

## Islamic Boarding School: Character Building Educational Institutions

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### ABSTRAK

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In Indonesia, the first Islamic educational institutions were Boarding Schools (Pondok Pesantren). Early boarding schools are thought to have existed between 300 and 400 years ago and are present at practically every level of the Indonesian Muslim society, particularly in Java. A distinctive educational facility is Pesantren. not simply due to the institution's lengthy history, but also due to the culture, practices, and networks it has adopted. Pesantren education grew more organised and the curricula improved after Indonesia earned its independence, particularly since the change to the New Order and when economic growth really picked up. For instance, adopting a dual curriculum that combines the mone and the kemenag curricula, pesantrens offer broad courses in addition to the religious curriculum. Pesantren, as an educational institution, places a high priority on tafaqquh fi al-din and the development of the nation's distinctive akhlakul karimah. In Law Sisidknas Article 30 Paragraph 4 it is stated that religious education may take the shape of education diniyah, residential school, and other comparable forms.

The existence of pesantren is an ideal partner for government institutions to jointly improve the quality of education and the foundation of the nation's character. This can be found from various phenomena that occur such as brawl between schools and widespread distributors and users of drugs among young people rarely found they are boarding children or graduates from boarding schools. Therefore pentren as the basis for the implementation of social transformation through education to provide qualified human resources and morals karimah.

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### 1. Introduction

One of the first Islamic educational institutions in Indonesia was the formation of Islamic boarding schools, especially in rural areas. The first Islamic boarding school was established in order to study Islamic religious sciences as a way of life (tafaqquh fi al-din) as well as highlighting moral values in society. (1994, Mastuhu). Pesantren is thought to have emerged in Indonesia between 300 and 400 years ago, reaching almost every level of Muslim society (Religion, 1984/1985), particularly in Java. One of the typical educational facilities is the Islamic Boarding School. Not only because of its long existence, but also because of the network, culture, and practices adopted by these religious institutions. C. Geertz and Abdurrahman Wahid both refer to it

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as a subculture of Indonesian society because of its uniqueness (especially Javanese). Pesantren was the cornerstone of the indigenous nationalist movement throughout the colonial era.

The community realizes the importance of pesantren in several ways. One example is that, apart from developing a cadre of ulama and Islamic education, there was also a protest movement against the colonial rule of the Dutch East Indies. Students always organize and lead demonstrations. At least, an example is the peasant uprising in Cilegon-Banten in 1888, (Kartodirjo, 1993). 1873 Jihad Aceh (Kartodirjo, 1993, pp. 250-252). There is no denying that pesantren have had a tremendous influence in the history of Indonesian Islam, particularly the movement led by H. Ahmad Ripangi Kalisalak from 1786 to 1875 and others. (1994, Steenbrink)

Pesantren education became more regimented, and the pesantren curriculum became more defined, following the Indonesian state's independence, particularly since the change to the New Order and when economic growth actually increased dramatically. For instance, Islamic boarding schools offer broad topics utilizing a dual curriculum, namely the Ministry of National Education curriculum and the Ministry of Religion curriculum, in addition to the religious curriculum. Pesantren frequently create their own curriculum in addition to the material provided by the Ministries of National Education and of Religion because it is believed that the two curricula have not taken into account the spirit of the pesantren institution, despite the fact that the kyai has ultimate authority over them.

Besides being the internal responsibility of pesantren, the government must also seriously assist the process of developing the world of pesantren as a whole. In the era of regional autonomy, increasing and deepening the participation of pesantren in the development process is a strategic step towards achieving national development goals, especially in the field of education. Especially considering the condition of the country which is experiencing a moral crisis (degradation). Pesantren is the forerunner and source of inspiration for the nation's moral generation because it functions as an educational institution that forms and develops moral principles. As a result, development does not become meaningless, but is given a greater value. Islamic boarding schools continue to strive to improve themselves as well as foster and grow the community, even though they are already independent. Pesantren has been able to develop institutions and their lives in a sustainable manner, even though it seems to be running slowly and independence is supported by strong ideals. In this essay, The author will discuss (a) the development and history of pesantren, (b) hopes and problems faced by pesantren, (c) the goals and functions of pesantren education, and (d) the future structure of pesantren.

## **2. Literature Review**

### **A. The History of Islamic Boarding Schools and Its Development**

Another conclusion that Mastuhu offers is that pesantren have been present in the archipelago from the 13th century to the 17th century, and in Java from the 15th to the 16th century AD, coinciding with the entry of Islam in Indonesia. Dhafier confirms Mastuhu's statement that Senthini's letter reveals that Indonesia has a number of well-known pesantren which became centers of Islamic teaching in the 16th century (Dhafier, 1982). However, Van Bruinessen, where Senthini's fiber was compiled in the 19th century, refutes the story of Mastuhu and Dhofier, and so cannot be considered a reliable source to describe the events of the 17th century AD (Martin, 1995).

The late 18th and early 19th centuries saw the emergence of Islamic educational institutions in Indonesia, according to historians, who conclude that they did not exist before the 18th century AD (Martin, 1995).

Usually, a kyai is in charge of the pesantren. The kyai appoints a senior santri to supervise his younger siblings, who are usually in the salaf (traditional) pesantren known as "lurah pondok", to manage the life of the pesantren. to strengthen our relationship with God and Kyai. Pesantren differ from other educational institutions in several ways, including: (1) Islamic boarding school where santri live, (2) santri, (3) mosque, place of prayer and activity center in pesantren, (4) the word kyai refers to a person. charismatic and has advantages in terms of religion. (5) The Yellow Book, which became the main source of Islamic studies (Dhafier, 1982). When pesantren first appeared, non-classical education, with kyai teaching students in Islamic religious sciences in the Middle Ages era (Prasidjo, 2001). Despite the fact that these disciplines make extensive use of Arabic, interpretation, and fiqh to analyze religious sciences. With minimal recognition of other schools, the Shafi'i school of fiqh, which is extensively studied, is nuanced, while al-Ghazali Sufism and other forms of Sufism are more prevalent in morality and fiqh teachings (Martin, 1995). As a result, in Azumardi Azra's opinion, the study of Sufism at Islamic boarding schools is still quite limited and only covers the Sufism of al-Ghazali and AsAriyyah.

Pesantren should be considered as an alternative educational institution in Indonesia from a historical, sociological and anthropological point of view, but the government tends to deal with other formal educational institutions. On the one hand, the government recognizes the output or quality of pesantren graduates, but on the other hand, pesantren remains a pesantren and is not fully accepted as an educational institution. Islamic boarding schools differ from other educational institutions in their characteristics as learning institutions. Due to this nature, pesantren cannot follow the same rules as schools.

The sorogan, bandungan, and wetonan approaches are usually used to carry out education in salaf pesantren. The sorogan system is an individual learning process in the world of pesantren or traditional education. This is the most basic and challenging learning method for students, as it requires patience, skill, obedience and self-discipline in the classroom. Students often do not realize that they must reach this level of sorogan maturity before moving on to the next learning system in pesantren. The secret of studying religion and becoming a pious person is the santri who are adept at mastering sorogan. While the bandungan system, also known as wetonan, is a group learning method that is run and guided by kyai with 5 to 500 students. They individually look at their own books and take notes that they find difficult or important while listening to the teacher, or kyai, read, translate, explain, and review books in Arabic. Halaqah is the name of this collection of ideas. The kyai usually appoints a senior santri, also known as an ustadz, to replace him if he is unable to teach under this system. Traditional Islamic studies are also debated or discussed in this sorogan framework, with clear literature sources. If the results of the debate do not deviate and are in line with traditional literary texts, then the topic of discussion and the conclusion of the discussion are always brought to the kyai for correction and strengthening. This technique is used to develop and assess the mental abilities of students so that they will later become warasatul anbiya or strong religious adherents (Dhafier, 1982, pp. 28-31).

The management of the khalaf pesantren and the curriculum are both contemporary systems. Kyai no longer oversees the finances of the pesantren; instead, the treasurer is in charge of everything. The current curriculum also combines classical learning approaches with modern curriculum styles (Zarkasyi, 1998, pp. 224-225). Here, it can be seen that the administrative, management, and institutional systems of the khalaf pesantren are more open than the salaf pesantren system, especially the management system, and the finances of the pesantren are always under the control of the kyai, even though they have been assisted by the leadership of the Islamic boarding school as operational controller, but the implementation still refers to on the blessing of the kyai, or in other words the kyai.

According to Dhafier, the pesantren underwent significant reforms in 1910 when the Denanyar pesantren in Jombang allowed women to register as students. The Tebuireng Jombang and Singosari Islamic boarding schools in Malang also began teaching general subjects in the 1920s, including history, mathematics, earth science, and Indonesian. It seems that this is where the traditional structure of the pesantren system begins. Furthermore, Gontor led the development of madrasas in the early 20th century, emphasizing the cadre component of Islamic education and open management. The students at this pesantren are given the basics of religious knowledge as well as various life skills, preparing them for future careers as entrepreneurs and contributors to society. In this approach, teaching techniques are improved. One of the characteristics of the disappearance of santri wandering since the 20th century is the opening of the madrasa system in Islamic boarding schools. The application of the classical system has also changed students' perceptions of their dependence on formal diplomas as proof of their learning. Even though pesantrens had experienced modifications at the time, their enrollment was still quite small when compared to public schools. Dhafier asserts that Islamic boarding schools change for two reasons. First, the kyai continue to uphold the fundamental aims of pupil education, namely to propagate and defend Islam. Second, it lacks the experts necessary to meet the demands at this time (Dhafier, 1982, p. 38). Although there are other factors that help pesantren survive, such as; (1) be an alternative for prospective students and students who fail to enter PSB in public schools or UMPTN/PMB, (2) traditional boarding schools that are not elitist-populist as valuable capital for the development of humanist pesantren education, and (3) the effectiveness of pesantren as a stronghold worship, the possibility of changing this system has helped pesantren (Azra, 1997, p. 109).

## B. Future Islamic Boarding School Format

There is no question that Islamic boarding schools significantly advance education. Islamic boarding schools have also historically had a wealth of experience building and nurturing communities. In fact, by examining the possibilities of the neighborhood, Islamic boarding schools are able to expand their function on their own. Human development is everyone's

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responsibility, not only that of the government or the society. This includes the pesantren community. The development and encouragement of Islamic boarding schools, which have historically been important in promoting and strengthening the community, must continue. The government's efforts to promote human development are inextricably linked to the human development process carried out by Islamic boarding schools.

The government must really help the process of developing the world of pesantren, which is not only the internal responsibility of the pesantren but also the process of human growth as a whole. An important strategic step in achieving national development goals, especially in the field of education, is to expand and develop the role of Islamic boarding schools in the development process. In addition, in a situation of moral crisis (degradation). Pesantren must be a pioneer and inspiration for the moral development of the nation because it is an educational institution that develops moral ideals based on religion. As a result, development does not become meaningless, but is given a greater value.

Islamic boarding schools are often independent, not subject to established authorities. Pesantren can sustain the sanctity of Islamic educational institutions because of its independence. Pesantren are hence resistant to being influenced by ideas that conflict with Islamic beliefs. Although the topic of terrorism has recently been discussed in pesantren circles, Islamic boarding schools have never taught such a concept. The National Education System's Islamic boarding school curriculum consists of three main components: 1) Kyai serving as educators, cottage owners, and students; 2) Islamic boarding school curriculum; and 3) Religious and educational facilities, including mosques, kyai's homes, and cottages, as well as some madrasas and workshops for craftspeople.

### **3. Teachers and students' Relation**

The research method used by the author is field research, and descriptive qualitative research methods are used to collect the necessary data. Data collection is done by direct observation of what is being studied. The following data collection methods were used in this study: observation, interviews or interviews, and documentation. In order to process the data, the writer first gathers data from the field, then processes the data in light of the issues discovered, and last draws conclusions. Inductive analysis will also be used to analyze the data that has been extensively described. The process of organizing data sequences into patterns, classifications, and fundamental units of description is known as data analysis. Organization, sorting, grouping, coding, and categorization of data are data analysis operations. Finding themes and work ideas that will be used as substantive theories is the goal of organizing and processing the data.

### **4. Results and Discussion**

There are three reasons why you need a boarding school, namely:

A. lot has changed in our social environment, particularly in major cities. The majority of the population no longer lives in a homogenous society; instead, they now want to live in heterogeneous, pluralistic societies rather than the previous way of living in extended families or clans. Because they are influenced by diverse values, this has an effect on various patterns of community behavior. Therefore, the majority of educated individuals believe that such a social atmosphere is no longer favorable for children's intellectual and moral development.

B. The community's better economic situation fosters the satisfaction of demands besides those of survival, such as health and education. For the newly emerging middle class, obtaining excellent positions in their fields of employment has ramifications for their high income. This supports parents' intentions and resolve to provide their kids an education that is superior to what their own education was.

C. religious perspective The social environment has changed and will continue to do so. Urban society is currently shifting toward being more religious. The growing interest and vitality of academic pursuits as well as a variety of religious activities serve as an indicator. Due to the mismatch between spiritual and physical requirements, modernity has detrimental effects. People do not want their children to experience the same event, for this reason. In essence, parents are encouraged to look for alternative educational systems because they want to raise a generation that is more religious or has strong morals.

### **5. Conclusion**

Al muhafadzah 'ala al qadim al shalih, wa al akhdzu bi al Jadid al Ashlah, or maintaining good customs and acquiring good things, is the pesantren's guiding philosophy. The ideas upheld by the pesantren thus far can be used to address civic values

issues, together with reforms that are successful, efficient, and capable of ensuring human equality (al musawah bain al nas). The curriculum of pesantrens should continue to be revised, particularly in the area of management. Building governance must also be given great consideration so that it has a beautiful appearance (language and life skills). As a result, pesantren can play a role in human resource development by fostering character and qualities that are rooted in knowledge, virtue, and faith.

Pesantrens are a perfect partner for government organizations to work with in order to mutually raise the standard of current education as a foundation for implementing social transformation through the provision of competent and morally upright human resources. Additionally, in order to maximize the potential of the community's current resources, regions must be more sensitive to investigating local potentials and requirements in the era of autonomy. The pesantren works diligently to address all of its flaws and incorporate new elements that meet contemporary society's needs. This is so that human resources with integrated competency in acquiring religious knowledge, general knowledge, and technical skills can be produced, as opposed to the pesantren education paradigm, which is based on conventional or classical methods.

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