

School and Pesantren: Study of Institutional Transformation of Islamic Education in Pesantren-based Schools (SBP) Ibnu Abbas Klaten Indonesia

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Abstract. The objective of this study was to look at the transformation process of school and pesantren in Indonesia, which are initially different, then transformed into one, namely Pesantren-based school. This research is a qualitative-descriptive using a case study in Pesantren Ibnu Abbas Klaten. The results showed an antithesis of Karel A. Steenbrink's coherence theory that pesantren should be transformed into madrasah and then schools so that they continue to be attractive to the public. On the contrary, this research strengthened the theory of non-destructive change, which integrates the system of school education institutions and pesantren without having to damage and lose the pesantren system. The results of the study also negated the theory of pesantren enrollment at the end of the twentieth century where pesantren accepted anyone who wanted to enter to study and "nyantri" as stated by Mastuhu, precisely SBP Ibn Abbas is "forced" to select candidates for santri because of limited resources and efforts to maintain the best quality and education services. This study confirmed the transformation of pesantren, especially in post-reform in Indonesia, it tends to be more open, develop models of schools without losing their identity in the form of boarding schools. This transformation takes the form of a paradigm shift, administrative modernization, and a shura-participatory leadership-based model. This research showed that a new "transformative-indigenous" theory which is open, changes to adjust the needs of the period without leaving the identity of the pesantren.

Keywords: school, pesantren, transformation

INTRODUCTION

The transformation of Islamic educational institutions in Indonesia continues to occur. At first, the school introduced by the Dutch to indigenous people who already had their learning system, namely pesantren [1] received various responses. From Ian G. Barbour's theory [2] that the encounter of science with religion is divided into four typologies, namely conflict, independence, dialogue, and integration. Conflict attitude can be seen from the attitude of the pesantren community by not accepting the model of school education and vice versa. The independence attitude of pesantren to public schools (Dutch's school) is marked by the emergence of the madrasah, namely the school model with the characteristics of pesantren. Dialogue attitude as initiated by Ahmad Dahlan by juxtaposing religious knowledge and science (general) in

Muhammadiyah schools. Then, at the beginning of the twentieth century, some Islamic educational institutions tended to be integrated by establishing systematic and extensive partnerships between religious science and science in curriculum and management systems, namely between modern systems and traditional systems.

Until the end of the twentieth century, an orientation of educational institutions was divided into three forms; Pesantren, Schools, and Madrasah [3]. Pesantren tends to be traditionally conservative oriented to Mecca with Kitab Kuning pioneered by NU in Java and PERTI in Sumatra, more like prohibiting general science from entering the learning curriculum [4]. The school views pesantren education with its various shortcomings; even the educational institutions were chosen by the government (Dutch) being indifferent to pesantren. More than that, when there was a conflict between the pesantren and the school, the term santri versus non-santri emerged.

Steinbrink's thesis stated that pesantren in the future likely to be abandoned by the community because it is considered as a failure [5]. The statement, however, gets mixed responses from other researchers and observers of Islamic education. Mastuhu in his dissertation research recommended that the form of pesantren education in the future will be in the form of schools (or madrasah) with a 30% curriculum construction on ethics/ morality (religion) and another 70% curriculum about science (or general knowledge or methods of thinking). The concept of the charismatic leadership of the religion "kyai" (cleric) needs to be equipped with rational leadership (science) to deal with the current challenges [7]. If at the beginning of the twentieth century, those who are interested in pesantren are from the village community and are underestimated by urban society, the trend could change in the twentieth century in which pesantren attracts the urban community from the middle to upper economic circles rather than villagers who preferred public schools.

This research is one of the efforts to examine in depth the process of school institutional and pesantren transformation, especially pesantren in Indonesia. Then the author chose the research site at SBP Ibnu Abbas Klaten. These two schools (SMP-SMA in pesantren) get a very significant response from the community with indicators that no more than fifty percent of registrants are accepted as santri. Uniquely, the selection process is not only religious science ability but also general subjects, namely mathematics, English, Arabic, and Science. Another consideration is that the two pesantren-based schools use three main pillars of education, namely Tahfidz, School and Santri.

METHOD

This research is descriptive research using a qualitative approach that combines field research and literature research with primary data derived from objects in the research field with a case study model, while secondary data was taken from library materials related to theoretical studies of research. The main data source was taken from the research site, which became the main object of this research, namely SBP Ibnu Abbas Klaten.

This study aimed to answer the questions of "why" and "how" the process of the transformation of Islamic education institutions from the prospective perspective of the pesantren-based school. Therefore, the research is more explanatory by using case studies with three main characteristics; 1) take place in a natural setting 2) the author himself is the main data collection instrument and 3) the analysis of the data was performed inductively [12], [13].

RESULT

The results of this study indicated that the transformation of pesantren-based schools occurs in five main areas, namely 1) administration, 2) the concept of tafaqquh fiddin, 3) the transformation of leadership form of kyai, 4) activity programs and 5) the transformation roles and functions of pesantren. PPTQ Ibnu Abbas Klaten is a pesantren-based school that develops three main pillars, namely santri, school, and tahfizh, in achieving its vision, mission, and educational goals. These pillars have a balanced role and function in their position.

Like a house building, pesantren is the main foundation in Ibnu Abbas Klaten. Ustadz Ali Hufron (deputy Director of SBP Ibnu Abbas) explained that pesantren is the main institutional foundation of the three developed pillars, namely schools, tahfizh, and santri. These three pillars support each other. In the technical management organization, the three pillars are synergistic. Each has an equal position in creating policy and carrying out core values based on the philosophy of the pesantren to achieve the pesantren's vision, mission, and goals. The implication of the building was when the santri did not fulfill one of the three pillars would be declared as a failure. These three pillars of SBP Ibnu Abbas are inseparable entities. Therefore, when one of the pillars is not fulfilled, it will not be perfect, even it is considered as a failure. The implication is at the end of each academic year, the form of learning evaluation considers each pillar with the same portion in the class plenary session or graduation plenary session. The final decision on whether or not a student is graduated is decided by a school party on the recommendations of the three pillars. For example, there is a student who gets a score of nine (special) in academic (school) and graduation value (morality) but does not pass the tahfizh parameter, then it is declared not to pass, as do the other pillars.

The transformation of institutional administration is a necessity, both due to internal and external factors. The internal factor relates to maintaining quality, service, and the achievement of the vision, mission, goals, and values that have been stated. The external factor is in term of how to run a good and healthy management system so that public interest to the pesantren increasing. The process of transformation continues to be carried out, developed, and strived to continue to be the best. Ustadz Muin said that in principle "Pesantren Ibnu Abbas" with all achievements should be grateful but will never be satisfied to continue to improve themselves to maintain the quality of graduates.

This integration effort of SMAIT Ibnu Abbas has gained high legitimacy from both government and society.

From the government, it is actualized by getting accreditation "A" from BAN S/M. The santri admission even is only performed on January each year, and all santri are accepted into the school and are enrolled in school in July or the new academic year. Some of the graduates have finished reciting thirty juz of Qur'an and were accepted at best universities in Indonesia such as UGM, UNS, UII. Some of them even continue their study abroad in various field of study, such as religious science, medicine, architecture, social sciences, psychology, and so forth.

Tafaqquh fiddin developed at Ibnu Abbas is from the understanding of Ustadz Muin about the concept of science ad-din. As illustrated as follows:

The essence of developed education is development. Therefore the principles are determined to serve all students to progress to the field they are interested in. This important link with the main concept of tafaqquh fiddin is the building of the concept of science developed in Ibn Abbas. The initial Muallim is Allah, the source of knowledge is Allah, which is directly revealed by the Talim from Allah, *waallama adamal asmaa kullaha...* all concepts have already been established, but it seems that *waallama adamal asmaa kullaha* is something that has not yet been given in its *kullaha*.

The leadership roles and positions of the clerics are to determine, to direct, and to guide the institution. Ustadz Muin, as the director of PPTQ Ibnu Abbas, has two main functions, namely as mufti and top leader. Mufti is defined as having the right to take care, to organize, to serve and to decide issues which come up in Ibnu Abbas related to the learning and practice of Islamic religion at SBP Ibnu Abbas. While the top leader is interpreted as a person who decides issues related to management and policies of SBP Ibnu Abbas, Ibnu Abbas's decision-making at SBP Ibnu Abbas through routine shura is held every Wednesday morning including the director, institution director, and teacher. The institutional decision in SBP Ibnu Abbas's is taken through a shura mechanism, using a participatory approach. In principle, the leader does not determine everything; the leader must listen to all existing aspirations and determine the best option. Other parties have to understand that the leader welcomes all aspirations and chooses the best since it is not possible to accommodate all ideas.

CONCLUSION

The study of Pesantren-Based School (SBP) at Pesantren Ibnu Abbas showed that the transformation of pesantren with schools in the twentieth century, especially after the Reformation in Indonesia, have been accepted openly. By developing a school model without losing its identity, Pesantren forms boarding schools. The independence of the pesantren's identity remains strong even though the pesantren accept the school model. It keeps preserving the traditional culture which Gus Dur called as pesantren subculture. At least every pesantren has the principle of *ats-tawabit wal mutaghayyirat* which requires them to be smart in sorting out which ones need to be adapted by sticking to the confirmation of identity.

The transformation of tafaqquh fiddin is increasingly widespread in the twentieth century before pesantren prefers to prioritize the understanding of "special" religion knowledge. In the post-reformation era, pesantren is more serious in welcoming general sciences to integrate with Islamic values as stated by Ismail Rajhi al-Faruqi. Specifically, in SBP Ibnu Abbas, there is no differentiation between religious (Islamic values) and public sciences because both are considered parallel with God's commands. *Tafaqquh Fiddin* is understood as *Fahmu Sunatullah Kauniyah* (Scientific) and *Sunnatullah Syariyyah* (Shari'a).

In this concept, *tafaqquh fiddin* produces the concept of *indzar* followed by *hadzar*. Epistemologically, science is categorized into two criteria, namely *ghoyat* (such as *aqeedah, akhlaq, fiqh*) and *wasail* science (such as language, social studies, mathematics, physics, and others).

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