

Pesantren (Islamic Boarding School) and Social Change

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ABSTRACT

The history of Pesantren (Islamic boarding school) has strategic as mediator or connector a community to combine of interpretation between society and government. Since colonial, Islamic boarding school as a center of resistance and defense after colonialism success dominates Indonesia kingdoms. Kiai (teacher in Pesantren) and Santri (student) also participates on to repel communist which want to change an ideology of Indonesia national as atheism ideology. Empirically pesantren has decrease from the function and the role of pesantren at that time. There are many challenges is appeared. Modernization, globalization, and industrialization are a new challenge for pesantren. Pesantren must be able to organize itself like human resources, and another management.

Key words: *Pesantren, Change, Social.*

INTRODUCTION

The effort of understanding Indonesia Islamic social change is through understanding social effort of pesantren such as system, pesantren pattern, the role of the central figure is namely "Kyai" or "ajengan(in Sunda)", and the culture formed. To understanding social change is through the biggest organization Indonesia namely Nahdlatul Ulama (NU) which has strong roots on social pesantren. The gait and journey is not regardless of action and strategy the social community.

The fact pesantren has been able to give a big share to create a nation's culture primary on moral value as a motivator on social life development. Evidence pre-colonial era, pesantren have been able to take the role of the center of change in their environment. Pesantren as a drive wheel is brought a mission, value and social culture future. Drawing a local pesantren is shown as a parameter in their environment and large society, although the pesantren itself is not changing like untouchable with around society. Impossibility is not social change also with pesantren. To understanding a change of pesantren is need a long time.

The purpose of the study is analysis pesantren in a center flow of change especially the strategic role of pesantren, problem reality, pesantren challenge, and social change. The title of the study is "*Pesantren (Islamic Boarding School) and Social change*"

LITERATURE REVIEW

The Strategic Role

The role is taken pesantren pre-colonial era M.Dawam Rahardjo write:

"Since ancient, before colonial come to Indonesia, pesantren is an institute as an agent of social change through dak'wah or the spread of religion reflected on the influence of pesantren on

politic activity between king and prince in Java, trading and opening new settlement.(Dawam Raharjo, 1998:1)".

Pesantren with a central figure of Kiai have been able to take the role and position on politic strategic. Pesantren can as mediator or link in the community which interpretation combine between society and kind or government. A duty is not easy and made an effort to bring the mission of unity between groups which different background of knowledge and social status etc. Pesantren can be able to translate the implicit language of government (bureaucracy) into language society.

Perhaps the influence of pesantren is implemented on politic activity between king and princes of java, according to Dawam Rahardjo, and reconfirmed in his writing:

Kyai is playing an important role as "mediator and unifying" between king or government and their society. First as connector society aspiration to the government, second as a mediator of communication between king and society suitable with the concept of "*manunggaling kawulo gusti*" meansthe imitate form to Allah (Dawam Raharjo, 1998:1)

Dawam Rahardjo writing that Kyai has big caliber as a mediator between government and society that reflection of pesantren on politic activities between king and society, also an advisor of religion and politic. The drawing board is an actor by Prabu Krisno on puppet story and Sunan Kudus as the architecture of Demak kingdom of castle Portugis at Malacca Strait of 1912. At the time Sunan kudus as leader of the fleet led by Pati Unus.

The good relationship between kingdom, government, and pesantren, both help each other on realizing harmony in daily life. More specifics can be seen the role of Pesantren Tebuireng at Jombang. Pesantren able to change the condition of their environment, able to coloring social life with religious value, give enlightenment felted by all society.

The history of Tebuireng, since is known as the village where the society has bad habitual like gambling, steal, drunk, maim, free sex, cockfighting. The condition is supported by a good economy where there is a sugar factory in those areas. Sugar factory is a symbol of technological progress at the time, the culture of Tebulreng is a metropolis. With the raising of pesantren Tebulreng has implication on habitual change and habitual action of their environment. (Imron Arifin, 1993:66), also Pesantren Lirboyo at Kediri, Pesantren Ploso Mojo at Kediri, pesantren Langitan at Tuban, pesantren Asembagus at Situbondo, Pesantren Tambak Beras at Jombang etc. It is shown the success play the role of pesantren Tebu Ireng to change the culture with good value. The role of Kiai is needed by social environment and daily life.

The colonial era, pesantren is center of resistance and defense especially colonial success seize of the kingdom in Indonesia. The position of pesantren Tebuireng is front, not only as education institute of religion but also as basis politic to repel colonialism. Tebuireng also creates the big party in Indonesia includes Nahdlatul Ulama (NU), Majelis Syuro Muslimin Indonesia (MASYUMI), Majelis Islam 'ala Indonesia (MIAI), and Sabilillah dan Hizbullah (Imron Arifin; 1993: 66). As concrete evidence is seen when November 10th, 1945 occur big fight at center city of Surabaya. Hizbullah is born by Pesantren Tebuireng with Laskar Pejuang Surabaya (organization resistance) storming the attack from English which has an ultimatum to Indonesia people. The content of ultimatum is: if Indonesia must hand over the weapon to English, Surabaya will flat like vacant lend. With said "*Bismillah*" Laskar Pejuang Surabaya and Hizbullah's troops pounding English.

Also, Sabilillah's troops have born from pesantren Tebuireng which the leader is Kyai and ulama (Muslim expert) which mixing young Islamic to maintain sovereignty republic of Indonesia. They join into battle-field following KH. Gufron, KH Ali, Kyai Muhammad, and Kyai Yasin. Following Kyai As'ad Syamsul Arifin is a leader of pesantren Salafiyah Asembagus at Situbondo with 100 Santri senior which divide into two, the senior Santri join in Sabilillah and young Santri join in Hizbullah. Pesantren Lirboyo Kediri with KH Makrus Ali as a leader and 97 senior Santri who has been galvanized with wirid (prayer) and *suwuk*. (Sonhadji-Sri Handayani, 1996:12).

Pesantren at east java like Tebuireng, Lirboyo, Asembagus, Rejoso etc has large caliber and taken the role on fight November 10th, 1945. Kiai, ulama and senior Santri join in Sabilillah and

young Santri join in Hizbullah to fight invaders. The spirit of *lilla'ikalimatillah* Kyai and santri from many pesantren, The result of the fight are they able to maintain Surabaya where the area of the fight is called "Kota Pahlawan" mean the city of heroes.

Since the revolution of independent 1965, Kiai and Santri participate on repelling colonial who change the national ideology Republic of Indonesia with atheism. (Zamahsyari Dhofier, 1994:173). The big contribution is given by pesantren on the life of the nation and country, starting from pra-colonialism, colonialism, independent, and independent of revolution.

The Problem of Reality And Pesantren Challenging

Nowadays, the condition of pesantren has decrease from the function and the role empirically, Pesantren just as an object which utilize when the government needed. Those conditions can be seen when election process, there are many candidates of the party come to asking support from pesantren especially Kiai. Kiai is a strategic way to give support and give voice from Santri and environment-society (campaign). But after elections, they forget about pesantren service. According to KH Cholil Bisri, the role of pesantren especially Kyai is limited, the impact of limited the role of pesantren, the position of Kiai is marginalized. (Cholil Bisri, 1997:19)

There are many pesantren (Kyai) can help and give a contribution to the government just election only, pesantren or Kiai cannot give contribution government hoped. The differences between pesantren (Kyai) as mediator government and society is Kyai an advisor of government on religion and politic. The phenomenon of Pesantren not only social institute but also as education institute when Islam came to Indonesia. The system of Madrasah (education Institute) development yet compares with another country. The model of madrasah likes study (pengajian) group.

Since 16 century, pesantren as a center of Islamic education at Java. Teaching classical Islamic book likes jurisprudence, theology, and tasawwuf. (Zamahsyari Dhofier, 1994: 34). Pesantren as traditional education institute is survived until now, the lack position of education of pesantren. The challenging of the sustainability process is impacted on education decrease especially after modernization Islamic education in every Muslim area in the world. After policy above, there is no one of pesantren exists until now except in Indonesia like in Turki Sultan Mahmud II and in Mesir time Ali Pasya. Many institutions have transformation as a public institution or adaptation on curriculum and methodology public institution.

The primary challenging of traditional Islamic education is a modernization of the Indonesia education system which influence by Islamic education system introduced by colonial. Dr. Azyumardi Azra said:

Belanda builds a volkschoolen school, society school or village school with study period 8 year at any place in Indonesia since 1870. Since 1871 there are 263 primary schools with approximately 16.606 students; after 1892 increase 515 schools with approximately 52.662 student(Azyumardi Azra, 1997:12)

The colonial education is given by Indonesia children which as competitor traditional Islamic education early. Traditional Islamic education is warning by Sultan Taqdir Ali Syahbana colonial education exponent, repelling traditional system of Islamic education. According to Sultan Tahrir if Islamic education cannot transformation to rational and development means will sustainability to backwardness and decreasing.

The second challenging from system modernization Islamic education is pioneering by the reformer. They made momentum since 20 early centuries with opinion reformation of Islamic education system to answer colonial education. (Azyumardi Azra, 1997:13-14). According to Azyumardi Azra, from the challenging pesantren survive on challenging of modernization and pesantren can response it. Early colonialism, pesantren is done to response with accommodation and adaptation with communities. For the development of pesantren, pesantren adopts system is used by reformist which is not change the essential Islamic education significantly in Pesantren. (Azyumardi Azra, 1997:25)

The clearly pesantren adopt, accommodation and development to survival. Pesantren can compete with the public school like Islamic school managed by Muhamadiyah. Globalization era is

globalization life; the impact of globalization, modernization is done by the human. All aspect of life changes, holistic and speed, the changing of human life and all individual aspect likes religion as a base of life or life hold. Changing all human life is includes economic, politic social and culture.

The impact of modernization is changing human life aspect which brought secularity of human life. The result is implementing science and technology to industrialization process. The position of religion is a reduction in decision making in social life, economic, politics and culture. A decision on human life which dominates with science and technology will replace religion judgment. The implementation structure is using asfiqiyah approach such as formal and burns into stiff which will difficult to implement. If implemented without contextualization, the religion will as an alternative ideology in modernization. (Aang Baihaqi, 1995:41)

Pesantren And Social Change

According to Alfin Toffler, the development of the world divided into 3 group of life. First phase pro-industry, the phase is needed the high mobility of social value where is not change, in those phases the human does not use science and technology able to live. Second phase industrialization, the phase is needed high mobility and the change of value impact of information communication. Third phase pro-industry, the phase is needed high information and technology. Technology can change social value speed which social damages adaptation quickly also. Society damage has higher skill and expertise.

Islamic education is statist and out of the change, the characteristic scolitis accentuate life after die (ukhrawi) leave the world, the impact less mastery of science and technology is developed by the world. The reality of life is science and technology as an actor of life handful by Muslim. The effect in that phenomenon is non-Muslim as mastery of science and technology. Pesantren can adaptation with adopting the structure of modern Islamic education, with functionalism on constellation global era. It's a new challenging of traditional Islamic education is more heave than before.

The quality development of Pesantren is not hopeless, the development of pesantren can be seen based on the result of research data of ministry of religion in 1995 there are 30.368 pesantren with 1.392.156 Santri. The comparison of the year 1972 is approximately 32.000 pesantren with more than 2 billion Santri. (Zamaksyari Dhofier; 1994: 27). In 2012 there are 27.230 pesantren, approximately 3.759.198 Santri (statistic analysis of Islamic education 2011-2012). But the quality of pesantren from the functional side is decreased. That phenomenon pesantren is gotten ready to confront supra industry from the effect of modernization future.

The complexity of pesantren challenging, the damage and push are following change from outside. The increasing of globalization is the impact of action and reaction of life. Globalization is created world open to the relationship which support by information and technology. Technology can change part of life, not only material but also spiritual. (Muhtarom; 2005: 44)

The globalization era, the quality of human resources through education as a central point of development clearly. Globalization is high performed science and technology information and communication sophisticated, and the domination of global culture. Those conditions, the quality of human resources is very important to cooperation and competition with another country to sustainable competitive advantage. (Djohar; 2008: 25).

The part of human life especially on pesantren must be ready to confront globalization era. The history of Islamic education in Indonesia, pesantren is a traditional Islamic education system which play important the role to create a quality of human resources (Nurcholis Madjid; 1996: 222). Means pesantren must be able to create good human resources to confront globalization era and competition.

Islamic education system in Indonesia, especially in pesantren must change following paradigm learning model and the purpose Islamic education emphasis etc. In fact, pesantren is able to create student (Santri) with critic skill yet in the globalization era. The condition of value-free

pesantren must be able to the created student (Santri) with critical thought and skill to confront global era..

Behind the challenging, through government policy is created for pesantren *salafiyah* have to get equivalent via "SKB 2 Menteri" (ministry of religion and ministry of education) Number: 1/U/KB/2000 and No. MA/86/2000, on March 30th, 2000 which give opportunities to pesantren *salafiyah* to operate primary and secondary education to implementation obligation learning program quickly with additional subject matter Indonesia language, mathematics and nature knowledge science (IPA) in pesantren curriculum. The government policy (SKB) has high implication to sustainability Islamic education existence especially pesantren.(Sulthon Masyhud, Khusnur Ridho, 2003, 7)

From the government policy (SKB) 2 ministry, pesantren with type *salafiyah* is damaged to adaptation and doing changing on internal pesantren, the aim of adaptation is caring the existence of pesantren, and fulfill operate obligation learning program for the primary and secondary school. The politic of policy is to influence the internal process and new challenging for pesantren. Inside given opportunities to pesantren as small part of national education without missing identity and characteristic pesantren, outside, pesantren is changed the structure to adaptation with necessity.

The other challenging, social economic oriented change, from agrarian to industrial, the economic orientate transition will be effected on social life structure. Pesantren also is followed the development structure. The previous time Santri came from a farmer, the development of Santri came from industry. Pesantren must be created attractiveness to sustainable competitive or exigency. Nowadays pesantren must re-structure of pesantren's setting to adaptation with development industry necessity. Also keep religious value in the middle of modernization is the influence structure of Pesantren such as democratic value, egalitarian, open and progressive etc. (article, March 13th2015).

CONCLUSION

In the globalization era, pesantren can be able to survive following human resources, financial, management and social capacity etc. the readiness of internal pesantren will keep the existence and role of changing. With pesantren readiness, the exigency will able to keep although the condition changed as supra-industry which need high mobility and speed.

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