The Existence of Traditionalism of Pesantrren Education in the Modern Educational System at Pesantrren Miftahul Ulum Bettet Pamekasan

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Abstract. The abilities of pesantrren to adapt to modern development could influence his existence in the Indonesian educational system. One of which is by using the positive values of the modernization to develop their education quality, while at the same time trying to minimize the negative impact of the modernization which could harm the Islamic values as the base identity of pesantrren. Pesantrren Miftahul Ulum Bettet as an education institution attempts to develop themselves along with the development of modernization, yet keep the Islamic values in their educational system. One of the modern systems applied in pesantrren is by integrating several general lessons with the existing Islamic lessons in the pesantrren, starting from junior high school to senior high school level. However, the pesantrren remains in the Madrasah Diniyah course system, which is to stay with a strong understanding of Islam ahl al-sunnah wa al-jamaah. In spite of proposing several new methods, however, the traditional learning methods of wetonan and halaqoh are still deployed.

Keywords: traditionalism, modern, Islamic education

INTRODUCTION

Since the early spread of Islam in Indonesia, pesantrren played a significant role along with the process. The development and progress of the Islamic society in the archipelago may not have been integrated without pesantrren roles in it[1]. Abdurrahman wahid had popularized pesantrren as the sub-culture of Indonesia. Today, Muslims themselves appears to have considered pesantrren as a model of educational institutions which transfer Islamic values and scientific knowledge [2].

The early era of pesantrren considered modern civilization as a thread towards their Islamic believes [3]. Therefore, they isolated the modern development in the pesantrren by keeping traditional Islam. Meanwhile, according to Muhammad Hassan, pesantrren was required to conduct innovation and modernization so that they could take part in social change, yet they do not lose their identity as an Islamic institution[4], [5].

Regarding to this phenomenon, Suprayitno argued that the construction of modernization in pesantrren educational system must be based on the conditions and needs of society, which is balancing between the need of the spiritualism and the need for materialism [6].

Islamic boarding school of Miftahul Ulum Bettet was a pesantrren that has long established in Islamic education in Indonesia. As pesantrren which stand in the early era, pesantrren has a self-image as educational institutions with religious base (salaf).

The image as salaf’s educational institution which emphasizes on religious observance is still attached in the Islamic boarding school of Miftahul Ulum Bettet, even though the current form of an educational institution has transformed from Madrasah Diniyah to Formal Madrasah. Therefore, the modern model of education is addressed to examine how Islamic boarding school is able to stand between traditional education and modern education.

METHOD

The current research uses the qualitative approach in the form of a case study. The data sources are words, documents, actions, and facts obtained from the research object in Miftahul Ulum Islamic Boarding School Pamekasan. This study attempts to hold questions about how attempts were made by Miftahul Ulum Islamic Boarding School to defend their traditional Islamic Boarding School practices in the middle of the modern education system.

RESULT

The existence of Miftahul Ulum Islamic Boarding School Bettet in the modern education system. Miftahul Ulum Bettet is one of the Islamic educational Institutions in Pamekasan Madura which retains and preserves the traditional educational system which mainly based on Islamic values. The pesantrren is consistent with the application of the old methods of bandongan, sorogan, and wetonan while at the same time trying to embrace the modern educational system, as stated in the current national education standard. The purposes of applying the two systems are to make santri (students) are able to understand both system equally, particularly pesantrren educational system, which mostly concerns on religion side.

Education stage. Education stage is implemented in Islamic Miftahul Ulum Bettet boarding school which
applied the classical system as well as the modern education system. The implementation of the learning process is held in the mosque, musholla/prayhouse, which have been designed as classes.

The interesting stage is in the process of recruiting new students. They are selected in two ways; first, students who learn at madrasah diniyah are obligated to join examination test which has the purpose of measuring students’ intelligent, particularly in religion side. The result of the test is used as guidance whether the students pass the test or not. It is essential to know the quality of the new students to decide the suitable level or class they would fit in. Therefore, the first test is only about their understanding of religion knowledge without considering any diploma certificates.

Second, formal education stage (MTs) or (MA) have appointed several roles of students who can be a part of both school/educational institution. On the class, santri and pesantren’s society (Boutet Society) are able to be part of both educational institutions. This policy is applied to know whether the santri are not influenced by a negative complication of the pesantren system.

Curriculum. Curriculum learning at pesantren is mostly dominated by religion knowledge and classic book learning. Besides, the general science is considered as additional knowledge which could be completed by general material based on their education level.

To do it, keeping the traditional education system is important. In addition, the rules of Pesantren must be upheld by all santri either they are high school students or university students. By this policy, it builds paradigm on students’ understanding of their existence in the Pesantren, so that they understand their obligation to learn Diniyah materials.

Learning methods. Learning methods applied in the pesantren embraced the educational system and modern teaching-learning by not omitting the traditional system. Modern system includes discussion in the class, speech, course, or even discussion material at the national examination.

On the other hand, traditional learning method keeps using sorongan and bandongan, which have been effective in the pesantren traditional system in which the students who have finished their learning, they are supposed to contribute teaching in the pesantren.

Teacher (Ustadz). In this globalization era, the teachers at Miftahul Ulum Bettet are required to be discipline in teaching their students in science and technology, but at the same time also transfer the religion lessons to balance the students’ knowledge. It is relevant with the Pesantren vision and mission to prepare graduates who have high competence not only in general knowledge but also in religion knowledge, so they are ready to face the globalization era.

**Discussion**

Traditionalization of Islamic Boarding School Education. Imam Bavani mentioned the characteristics of traditionalism in pesantren as follows [7]:

Philosophy. As an educational institution that adheres the Islamic principles of Ahl al-Sunnah wa-al-Jamaah, the pesantren is responsible for preserving and perpetuating the teachings as a basis for principles and characters that cannot be abandoned. Therefore, traditional pesantren are based on rules that aim to preserve good old traditions (still relevant to the times) and accommodate new traditions [8].

Curriculum. Islamic boarding schools have been around since the beginning of Islam in Indonesia, and the educational model that prevailed at that time was education that only taught religion knowledge. Apparently, the tradition of merely teaching such Islamic religious sciences is even now inherited and preserved by certain groups, especially traditional Islamic boarding schools.

**Method**

A "Pandita" in wayang stories, when teaching his knowledge, he sits cross-legged facing a dampa (small bench), while in front of him sits cross-legged a number of students (cantrik) while lowering his head, sincere respect to the teacher. One by one among the students came forward to receive certain teaching (wejangan). After he finished, he then retreated back and was replaced by another student to receive the teachings in the same way, thus finally the paseba (meeting) was finished.

The sorongan method allegedly or even believed to originate from the procedure of the Pandita; thus, the pesantren system is considered as an imitation and adaptation of the Hindu-Buddhist education model [9]. However, it does not mean that only the sorongan method is used by traditional pesantren; other methods such as weton or bandongan are also applied.

Infrastructure. Traditional Islamic boarding schools are characterized by simplicity. From the beginning, the environment of boarding school was very simple. A small table (dampa) that were faced and used by a cleric to put down the book while teaching the students was different from the pulpit where a great teacher gave lectures to his students. Also, the implementation of sorongan or weton in the porch of the mosque without any mat for a cross-legged is certainly different from public lectures in a large and magnificent auditorium [10].

Kiai and Santri. In both general and traditional pesantren, the relationship between one Kiai and other Kiai, the Kiai’s relationship with his santri, as well as the relationship among the santri themselves, is so strong and close. Besides on the basis of humanity and the bonds of Ukhuwah Islamiyah, these relationships often eventually increase in the form of intellectual genealogy and even the kinship which all this is very significant to maintain the traditionality of a pesantren [11].

Modernization of Islamic Boarding School. The characteristic of the modern script can be known as the ship’s share of the education as follows[12]: 1) Philosophy Stand in neutrality between modern attitude and Islamic attitudes. The modern Islamic boarding school should keep Islamic teaching as in traditional Islamic school, which means even though modern
attitudes arise among the santri, yet Islamic values remain treated as the main basis of knowledge as in line with the spirit of ahlul Sunnah wal jamaah; 2) Curriculum The new curriculum of modern pesantren is expected to meet modern demands. Thus, science and technology knowledge is delivered along with Islamic lessons. The curriculum of Islamic school covers the following points: studying the yellow book, experience (moral education), and school (public education) [13]; 3) Method A number of teaching method are adopted from western schools since many Indonesian Muslims studied abroad. Therefore, features of discussion, lecture questions, evidence structured, and evaluation existed in modern pesantren system which did not exist a long time ago[14]; 3) Infrastructure The means of teaching and learning in modern Islamic boarding schools, in general, have used modern facilities as they are in MAN, SMUN schools, such as the existence of a language laboratory, study room, and so forth, and 4) Kiae and Santri In the modern Islamic boarding school, the relationship between Kiae and santri are strong. The Kiae is a teacher must be respected naturally with no exaggeration and sacredness [12].

CONCLUSION

The Miftahul Ulum Betet Islamic boarding school still survives and exists amid the development of modern times. The Islamic boarding school embraces the spirit of modernization in their new methods, but still preserved old traditions (traditionalism) to absorb the new things, as Kiae called regeneration.

The forms of traditional education that are still maintained by the Miftahul Ulum Betet pesantren are the application of bandongan, sorogan, wetonan, and halaqah.

The modernization carried out among others are: First, concerning the building or physical facilities, physically, the Miftahul Ulum Betet Islamic boarding school has undergone many changes with the construction of buildings equipped with modern facilities such as air-conditioned computer laboratory, even the building forms are similar to modern buildings on campuses.

Second, there is an increase in the number of educational programs in Islamic boarding schools. Initially pesantren only hold early education programs; however, currently there have been established Madrasah Tsanawiyah (MTs), Aliyah (MA), and University.

REFERENCES