

**PESANTREN AND CHALLENGES OF MODERNITY
A Critical View Of Pesantren – Based School Model
for Education in Modernity**

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Abstrak

Penelitian ini bertujuan untuk menciptakan pemikiran kritis tentang inovasi dalam sistem pesantren. Penelitian ini adalah penelitian deskriptif dengan menggunakan pendekatan kualitatif untuk menyelidiki perubahan sosial, persepsi Pesantren terhadap modernitas dengan mencari informasi dari dokumen atau hasil penelitian terkait Pesantren dan tantangannya dalam modernitas. Tentunya jumlah pesantren yang terintegrasi dengan sekolah umum atau sebaliknya terus meningkat. Sekolah Berbasis Pesantren secara nasional mulai dideklarasikan pada tahun 2008 dengan 25 anggota dan pada akhir 2015 mencatat peningkatan menjadi 302. Ini membuktikan bahwa pemikiran dan sikap kritis yang inovatif, adaptif, dan mengakomodasi perkembangan pesantren harus terus dikembangkan agar pesantren berkembang. selalu relevan dan mampu merespons perubahan sosial yang begitu cepat dan tidak terduga. Hasil penelitian ini menunjukkan bahwa pesantren memiliki kemampuan beradaptasi terhadap perkembangan jaman yang lebih dan terjadi begitu cepat. Pesantren telah menunjukkan kemampuannya di era modernitas dan kesulitan, sehingga tidak hanya menggunakan sumber pengetahuan agama dan agama dalam Islam tetapi juga "jenius lokal" Indonesia.

Kata Kunci; *sekolah berbasis pesantren, pendidikan, modernitas*

Abstract

This research aims to create critical thinking about innovation in the pesantren system. This research is a descriptive study using a qualitative approach to investigate social change, Pesantren's perception of modernity by finding information from documents or research findings related to Pesantren and its challenges in modernity. Of course the number of pesantren integrated with public schools or vice versa continues to increase. Pesantren-based Schools nationally began to be declared in 2008 with 25 members and at the end of 2015 recorded an increase to 302. This proves that critical thoughts, attitudes that are innovative, adaptive, and accommodate the development of pesantren must continue to be developed so that pesantren develop. always relevant and able to respond to social changes that are so fast and unexpected. The results of this study indicate that pesantren have the ability to adapt to the development of more times and occur so quickly. The pesantren has demonstrated its ability in the era of modernity and difficulties, so that it does not only use religious and religious sources of knowledge in Islam but also "local geniuses" of Indonesia.

Keywords: *Pesantren – based school, Education, Modernity*

A. Preliminary

As the oldest Islamic educational institution in Indonesia, Islamic boarding school (henceforth called *Pesantren*) will still be interesting to study, discuss and review again. *Pesantren* is an Islamic educational institution that has its own distinctiveness and is different from other educational institutions, it also implies the authenticity of culture in Indonesia (indigenous).

In historical terms, *Pesantren* is the oldest form of indigenous institution in Indonesia, even older than this Republic. Islamic boarding schools were known long before Indonesia's independence. *Pesantren* will be still able to survive among the swift currents of modernization, because according to him *Pesantren* is not in a hurry to transform *Pesantren* institutions into fully modern Islamic educational institutions, but make adjustments according to the needs and support the continuity of *pesantren* itself, such as the *Pesantren* system itself overlapping, a clear curriculum and a good system (Hanun Asrohah, 1999: 187).

Generally the educational function is both social and individual. Its social function is to help each individuals become a more effective member of society by passing along to him the collective experience of the past and present. Meanwhile individual function is encouraging him to be able to lead a more satisfying and productive life by preparing him to handle a new experience successfully (Bernard S. Cayne(ed) at. All 1979 : 6427). As Manifestation of education is schools which are traditionally we have viewed as society's crucibles for molding the talents needed by that society. Schools if they are to contribute to the production of such individuals and such society must identify and foster human abilities not always cherished by schools of today and yesterday. Furthermore in the process they must take into account the vast differences in background, attitude and present attainments of students in each and every trait to be developed (John I. Goodlad, School, 1966 : 1). In this globalization and disruption era which are increasingly obvious, of course, will affect all of the life lines such as technology, economy, education, and the *Pesantren* world is no exception. If the *Pesantren* are just being quiet and passive toward the development of the times, surely the *Pesantren* will

become an institution of religious education that is considered obsolete because it cannot adapt and innovate in the face of changing era that are so fast and massive.

Pesantren since was established has focused informing the noble characters in all santri as a life -skill for both individual and social communities, especially with the provision of qualified religious knowledge (Tafaqquh fi al Diin).in this case Pesantren will be increasingly left behind if religious understanding competence is not balanced with appropriate and applicable skills that are needed in industrial era and modern society. Therefore Pesantren must open themselves to the demands of necessities in this modern era.

Innovation in pesantren whether in the institution, curriculum, learning and managerial systems are not peculiar thing to do, as long as the Pesantren remains rooted in the foundation of Islamic treasures in the Quran and Sunnah and authoritative books (Kitab Kuning) written by the Ulama. Innovation is a kind of Pesantren's response which was identical to being able to answer religious or sharia issues only, but with the changing times that so rapidly, of course a series of demands have been followed by the needs of capability to prepare millennial generation that is resilient in religious character and competent in various fields of work after graduating from a Pesantren. This would certainly very difficult to be realized by Pesantren who rigidly maintain traditional Pesantren models and systems. The afraid of evolving in Pesantren's innovation is only a form of fear of the Pesantren's identity being lost. Even though by an opened attitude, Pesantren to accept and respond the change will make them survive and continue to be able contributing in coloring and controlling social changes stay in positive situation.

Pesantren is considered disable yet to respond the demands of industrial world which requires knowledges and skills because merely studies religious sciences (Tafaqquh Fiddin) and Kitab Kuning studies. On the other hand, public schools which very little religious education produces graduates who are barren of religious knowledge which ultimately triggers moral decadence. This situation certainly cannot be ignored. in other words there must be actions and policies from all parties to bridge the situation. Based on those conditions, the author assumed

that the study in this article is important to do. There are some benefits of this study i.e ; to give critical thoughts and concepts about modern pesantren, to offers innovative, adaptive and accommodative view of pesantren, to give description about opportunities and challenges faced by the Islamic education in modernity and in disruption era, and finally this article can be starting point to develop Islamic education .

This article is an attempt to study Pesantren's attitudes toward modernity in a disruption era. In this context the pesantren's attitudes refers at least to three key words they are Innovation, adaptation and accommodation. will describe How should Pesantren do to respond the modernity in the disruption era? And how innovation, adaptation and accommodation mechanism of pesantren ?.the writer pays attention to its development by relating its responses towards modernity within education. Mechanism is a way to cope with various challenges toward life attitudes that are more relevant with real necessity of pesantren community in this modern era. However the writer will start the study by exploration of the definition of pesantren, modernity, and Pesantren Based Schools as a critical view of education in modernity. What follows afterwards is the discussion of challenges of modernity faced by pesantren and the responses of this kind of Islamic school to them.

B. Discussion

Pesantren (Islamic Boarding School)

Pesantren is a tradition of science that is rooted in the history of modern Indonesia. *Pesantren*, according to Zamakhsyari Dhofier, is an Islamic education system that grew since the beginning of the arrival of Islam in Indonesia (Zamakhsyari Dhofier, 2011), p. 38) To trace the rise of pesantren, it is closely related to the initial search for the entry of Islam in the archipelago. The process of commercial interaction led to the establishment of settlements on the coast and the birth of *pesantren* institutions, thus growing a number of imperial capitals (Zamakhsyari Dhofier, 2011: 31)

Zamakhsyari stated that there are at least five components becomes characteristic of the *pesantren* tradition, namely: the hut (*Pondok*), the Mosque, the *Santri*, the *Kyai* and the Classic Book (*Kitab Kuning*). But there is one more characteristic of the *pesantren* tradition, namely the teaching method, which is unique and not found in the teaching methods of modern educational institutions today (Zamakhsyari Dhofier, 2011 : 81-87).

Pesantren is an Islamic educational institution which has historical roots which is strong enough to occupy a position relatively central in the scientific world. In the community, Pesantren as a sub - culture born and developed along with changes in society global. In addition, one of the institutions special education separate and different from the institution other education. (Firdaus&Wekke, I.S, 2017 : 258-265).

Pesantren or Islamic boarding schools are institutions community-based Islamic religious education organizing religiosity / diniyah or integrated education with other types of education (PeraturanPemerintah Republik Indonesia Nomor 55 Tahun 2007 Tentang Pendidikan Agama Dan PendidikanKeagamaan). Pesantren is an Indonesian Islamic educational institution which traditional to explore the science of Islam and religion practices as a guide to everyday life. It is a religious educational institution that has special characteristics and different from other educational institutions in organizing religious education and teaching systems. Pesantren is community - based educational institutions has an integral value system of Islamic educationin Indonesia.Therefore Pesantren has 5 (five) basic components institutional, namely kyai, santri, mosque, pondok and Kitab kuning (classic book).Characteristics of education adopted by aboarding schools are: the existence of santri adherence to the Kyai, thriftylife and humble, independence, soul please help andbrotherhood, and discipline.

Hanun Asrohah stated as follows :

Pesantren is an Islamic educational institution that possesses high ability to adapt with the expansion of the age. This condition enables the pesantren to keep its existence up until now. The pesantren proves to be able to exist in the community, since it has two strengths. Firstly, it is a model of archaic community – based management, in which its life has been supported and developed by the community that owns it. Secondly it possesses a freedom

climate to conduct adaptation and adjustment with the development and demand of the era, so that it experiences an increasing development. Expression of freedom that occurs within the pesantren environment leads itself to be creative and has a tendency of proliferation in type and system. Thirdly, the pesantren has accommodative tradition towards any kind of development (Hanun Asrohah, 2011 : 66-90).

It means that pesantren has distinctive characters as an Islamic educational institutions that has capability to evolve, innovate, survive and of course giving solution for social changes.

Pesantren was recognized as the oldest Islamic educational institution model in Indonesia. The institution began to develop from the time of the preachers in the land of Java, Walisongo, around the 15th century. Beside of being a religious institution and educational institutions, pesantren also developed into institutions social community through its innovations. As a local community organization that has a strong influence on society, pesantren develops through innovation did from an educational institution to become an institution of empowerment a society that has proven to contribute a lot to improvement of community welfare through various activities were done (Kementrian Agama RI, Keputusan Direktur Jenderal Pendidikan Islam Nomor 3408 Tahun 2018 Tentang Petunjuk Teknis Izin Operasional Pondok Pesantren).

To emphasize the importance of the pesantren educational institutions' role in Indonesia, the presence of pesantren besides said important in the fabric of social life also can be said to be unique. Pesantren is said to be unique for two reasons namely; first, the pesantren is here to respond of a situation and condition the public is confronted with collapse of moral joints or can called social change. Second, the establishment of pesantren is for spread the teachings of the universality of Islam to all corners of the archipelago (Bashori, 2017 : 48).

Modernity and Disruption Eras

Modernity and modernization are words that are continuously contested in contemporary Islamic discourse. Modernization, the introduction into society of the artifacts of contemporary life such as communications, technology, or household equipment, has permeated into virtually all societies including Muslims. But modernity, a way of thought and of living in the contemporary world and of accepting change, as part of political and cultural processes by integrating new

ideas into society, may not always be present. One may be using modern technologies and modern communication system, but maintains a past-oriented closed mindset and resists new ideas of modernity such as democracy or pluralism. The opposite can be true; one may lack modern facilities and live traditionally but adopt the attitudes of modernity. These people assume an attitude of enquiry into how people make choices, be they moral, personal, economic, or political. This problem of rational choice is central to modern people. Choice, query and doubt—which imply rationality, debate, discussion and disagreement—are part and parcel of modern mindset (John Cooper, (eds.), 2000 : 2-3).

The word "Disruption" has become increasingly popular lately, not only being a lecture material for lecturers in tertiary institutions, but also entering into the lines of state institutions, echoed in various formal and non-formal events, and is also uniquely used massively by generations millennial who tries to be a motivator and open their business. The term "Disruption" has indeed been widely introduced by world leaders, such as Francis Fukuyama and Paul Gidding in his book "The Great Disruption" or if in Indonesia more written by observers and lecturers in economics famous. RhenaldKasali in his book "Disruption", although the originator of Disruptive innovation (disruption) originated from Clayton. At first glance the meaning of disruption means "disruption". In a number of literature disruption means like an innovation that "destroys" the old market and leads to creating new markets. By Christensen in his book "The Innovator's Dilemma". He tried to reveal the types of customers or consumers who often demand the quality of a product and this often causes "disruption" to the providers of products, goods or services if they step too late or fail to innovate (<https://www.ombudsman.go.id/artikel/r/artikel--membangun-pelayanan-publik--di-era-disruption-40>Date of Access, October 2nd, 2019).

Modernity and disruption seems to be terms that influence one another. When the people think of modernity they directly think the impacts caused. However we won't be able to avoid from social change whether modernity or disruption era. But the most important thing to do is how we have to control , adapt and accommodate

the situation in positive frame, so that we can make a colour in the condition, survive and having ability to compete with others.

Pesantren Based School

Pesantren and school educational institutions have social systems and their respective advantages. To accommodate this dichotomy, a *Pesantren* -based school model emerged. *Pesantren* Based Schools, a program that attempt to integrate the advantages of the school education system with the organization of education in Islamic boarding schools

That's why lately *pesantren* has new trends in the context of renovation of the system that has been used, namely: a. Getting familiar with scientific methodology (opened minded to scientific methods), b. Increasingly oriented to functional education, meaning open to developments outside, c. Diversification of programs and activities increasingly open and clear, d. Can be function as a centre for community development (Rusli Karim, Pendidikan Islam di Indonesia, 1991: 134).

Modernity has had a massive influence on the trends of Indonesian people's lives. This is clearly seen with lifestyle changes that are completely instant, applicable and technology-based activities. Modernization that occurred apparently undeniable with all its impacts even caused the emergence of the disruption era, where all social records changed rapidly from the original standard according to the cycle, to be replaced with new systems based on internet technology. As an example of the impact of the disruption era likely there are all kinds of economic transactions of buying and selling and other lines including the learning process that can occur so quickly and massively and save time and money.

Related to the educational paradigm, of course the development of information technology strongly supports the effectiveness and efficiency of learning process, administration and so forth. But we have to care about one thing that is fading away in such situations, is character and culture. Characters and cultures cannot be transformed through technological advances. The fascinated attitudes of information technology, that is increasingly opening the gates to moral degradation, especially among millennials. They are very clever in arguing with insights from browsing on the internet that may not be accountable, but morale,

character, religiosity increasingly eroded and even almost extinct. So it is not surprising that vulnerable acts of anarchist, brutal without thinking wisely in acting and tend to neglect their environment.

Based on the above facts about educational phenomenon, the concept of how to integrate the general education system with pesantren culture arose, which became known as Pesantren-Based Schools.

Pesantren-Based Schools nationally began declared in 2008 with 25 SBP members and at the end of 2015 recorded an increase to 302 PBS. Seen from the academic achievements of PBS member school students have increased the value of the National Examination in accordance with standards with graduation rates 100% PBS graduates 100% can continue to a higher level of education in accordance with their wishes. Based on the acquisition of accreditation there has been an increase to date the PBS who received accreditation A by 30%, accredited B by 60%, accredited C by 10% (Kementerian Pendidikan dan Kebudayaan RI, 2016 : 4)

This program is held by the Middle School Development Directorate, General Directorate of Basic Education Ministry of Education and Culture (Kemendikbud) RI, in collaboration with the Directorate of Education Diniyah and Islamic Boarding School, General Director of Islamic Education, The Indonesian Ministry of Religion, Centre for Research and Development in Education (CERDEV) UIN Syarif Hidayatullah Jakarta.

Based on an increase in the number of schools applying the model Pesantren-Based Schools, there are linear social changes in formal education institutions, including in secondary schools First, character education has become part of the structure and the content of the Education Unit Level Curriculum (SBC) and this time is continued with the 2013 curriculum. Religious lessons at public schools have a small portion of time (only 3 hours per lesson week), then with the integrated concept of religious learning can be lasts longer and the practice is more real. Even so with boarding schools, if previously general subjects the time is not enough, now the portion of time available is more enough. Now the two scientific disciplines can run parallel and are equally strong. Character education is taught in Islamic boarding schools more focused to instill religious souls, morality hasanah,

discipline, simplicity, respect for older people, and provide understanding of the meaning of life. That result is expected that students studying in Islamic boarding schools are expected has a strong religious character, able to practice religious teachings values well, obedient to people who should be respected, have morals in accordance with Islamic teachings, and able to interpret life based on the Koran and Hadith. The advantages contained in each educational institutions will be more meaningful if both integrated into one model of the managed education unit in an integrated manner or what became known as the School model Based on Islamic Boarding School (SBP).

Research Methods

This research is a library research which is research that focuses on using data and information with the help of various materials contained in the library room, such as: books, magazines, manuscripts, notes, historical stories, documents , and others.

According to George (2008:1) states as follows: Library research is not a mystery or a lucky dodge, but an investigation you control from start to finish, even though you cannot usually tell what sources you will discover. On other side, library research is a form of structured inquiry with specific tools, rules, and techniques”.

The data are information or facts used in discussing or deciding the answer of research question. The source of data in the study is the subjects from which the data can be collected for the purpose of research (Arikunto, 2010: 129). The researcher can use the library which is collecting books, audio, documents, and other printed materials as the source of data.

In collecting data, the authors use qualitative methods as a research procedure that can produce descriptive data in the form of written words or verbal power of the object of research (Moleong, 2000).

The analysis of data, the authors use an inductive thinking framework that is moving from things that are detailed to more general matters by emphasizing phrases or concepts that finally arrive at a formula (Jones & Bartlett Learning : 40). In other words, the conclusion of data begins with special statements or facts based

on observations in the field leading to general conclusions (Nana Sudjana, *Tuntunan Penyusunan Karya Ilmiah*, Sinar Baru Algesindo, Bandung : 2001, pp. 5-7).

In this case, the author will try to systematically describe ideas and thoughts about the Pesantren and challenges to modernity, a critical view of Pesantren - Based Schools Model For Education in Modernity in Indonesia. Then the writer will try to analyze his thoughts either in a theoretical framework or in the practical dimension. As a tool to analyze data, the authors use critical social hermeneutics. This is intended to analyze clearly the meaning contained in the whole ideas and thoughts about the Pesantren and challenges of modernity in Indonesia. This analysis seeks to penetrate what is behind the surface function of thought, so that its role will be revealed as political instruments, domination and social manipulation.

There is a principle statement in Fiqh at which is often quoted related to the preservation of good values and how we respond to cultural changes or the current cultural movements. Because it is very possible that someone or the community will always see new things that continue to emerge, it could actually be something new for a society but for other people it is seen as old things. The appearance of the flow of movement of these things causes friction and shift of old things.

The principle is :

المحافظة على القديم الصالح والأخذ بالجديد الأصح

“maintaining the old good tradition and gaining a new better one “ (Mansur, 2004 : 14)

The principle shows dynamical attitudes and thoughts. The real condition of students in general schools that tend to be lack of religious knowledge, at least can be overcome slowly but surely with the system of integration of pesantren's culture into general education so as to create the noble character for the students. At the contrary the pesantren education which has tended to be fanatically to learn religious knowledge but so barren with the scientific method will receive and compromise with the general sciences that become the provisions of the students to compete in the real world outside the pesantren with scientific and systematic abilities.

This integration will be very valuable instrument for improving the quality of human resources in Indonesia to become competitive human beings and comparative and able to compete in the global era without having to leave national character. If a formal Pesantren Based school can be managed well, the results that will be obtained are also of good quality. Pesantren Based school graduates are expected to become reliable Indonesian humanism, has intellectual, spiritual, and emotional integrity, plural and multicultural character, respecting rights and obligations in the life of the community, state and nation for the realization of a civilized, characterless Indonesian society, and able to stand in line with other nations in the world. In the same understanding the results expected from the school - based on this pesantren, namely the realization of integrative education and comprehensive for improving the quality of human resources Indonesia is superior; the realization of oriented education on developing comparative and competitive advantage toward global competition; achieving quality improvement of human resources power that has multiple abilities. In this case, outcome will have an intellectual balance of quotient, emotional quotient and spiritual quotient. In addition, pesantren based schools are directed so that the formation of Indonesian human resources with a plural character, national and multicultural (Nurochim, 2016 : 69 – 88).

Related to Islamic education Sardar M. Anwaruddin stated :

“During the ninth century, famous works of classical philosophy, science and literature were translated into Arabic. Subsequently, Muslim scholars produced extraordinary and original works of science, philosophy and literature. However, when the *madrasa* emerged as a formal learning centre, it superseded other non-formal and private centres of learning. The *madrasa* curriculum comprised the study of the Qur’an, traditions of the prophet, jurisprudence, and the Arabic language. Moreover, the *madrasa* assumed the ultimate authority to legitimize different forms of knowledge. As a result, many disciplines such as philosophy, mathematics, chemistry, astronomy did not pass through the criteria set by the *madrasa*. Since then, these branches of knowledge have been ignored in Islamic curricula. Islamic education encountered modernity through colonialism. For example, the British colonialists not only confiscated properties owned by indigenous religious institutions, but also established a parallel education system. In British India, the English education policies reflected a system of power and forcible Westernization. As Thomas Macaulay envisioned, the goal was “to form a class who may be interpreters

between us [colonizers] and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals, and in intellect.” Consequently, English education became a necessary qualification for getting jobs (note how this legacy continues today). Although Muslims began to resist this (secular) education in the beginning, considering its utilitarian values, they eventually accepted it” (Sardar M. Anwaruddin, 2012).

Based on this statements shown that modernity can indeed be a dilemma for *pesantren* and Muslims in general when promoting blind fanaticism. this will not happen for those who think dynamically in accordance with the rules of *ushul fiqh* which the author has pointed out, namely maintaining old things that are good and taking new things that are better. this attitude will form an optimistic personality.

C. Conclusion

Studying and observing the development of *pesantren* from time to time, it shows that *pesantren* has adaptation ability toward development of era that more inconstantly and occurred so fast. *Pesantren* has shown its ability to creatively and attractively perform in modernity and even disruption era, thus it does not only serve as a source of religious knowledge and science in Islam but also the “local genius” of Indonesia. Through *pesantren*, the social community in certain boundaries could maintain its local wisdom.

Pesantren - Based School is optimistically able to answer and compete in the era of modernity, although of course it must be consistent and resilient in the process of education. because it's not as easy as turning the palm of the hand to change the order that has become a habit and then adapting to new patterns and systems even considered to be still strange. *Pesantren Based School* as the responds toward the modernity, which is identically life.

Although there are special concerns in the shift from traditional pesantren to modern pesantren, the actualization of modernism in Islamic educational institutions, especially pesantren, is a necessity that need to be considered in order to respond to a global and modernity challenges. This concern is certainly related to the identity of pesantren which could be eroded by global values that are so free. However, the value of modernity coupled with the readiness of the pesantren's

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identity will strengthen pesantren identity on the world stage. Of course this must be accompanied by a strong identity of pesantren as an institution education that is able to stand up and develop in any situation

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