

The Cultivation of Traditional Islam by the Indonesian Islamic Boarding School (Pesantren) in the Digital Era

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ABSTRACT

Nahdlatul Ulama (NU), the largest traditionalist Muslim organization in Indonesia, has given a tremendous contribution to Islamic education, especially in the world of Islamic Boarding School (Pesantren). The role of Nahdlatul Ulama through the chains of pesantren in realizing the nation's ideals to produce a smart and great young generation is humongous. NU is an Islamic mass organization that has a strong root in pesantren, which has characteristics that cannot be separated from its traditional function, that is, transmission of Islamic sciences, protection of Islamic traditions, and reproduction of Muslim scholars (Ulama). The problem is that there is a lack of understanding about the NU teachings among students of pesantren (santri). Santri should not only practice religious traditions of NU, but they should also understand the kinds and the meanings of those traditions. Thus the main question of this study is what are the methods used by an NU pesantren for the cultivation of NU tradition among the pesantren's students, and how these methods so far have carried out by this pesantren. The loci of this research takes place in Pesantren Al-Hidayat Gerning in Pesawaran district, Lampung. This study is a field research (descriptive analysis). The data are collected through observation, interviews, and documentation. The results of this study show that the cultivation of NU tradition is done through the teaching of classical Islamic 'yellow' books (Kitab Kuning), the practice of Yasinan (congregational recitation of the Yasin chapter of the Qur'an), invocation of sholawat (singing a praise to the Prophet), and istighotsah (chanting a series of ritual payers to the God), all of which aim that all students are able to understand the teachings of NU and protect its religious traditions, which are inherited by the predecessor of NU ulama.

Keywords: Traditions of Nahdlatul Ulama, Islamic boarding school, non-formal Islamic education

1. INTRODUCTION

Education has an essential role in human life and cannot be separated from the whole process of human life itself. In other words, human's needs for education are absolute in personal, family, society and national life. If the education system has the functions optimally, progress will be achieved. On the contrary, if the educational process that is carried out does not run well, then it cannot achieve the progress it aspires to. [1] Therefore, to get the goals of Education, the implementation of education must involve various factors between other parties such as government, society, parents, and *stakeholders* that are interrelated with one another, thus forming a system that influences each other. The connection between these factors of education is then interpreted as a process of changing attitudes and behaviour of a person or group of people to make humans mature through teaching and training. [2]

In generally, Islamic education can be interpreted as an effort to maintain and develop optimal human potential

under its status based on Islamic Sharia delivered by Rasulullah SAW so that humans can play a role as loyal servants with all their activities to create an ideal Islamic living conditions, safe, secure, well quality, and prosperous life, as well as obtaining guarantees (welfare) in the earthly and afterlife. [3]

The development of religious spiritual potential encourages a person to be able to control himself/herself, have a personality that is in harmony with human identity so that it can be accepted at all levels of man, intellectual intelligence and intuition will eventually be able to interact with others through "Islamic" education in formal and non-formal educational institutions. Islamic education is expected to be able to produce human beings who are always trying to complete/perfect their faith, piety, having a good moral which includes ethics, character or morals as an embodiment of education. To actualize this idea is needed support from all parties. The Directorate General of Islamic Education under the Ministry of Islamic Affairs of the Republic of Indonesia is formally legally responsible for realizing these goals. In addition to the

Ministry of Religion Islamic organizations in Indonesia also have an important role in actualizing these ideas, one of which is Nahdlatul Ulama (NU), the organization has played a role in contributing to the field of education. [4] Ali Rahim, Journal of UIN Alaudin Vol 14, No 2 (2013) *Nahdlatul Ulama (Role and Education System)*: The Nahdlatul Ulama Organization (NU) is an equal partner of the government in organizing national education that has very broad opportunities to participate in realizing organizational goals, education as referred to in the Republic of Indonesia (RI) Law. No. 20 of 2003 concerning National education. The person in charge that responsible for the administration of education in NU must commit to carrying out quality education and learning processes, which always have the support of the society and the government.

Muhammedi, Journal of Tarbiyah, Vol. 23, No. 2, July-December 2016. *Modernization of Indonesian Islamic Education Nahdlatul Ulama Experiences*, Nahdlatul Ulama Experiences from philosophical aspects, objectives, curriculum, methods, human resources, institutions, and their influence and contribution. The modernization of NU education cannot be separated from the Correctional Institution (LP). Ma'arif NU, which functions as an executive of implementing NU policies in the field of education and teaching, both formal and informal. Meanwhile, RMI (Rabitha Ma'ahid Al-Islamiah) is in charge of implementing NU policies in the development of the education system and Islamic boarding school so that the implementation of education among NU is well coordinated.

This research discusses Islam which *rahmatanlilalamin* through the Nahdlatul Ulama organization (NU) in Indonesia. Therefore, this title focuses on "Traditional Islamic Cultivation by Indonesian Islamic Boarding School in the Digital Era" which was used as a research sample at Al Hidayah Gerning Islamic Boarding School in Pesawaran District, Lampung Province.

From the background of the above problems, the researcher formulated the problems as follows: the implantation of conventional Islamic concept through Indonesia Islamic boarding school (*Pesantren*) in the digital era.

From the formulation of the problem, the purpose of this study is to find out and analyze the implantation of conventional Islamic concept through Indonesia Islamic boarding school (*Pesantren*) in the digital era?

2. DISCUSSION

The Nahdlatul Ulama Islamic Organization (NU) was born on January 31, 1926, spearheaded by KH Hasyim Asy'ari. The background of the emergence of Islamic organizations in Indonesia is more influenced by patriotism and a sense of nationalism as well as a response to the imbalances that exist in society. Indonesia at the end of the 19th century, which experienced a total setback as political exploitation of the Dutch colonial government, was the reason for the

initial steps in shaping organizational awareness to strengthen "allies" against colonialists. [5]

The Nahdlatul Ulama Student Manuscript stated that the field of Nahdlatul Ulama's work to educate human resources in Indonesia is to build boarding schools because Islamic boarding school (*pesantren*) always balance the life of the world and the hereafter. The trust and faith of the *pesantren* community always manifests in daily behaviours, attitudes, and actions, and this is the goal of Islamic education, which is to maintain human awareness into intellectual, spiritual, and scientific integration aspects that are reflected in aspects of physical-behaviour as well as scientific aspects both individually and in the social life. [6]

Islamic boarding school (*Pesantren*) is the oldest education system in Indonesia and continues to grow today. From the perspective of modern education, this system is considered unique, because this institution in implementing the education process is not based on the government curriculum and *sic*, there is no tier system, the method used in this institution despite adopting contemporary learning methods and strategies, but until now boarding school does not eliminate the original method, which is, the method of recitation (*pengajian*), students individually study in front of the teacher and also together in circle around the teacher (*sorogan wetonan*), and students gather to listen carefully to the teacher (*bandungan*) as well as *verbal* teaching methods. However, as the times of the Islamic boarding school (*pesantren*) continue to experience rapid changes. Kuntowijoyo assessed that *pesantren* are now highly developed even in ways that increasingly deny their definition. This means that *pesantren* now have developed their education and continue to complement the elements and components in more advanced education. [7]

Al-Hidayat Islamic Boarding School located in Gerning village is a Islamic boarding school (*pesantren*) that has Nahdlatul Ulama style both in the system that support and in terms of its *Amaliyah* and can be displayed in terms of the teachings such as the *fiqh* of one of the Imam of the schools (*mazhab*) also called the Imam Syafi'i school (*mazhab Imam Syafi'i*) and in terms of Sufism following Imam Junaidi Al-Baghdadi who was involved with Thoriqoh activities than from his monotheism (*tauhid*) followed Imam Ash'ari and Faith of Maturidi, then from practice (*Amaliyah*) follows the tradition of Nahdlatul Ulama scholars such as the study of the yellow book (*kitab kuning*), reading Yaasin chapter (*yasinan*), reading *sholawat* (*Shalawatan*), pray *istighosah*, *dhikr* (remembrance of God) and pray together (*tahlilan*), and grave pilgrimage.

Based on the results of observations conducted at the Al-Hidayat Islamic boarding school Gerning Tigeneneng, Pesawaran, the researchers found the *pesantren* is an NU-style Islamic boarding school both from its teaching system and its action (*amaliyah*).

In addition, the formulation of the problem in this research was what is the concept of implanting of Nahdlatul Ulama ideology through non-formal Islamic education at Al-Hidayat Gerning Islamic Boarding School, and how is the

implementation of Nahdlatul Ulama ideology spreading through non-formal Islamic education activities.

3. RESEARCH AND METHODOLOGY

The method is used to implement a plan that has been prepared in real activities so that the objectives are optimal. The type of research that the researcher has done is a qualitative method, because the focus of research is to get a holistic picture in the field by using descriptive analysis and a qualitative approach. [8]

Qualitative research methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behaviour so that qualitative research is more descriptive-analytic which means the interpretation of the content is created and arranged systematically or comprehensively. [9]

Observation, interviews, and documentation were used in this research so that researchers would be easier to collect data to be obtained. Furthermore, which data collection technique itself is the most meaningful step in research because the main purpose of the research is to get the data. [10]

Meanwhile, the object of this research was santri's activities in preserving the Nahdlatul Ulama (NU) traditions. Through this qualitative research, the researchers described what the concept of implanting of Nahdlatul Ulama ideology and how the implementation of Nahdlatul Ulama ideology spreading in the Al-Hidayat Gerning Islamic boarding school.

4. RESULT AND DISCUSSIONS

4.1 Description of Al-Hidayat Islamic Boarding School

Referring to the observations and interviews result, researchers found the implantation concept of Nahdlatul Ulama Cultivation of Islamic education in the Al-Hidayat Gerning Islamic boarding school showed that the Al-Hidayat Gerning Islamic boarding school was an Islamic boarding school which has faith of *Ahlussunnah Wal Jama'ah*, while in the social organization Al-Hidayat Islamic boarding school follows the largest organization in the world, Nahdlatul Ulama so that the forms of teaching applied in Al-Hidayat Gerning Islamic boarding school cannot be separated from the style of teaching based on Nahdlatul Ulama.

The implementation of the implantation concept of Nahdlatul Ulama through non-formal Islamic education is none other than to achieve Islamic education, that are to maintain the patterns of human personality through psychiatric training, brain intelligence, understanding, and senses in achieving goals wherein non-formal educational institutions there is a curriculum that has been compiled by

each institution, one of them is a non-formal institution located in an Islamic boarding school. [11]

Likewise, what was said by the caretakers of the Islamic Boarding School KH. Ahmad Ma'shum Abror "how to apply it is by carrying out Nahdlatul Ulama traditional activities such as the teaching of the yellow book, *yasinan*, pray *istighosah*, grave pilgrimage and other activities that are usually done once a week with a predetermined schedule, because we have a pesantren system, so every system activities in pesantren such as *yasinan* must be followed by all students, so all students here must follow and if there something that is not followed must be given penalties, penalties are in the form of the first points we give a warning first, then the second point we can give punishment by writing *istighfar*, reading the Qur'an by standing in front of the hall or front of the general public so that they are deterrent and do not repeat their mistakes. From this, the results to be achieved are that students can become good personalities and also have ASWAJA (or the sunni) theology. (Ahmad Ma'sum Abror 7-18-2019).

4.2 Traditional Islamic Implantation in Al-Hidayat Islamic Boarding School

Referring to the explanations above, it can be seen that there are some concepts of implantation of Nahdlatul Ulama ideology through non-formal Islamic education and how to implement it which has the goals for Al-Hidayat Islamic boarding schools including:

4.1.1 Kitab Kuning (Classical 'Yellow' Texts of Islam)

Kitab Kuning teaching is a routine activity carried out at Islamic boarding school which is held every Tuesday and Friday from 6:00 to 6:00 p.m. which aims to provide Islamic religious education knowledge taken directly from the books of trustworthy ulama, who have ASWAJA theology. This will give a good understanding of the students who participated in the activity. The activity also teaches various disciplines of Islamic religion, the activities of teaching the *Kitab Kuning* are correlated with the learning of the Islamic Religious Morals where the learning is carried out in the pesantren using the *sorogan* method, where the santri facing the teacher by offering a *kitab kuning* to the teacher or *kyai* to get an explanation, and *kyai* will read the text of the *kitab kuning* and followed then imitated by the students along with an explanation until the students were considered to understand in turn.

4.1.2 *Yasinan (reading the Qur'anic chapter of Yasin) and Istighosah (chanting a series of ritual prayers to the God)*

Yasinan and *Istighosah* activities are activities carried out every Friday night for students who begin with the reading of taking a step closer to Allah (*tawasul*) and end with prayer together which will give an impact to the students to always hang all their wishes on Allah through prayers and *dhikr* that has been prayed. *Yasinan* teaches students to always send prayers to families, teachers, Muslims who have died, while *istighosah* teaches students to always remember Allah that Allah is the Almighty of everything.

4.1.3 *Shalawatan (singing a praise to the Prophet)*

At Al-Hidayat Gerning Islamic boarding school, *Sholawatan* is also held where *sholawatan* is a form of our love for the Messenger of Allah (Rasulullah SAW) who has shown the right path for all people and the universe. This activity teaches Islamic students to have manners, the same behaviour as the Prophet Muhammad SAW, because he is the only perfect role model, the activity is correlated with the learning of Islamic Education that is the history of Islamic Culture through histories that are read as activities take place and students will learn about good manners and can grow the love for the Prophet Muhammad (PBUH).

Sholawatan done by the method of praise to the Messenger of Allah with the reading of the book Al-Barzanji, Maulid of the Prophet (celebrating Muhammad's birthday) and Maulid Ad-Dhiba which is done once a week, all these activities correlate with the teaching of Islamic history (*tarikh*), and these activities can only be done in the NU-style boarding schools because all of these practices are the inheritance tradition of the Nahdlatul Ulama scholars which must be preserved in Islamic boarding schools, so that the implementation of the Nahdlatul Ulama schools at Al-Hidayat Gerning Islamic boarding school is remarkable and there are no obstacles and is in line with the objectives of Islamic education so that these NU traditions should be applied in Islamic boarding schools throughout the archipelago to preserve the traditions of the Nahdlatul Ulama scholars.

4.1.4 *Grave Pilgrimage (Ziarah Kubur)*

At the Al-Hidayat Gerning Islamic boarding school, a grave pilgrimage is also held, which is scheduled once a week on Friday afternoon, where the grave pilgrimage is an activity aimed to teach the students to always remember that all those who live will die, so we must always remember to Allah that in this world nothing is eternal except Allah.

5. CONCLUSION AND SUGGESTIONS

Based on the results of data analysis, it can be concluded that the cultivation of NU ritual practices and traditions through a non-formal Islamic education in Islamic Boarding Schools of Al-Hidayat Gerning is done through the practices such as *yasinan*, *istighosah*, *sholawat* reading, teaching of the *kitab kuning*, all of which were carried out actively to support students' understanding of the NU teachings. In the concept of *aqidah* (faith), Al-Hidayat Islamic boarding school is *Ahlu Sunnah Wal Jama'ah* (the sunni), which in its theology, follows the teachings of Imam Abu Hasan Al-Asy'ari and Abu Mansyur Al-Maturidi. In terms of *fiqh*, it follows the four schools (mazhab) of Imam Maliki, Imam Hambali, Hanafi and Imam Shafi'i, but in their application, the Al-Hidayat boarding school is more lenient to Imam Shafi'i in terms of *fiqh*. And the last, in the Sufism theology, it follows the ideology of Imam Al-Ghozali and Imam Junaidi Al-Baghdadi.

Furthermore, the researcher would like to give some suggestions that might help and be useful for the readers:

5.1 *To Nahdlatul Ulama Islamic Organization*

- To provide support to the prospective young generation of Nahdlatul Ulama, to always be enthusiastic, especially in improving the quality of non-formal Islamic education in Islamic boarding schools.
- To increase the function of the Nahdlatul Ulama Islamic organization in building the quality of Islamic education in addition to some of the functions of the organization's activities.

5.2 *To Al-Hidayat Gerning Islamic boarding school students*

- It is expected for all students to always be enthusiastic, to always carry out and maintain the activities of the Nahdlatul Ulama traditions which include the values of Islamic education to improve Islamic religious education in the style of Nahdlatul Ulama.
- Students are expected to be able to understand the teachings of Nahdlatul Ulama and be able to implicate it in their daily lives.

5.3 *To Islamic Boarding Schools*

- To always maintain the traditions of Nahdlatul Ulama in Islamic boarding schools and always form well-known Islamic students (*santri*)

individuals who have the Ahlus Sunnah Wal Jama'ah (those who are committed to the Sunnah of the Prophet) theology.

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