

**Education as a Foundation of Humanity:
Learning from the Pedagogy of Pesantren in Indonesia**

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Abstract

This study uses historical-critical method. The purpose of this study is to unveil the pedagogy of *pesantren*, and at the same time refuting public's assumptions which often have a pejorative view toward *pesantren* as it is regarded as a static institution and a source of radicalism. In fact, as a traditional institution, *pesantren* often shows a positive attitude, flexible and accommodative to any changes. The result of the study shows that *pesantren* has pedagogic concepts that integrate science with art of teaching. There are various methods and strategies of the *pesantren* pedagogy which are still maintained until today, and they can be a model of educational system in the Indonesian *archipelago* as they have contributed to humanity and built peace. In addition, in responding to contemporary issues, *pesantren* has participated in building a democratic society, encouraging awareness of gender equality, improving public service quality, and promoting paradigm shift within *pesantren*, i.e. integrative *pesantren*.

Keywords: *Expatriate Sensibility, Genre, literary theory, marginalization.*

Introduction

This article discusses the pedagogy of *pesantren*. According to the history of Indonesian education, a concern with regard to the institution of *pesantren* is a never ending issue as the institution is always developing though it is often connotated with conservative, traditional, and exclusive institution as well as the "nest" of terrorist (Ma'arif, 2015, Rahardjo, 1974, Bull, 2000). However, the existence of *pesantren* is unique since it always gives answers to the actual and critical problems of human life.

As a very old educational system in Indonesia, *pesantren* has values that are always embedded in every development of the era. This is the fact, as the educational system of *pesantren* teaches every generation not only how to become an obedient person in holding the religion but also how to keep the continuity of history and national ideology for the sustainability of civilization, culture, and humanity. It is evidenced when the *pesantren* started entering the Reformation Era, more specifically after the fall of President Suharto on May 21, 1998, Indonesia

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as believed by many people would experience a number of changes, such as political stability, economic growth, and cessation of social and ethnic conflicts (Platzdasch, 2009). On the one hand, such situation did not confirm the existence of *pesantren* to participate in expressing the values of democracy, pluralism, and human rights. It means that the pedagogy of *pesantren* always inculcates a sense of responsibility to the *santris* (students) to keep a harmony between educational interests and the development of new era, so that they will not be left behind when compared to other nations.

From the perspective of educational science, the pedagogy of *pesantren* is very relevant to be implemented in the national education system by considering the fact that education is an agent of tradition that respects values and customs and a science that can engineer humanity and cultural strategy in creating civilized and decent society. In the context of Indonesia, this idea meets the momentum since many people who plunge into educational field realize that there are many problems in the educational system of this country.

Admittedly, Indonesian education still faces many problems and has not succeeded to lead young generation, as mandated by the Act No. 20/2003 on the national education system (UU Sisdiknas No. 20/2003). Indeed, education system is formulated, applied, but often challenged by an education system developed by foreign countries. In such condition, the hegemony of the concepts of western education is difficult to avoid. It tends to dispel the concepts and teachings of the local although it is believed that *pesantren* is rich of moral values. This is an indication that education in Indonesia has betrayed the mandate or failed to maintain the values which are rooted in the community (Pujiriyanto, 2006: 2).

Education in Indonesia still seems to follow the logic of pragmatism, despite the fact that the school and the people of Indonesia are diverse and pluralistic, as well as have different problems and local knowledge. The formulation of the Indonesian education system is not based on a comprehensive picture of a country and without considering the fact that many schools have different kind of social model, culture, customs, ethnicity, race, language, character, and personality of its people. Yet this diversity should be viewed as an endowment that should be preserved, maintained, and developed so that it will inspire in the formation of education system which will be applied in this country to overcome Indonesia's education problems.

The fact that Indonesia has many problems today has alerted the experts with a wide range of scientific disciplines, including the education experts to find a solution of these national

problems in order to rise from the ground. Though there are various theories, models, and strategies, they still need to develop through the field of research. Ultimately, though, two sharp poles cause the patterns that both failed. The first pole, there are researchers/ educational practitioners who idolize foreign nations, be it in theory, paradigm, or education system, and they offer to overcome various problems in Indonesia. The second pole always withdraws and is isolative to various developments and influences of the world developments. The researchers/ practitioners of education that goes on this category are usually allergy and balked various theories coming from other countries. While they continue to dream and believe all the problems that plagued the nation, especially in the case of children education of this nation because we leave behind the educational theories that have been endowed by our ancestors.

In fact, it must be realized that if every party insists on the opinion/ paradigm that is extreme respectively in view of the various imbalances particularly in the theory of educating young generation, surely they all are unable to answer and solve the problems that in fact happen and are experienced by the nation of Indonesia. In this context, a glance at education system of the *pesantren* in reconstruction efforts of the typical education in archipelago is a necessity because *pesantren* has proved its capability of doing the dialectic between traditionalism and modernism and has contributed to the NKRI.

Especially, if see the *pesantren* education system from early history of its establishment until now, it can be said that *pesantren* is always close to the issue of morality, humanity, and social transformation. Therefore, the purpose of *pesantren* education system in general is guiding the students to have a good personality in accordance with Islamic teachings that they could become a preacher of Islam in the surrounding communities (Nor & Malim, 2014). In fact, in order to answer the demands of the time, *pesantren* are restructuring their curricula to engage in global processes. Starting in the 1970s, these new curricula became an important part of the *pesantren* community's strategy for negotiating the modernity (Bull, 1997: 41).

Not to miss with community organizations/ other religious groups, *pesantren* also participate actively in campaigning for peace. Today, as result of symposium which is held by UNICEF 16-17 March 2015 in Belgium, that 80 % of *pesantren* signed an agreement to implement views on tolerance in the *pesantren* curriculum, and 30% *pesantren* established *pengajian* (moderate Islamic studies) to discuss religious tolerance and had regular meetings with different faith groups (UNICEF, 2015). Thus, learning about Islam moderates is not new. It has been shown

by at least Pesantren with systems and patterns of teaching that are full of moderate and multiculturalism values. Such conditions can be viewed not only through the process of teaching and learning, but also the materials or curriculum they teach (Ni'am, 2015). Pesantren as the research conducted by Lailial Muhtifah has strengthened the enforcement of pesantren as harmonization agent of religious life (Muhtifah, 2016)

According to the explanation above, the researcher focused on the following issues for the research questions: what is the pedagogy of *pesantren*, including the model of education in *pesantren*? The process of making a model of *pesantren* as an education system in archipelago and how the dynamics of *pesantren* in responding to contemporary issues are also defined as the research question. By using some research questions, researcher sought to uncover the empirical reality of the theory and practice of *pesantren* education ever undertaken and developed in the past and still exist today with a specific learning method and proven to provide the development not only in education typical of the archipelago, but also on the national landscape, local and global at the same time.

The Pedagogy of Pesantren

Pedagogy is derived from the word "*paid*," which means son and "*agogos*" which means to guide and lead. In Greek, it is called *paedagogie* or *paedagogiek*. The word "pedagogy" or in Dutch called "*opvoeding*" (raising or maturing), according to Ki Hadjar Dewantara, cannot be translated to Indonesian for example *panggulawentah* (Java), but it has a closer meaning to *Momong*, *Among*, and *Ngemong* (Dewantara, 2004). In the Ancient Greeks, as described (Noeng Muhadjir, 2004) pedagogy is a child who round-trip to school escorted by a waitress. The waitress has the task as shuttle as well as caregivers in the household. While the teacher who teaches the child privately at home is called the *governor*.

In Indonesia, pedagogy is often understood as teaching. Hence, it is defined as the art and science of teaching for children (Marimba, 1989). This concept, according to Muchtar Buchori (1994) is a field of study that has clear boundaries. The boundaries are (1) the interaction of adults with adolescent and (2) put the development of awareness and values as the center and the end of the educational process. Therefore, the concept of pedagogy is looking at education as a series of actions to bring the children to be mature, independent and responsible for themselves. As a

science and an art to educate, then pedagogy in the educational process requires some specific prerequisite and it is done by certain people called professional teachers.

It is different from the education that is often interpreted from educate which means inserting something. In Arabic, *ta'lim* (teaching), *tarbiyah* (educate), *ta'dib* (education) (Langgulung, 2003). This education is highly flexible and can be done by anyone who has a certain ability to transmit knowledge and experience to others.

So, pedagogy of *pesantren* is an integration between science and art of teaching. As an education system, according to Suyoto *pesantren* has combined the understanding of teaching and learning at the same time (Rahardjo, 1974). *Pesantren* usually involves a specific interaction between a teacher and students, it is often called *kiai* and *santri*. In such a relationship, there is a very close relationship between *kiai-santri* and *pesantren* is different from any education system because it is done continuously, day and night, and it resembles the true meaning of pedagogy as described above. In *pesantren*, the duty of *kiai* is not only as a teacher, but also replace the role of parents who nurture (*ngemong*) the students. *Kiai* is not merely transmits religious knowledge in his students, more than that he also serve-lead, develop and prepare the students to become perfect human (*insan al-kamil*).

Therefore, the role and function of *pesantren* pedagogy consists of several main objectives, namely; 1) *pesantren* pedagogy function as transmission of Islamic knowledge. It provides religious sciences and all existing knowledge. In *pesantren* as a traditional Islamic pedagogy like a *madrassa* in Pakistan, authoritative acceptance of knowledge is stressed (Talbani, 1996) 2) *pesantren* as the maintenance of Islamic tradition, *pesantren* pedagogy trying to become custodian of the Islamic tradition, and 3) schools as a reproduction of scholars, because education in schools nurture prospective scholars (Haedari, *et al*, 2004) Historically-cultural, this fact can be seen pedagogy in *pesantren* has become a sort of trainer center, as a center for the study of Islamic sciences, Islamic cultural center and internalization of morality to prepare the students into the *'alim* (professional in religion) and leaders to plunge in the community.

Thus, the learning process is applied in *pesantren* also has built a typical interaction between *kiai* and students. As a teacher, *kiai* for his students usually regarded not only have a high knowledge (*'alim* and *faqih*). In fact he is also considered to have science lessons or wisdom concerning his views on human nature with all its dimensions. Competence of teachers/scholars who have science lessons like this, according to Retno Sriningsih Satmoko (1999) can help them

in nurturing the growth of students in accordance with the nature, dignity and status, so as to make a students can be human harmonious tune by himself itself and its environment. Even more than that, to make students understand their duties as servants of Allah and *khalifatullah* on this earth.

Tracing the historical roots of the *pesantren* education system of, *pesantren* pedagogy models that have been developed by the *kiai* has played a considerable role in educating and building the mentality of the nation and to realize the integration of this archipelago. This reality, as told by (As'ad, 2006), refers to the early history of the *pesantren*. The origin of pedagogy of *pesantren* system originated from the model and the concept of pedagogy applied Ampeldenta, a pesantren led by Sunan Ampel has inspired and realized to resolve problems at the time of Majapahit demoralized.

Application of pedagogy with the *pesantren* system at Majapahit started with a letter of invitation to Cempa, in 1401 at the time of twilight Majapahit dynasty. At that time, King Brawijaya V is concerned at the number of retainer, and the royal family were much deviate from the teachings of manners. So after listening to the advice of his queen, named Dewi Candrawulan, to bring a teacher that is no other character but namely Raden Rahmat/ Sunan Ampel.

After the invitation to the Cempa, Sunan Ampel applied a distinctive pedagogy that is not *really* different from *pesantren* with teachers who preceded him in Singosari and Majapahit. Caused by his students who do not come from Java alone, the teaching language used is Malay (*lingua franca*). The implementation of education model combines integrative with religious instruction and general. In addition to religious teaching, he taught reading and writing as well as other sciences such as public administration, politics, and urban planning. Therefore, it can be said Sunan Ampel is a person who was instrumental in laying the basic concept of the development of the city of Surabaya and become one of the originators of the birth of the first Islamic kingdom in Java (Demak Bintara). After that, the model of pedagogy is then forwarded by his students, until experienced a conflict/ competition with Colonial education model as described in above. *Pesantren* experiences a dynamic development until now, with still showing as a pedagogy with various unique characteristic.

The Model of Education Developed in Pesantren

In education, goals are the basic elements and components that must be present, together with the studens, educators, and program/curriculum. Such as has been described above that

pesantren are places of learning for *santri* therefore, *pesantren* has a function as an educational institution that has a moral bastion. The main mission of *pesantren* is the formation of personality, not just a transfer of knowledge. In contrast to systems outside the *pesantren* and become a serious problem concerned in our education now, because it is very weak in character formation. Keenly felt that in one hand, the education system outside the *pesantren* has succeeded to transfer knowledge, but have not fully succeeded in the formation of human character and noble character.

There are varieties of objectives when *kiai* establishing Islamic institutions called *pesantren*. In general, the ideal goal of *pesantren* is personality development for becoming Muslim and *muhsin* (*good person*). The ultimate objectives of *pesantren* are to educate students to become human who has personality with religious knowledge and become Moslem preachers in the surrounding communities through science and charity (Arifin, 1991). Likewise making way of the life (Daradjat, 2008). *Pesantren* as Islamic religious education is very important to absorb the Islamic values in the formation of *akhlakul karimah*. While the *pesantren* curriculum is a form of plan that is programmed by *kiai* for coaching *aqidah* and *akhlaq*, guidance on aspects of intellectual, psychological, social and spiritual development of the students. Like *Pesantren Tebuireng, Jombang* according to KH. Sholahudin Wahid that the curriculum development is more emphasized on the achievement of "a *pesantren* as a leading institution creating leaders with noble characters" and the development of *pesantren* based on local wisdom (Ma'arif, 2015).

Studies of *pesantren* do not mention the formal curriculum among *pesantren*. Even Martin Van Bruinessen, states "*pesantren* curriculum is not standardized. Almost every *pesantren* teaches a combination of different books" (Bruinessen, 1995). It is understandable because *pesantren* is an Islamic educational institutions in Indonesia that are free and autonomous. In terms of curriculum, *pesantren* had been given freedom by the State to develop and implement educational curriculum for free and independent. However, when drawing on several studies of *pesantren* it can be obtained some forms of curriculum among *pesantren*. According Lukens-Bull (1997), the general curriculum of *pesantren* can be divided into four forms, namely religious education, experience and moral education, schools and public education, and the skills and courses.

It must be emphasized here that not all *pesantren* teach the science strictly. Such combination of science is only usually determined at the *pesantren*. Several other *pesantren* assign a combination of different sciences because there is no standardization of *pesantren* curriculum at the levels of local, regional and national. Curriculum standardization in *pesantren* is perhaps

neversucceed because the most *pesantren* do not agree with the standardization of *pesantren* curriculum. The existence of variations in the curriculum of *pesantren* is believed to be better. The variation of the curriculum in *pesantren* will show the characteristics and advantages of each other.

In this globalization era, *pesantren* has a very big challenge. To meet the challenges of globalization, the *pesantren* need to develop through the arrangement of its curriculum. In fact, *pesantren* curriculum from time to time has developed very rapidly. From the beginning only know *sifr* system (class), then subsequently increased with managerial in madrasah. This change is very clearly based on the needs of society for *pesantren*. Ideas such as the Islamization of science and technology have given the theological legitimacy of curriculum change in *pesantren*.

There are several studies that confirmed the occurrence of the dynamic of *pesantren* curriculum now. Husen Hasan Basri has conducted research in 'Pesantren Zainul Hasan Genggong' and has been experiencing changes in curriculum comprehensively, in addition to learning *syatem* based on technology. *Pesantren* also responds to the contemporary issues and how to resolve them by providing related materials to the students, such as research results about 'pesantren Salafi Bani Syafi'i in Cilegon' by Mohammad Rohman and Deden Saeful Ridwan providing an understanding of sexuality and sex education (Rohman & Ridwan, 2011). Next, various actual themes are often talked about and brought to *pesantren* lately such as the danger of radicalism, ISIS, and terrorism as an effort to overcome poverty, gain economic empowerment, and introduce and prevent infectious diseases such as HIV and dangerous AIDS and the importance of maintaining the other health.

While there are many teaching methods in the *pesantren* and are still used from the beginning of *pesantren* until today, such as, **firstly**, *sorogan* Method (Individual Learning Process). This *sorogan* system, according to Asep Saiful Muhtadi (2004) describes the communication patterns prevailing in *pesantren*: the monologue, face-to-face communication, personal and more reliant on forms of oral communication. In this case, of course *kiai* serves as a source of information, the main learning teacher, and once serves as a leader who plays the power absolutely. Although the *sorogan* method tends to be monotonous, indoctrinated, teacher-centered, textbook-oriented, and top-down model. *Sorogan* has the authenticity of the material/ substance of the teachings of Islam that is transmitted from one generation to the next with a pattern and approaches that have been tested.

Secondly, the method of *Wetonan* (collective Learning Person) or often referred to *bandongan*. It is a system of teaching that is done as a *kiai* reads the book and the students bring the same book, when *kiai* read to the contents of the book, that students give the sign of the structure of words or sentences read by *kiai* on each of his books respectively (Gazalba, 1995). When using this method, *kiai* usually reads *kitab kuning* in front of the students fast and lightning. This model is often used also for “*ngaji kilatan*”, such as in the month of Ramadan. In practice, this method emphasizes obedience to *kiai*. *Santri* listens to *kiai* fully.

Third, the method of memorizing and *Majlis Ta’lim*. Memorizing method is often called *Tahfidz*, i.e. learning system which requires students to memorize books that are taught by *Kiai*, though without understanding (Romas, 2003). This method is used to control subjects. The steps in memorizing method begin with the learning of textbooks, give meaning to every text, understand it correctly, and then memorize it. It can not be called *pesantren* if it does not have a strong tradition of memorization. Fantastically, there are some schools that require the graduates of *pesantren* to memorize a few books such as *al-Fiyyah* consisting of 1000 couplets, *aljurmiyyah* and *al-mrity*. There are many schools that require students to memorize the Qur'an, although in the short letters/ *juz 'Amma*. This memorizing method is a legacy of the classical tradition used in the Middle East and is also widely used in *pesantren* because this method is quite cheap, needing less costs. Besides, this method also motivates students to learn seriously.

Fourth, is the Method of *Mudzakarah*, *Musyawah*, and *Bahtsul Masail*. The *mudzakarah* method means doing scientific meeting devoted to discuss the issue of religion in general. The application of this method is expected to be able to solve problems by using provided reference books (Ismail & Mukti, 2000). This method allows the students to make abstractions and capture the basic ideas contained in the *kitab kuning* and make decisions on issues that occur in the real life. In this method, students will accelerate to build a strong mentality in giving opinion in good manner and also train students to respect to others.

Look at the form of this nation that has alerted the experts with a wide range of scientific disciplines that they do not miss the education experts in the disciplines of education to find a way out of this nation in order to rise from the misery. One important aspect considered by experts is education. It is a national asset that is socially strategic and realistic in order to improve human dignity. Through education, people can uncover the veil of life as well as to place themselves as subjects in any change and shift, both in the aspect of cultural and structural aspects.

Various theories, models and strategies have been tried and continuously developed by experts in Indonesia through the world of research/ education. Though, there are still two sharp poles which cause the failure of the patterns that they do. *First Pole*, there is a researcher/ practitioner of education who too idolizes foreign nation, whether it is in theory, paradigm and an education system that always offer to solve various problems in the country. The *second Pole* is always withdrawing and isolative to various developments taking place and influence various world developments.

In fact, we must be realized that if each element insists on the opinion/ paradigm that are in the extreme, in view of various imbalances particularly in the theory of educating and educating shoots nation. Surely they all equally could not answer and solve the problems that happened and experienced by Indonesia. In this context, it requires wisdom to integrate the various theories that developed from both modern and traditional theory. The aims are for advancing our education model, balancing this nation in all aspects of life with other countries, but still maintaining and upholding the culture, customs and creating young people who are always proud of their nation, Indonesia.

Therefore, it would not hurt if we were glanced over and noticed the *pesantren* education system. An attempt to make *pesantren* as a paradigm of education is a construction of knowledge that enables us to understand the reality of education as *pesantren*/ Islam understands it (Mudzakkir, 2006). At this stage, *pesantren* paradigm requires a great design of ontology, epistemology and axiology education. At the same time, *pesantren* try to make education in *pesantren* with all the systems, values, methods of teaching and its culture as a spirit that can move the education system to lead up superior, moral and civilized individuals by integrating various potentials in order to make the perfect man (*insan kamil*).

Much more education science of *pesantren* built by the kiai over the archipelago has been proven to survive until present day and have contributed positively to the development and the integrity of the Republic of Indonesia. Moreover, *pesantren* has an education system that is often considered by experts as indigenous and as a model of educational institution created by Indonesia's own culture and has a very close relationship in the process of formation of cultural identity.

Moreover, *pesantren* is said to have contributed to the realization of cultural character and identity of Indonesian because education system in *pesantren* has accommodated socio-cultural

transformation of local people. Simultaneously, there is a style of Islam that is very important and gives the basic ideological and institutional conducive to *pesantren*. According to Azyumardi Azra (2009) and some experts of *pesantren*, *pesantren traditions* are considered as "Traditional Islam/tradition" in which shari'a and tasawwuf are the important elements in it. There are some advantages contained in *pesantren*.

Therefore, Abdurrahman Wahid (fourth President of Indonesia) in the 70s once popularized the *pesantren* education system as a sub-culture of the Indonesian nation. Malik Fadjar did not deny this fact, because the *pesantren* in the history of the growth and development has become a sort of local genius (Fafjar, 1998). Tracing *pesantren* from behind since the 16th century, It has been showing its existence as an institution that is truly unique, independent and strong in a variety of challenges, ranging issues of colonialism to challenging times.

Pesantren has special characteristics that are different from other educational systems. There are minimum criteria that can be pinned to the *pesantren* as a sub-culture, namely: (1) the existence of *pesantren* as an institution of life that deviate from the general pattern of life in this country. (2) there are numbers supporting the backbone of *pesantren* life. (3) there is an ongoing process of forming its own value system and symbols in *pesantren*. (4) The existence of *pesantren* wisdom thus enables the local community to consider *pesantren* as an ideal alternative to maintain attitudes that exist in society itself; and (5) The developmental process that influence people on the outside and the formation of new universal values that are acceptable to both sides (Wahid, 2001).

There are at least five systems of *pesantren*, so that *pesantren* was once considered by Dr. Sutomo in 1935, when *pesantren* had been a conversation among Indonesian intelligence educated in Dutch. Despite Sutomo was criticized by Sutan Alisjahbana because he was considered "pro-*pesantren*", Sutomo still encouraged the principles of *pesantren* system used as the basis of national education development at the time. The five *pesantren* systems are: *first*, educators can make demands and direct supervision. *Second*, an intimate relationship between students and *kiai* so it can provide the knowledge of life. *Third*, *pesantren* were able to create people who can enter all independent jobs vacancy. *Fourth*, the way life of *kiai* is very simple but full of fun and excitement to enlighten our nation's poverty. *Fifth*, *pesantren* is an education system that has cheap cost to deploy the nation's intelligence (Rahardjo, 1985).

Moreover, even though *pesantren* originally is the center of values and Islamic religious broadcasting, however, in its development, *pesantren* widen its area that not always accelerates the vertical mobility (teaching of religious materials, such as the Qoran-Hadith and *kitab kuning* but it also accelerate horizontal mobility (social consciousness). At Present, *Pesantren* not only no longer dwell focus on the religious-based curriculum and but also focus on the curriculum matters of contemporary society (society-based curriculum)

Traditional character of *pesantren* constantly maintained and guarded, in the midst of changes that always happen to be the answer anxiety some people who actually appreciate the theory and education sciences of foreign nations and doubt the existence of *pesantren*. The *pesantren* education system really characterizes the values of locality and is relevant with culture and values emerging in society. In other words, *pesantren* is in accordance with the minds of the natives. Couldn't today's *pesantren* be charged solely as a purely religious institution, but also (should) be the social institutions that continue to respond critical issues?

The Model of Pesantren as Education Sciences in the Archipelago

Pesantren must indicate the nature and structure of the ontology of science, epistemology of objects, and the size of the scientific truth as well as show axiology. The usefulness of the expected scientific and developed *pesantren*, in addition, is to be able to produce new knowledge that is theo-anthropocentric to discover indigenous sciences that have concern for the local wisdom with the hope that theo-anthropocentric based local wisdom could always inspire the vision and mission of the *pesantren* and can be used as insight of *pesantren*.

Hopefully, each *pesantren* with the integral educational paradigms will be able to become an institution that accustom all of academic stakeholder to behave as a global society, without uprooted or losing its identity as a human being with a local character. It means, *pesantren* has orientation to make a *santri* as scholar and *Kiai's* characters become personality of Indonesian nation that is closely related to Pancasila as the local identity in the midst of global culture.

Pesantren as *kawah condroidimuka* (a place to educate and forge), according to Pam Nilam borrow *Foucauldian theory to consider Pesantren experiences in Indonesia*. For the students have to give a lot of experience and awareness of the importance of being Indonesian who has noble character (Nilam, 2009). Especially *pesantren* is not just to accommodate students as much as possible but must sincerely prepare the students become graduation who not only pass and get an

academic degree but rather to become individual who are not only "clever" logically but he also has a sensitivity and awareness to the reality of the people around him.

Educational practices that need to be applied in *pesantren* should try to use a careful approach with an orientation to make the institution be better and trustworthy. From the perspective of interest and curriculum, educational practices in *pesantren* should be designed to prepare the learners to think critically, objectively and positively contribute and have self-esteem to build the nation and the country.

Besides, in the learning process, *pesantren* needs to pay attention to the process (by cost) rather than simply the result (the result of teaching and learning). It can be proved from the students who will enter should have prepared an educational environment that apply enculturation totally against them and an educational system that really have to discipline all students and provide the conditioning that can be used as a learning tool, so that factor of imitation, *uswah hasanah* can be realized. Every morning Kiai greet friendly, warmly and always smiling to serve all the students' interests. The students are required to follow the process of education and have to adopt curricula that have been determined as well as working on a variety of additional duties come from their kiai/ustadz. The kiai and teachers, nor merely transmits myriad of theory/knowledge to the students rather they have become a companion and modeling for them.

In addition, *pesantren* must implement the concept of education as a process of humanization and multicultural nuanced, perhaps by accepting the students varied from outside/inside the country. Really this condition is able to inspire and cultivate the curiosity of the students and allow them to be confident to formulate what values should be developed, maintained and simultaneously implemented in the environment/outside *pesantren*. An educational practice not only discusses about the importance of multiculturalism but also has to implement it.

Such conditions need to be supported by a learning process that has encouraged all community of *pesantren* especially the religious teacher/kiai and the students to conduct research that contributes to the theoretical as well as practical with the efforts of reinventing local values. Thus allowing to restore the practice of *pesantren* education, which has already started within the community, can confront and stand on the interests of society itself. Wwith the awareness of the students to understand the social and cultural capital owned by the community hopefully they can be an important part in the growth and development of their communities (back to basic). Steps like these, finding its significance to immediately return the portrait of our education that tend

westernized and abandon the tradition and local character and has been significantly involved shifting the mindset and culture of Indonesia from the religious society into a society that is pragmatic and consumptive.

Looking at the reality of the emergence of transnational religious attitudes that consciously or unconsciously have flourished in a number of educational institutions especially in *pesantren*. The phenomenon of radicalism has become a kind of discourse relentless and widely discussed by all parties. Because of religious radicalism has raised serious concern for order and structure of Indonesian society that is pluralistic and multicultural. The phenomenon of radicalism needs to be countered by all *pesantren* as anticipatory measures necessary awareness to all students, especially through education that are moderate, inclusive and insightful diversity and resist any move on behalf of any religion which significantly contrasts with our country that has ideology of Pancasila. Moreover, the religious movement which clearly has caused friction and violence in a number of countries highly appreciates this diversity. With regard to that matter, one of the Charismatic Kiai of Semarang, KH. Ubaidillah Shodaqoh, the caregiver of Bugen Al-Itqon, Semarang said that; "Schools of thought, culture, and ethnicity of the *santri*, students, can also be used as material for discussion by comparing them with the schools, culture, religion, ethnicity, and beliefs of other people" (Shodaqoh, July 9th, 2017, interview). Thus, at this point, they can find a momentum to get to know and respect the cultural and religious diversity. In this context, it is the time for *pesantren* to redefine its curriculum that is moderate and responsive to contemporary issues (Ihsan, August 15th, 2017, interview). There should be no more curriculum of *pesantren* supporting or triggering religious radicalism, such as interpreting the word *jihad* with *qital* (war) and killing innocent people.

Moreover, with the emergence of the spirit back to the enforcement of Islamic law that continues in the roll by radical groups is caused by the dissatisfaction with the existing system and significantly disrupted intimate relationship in Indonesia. Slamet Effendy analyzes that the sensitivity of religious issues for Indonesia people are often brought to the social and political conflict to gain more support from followers (Yusuf, 2011). Religion in Indonesia has made religious doctrine as the main drive, primary mobile, and trigger violence. It is proved that social unrest in this country are almost involved in religious sentiment. The phenomenon of violence will continue when there is no solution and there is no action to stop the flow of infiltration of the religious radicalism which incidentally has damaged the thought of young children, including

students at several universities. Thus, *pesantren* along with a number of other educational institutions in Indonesia need to make efforts to control leakage of the teachings of the religious radicalization. *Pesantren* which essentially is Islamic education in Indonesia must teach and introduce the values of moderate religious and humanism.

Pesantren and Contemporary Issues

Functionally, *pesantren* has played a multifunctional role; *pesantren* not only as a place of religious study (*ngaji*) but reviewing the realities and needs of problem solving that was going on outside *pesantren*. Beside *pesantren* still teach *kitab kuning*, *pesantren* as well as an institution of intellectual development, socio-economic and science and technology. *Pesantren* has been used both as a transformative awareness movement and empowering people, advocate inequality or gender discrimination, pluralism, human rights and democracy. In fact, there are some *pesantren* that have grown rapidly into a higher education institution, as an institution of the development of sport, arts and culture.

Pesantren community mainly through the touch of cold hands of *kiai* began to grow awareness of contemporary issues that must be addressed by *pesantren*. According to Saifuddin Zuhri (1999) the mainstream *pesantrens* have proven to contribute to the Homeland. With symbiotic paradigm, *Pesantren* is able to reconcile religion and the State without creating conflict. Religion and the State are in a relationship of mutually influencing, complementary, and adopting. The *Kyais* even participate in the political map in Indonesia. In fact, sometimes *Kyais* act as a vote getter in helping the vote in the election (Ernas & Siregar, 2010; Turmudi, 2004; Muhtadi, 2004). *Pesantren* is famous as moral guardian and strong defender of the ideology of Pancasila (Ma'arif, 2015). In 1984, as recorded in the history, the *Kyais* who struggled through NU recognized the ideology of Pancasila as the sole basis (Sirri, 2010). Determination of Pancasila as the basic ideology by the NU *Kyais* replacing the Islamic ideology has promoted political Islam. This basic ideology has a broader view and is nationalistic (Turmudi, 2004). Even, in essence, *pesantren* is born to respond to the situation and conditions of a society that is faced with the collapse of morality through a transformation of values offered (commanding the good and forbidding evil). The *Pesantren's* mission is to disseminate the Islamic teachings, which are universal, throughout the pluralistic Indonesian archipelago.

Among them are *pesantren* have primary responsibility for developing the knowledge and ability of *santri* to participate in building a better society and democratic. Democracy is not something new to the world of *pesantren*. This can be proved by many things. **First**, long time in *pesantren* has been cultivated democracy values, especially when it appears in the *pesantren* community development programs around the 1970s. The theme at that time did not use the word democracy, but the issues are developed has some similarities. For example community development issues raised by LP3ES in the early 1970s, which in essence wants to raise public participation in building and improving the economy. (Makruf, 2005).

Second, lately *pesantren* has even become part of the mainstream of political change in the country. Kiai become political traction very strong because he can communicate directly with the public. It can be seen, for example in research Endang Turmudi, revealing the significance of kiai in Jombang support by a vote obtained a political party. **Third**, today many graduates of the *pesantren* which are actively involved in political change significantly. Rising *pesantren* leaders like KH. Abdurrahman Wahid (deceased) became president is a clear proof of the shifting political role Kiai in the larger political level. Even Gus Dur, in spite of various shortcomings attached to him, when he get position as president he a lot of fight for democratization.

Fourth, today many NGOs as well as the study group members are graduates from *pesantren*, very actively promoted democracy and a major supporter of the consolidation of democracy in Indonesia. Discussions of experts graduated from *pesantren* were published in the book "The struggle *Pesantren* and Democratization" also proved that they are very familiar with democratic values such as pluralism, equality, and so forth. This is because the *pesantren* with its mission to spread Islam *rahmatan lil 'alamin*, is already qualified with the values of universal humanism.

As the times with advocacy activists' feminism and the emancipation of women, do not miss the kiai also raised the dignity of women, then view next to the womenfolk wear off, the attitude and role of women not on domestic issues and reproductive alone. But women already play a role in all aspects of life. Such as their involvement in politics, channeling their interests through nonconventional channels such protests/demonstrations, and in the economic involvement of women experience changes and increased quite dramatically.

Pesantren has contributed to push and build awareness that women have the same rights and obligations as men. Women in addition to managing a household and perform duties as a wife

and take care of their children also allowed to engage in political activities. Not even a few voices from the *pesantren* that read aloud the arguments about the equality of women and men's. Many kiai explained the proposition in the Qur'an that women become leaders are no harm. Of course, in addition to responding to the issues mentioned above, there are many more issues to consider *pesantren* such as: improving the quality of human resources and public service, particularly in the delivery of future generations that are credible and qualified. And, no less important is the *pesantren* paradigm shift became an integrative *pesantren*, combining a variety of disciplines developed in *pesantren*.

Conclusion

Pesantren is concerned particularly with the national education system. It gives identical platform for Indonesian cultural identity. In the context of the development of education sciences in Indonesia, *pesantren* takes place in order to accelerate the development of world science and technology as an indisputable fact of modern societies through its traditions and local wisdom. The concept of *pesantren* has a good focus on maintaining the Indonesian nation and not contrary to the belief or ideology that is believed to be the truth by the people of Indonesia.

According to the analysis above, this paper is still general, because of the limitation of the study that focuses on experts' literatures related to *Pesantren* for humanity in education. As an analysis on historical research, the researcher finds some ideal concepts of *Pesantren* through its pedagogy, model of learning, traditions, curriculum and method for teaching. *Pesantren* with its influences in pedagogy shows the explanation, such as *pesantren* pedagogy functioning as transmission of Islamic knowledge; *pesantren* as the maintenance of Islamic tradition, and *pesantren* as a reproduction of scholars. There is a crucial problem that needs immediate response for its solution by *pesantren* when dealing with the issues of modernity, including the emergence of a number of transnational post-reform ideologies, which seem to be contrary to the character and disposition of *pesantren*. One of the main things, which cannot be ignored so that *pesantren* is always adaptive to developments, is to make a paradigm shift. The new paradigm *pesantren* needs to develop should take a strategic point, that is, in the framework of the establishment of civil society and deliberative society.

In addition, *pesantren* must continue to explore the *indigineous* values of *pesantren* that have proved to give positive contributions to the Republic of Indonesia, such as moderation,

tasamuh, and recognition to diversity. Pesantren should also be committed to the formation of a civilized society that is able to uphold the humanitarian issues, foster tolerance and freedom of speech, give emphasis on dialogue, and have a keen awareness of nationalism and social harmony.

Likewise, *pesantren* in responding to contemporary issues always fight for human values and civilization, build harmony and mutual respect for fellow human beings who have different backgrounds. Pesantren tries to offer a middle way (*tawassuth*), voice for justice, human rights, and democracy. For this purpose, *pesantren* remains a referral institution into the community; *pesantren* continues to improve itself and transforms into an institution that is qualified and professional.

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