

The Value Shift of *Pesantren's* Islamic Studies Tradition

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Abstract--This study was aimed at investigating the value shift of Islamic studies tradition which is established in *Assalaam* Islamic Modern Boarding School, Central Java Indonesia. The interaction of *pesantren* with modern and globalized environment has a huge impact on the traditional value shift which is being developed, especially the value shift of Islamic studies tradition. The value shift from traditional-modern to modern-capitalist was influenced by modernization, globalization, secularization, industrialization, and capitalism. It was clearly seen from the academic manner applied, both professional working and school system. *Pesantren* has shifted its educational model from *pesantren* values into material values. Modernization has caused the impact of epistemological value crisis of Islamic studies leading to the decreasing of *pesantren* identity due to the shifting of content and lack of Islamic material. It caused the disengagement of the spiritual dimension value and mainly on the exploitation of the physical dimension value. The value shift of Islamic studies tradition was also indicated by rationalization of the religious values of *pesantren* teaching scriptural impacts to be non-defensive towards Islamic studies in the model of school and *kitab kuning* (classical Islamic books) as authoritative learning references.

Keywords---Value Shift, *Pesantren* Tradition, Islamic Studies

I. INTRODUCTION

Pesantren tradition means long-standing habits that exist and attach to it, and form its characteristics. Thus, it becomes the identity of *pesantren*. These traditions show a construction of behavior, culture, society, and a form of *pesantren's way of thinking* [1] [2]. It has the different science traditions from other institutions. *Kitab kuning* is a special material that is taught in *pesantren* but is also capable of adopting a number of innovations gradually [3].

Pesantren's responses to modernization show openness towards new things. In one hand, it is an agent to defend and propagate the characteristics of Islamic da'wa (invitation to faith and obedience to God) and in the other hand, it faces the expansion of the public education system and the modern world. In facing these changes and challenges, it needs to survive, grow, and develop.

The Islamic tradition within *pesantren* is interesting to be reviewed in the frame of features and characteristics of different Islamic studies. So, features and characteristics of

different Islamic studies show the featured programs and become its identity. Based on observations and interviews, the traditions that are developed in *Assalam* are generally different from others. The observation described that the traits and traditions of *pesantren* have faded. The culture of *ikram al-ustadz* (the culture of respecting the teachers) has decreased in this kind of *pesantren*. It also ignores *kitab kuning* (classical Islamic books in Arabic which are usually circulated among *pesantren*). This indicates the shift of values and traditions in *pesantren*.

There are many studies on *pesantren* focusing on its educations, namely: 1) Maunah in 2007 [4], Dauliy in 1991 [5], 3) Abdullah in 2009 [6], and 4) Widodo in 2005 [7]. The above researches described about students' behavior in learning *kitab kuning*, *pesantren* studies traditions, *pesantren* curriculum, multicultural education in *pesantren*, and scientific structure of *kitab kuning*. Different from these studies, it was clear that this study showed a focus on value shift of *pesantren* tradition.

II. METHOD

This study is aimed at describing and analyzing the value shift of Islamic studies tradition which was established in *Assalaam* Modern Islamic Boarding School, Central Java Indonesia. It uses qualitative approach with a grounded theory [8]. The informants of this study were managers, policy makers, staff, teachers, students, and stakeholders of *pesantren* taken using purposive sampling. Data were collected through observations, interviews, and documentation [9]. To analyze the data, coding technique of Strauss and Corbin was used, while to validate the data, triangulation was applied [10] [11] [12] [13].

III. FINDINGS AND DISCUSSION

A. Academic Culture

Each *pesantren* has different academic culture which become its vision and mission. They are implemented in five basic capabilities all santri, have to acquire: having insightful science, *tafaqquh fi al-din* (understanding the science of religion), having *akhlakul karimah* (a good attitude according to Islamic religious teachings), *jihad fi sabilillah* (keeping obedience to religion and constantly avoiding religious

restrictions), and standing above all parties [14].

The *Pesantren* investigated in this study seems different from the common *pesantren* found in everyday life. Based on the interview with *ustadz* and *ustadzah* about the academic culture within the *pesantren*, there have been a decrease of *ikrom/irsyad al-ustadz*. This *pesantren* more emphasizes on the professionalism of modern organizational performance and business-oriented/entrepreneurship. The *pesantren* has supported academic habits in teaching and learning process in the school/madrasa.

As rationalization of the interaction theory of Max Weber [15] [16], *pesantren* adopts the scientific movement, which can be seen from its theology of daily activities of puritan (followers of a fanatic religion) by refusing all magical tools in safety search. *Pesantren* struggles on two things; exclusion of the magical elements of Islam and the demystification of worldly concepts by relying on rational calculations and ascetic lifestyles of the modern world. These are rational acts in professional works, which produces an overproduction of consumption as a spirit of capitalism for the next.

B. Islamic Studies Curriculum

Based on the documentations, the total curriculum in this *pesantren* is 200%, consisting of 100% of government curriculum and 100% of *pesantren* curriculum. The adoption of this modern educational system in the *pesantren* tends to be the experimentation of Islamic organizations. It is about system of modern educational institution as a whole. The starting point of educational modernization of *pesantren* is system development and modern institutional education. It is not about system and institution of Islamic education of traditional *pesantren*. There are two ways that can be done to start the point of educational modernization of *pesantren*. The first is revising curriculum of *pesantren* by including more general subjects or even general skills. The second is setting up institutional and educational facilities for the benefit of general education.

The steps of modernization of *pesantren*, which are taken by *pesantren* have given impacts on the epistemological crisis of Islamic studies as a result of shifting load or content and lacking of Islamic material. One of informants have said, it is preoccupied with the philosophy of modernization that puts forward the practical and profit aspects. It is also influenced by the socio-economic structure, which is based on industrialization, the growth of science and technology, the modern nation, the capitalist world market, urbanization and other elements of infrastructure, such as the development of information technology and media [17].

As a result, *pesantren* is experiencing an ideological crisis of Islamic studies that lead to the decreasing of its identity. The education orientation of *pesantren* tends to be positivistic that puts forward objectivism, empiricism, imperialism, rationalism, and value-free method. It is not surprising that *pesantren* education is only factory-oriented, mechanistic, and just fulfill the world of job market.

Based on the context of the previous Islamic studies as

seen from sociological perspectives, *pesantren* education is oriented to people development with the jargon of professionalism. Based on this, *pesantren* becomes an institution that certificates its *santri* for the sake of work forces [18]. Clearly, the outputs of this *pesantren* in pursuing their study is seen pragmatically as to seek for a job. Their success or failure is determined by one's success in his/her work in accordance to the field of study. *Pesantren* is not understood as the developer of Islamic scholarship, but as a producer of *santri* who is able to compete in the work forces.

Besides its pragmatist orientation, it has lost its foundation of Islamic studies which is called the epistemological crisis of Islamic studies. The aspect of Islamic epistemology is interpreted as a branch of philosophy that discusses the basis of the emergence of science and discloses the source of science, which emphasizes on processes and procedures for obtaining knowledge [19]. *Pesantren* shows the epistemological framework when the search is on the frame of mind in order to reveal the basis of thinking as the frame of movement.

Specifically, the crisis of Islamic studies that is aimed at building a frame of mind that can be a bridge in understanding the treasury of Islamic studies between the tradition of Islamic studies and Western modernity in order to form new modern Islamic studies. If the continuity of the study between Western and Islamic models can be done, this will form a new culture of modern Islam. However, a new tradition that already existed has cut off and replaced the old tradition.

On the other hand, the *pesantren* has no commitment to develop traditions of classical Islamic studies, even it tends to discard and deny them for the reasons of ineffectiveness, as it has no pragmatic and profit value. It tends to develop a modern education along with a Western public education style that puts the value of quantitative rather than qualitative accuracy. In this case, it is focusing more on developing cognitive technical intelligence as a relational oriented impact. The meaning is the modernization in *pesantren* has impacts on the epistemological crisis of Islamic studies that leads to the loss of its identity value resulting from the shifting of content and the lack of Islamic material, unleashing the spiritual dimension, and focusing more on the exploitation of the physical dimension.

C. The Use of Kitab Kuning

Nowadays, many *pesantren* are experiencing the above phenomenon that they leave its prophetic functions, namely; improving the quality of Islamic resources through the cultivation of religious values, the mastery of science and technology, and as an institution of *da'wa*. The other dominant factor is that *Kyai* idealism in *pesantren*, who became its central figure, has faded. According to its distinctive nature, *pesantren* as an Islamic educational institution has a distinctive subculture as well [20]. Therefore, *pesantren* should be oriented to improve the quality of its *santri* toward the mastery of Islamic religious sciences. However, it is the most effective Islamic educational institution in transmitting and transferring

Islamic religious sciences. On the other hand, the alternates of *kitab kuning* to *kitab putih* show that *pesantren* have been able to formulate the vision and goals of education.

Interactions between *pesantren* and the modernization environment have an impact on the shifting model of the Islamic *pesantren* study tradition which was developed. It is based on the understanding that religion has an impact on the behavior of modernization, rationalization, and scientific thinking. Viewed from the understanding of religion, *pesantren* has been influenced by a model of society of scripturalism that embraces religious puritanism. This has an impact on the foundation of Islamic studies that touch scripturalism.

D. Islamic Studies Learning

Related to the processes of the value shift of Islamic study tradition of *pesantren* between the old and new tradition values can be drawn in table 1.

TABLE 1. THE VALUE SHIFT OF ISLAMIC STUDIES TRADITION

No	Domain	Old value	New Value
1	Academic Manner	Scientific and religious values are balanced. The academic habits were characterized by <i>ikrom al-ustadz</i> ,	The culture of <i>ikrom al-ustadz</i> decreased. The academic habit of <i>pesantren</i> shifts to professional work, business orientation, and schooling system.
2	Curriculum	There are two curriculums, government & <i>pesantren</i> . It upheld curriculum values of <i>pesantren</i> marked by many activities and subjects	<i>Pesantren</i> undergoes a crisis of tradition value of Islamic studies marked by the removal of some subjects, e.g. <i>kitab kuning</i> , Arabic, and extra-curriculum for Islamic activity. It ignores the value of classical Islamic studies because it has no pragmatic value and profit.
3	The Use of <i>Kitab Kuning</i>	<i>Pesantren</i> still believed the classical Islamic study values through <i>kitab kuning</i> in learning.	The rationalization of religious values is marked by the unfamiliarity of <i>kitab kuning</i> , and it changes with <i>kitab putih</i> as a reference for learning.
4	Islamic Studies Learning	<i>Pesantren</i> had a <i>unique</i> treatment in <i>Kitab Kuning</i> learning for its Islamic Studies	The value of learning for Islamic studies can be seen by the use of modern learning.

Generally, *santri*'s character and personality building at *pesantren* is done through the boarding system like other boarding institutions. It is related with discipline of learning, involvement in programmed extracurricular activities, and *pesantren* uniforms. To see how the discipline of *santri* in the teaching and learning activities, it is examined through various reports, especially his presence in the process of existing activities. The provisions are introduced and required since *santri* have registered themselves as learners.

Santri who commits violations beyond certain tolerances are warned.

There are some reasons why *santri* want to learn and live in *pesantren*. First, they study Islamic books deeply under the guidance of *Kyai*. Second, they want to get new experiences, namely learning, organizing, and relationship with well-known *pesantren* when they stay there. Third, they want to focus on learning without being preoccupied with routine obligations in his family's house works [21].

IV. CONCLUSION

The value shift of academic culture in *pesantren* is developed from professional work culture. The value shift of *pesantren* idealism changes from the afterlife equality to the business orientation and the academic custom that tends to be used in the teaching and learning in school system. Modernization influences *pesantren* curriculum by incorporating more general subjects or skills, and opening institutional and educational facilities to gain financial benefit. The value shift of Islamic studies of *pesantren* is also marked by the removal of it several subjects including reading *kitab kuning*, Arabic, and Islamic studies in extracurriculum.

Pesantren develops a new Islamic studies tradition. That is *kitab putih* which serves as a summary of some of the classic books that is written by current scholar and are printed with white paper. The exchange of *kitab kuning* to *kitab putih* shows that this *pesantren* is able to formulate the vision and its educational goals. It experiences the degradation of the *pesantren* characteristics that leads to the value of the new tradition of *pesantren* or so-called *pesantren* deconstruction. The rationalization of the religious values of *pesantren* that teaches scripturalism has impacts on *pesantren*, so there is no need to maintain Islamic studies of *madzhab*, classical books or *kitab kuning* as the reference of learning.

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