

# The Inheritance of *Pesantren* Tradition in Information Literacy: a Case Study in Darul Muttaqin

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**Abstract**---Information literacy is one of life skills that individuals should possess besides other literacies, such as media literacy and digital literacy. Information literacy is the adoption of appropriate information behavior to identify, through whatever channel, information well fitted to information needs, leading to wise and ethical use of it. Such literacy has got serious attention from *pesantren* (Islamic Boarding school) since long years ago in teaching and learning practices. The research was conducted to find out how *Pesantren Darul Muttaqin* bequeathed the tradition of information literacy, and other values, such as openness, *tabayyun* (explication), and the teaching of the *takhrif hadith* (acknowledging/mentioning the source of hadith), influenced this tradition to develop. The research used a descriptive analysis using a qualitative approach. Data and information were collected through literature studies, observations, and interviews with leaders of *pesantren*, teachers and library managers, as well as representatives of students. The study revealed *Pesantren Darul Muttaqin* have maintained the inheritance tradition of information literacy skills in the form of mastering the ability to identify information sources, select information, analyze and use it as a new information. It also found out some environmental factors including parents, peers, media, and technology affected the information transmission in addition to the religious factor itself. So, it can be summed up that the inheritance of information literacy skills in *pesantren* is a religious-based tradition which has already rooted in Islamic teachings since a long time ago.

**Keywords**---*information literacy, inheritance, tradition, Pesantren, transmission*

## I. INTRODUCTION

Information explosions, especially those spread through social media and networks in cyberspace, require wisdom to sort them out. Communities need important skills to be able to use accurate and accurate information, because without it many decisions will be made wrong, mutual truth claims, and hinder the progress of democracy and accumulate the potential to divide society and nation. Information literacy is one part of life skills that must be possessed, in addition to media literacy, legal literacy, data literacy, digital literacy, financial literacy

and others. As simply, Johnston and Webber stated that information literacy is the adoption of appropriate information behavior to identify, through whatever channel or medium, information well fitted to information needs, leading to wise and ethical use of information in society [1]. It is also highlighted that media and information skills as Information literacy and media which are skills that enable people to interpret and make informed decisions both as information and media users and also to make them creators and producers of information and the media themselves are skillfully [2]. The relationship between information literacy and media increases with the development of media capabilities and utilization, so that it can be said that information literacy is the ability to obtain accurate information through any media to meet their needs and bro raise the flow of new information correctly. *Pesantren* is known as an educational institution that excels in educating students (hereinafter referred to as *santri* (students of *pesantren*) with the Islamic education and care system. *Pesantren* residents, especially *santri*, are fostered to carry out a variety of full day activities, which support the achievement of the independence of life. The mastery of life skills is an absolute thing, which includes the ability to manage the resources that exist and are available in the *pesantren*, including information resources that are developing rapidly with technological advances. In Islamic texts originating from the Al-Quran and Hadith it is known that Islam teaches prudence in information, among others the most popular is known as *tabayyun* in *Surat Al-Hujarat: 6*. *Tabayyun* is known as one of the forms of tradition that grew and applied in the *pesantren's* education environment. Information ethics maintained in an environment is certainly influenced by various factors. Hughes states that habituation of values can be influenced by individual values in one's life, namely: religion, parents, groups, media, education, technology [3].

Based on these concepts I explored the forms of tradition that are owned, carried out and inherited in the field of information literacy in *pesantren* and how the factors that influenced the internalization and transmission among the its *santri*, teachers, and managements.

## II. METHOD

Referring to the problems as proposed previously, I conducted a qualitative research with a case study design. The data of the research included interaction among *santri*, teachers, and library staff as key informants in information literacy skills development, document, and other information obtained through in-depth interviews with them, especially about the value of openness, explication, and clarification that influenced the information transmission in *Pesantren Darul Muttaqien* located in Bogor. The data were then analyzed qualitatively using the relevant concepts and theories about information literacy to arrive at the comprehensive insights how *Darul Muttaqien* maintained the Islamic tradition in information literacy.

## III. FINDINGS AND DISCUSSION

### A. Form of Information Literacy Skills Tradition

As a religious institution, *pesantren* tries to apply Islamic teachings consistently so that it can become a way of life for its residents. *Pesantrens* hold an important position in shaping civilian residents aspired to build the nation. The religious knowledge-based education system as well as general knowledge is applied in a modern *pesantren* in Indonesia which upholds the value of diversity in the nation. Above the destiny of the diversity of schools that develop in Indonesian Muslims, modern boarding schools generally apply the value of openness. This value is usually seen in the vision and mission as well as the *pesantren motto*, as found in the *Pesantren Darul Muttaqin* which is the locus of research.

The *pesantren* with the motto "one in the creed, tolerance in differences, and congregation in worship" shows its openness to stand on the similarities that is to accept all groups of Muslims in one faith and accept differences in *furu'iyah* problems, by emphasizing togetherness in the worship, as exemplified by the Prophet Muhammad SAW and his successors. It also applies basic rules that are dynamic in spirit, trying to take goodness/new benefits and maintain the old. On top of these principles, it teaches religion and general knowledge. *Santri* and other *pesantren* residents are accustomed to studying Islamic science at the branch and twig level, namely various interpretations in the field of worship and *muamalah* (human interaction with others) by using a variety of modern literature and the classical books as a typical source of information. *Pesantrens* open access to the latest information that is developing in the community, at least by subscribing to the *Republika*, *Sindo*, *Suara Islam Magazines*, *al Wa'i Magazine* and *Suara Hidayatullah*. *Santri* and *pesantren* residents usually get enough actual information through television shows that are played once a week. The latest information is also obtained by students through discussions in classrooms, where teachers try to accommodate the social problems that are developing in the community in thematic lesson topics in the classroom. The latest information is also accessed by students through communication with parents during the visit schedule, both through family discussions and internet network access on gadgets carried by parents. Internet

access is also provided through a Wi-Fi network in the classroom environment to support the delivery of interactive material in the discussion of topics in the classroom. The teacher can present information shows and teaching materials through the LCD projector screen although only available in a particular local class or used interchangeably. Internet for students can only be accessed in the library and Learning Resource Center, including computer libraries and laboratories. *Pesantrens* also open themselves by inviting resource persons with various expertise who are directed to present information in their respective fields, including academics/education figures such as Azyumardi Azra, Komaruddin Hidayat, Jimly Ashshiddiqy, Didin Hafiduddin, Ma'ruf Amin and Fadhilah Suralaga. They provided information and motivation needed in the development of students and teachers. All of these routine programs aim to obtain information and enrich knowledge from the ulema as the heirs of the Prophets, in addition to the mandate to pray together for the good of the ummah [4]. In addition, this *pesantren* also conducted a comparative study to some of established educational institutions, such as *Pesantren Sidogiri*, *Al-Salam, Gontor*, and others, as well as visits to several European countries to obtain information and insight into educational innovations in developed countries. In the matter of politics, the *pesantren* teaches political literacy as a medium of Islamic da'wa.

*Pesantren* also has a *tabayyun* tradition, among other things, familiarizing themselves with information checking that comes with reliable sources. *Tabayyun* means seeking clarity about something until it is clear and correct. While in terms of *tabayyun* is researching and selecting news, not in a hurry in deciding problems both in terms of law, policy and so on until the problem is clear [5]. In this context the *tabayyun* tradition is very strong in the Muslim community, *Tabayyun* tradition is facilitated by discussions and consultation with teachers to the *kyai* (head of Islamic teacher) in *pesantrens*, to open clarification activities in the form of dialogue between parties who differ in opinion and convey a different or doubtful information in general can be mediated through this tradition. *Pesantrens* also hold *tausiyah usbu'iyah* activities or weekly studies at the mosque which discuss current issues for teachers and caregivers, with various themes ranging from *ubudiyah* to social problems. Actual issues in worship issues such as *qurban*, eclipse, tolerant versus intolerant issue, Islamic archipelago, and politics in Islam are discussed. The results of the dialogue can be the subject of discussion in the class with students. Discussion also occurs usually at the end of each prayer that is obliged to congregate. Another tradition is the teaching of *takhrij hadith* for *santri* grade V or grade 2 of *Madrasah Aliyah* (high school level), where all students of Science and Social Sciences are given the knowledge and skills to trace the validity of a hadith based on the method of examining *sanad* hadith carefully [6]. *Santris* are taught how to know the truth of a hadith based on the primary source, namely the books of the hadith of the mother after tracing through the hadith index book as a means of searching. This activity is referred to as the *fathul Kitab* activity, by inviting resource

persons or experts/lecturers in the Hadith Sciences. Higher information literacy skills, such as writing skills, are pursued at least among others by the existence of wall magazine media, Media magazine publishing published twice a year, literary writing competitions through the *de'lafest* (the Language and Art Festival) events every year. The teachers were encouraged to write and publish their work, at least in the form of textbooks and modules, as well as articles in the mass media. Indonesian Language Study Teachers have successfully published works in the form of articles published in national media. Critical reading habits are also carried out through the implementation of the K-13 (curriculum issued in 2013) where students must read 5 minutes at the beginning of the learning time. Information literacy training has even been conducted for teachers so that teachers are increasingly competent in identifying their information needs to be able to accurately create the latest information [7].

### B. Habitual Factors of the Tradition

The tradition of ethical values of information skills in boarding schools is influenced by several individual factors, namely religion, parents, groups, media, education, technology [3]. The traditions mentioned above are thick in the *pesantren's* cultural treasures. The tradition of openness, clarification, and the teaching of hadith epistemology, is inherent in the life of *pesantren* because it is an essential part of normative teachings in Islam. They are underlying religious factors as well as encouraging information tradition that are obligatory and certainly worth worship. In Islam, the tradition of learning is also known to China, in the sense of seeking knowledge everywhere. Religious orders also guide the obligation of Muslims to be careful in accepting a news or information. The clarification concept is the guidance of Islam where in the Al-Quran itself the word *fatabayyanu* (clarification) is mentioned at least twice, namely in the *surah an-Nisa'* verse 94 and the *surah al-Hujurat* verse 6. On the other side, the synonymous word is mentioned 10 times [8]. Likewise, the teaching of *takhrij* hadith with regard to the development of the science of hadith became the realm of knowledge and knowledge of hadith. The originality of the hadith and the value of the *sanad* hadith are very important in Islam. The *Takhrij* hadith is a way of ensuring the validity of the hadith, showing the importance of originality and validity of information.

Parents or advisors of students also play a role in internalizing the tradition. Parental openness provides information at the time of the visit or during the holidays encouraging students to add insight into the problems that are being hotly talked about in the community. In addition, the role of friends or peer groups is considered to be quite large in influencing the transmission of the tradition of information

literacy in *pesantren*. They generally discuss various issues when in groups in classrooms and dormitories, canteens to mosques and libraries.

Education systems and programs as K13-based or thematic *pesantren* also influence significantly. This system really emphasizes the use of extensive information sources by students. For this reason, teaching systems and procedures open the birth of information utilization methods that simultaneously encourage the need for information skills. Likewise, the media and technology as mentioned above are very instrumental in encouraging the realization of the ability to search, choose and use it to produce information that will be presented wisely and legally.

## IV. CONCLUSION

*Pesantrens* have maintained the inheritance tradition of information literacy skills in the form of mastering the ability to identify, find information sources, research and select information, and use it as a new information. The tradition is in the form of values of openness to information from outside the *pesantren* environment, openness to information from various schools and nations, *tabayyun* traditions or selective and critical thinking, as well as the teaching of the *takhrij hadith* which emphasizes the importance of *amaliah* based on the validity of the source and accuracy of the information transmission. Environmental factors in the form of parents, peers, media, education and technology affect the transmission in addition to the religious factor itself, so it can be summed up that the inheritance of information literacy skills is a religious-based tradition.

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