General Junior/Senior High School, Islamic University, even General University, without displacing bandongan system which is known and become a culture in boarding school.[7]

In general, formal education which was established by boarding school are still on track Islamic education, such as Islamic Elementary School, Islamic Junior High School, Islamic Senior High School, but there are many boarding schools that have educational institutions which was supervised by the Ministry Of National Education (MONE) such as, Elementary School, Junior High School and Senior High School. Even, some of boarding schools have opened

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[7]Zubaidi Habillah Asyari, *Moralitas Pendidikan Pesantren* (Yogyakarta: Kurnia Alam Semesta, 1996), 11

college or university, such as Nurul Jadid boarding school in Paiton Probolinggo, Darul Ulum boarding school in Jombang, Darussalam Gontor modern Islamic boarding school in Ponorogo, Salafy Terpadu Islamic boarding school in Lirboyo Kediri, etc. This boarding schools use the classical or traditonal method and modern method in teaching learning activities, which was originally centered on Kyai, and now they have to recruiting their students who have graduate from boarding school or Islamic University to become a teacher in that boarding school. From the curriculum aspect, they are still teach the holy classic books or kitab kuning with (*halaqoh) method,* however in the other side they adopted a modern learning designed by the government to the charge of subjects, Mathematics, Physics, Biology, English, History, Sociology and the other subject which appropriate with student's grade and the curriculum by the Ministry of National Education. The modernization of boarding school has latsted a long time in Indonesia, at least since 19th century islamic educational institutions, both of boarding school or surau in (Minangkabu) had been adopted modern educational system.[8]

D. Typology of Boarding School

Historically, in Indonesia the boarding school is not only about the contains of Islam, but it is about the authenticity of Indonesia also. As Nurcholish Madjid statement, the boarding school is an Islamic educational institutions that has *indigenous* character which existing from the Hindu-Buddhist authority and the formulation can be known when Islam seeks to adapt (islamize) it.[9] From the boarding schools' definition, it can conclude that boarding school is traditional educational institution. The writer would like to emphasize that the definition of traditional in this statement is refers to that the boarding schools have live since a hundred of years ago, but now, it has change time to time accordance to the life of Muslim. From here, the boarding schools have to rate as a model of Islamic educational treasure in Indonesia that can be

[8] Husni Rahim, *Arah Baru Pendidikan Islam di Indonesi*a (Jakarta: Logos Wacana Ilmu, 2001), 149
[9]Nurcholish Madjid, *Bilik-Bilik Pesantren Sebuah Potret Perjalanan* (Jakarta: Mizan Paramadina, 1988), 25.

last a long time and exist until now and it must be seen as an unique system of Islamic education and open to the times.

The boarding school has characteristic, such as there are Kyai, students, recitation of the qur'an, dormitories and mosque. Each of boarding school will carry out the three activities function that known as Tri Dharma of Islamic boarding school, i.e., first, the increase of faith and devotion to Allah SWT. Second, the development of useful scientific and third, the devotion to religion, society and state.[10] Now, the boarding school as the oldest educational institution has a strategic value in fostering human quality. It is proven by a lot of scientists, politicians and scholars who had been graduated from boarding school, such as, M. Hidayat Nur Wahid (the exchairman of People's Consultative Assembly), KH. Hasyim Muzadi (the exchairman of NU's board), Din Syamsuddin (the exchairman of Muhammadiyah's central leadership and the Indonesian Ulema Council), Emha Ainun Najib (cultural observer), and others. Along with the time, to comply by the demand of the times, finally the boarding school has to refrom in all aspects. If at the first typology of boarding school is only one that is classic, traditional or salaf. But in the progress, the boarding school has to divide into several typologies which adapted to the spectral components of boarding school. According to Ridlwan Nasir, there are five classifications of boarding schools today, namely:

a. Salaf/Classic Islamic Boarding School, it is the Islamic boarding school that has salaf method (*weton dan sorogan*) in their education system and classical system (Islamic school) salaf with 100% religion curriculum.

b. Semi Developed Islamic Boarding School, it is the Islamic boarding School that has salaf method (*weton dan sorogan*) and classical system (Islamic school) with the curriculum of 90% religion and 10% general.

c. Developed Islamic Boarding School, it is the Islamic boarding school like semi developed Islamic boarding school, it just had more variation in the curriculum, it is about 70% religion and 30% general, as it also held the SKB Islamic school of three ministerial with the addition of *diniyah*.

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[10]Departement Agama RI Direktorat Jenderal kelembagaan Islam, *Pondok Pesantren dan Madrasah Diniyah Pertumbuhan dan Perkembangannya,* (Jakarta, 2003), 28-29.

d. Khalaf/Modern Islamic Boarding School, it is like developed islamic boarding school, it had been more complete in their educational institution, such as to organize the general school plus diniyah (practice of reading *salaf's book*), university (both of general or religion), cooperative with *takhasus* (Arabic and English).

e. Ideal Islamic Boarding School, it is like modern islamic boarding school, it had been more complete than modern boarding school. They have some skills, i.e. agriculture, engineering, fisheries, banking dan more, and really pay attention to the quality by not shifting the specific characteristic of boarding school. By given that method above, it was expected that students who had graduated from boarding school will be predicated as *khalifah fil ardli.*[11]

While, Haidar Putra Daulay has to divide a typology into two that is boarding school typology based on the physical building and based on curriculum. The typology based on the physical building can be divided into five models. *First*, there are mosque and Kyai'a home. This boarding school is simple, Kyai use his home or mousque for teaching learning process. In this models, all the students who came is from around the boarding schools themselve because they do not have dormitory, but they are studying about the religion by continous and systematic. They use *weton* and *sorogan* method. *Second,* the boarding school that has mosque, Kyai's home and dormitory for the students who came from distant areas. *Third,* the boarding school that has mosque, Kyai's home, dormitory and islamic school. This boarding school used classical system which the students had stayed, they get an education at the islamic school, but teaching by using *weton* method is still done by Kyai. *Fourth,* the boarding school that has mosque, Kyai's home, dormitory, islamic school and skills' place. So, there is the difference between this model and the third models. It is skills' place. Such as: fisheries, animal husbandry, agriculture, machine repair shop, cooperatives and others. *Fifth,* the boarding

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[11]Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal, Pondok Pesantren di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005), 88

school that has mosque, Kyai's home, islamic school and skills' place, university, conference hall, sports center and general school.[12]

The typology based on curriculum can be divided into five models also, such as : *first,* the sources of subject matter is from classic holy books by using *wetonan* and *sorogan* method and it is not using classical system in teaching learning process, while the students' ability were assessed and measured based on the holy book that they read. *Second*, almost same with the first model but in this model using classical and nonclassical method for the teaching learning process, the students are given the skills and education organization, whereas students at a certain level aare given a bit of general knowledge. The students are divide by the education levels, from Ibtida'iyah, Tsanawiyah and Aliyah levels. They use *wetonan, sorogan,* memorization and discussion method. *Third,* the subject matter has been equipped with general subject and coupled with a wide variety of other educational such as scouting, sports, arts and education organization. *Fourth,* the model that focuse on teaching skills, than the religion subject. The skills is aime to the provision of life for the students when they graduated from boarding school. The skills that taught include agriculture, trade, fisheries, animal husbandry and others. *Fifth,* in this model, they use holy books in teaching learning process, there is an educational model like islamic school, besides teaching religion subject. They are teaching general subject also.

While the curriculum of Khalaf/Modern boarding school can be divided into two kinds, namely the curriculum that created by the boarding school itself and the government's curriculum with combine or modification the religion subject. This modification can produce the boarding school's model like Salafy Ar-Risalah integrated boarding school and Ammanatul Ummah which are equipped with general school (elementary, junior high school, senior high school) that fostered by Ministry of National Education or (islamic elementary, islamic junior high school, islamic senior high school) which fostered by Ministry of Religion. According to Yacub, as quoted by Khozin said that there

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[12]Haidar Putra Dauly, *Sejarah Pertumbuhan dan Pembaharuan Pendidikan Islam di Indonesia* (Jakarta: Kencana Prenada Media Group, 2007)

are some division of boarding school and their typology: *First,* Salaf boarding school, it is a boarding school which retain the lesson with the classic holy books and without granting of general science. Sorogan and wetod method are the model which use in teaching learning process. *Second,* Khalafi boarding school is a boarding school that implement the classical (madrasi) system in teaching learning process by giving the general science, religion and vocational education. *Third*, Fast boarding school is a boarding school that like a nature training, it has relatively short time and usually implemented during a holiday time. *Fourth,* Integrated boarding school is a boarding school which emphasizes on vocational education [13]

According to the Ministry of Religion, *Salafiah* boarding school is an Islamic boarding school which retains Islamic boarding school education system, both the curriculum and teaching method. While *Khalafiyah* boarding school is an Islamic boarding school which adopt a school system. Its curriculum is adjusted to the curriculum of the government. In this case are the Ministry of National Education and the Ministry of Religion through the organization of elementary, junior and senior high schools, even up to university.[14]

According to the writer, in line with the dynamics of community life, most of boarding schools nowadays include in the last type that is an Ideal Islamic Boarding School (Ridlwan Nasir's typology) and Integrative Islamic Boarding School (Yacob's typology). It is in line with the needs of people who want their children to have skills and a strong religious guidelines. On the other hand, an Ideal Islamic Boarding School is also relevant to national education which has adopted the formal education system as organized by the government.

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[13]Khozin, *Jejak-Jejak Pendidikan Islam di Indonesia*, (Malang: Universitas Muhammadiyah Malang, 2001), 66

[14] Direktorat Jendral Kelembagaan Agama Islam, Direktorat Pendidikan Keagamaan dan Pondok Pesantren, *Petunjuk Teknis Penyelnggaraan Program Wajib Belajar Pendidikan Dasar 9 Tahun Pada Pondok Pesantren Salafiyah*, 2005, 7-8.

E. Modernization of Boarding School for Excellent

Viewed from the culture development and world civilization perspective, the modernization of Islamic boarding school is something can't be circumvented. Islamic boarding school system and institutional are difficult to survive without modernization, but both cause problem and criticism. In the recent years, it grew criticism among Muslim communities, especially between Islamic educational thinkers and Muslim school managers. However, in certain cases, the modernization proved more positive impact to the development of boarding school. Many boarding schools are able to develop the potential of Islamic education and also community development.

The system development is based on a reason "maintaining the old ways which are still good, and use new ways which are seen better". These rules become main values and philosophy which underlie the boarding school life so it will be able to transform the potential and make it as an agent of change for the community.[15] A type of change in boarding school management systems describes that boarding school stands on the past tradition foundation. However, the change can be managed by breaking of the old elements and change it with the new element to the needs of community. Moreover, the boarding school quantity and quality are growing over time. Not a few people who put their attention and expectation of boarding school as an alternative education. Moreover, several innovations of educational system developed in boarding school by adopting public education mode, making this kind of school is more competitive in offering education. Although its management has done variety of educational innovations, the boarding school does not lose its unique characteristics which distinguish itself with a general education.[16] Nowadays, many boarding schools build a formal education in the form of *madrasah* (Islamic school). There are 2072 boarding schools which has *Madrasah Ibtidaiyah* (Islamic Elementary

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[15] Ahmad Barizi, *Pendidikan Integratif, Akar Tradisi dan Keilmuan Pendidikan Islam* (Malang: UIN Maliki Press, 2011), 46.

[16] Siswanto, *Madrasah Unggulan Berbasis Pesantren Ulumuna*, Jurnal Studi Keislaman, Volume 18 Nomor 1 (Juni) 2014, 4

School), 2721 *Madrasah Tsanawiyah* (Islamic Junior High School), 224 *Open Madrasah Tsanawiyah*, 1580 *Madrasah Aliyah* (Islamic Senior High School), 35 Skill Education, and 176 *Religious Madrasah Aliyah*.[17] The boarding school existence and contribution for the educational development in Indonesia can't be denied. It means that boarding school education which always opens up to all advancements produced many alumni who work in all state lines. Boarding school education system is not only provides students with cognitive intelligence, but also affective and psychomotor intelligence in order to shape up the Muslim personality which are faithful, devoted, intelligent, capable, and be a good citizens. There will be a gap if the Islamic educational institutions do not respond to the development and community needs.[18]

It must be admitted that the boarding school are still exist in community. From centuries, boarding school shows its ability to restrain the modernization which overturns human spirituality, either individually or common. It is not removed from the piety and charisma of *Kyai* (teacher of islam) as a top leader of boarding school. Moreover, boarding school as a struggle that control moral and theology. Thus, boarding school is very easy to integrate with the community which is from economy-social-politic. This is as stated by Abdullah Saeed in his book *"Islamic Though an Introduction"*. He states that Islam does not only teach classic things, but also should be able to live in the past and welcome the future.[19] The modernization of boarding school is a must in order to realize the Islamic education objective which shape up Muslim generation who are intelligent, excellent, creative and ready to reach the future, yet keeps in the values of Islam. One form of modernization is the establishment of Excellent School which is become a social phenomenon lately. Excellent school is a school which has advantage than another. The advantages can be in the form of (1) the higher target of learning achievement, (2) teaching and learning process which is more effective, (3) the quality of teachers who are better, and (4) adequate learning facilities. Fasli Jalal states

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[17] Ibid,5

[18] Arifin, *Kapita Selekta Pendidikan Islam dan Umum* (Jakarta: Bumi Aksara, 1991), 6

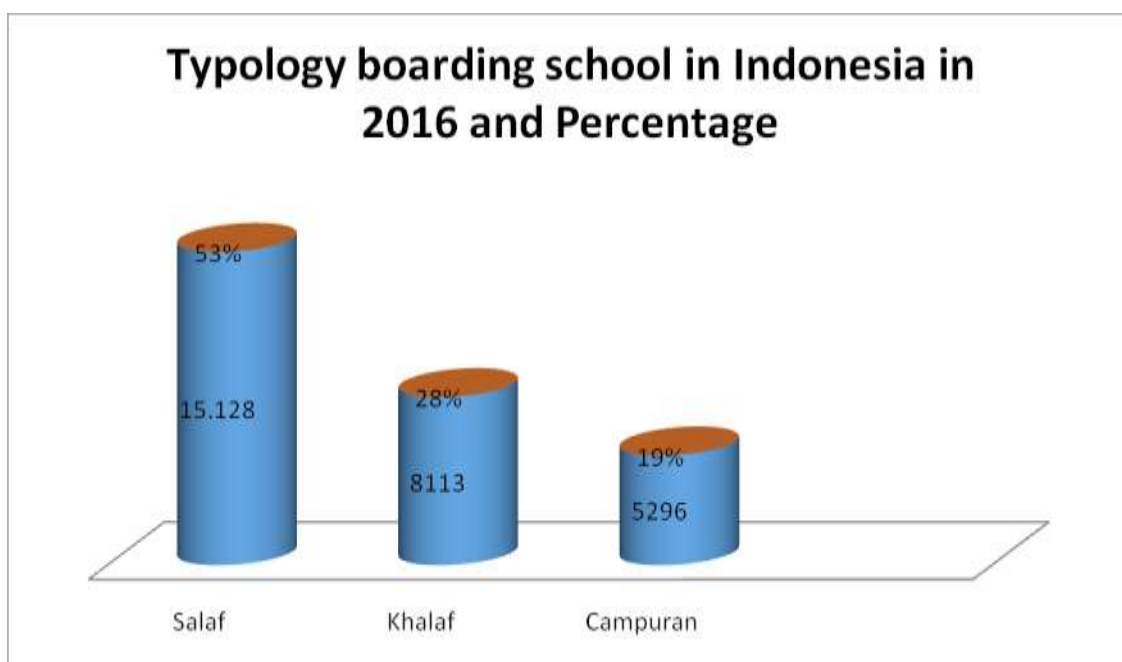[19] Abdullah Saeed, *Islamic Though an Introduction, Roud Ledge*, (New York : USA, 2006), 3

there are some criterion of Excellent School. First, the curriculum design contains three skills: knowledge, attitudes and skills by setting out the noble character, personality, excellence, leadership and entrepreneurial spirit. *Second,* students are limited by strict selection at the beginning. There are only 25 students in every classes. *Third*, learning process is done with the concept of PAIKEM (Active Innovative Effective and Fun Learning) effectively and efficiently. The teaching learning process is adjusted to the students' talents, interests, psychological, and physical development. *Fourth,* to realize the concept of learning, the infrastructure is adequate because there is a comfortable classroom. *Fifth,* implemented ICT-based learning in all subjects and delivers two languages: the national language and foreign language. It can be English or Arabic based on the school choice. *Sixth,* the assessment of learners is done based on the assessment process, teachers monitor the process, progress, and improvement of learner learning outcomes continually. Se*venth,* the headmaster shows the ability as administrative and educative leaders professionally and minimally is a master degree.[20] Because of a big financial in order to realize these advantages, usually the excellent schools are organized by private parties.

Sociologically, the excellent schools can be seen as a community response to the specific life challenges. Development should be directed to improve human resources. Of course, school is the most strategic sector to achieve these objectives. It is more relevant if it is associated to the global trend which demands high-grade resource in order to compete in this global era. The excellent school is kind of school which has professional management system appeared in 19th century. Excellent school concept began from Islamic boarding school learners. The establishment of an excellent school in boarding school due to several reasons. *First,* there is social mobility of society in Muslim middle class. S*econd,* there is a new awareness in religion especially in urban

[20] Fasli Jalal, *Strategi Dan Arah Pengembangan Sekolah Unggul* (Jakarta: Direktur Jenderal Peningkatan Mutu Pendidik Dan Tenaga Kependidikan, Departemen Pendidikan Nasional , 2009), 7

communities in middle to high economic level, as a result of the process of re-Islamization carried out by religious organizations such as Muhammadiyah, Nahdlatul Ulama, Persatuan Islam Indonesia Hizbuth Tahrir and others. *Third,* because of globalization and modernization era, Muslim has to prepare human who has two competences, a mastery of Science and Technology and religious spiritual enhancement in the form of faith and piety. Both potential above are the main characteristic of an excellent school in a boarding school. Boarding school which implements formal education like public school is called *Kholaf* modern boarding school or modern typology. In Indonesia, there are 28.591 boarding schools in 2016 with 5296 of them are *Kholaf* boarding school or modern typology.

Typology boarding school in Indonesia in 2016 and Percentage

Salaf	53% — 15.128
Khalaf	28% — 8113
Campuran	19% — 5296

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