

ISLAMIC EDUCATION IN PESANTREN: BETWEEN QUALITY, IDEALISM, OR CAPITALIZATION

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Abstract: This article aims to describe and analyze Islamic education in pesantren between the quality, idealism and capitalization of education. The method used in this article is a literature review by analyzing the books and journals relevant to the theme. The results of this study are: 1) the ideal Islamic boarding school is capable of forming santri morals, social competence and social skill. 2) Educational capitalization in pesantren should be avoided by applying Gardner's theory of intelligence. 3) The quality of the pesantren depends on the components of each other supporting each other, especially the learning process and curriculum integration that is carried out. 4) The quality of the pesantren does not always depend on the charismatic kiai.

Keywords: Pesantren, Islamic Education, Education Quality

Abstrak: Artikel ini bertujuan untuk mendeskripsikan dan menganalisis pendidikan Islam di Pesantren antara kualitas, idelisme dan kapitalisasi pendidikan. metode yang digunakan dalam artikel ini adalah literature review dengan menganalisis dari buku-buku dan jurnal yang relevan dengan tema. Hasil dari penelitian ini adalah: 1) Pesantren ideal adalah mampu membentuk akhlak santri, kompetensi sosial dan kesalihan sosial. 2) Kapitalisasi pendidikan dipesantren harus dihindari dengan melakukan teori kecerdasan Gardner. 3) Kualitas pesantren bergantung dari komponen satu sama lain saling mendukung terutama proses pembelajaran dan integras kurikulum yang dilakukan. 4) kualitas pesantren tidak selalu bergantung pada Karismatik kiai.

Kata Kunci: Pesantren, Pendidikan Islam, Kualitas Pendidikan

Introduction

Pesantren is a type of Indonesian Islamic education that is both traditional and modern which aims to deepen the science of Islam (Akhiruddin, 2015). *Pondok Pesantren* (Islamic Boarding School) is also an Islamic education institution in Indonesia and has become an independent culture (Ma`arif, 2017; Nurcholis, 2016). *Pesantren* is an Islamic educational institution that grows and is recognized by the surrounding community with a boarding system (Chairi, 2019).

Pesantren have become people's idols because they are able to shape character and also apply them in everyday life (Fakhrurrazi & Sebgag, 2020; Suprayogo, 2013)

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Pesantren are also considered to have more comprehensive goals compared to several institutions in Indonesia (Ma`arif & Rusydi, 2020).

Pesantren as one of the educational institutions that emphasizes the understanding of religion as the spirit of human life, promises tremendous potential (Abdullah, 2014; Bashori, 2017). Islamic boarding schools as educational institutions and human resource development based on religious values have a strategic role in society (Habibi & Supriatno, 2020; Ulum, 2018). *Pesantren* in Indonesia have unique characteristics compared to other educational institutions. *Pesantren* have various institutional children from madrasas, schools, Al-Qur'an education and even higher education (Abdurrahman, 2016; Yumnah, 2020). From the data from the Ministry of Religion Ditpontren in 2019, the number of *pesantren* in Indonesia is around 25,000 with various characteristics and variations in learning (Ditpdpontren, 2019).

Of the many *pesantren* in Indonesia, *pesantren* also have certain learning characteristics such as the *bandongan* method, yellow book teaching, *pesantren* with life skills education, *tahfidz pesantren* and so on (Arifin, 2015b; Bahruddin et al., 2018; Dhofier, 2011; Mujamil Qomar, 2005). The types of Islamic boarding schools include the *salaf pesantren*, modern Islamic boarding schools and semi-modern Islamic boarding schools (Ma`arif & Rofiq, 2018; Nasir & Abdushomad, 2005).

Pesantren has a unique and great tradition of forming *ulama* and building moral civilization. Apart from these advantages, *pesantren* are also considered conservative, a field for terrorist formation and even a place to teach someone to be conservative and radical towards religion (Kasful, 2015; Nurhayati & Nurhidayah, 2019). As the research results, *pesantren* besides maintaining good unique traditions and adopting new, better values. Islamic boarding schools also shape human beings who are *rahmatan lil alamiin* and moderate by maintaining the values of *aswaja* (Kartiko et al., 2020). On the other hand, Islamic boarding schools are also called radical places because they only learn from their intellectuals.

Pesantren also appear as agents of the culture of values, norms, as well as religious messages that are full of harmony, harmony, unity and peace, and even experts think that *pesantren* have a significant role in preserving local culture, including maintaining social values and order. harmony around it (Amrullah, 2013; Apud et al., 2020).

The dilemma of the *pesantren* is that when maintaining quality, the selection is carried out strictly. Meanwhile, this is of course also criticized when the *pesantren* only accepts selected people. Then what about the students who did not pass the selection? In fact, *pesantren* is considered a hospital for people who need treatment (Asmendri,

2014). Of the several advantages and problems of the *pesantren*, it will be described and analyzed in this paper.

The Dynamics of Islamic Boarding Schools in Indonesia

Historically, the origins of *pesantren* cannot be separated from the history of the influence of Walisongo in the 15-16 century AD in Java (Van Bruinessen, 2012). *Maulana Malik Ibrahim* as the spiritual father of *Walisongo*, in Javanese *santri* society, is usually seen as the teacher of traditional Islamic boarding schools in Java.¹ The developing oral history indicates that the old and large Islamic boarding schools outside Java also drew inspiration from Walisongo's teachings (Syarif, 2013).

Pondok pesantren is an Islamic educational institution located in Indonesia and has become an indigeneous culture. *Pesantren* are a witness to Indonesian Islamic education that Islamic boarding schools have grown and developed since the spread of Islam in Indonesia. Some *pesantren* education experts say *pesantren* institutions were born in the 17th century. This is of course a debate that rapid education has also had the forerunner of education since *Rasulallah* by adopting the term *ahlh suffah*, namely people who live next to the *Nabawi* mosque (Said, 2006).

Islamic boarding schools with the times have their own characteristics in each region and in each environment. *Ridlwani Nasir* divides *pesantren* into five, namely 1) classical *pesantren*: the education system only by reciting *sorogan* and *bandongan* 2) semi-developed *pesantren*: accommodating 10% of the *madrrasah* system and continuing to carry out *weton* and *bandongan* classical education. 3) Islamic boarding schools develop following the SKB of three Ministers and early education. 4) Modern Islamic boarding school which contains complete contents. 5) ideal *pesantren*: the model is similar to modern *pesantren* education but is supplemented by the skills of students such as farming, engineering, fisheries and others (Nasir & Abdushomad, 2005).

Pesantren highly upholds respect, without questioning ethnic, ethnic and racial origins. The curriculum of *pesantren*, both modern and traditional, teaches students to increase national insight into students and the community in their environment so that they can live together and side by side with various pluralistic groups of Indonesian society and are able to spread grace to the environment (Mas'odi, 2019).

The specific objectives of the *pesantren* according to *Mujamil* (Mujamil Qomar, 2005) are as follows: 1) Educating students / *santri* members of the community to become a Muslim who is devout to Allah SWT, has noble character, has intelligence, skills and is physically and mentally healthy as citizens of a scholarly state; 2) Educating students / *santri* to make Muslim humans as cadres of scholars and preachers who are sincere, steadfast, tough, entrepreneurial in practicing Islamic

history as a whole and dynamically; 3) Educate students / *santri* to acquire personality and strengthen the national spirit in order to foster developmental human beings who can develop themselves and are responsible for the development of the nation and state; 4) Educate micro (family) and regional (rural / community) development extension agents; 5) Educating students / *santri* to become capable personnel in various development sectors, especially mental-spiritual development; 6) Educating students / *santri* to help improve the social welfare of the environmental community in the framework of national community development efforts

Strengthening the quality of *pesantren*

The quality of *pesantren* is carried out by maintaining traditions, for example: memorizing *Al-qur`an*, conducting deliberations, *bahsul masail*, and holding formal education. Islamic boarding schools have made educational innovations by providing scholarships for outstanding students, adding learning media and selecting students or teachers (Hasanah, 2020; Maarif & Rofiq, 2018). As an indicator of improving quality, *pesantren* must improve on the aspects stipulated by Law no. 20 of 2003, namely: 1) Curriculum, 2) Accreditation, 3) Learning Process, 4) Education personnel, 5) Infrastructure, 6) Financing, 7) Educators, 8) assessment (Umam, 2020).

For example, the results of Ismail Suardi's research on improving the Islamic boarding school curriculum in minority areas is the establishment of a *pesantren* curriculum that always refers to each of his *kyaya*. This is also what happened in the context of the *Roudhatul Khuffadz pesantren*. Unlike the madrasah curriculum, institutionally it follows the statutory provisions set by the government. Meanwhile in the implementation of *pesantren* activities, it is always run based on the capacity of the *kiai*. To ensure the quality of education in *pesantren* on a regular basis, discussion and curriculum determination are not absolutely in the hands of the *kiai* but are gradually discussed in the teacher council (*asatidz*).

After receiving discussion, consideration and consultation among teachers, the curriculum is discussed collectively in the form of seminars with senior *santri*, including the *pesantren* coaches. After that it is then handed over to the *kiai*. With the consideration of teachers who are included in the board of management of the *pesantren*, the *kiai* then conducts a review of the curriculum. The final stage, the curriculum is discussed in the board of directors of the foundation to be further determined as the foundation's decision to run the *kiai*, which includes it as the foundation's management (Wekke, 2012).

A different way is done at the *Amanatul Ummah* Islamic boarding school, namely by integrating the international *diniyah* curriculum with the national curriculum which is used as an international standard boarding school education forum. The

curriculum is not separated from each other but is merged and integrated (Chotimah & Nisa', 2019). This method is considered effective in overcoming the development of knowledge and morals of students. It is proven by the results of graduates who are in Madrasah with international standard, *Amanatul Ummah*, that are always accepted by well-known universities both nationally and internationally (Ma'arif & Rusydi, 2020).

Islamic boarding schools have distinctive characteristics that are able to make them exist. Western model schools always prioritize science and technology rather than faith and piety. This is reflected in the current formal schools where moral and religious education receives a small portion of learning. Compared to *pesantren*, nowadays it turns out that *pesantren* are able to integrate the western model of formal curriculum into the *pesantren* curriculum without changing the old *salafiyah* curriculum. Although not all Islamic boarding schools have adhered to this curriculum, at least several large *pesantren* such as *Gontor* have proven that they are able to integrate the western curriculum into the *salafi* curriculum (Abdullah, 2014).

Maintaining the quality of the *pesantren* can be done in various ways if the above research is to develop a different curriculum from *Pesantren Sidogiri* which develops Islamic boarding schools and maintains quality with soft skills and entrepreneurial education (Chotimah, 2014a, 2014b).

The development of Islamic boarding schools cannot be separated from the *Kiai's* policies, including how *kiai* are able to accommodate both *salaf* and modern science. As with *Pondok Pesantren Daruttaqwa Gresik*, commanded by *Kiai Munawwar* (1987-2012), provides soft skills education to all students because *Kiai Munawwar* considers it important that students live in society to be capable of everything. Not only able to guide someone in religion and piety but in social life it must also be based on a strong religion (Ma'arif & Nabila, 2020; Ma'arif & Rofiq, 2019).

Every policy implemented by *pesantren* has advantages and disadvantages, including the erosion of *salaf pesantren* that do not have formal institutions (schools / madrasahs). *Salaf* Islamic boarding schools that do not have formal institutions are difficult to develop and difficult to find santri because many people still need formal institutions as evidence that society needs graduate clarity (Ma'arif, 2014). Although some Islamic boarding schools implement *Muadalah* education such as the *Al-Fitrah* Islamic Boarding School in Surabaya, there are also many Islamic boarding schools that have difficulty maintaining their existence if they do not have a formal institution (Taufiq, 2017).

The quality of the *pesantren* also depends on the *kiai's* kerismatics. The *kiai's* leadership is the main attraction as an automatic brochure. Many people also choose *pesantren* because of the charismatic nature of the *kiai*. The results of the research

(Ma`arif & Rusydi, 2020) show that when students do not pass the entry selection set by the institution, they will choose an institution that remains under the auspices of the *pesantren* on the pretext of gaining blessings (obtaining Kiai's blessings).

The principle of *pesantren* is *al muhafadzah ala al qadim al shalih, wa al akhdzu bi al jadid al ashlah*, that is, to keep up with positive traditions, and to compensate by taking new positive things. Problems related to civic values can be resolved through the principles adhered to by Islamic boarding schools so far and of course by reforming them that are effective, efficient, and capable of providing equality as human beings (*al musawah bain al nas*). Updates in the *pesantren* should continue to be carried out, especially in the field of management, building management must also be a serious concern so that it looks beautiful, the *pesantren* education curriculum, and various areas of expertise (language and life skills). Thus, *pesantren* can play an educational role in providing human resources with character and quality that are integrated into faith, knowledge, and good deeds (Syafe'i, 2017).

The idealism of Islamic boarding schools in Indonesia

Islamic boarding schools with the times have their own characteristics in each region and in each environment. Ridlwan (Nasir & Abdushomad, 2005) divides *pesantren* into five, namely 1) classical *pesantren*: the education system only by reciting *sorogan* and *bandongan* 2) semi-developed *pesantren*: accommodating 10% of the *madrasah* system and continuing to carry out *weton* and *bandongan* classical education. 3) Islamic boarding schools develop following the SKB of three ministers and early education. 4) modern Islamic boarding school which contains complete contents. 5) ideal *pesantren*: the model is similar to modern *pesantren* education but is added with the skills of students such as farming, engineering, fisheries and others.

According to Ridwan Nasir, the ideal *pesantren* is how the *pesantren* has various institutions ranging from religious development to skill development for social life provisions. *Pesantren* as a foundation has formal and non-formal institutions to answer all the wishes of society. *Salafiyah* Islamic boarding schools are generally defined as traditional Islamic boarding schools that still hold strong traditions in learning classical books (*Kitab kuning*). The term *salafi* or *salafiyah* in KBBI means something or someone who was formerly, pious past scholars (Language Center Dictionary Compilation Team, 2002: 982). In Islamic society, the terms *salafi* and *salafiyah pesantren* often contain different religious traditions. First, the *salafiyah pesantren* is a traditional *pesantren* that studies *Syafi'iyah* books in the field of *fiqh* and *fiqh* proposals, *Asy'ariyah* and *Maturidiyah* books in the field of *tauhid*, and *Al-Gazali* books in midwife philosophy and Sufism. The majority of these *pesantren* were founded by Islamic organizations, such as *Nahdlatul Ulama* (Arifin, 2015a).

According to (Arwani, 2016; Fadhillah, 2016) holistic and *kaffah* Islamic education is found in Islamic boarding schools. The results of his research show that an example of Islamic holistic education is found in the *Darussalam Gontor* Islamic boarding school. *Peristik Pesantren Gontor* Imam Zarkasyi applies a classical system and introduces extracurricular activities such as sports, arts, skills, speech in three languages (Indonesian, Arabic and English), scouts, and student organizations. The curriculum applied by Imam Zarkasyi at *Pondok Modern Gontor* is 100% religious and 100% general. In addition to the lessons of *tafseer, hadith, fiqh, ushul fiqh* that are usually taught, Imam Zarkasyi also added to the curriculum of the educational institutions that he nurtured general sciences such as natural sciences, life sciences, exact sciences, history, state administration, earth science, education, psychology and so on.

Researchers on *pesantren* make it simpler about the typology of *pesantren*, namely that *pesantren* have classic, developed and modern types. There are even those who define it into two, namely *salaf/* classical Islamic boarding schools and modern Islamic boarding schools. So how do you find the ideal *pesantren* model? Do you have to complete infrastructure or modern Islamic boarding schools that will be more advanced and can be used as a reference? Of course not. *Pesantren* with their limitations have special characteristics and have their respective achievements in certain fields. *Pesantren* is considered capable of caring for its own achievements and distinctions in the area.

Tafaqquh fi addin, deep spiritual understanding of religion. Preserving noble religious values such as: simplicity, *ukhuwah*, devotion and independence. Prioritizing social effects rather than civil effects. Generate leaders, both formal and informal, who have an influence on the surrounding community. Spread Islam in various parts of the world. The ideal *pesantren* is one that carries out Islamic education with the principle of *al Muhafadzah 'ala al qadim al shalih wa al akhdu bi al jadid al ashlah*. Namely maintaining good traditions and adopting new and better education (Saefudin & Fatihah, 2020).

In its future development, what must be kept in mind is that *pesantren* must remain "home" in developing mental and spiritual defenses in accordance with the times. In addition, the knowledge taught in Islamic boarding schools must have a combination (general-religious) pattern based on Islamic scientific characteristics through the study of *qauliyah* and *qauniyah* verses, which are sourced from Allah SWT, to meet worldly and *ukhrawi* needs, generally applicable to all human community, realistic, and integrated (integral); it means that they do not differentiate between their scientific dimensions and are universal so that they can give birth to scientific concepts in all fields and all human needs. And, what is no less important is *pesantren* which is a religion-based education (Islam), which must be able to maximize the aspect of *da'ah*

because *da'ah* is part of Islam and cannot be separated from Islamic sciences (Syafe'i, 2018).

Related to the function of *pesantren* in development, *Syaba* stated the significant role of development, namely as 1) *pesantren* as educational institutions, 2) *pesantren* as centers for the training of Muslim cadres, and 3) *pesantren* as agents of change. In its function as an educational institution, *pesantren* forms social networks, in the form of internal social networks as well as external social networks. On the internal side, various elements of the *pesantren* academic community form their own social networks. On the external side, *pesantren* also form solidity networks and partnerships, especially with *santri* guardians, *alumni*, *pesantren* alliances [for example, the *pesantren* gathering forum], government, businessmen and other partners. Meanwhile, in its role as a center for the training of Muslim cadres and agents of social change, *pesantren* have been able to galvanize cadres who are willing and able to serve the community. The *alumni* [cadres] of *pesantren* who return to society have indirectly built a network of communication with the community where they live (live), either through cultural media, such as routine recitation activities [or *majelista'lim*], *tahlil-an*, *yasin -an*, *deba-an*, *barjanjian*, and other communication media (Basyit, 2017).

Capitalizing or maintaining Pesantren Quality?

Pesantren does have its own way of maintaining its quality. Like the results of research (Hasanah, 2020; Ma`arif & Rusydi, 2020) Mizanul hasanah and Anas, namely the *Amanatul Ummah* Islamic Boarding School, conducted a selection for students to enter with the standard of intelligence, psychology and other tests. This selection is said to be able to control graduates well, namely when the target of the institution requires that 70% be trained and graduate according to the wishes of the students and the vision and mission of the institution. 70% of the students continue at well-known national and international universities.

The model of recruitment of *santri* by selection is indeed common in Indonesia, namely to control input as well as output of graduates. However, this also has its own drawbacks. This can also be considered as educational capitalism, namely that the institution only educates intelligent *santri*, then what about those who do not pass the selection or can it also be called standard ability?

According to (Muljamil Qomar, 2005) calling it the capitalization of education because it only chooses *santri* or smart students. Whereas the slogan of previous *kiai* at the *pesantren* was a hospital for someone who wanted to study. This criticism is true, the *pesantren* with the *santri* recruitment model are good in terms of how easy it is to guide students because they already have interests and abilities that are above average. Seeing like that the teacher's task or the learning process is not too difficult. In contrast

to *pesantren* without selection with random *santri* capabilities, the teacher's task is definitely more difficult.

The above can actually be overcome with a Howard Gardner-style education model, namely by understanding the intelligence of students. Each student has a different intelligence that not all students are dominant in mathematical intelligence alone but also in linguistic, intrapersonal, musical, kinesthetic and acstrapersonal intelligence (Gardner, 1995, 2002).

In practice, the selection is based on quotas only. For example, the *pesantren* only accepts students with a capacity of 300 only. From the accepted students, they are grouped according to the tendency of their intelligence. *Santri* who are dominant in language and kinesthetic intelligence will get different classes and vice versa. Each class has a teacher with a different learning mode and method. The method of this model has been investigated by (Purwati, 2011) at the *YIMI Gresik and Yima Bondowoso* institutions that.

A good learning process according to Purwanti in education based on multiple intelligences is as follows: 1) Preparation of lesson plans based on the results of MIR and SOP for lesson plan consultation, taking into account the 8 highest intelligences, learning styles and student conditions. 2) The use of multiple intelligence strategies in learning is based on the workings of the brain in holistic activities and whole brain with a variety of methods, task activities, and teaching aids that are adjusted to the condition of students' intelligence. 3) Learning materials are reported and applied to everyday life to develop environmental and social awareness which leads to spiritual intelligence leading to the Islamic Character Building. 5) 50/60% of teachers working time at school/ *madrasah* for teaching and 40/50% for compiling learning tools, consultation with Religion teachers and correcting student assignments. Creating a conducive and comfortable atmosphere in learning, providing shadow teachers and picket teachers as companions for children with special needs in the learning process. In carrying out the learning process, the teacher is consulted by a "guardian angel" consultant who is in charge of guiding the preparation Madrasahs in collaboration with foundations and committees facilitate regular teacher education and training, at least 6 times a year (Ma`arif & Sulistyani, 2019; Purwati, 2011).

Conclusion

Pesantren maintains their idealism to maintain their existence and independence in various ways and certain characteristics. Graduate development by conducting comprehensive and holistic selection. Developing an integrated curriculum to answer community demands. Development of social skills for students. Repairing facilities and infrastructure. The idealism, quality and capitalization of *pesantren* cannot be separated

from one another. Every policy implemented has its advantages and disadvantages. As well as the learning method applied. In learning theory, learning is not always dominant cognitive learning but behavioristic or constructive learning also complements the process being carried out.

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