

## **DYNAMICS OF PESANTREN FORMATION: THE ORIGINS OF PESANTREN AND INSTITUTIONAL GROWTH**

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### **ABSTRACT**

Law No. 20 of 2003 on the national education system emphasizes the purpose of national education to form individuals of faith, piety, noble character, and knowledge. Pesantren also has a dual role as a translator of Islamic teachings and as a traditional educational institution that maintains moral values in the times. This study aims to determine the origin of pesantren and institutional growth. The method used is the literature study method with a qualitative approach. The results of this study show that the origin of pesantren and the institutional growth of pesantren in Indonesia originated from a simple practice where individuals who mastered Islamic religious knowledge began to teach their knowledge to the surrounding community. Over time, pesantren became an important Islamic educational institution in the history and development of Indonesia. Pesantren have a variety of types, from very traditional to very modern, reflecting the diversity in Islamic education systems and approaches in Indonesia.

**Keywords:** *education, pesantren, institutional*

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### **INTRODUCTION**

Law No. 20 of 2003 concerning the national education system states that national education aims to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens. a democratic and responsible country (Hidayat et al., 2018). Education is an effort to shape humans to have civilization (Asmanto et al., 2023). Islamic education theories that emerged in Indonesia are defined differently by Islamic education experts, there are two models: pragmatic and idealist (Defnaldi et al., 2023). Followed by Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, institutions which are said to be Pesantren (Islamic Boarding School), Dayah, or whatever they are called according to the particularities of each region (hereinafter referred to as Pesantren) are indeed given a place as organizers and educational units (Wicaksana & Rachman, 2018).

Islamic religious education takes the form of Islamic education and Pesantren (PP No. 55 of 2007: Article 14), implying that these two forms of Islamic educational institutions also have a role in guiding morals through Islamic teachings (Herningrum et al., 2021). Pesantren are centers for organizing mass worship activities and have an important role in carrying out da'wah for the people (Janah & Ghofarrozin, 2021). Pesantren are certainly based on the Koran. With this interaction between humans and the Qur'an, various kinds of knowledge emerged that developed in Islamic civilization. In the following journey, Muslim scholars (interpreters/mufassir) were born who studied various kinds of Al-Qur'an knowledge in general and Tafsir science in particular which was used as a provision for preaching (M. Anshori, 2020).

At the beginning of its pioneering, Pesantren not only emphasized the mission of education but also da'wah. In this era of globalization, all forms of social interaction have been replaced by digital tools, this is marked by the rise of sophisticated electronic devices ranging from televisions, cellphones, the internet, and other communication tools (Azis & Andari, 2022). Pesantren, as the oldest educational institution in Indonesia, is always looking for locations that can appropriately channel its preaching. Although harmonization of life between human beings is everyone's dream regardless of ethnicity, race, and religion (M. A. Anshori, 2018). So before doing it, you need preparation and planning. Because good planning will produce good output, but planning alone without actualizing it is not enough, because planning is the initial activity in a job in the form of thinking about work-related problems to achieve optimal results (Misini et al., 2023).

Pesantren emerged at the same time as the Islamization process that occurred in the archipelago in the 18th and 19th centuries AD and continues to develop to this day. The resilience that Pesantren has experienced throughout its history in responding to current developments shows that they are an educational system. Pesantren can dialogue with their times. In turn, this has fostered trust and hope among the community (Sadali, 2020). Even though it has been around for a long time, the need for Islamic boarding school education remains strong in Indonesian society today. Pesantren in Indonesia has experienced bumpy development, with various challenges faced by these educational institutions. Islamic boarding school educational institutions face resistance and opposition from several community members, and some have to face financial difficulties (Anita et al., 2022).

So the development of the world of Pesantren must be seriously supported by the government which is integrated into the national education system (Sisdiknas). Developing the role of Pesantren in development is a strategic step in building education. In the nation's current state of moral crisis, Pesantren as an educational institution that forms and develops moral values must be the pioneers and inspirers of reform in the nation's moral movement. In this way, development does not become empty and dry of human values (Aliyah, 2021). Educational institutions, Pesantren provide formal education (schools, madrasas, and universities), and non-formal education which specifically teaches classical books from the 7th-13th centuries AD which include books of monotheism, tafsir, hadith, fiqh, ul-fiqh, Sufism, Arabic grammar (nahwu, nerve, balagah, and tajwid), logic and morals (Kamal, 2018).

According to Ma'ruf, (2019), pesantren is an educational system that has been seen as having many advantages and special characteristics in implementing character education for its students (santri). Pesantren are considered easier to form the character of their students because they implement a dormitory system that makes it possible to apply the worldview values they adhere to into the daily lives of their students. The developments and changes made by Pesantren as a result of the demands of the times have given rise to various important problems. It is also necessary to establish relationships in preaching to achieve or obtain the expected results both individually, organizationally, and socially (Ismayani et al., 2023).

On the one hand, Pesantren acts as a translator and disseminator of Islamic teachings in society. On the other hand, to maintain its identity as a traditional Islamic educational institution, Pesantren carries out strict filtering in interacting with the outside world or society and often offers values that conflict with the values outlined by Pesantren (Kailani, 2021). Thus, this research aims to find out the origins of Pesantren and its institutions.

## **METHOD**

This research uses a literature study method with a qualitative approach. Literature study is a method of collecting data by understanding and studying theories from various literature related to the research (Aldini et al., 2022). Qualitative research aims to gain a deep understanding of human and social problems, not describing the surface part of reality as qualitative research does with its positivism (Fadli, 2021). Qualitative uses a testing process for the credibility of research results so that conclusions can be drawn (Aziz, Andari, & Sugiran, 2022).

Meanwhile, data analysis using Miles and Huberman analysis in Kajongian et al (2022) states that activities in qualitative data analysis are carried out interactively and continue continuously until completion so that the data is saturated. The measure of data saturation is characterized by no longer obtaining new data or information, namely Data Reduction, Data Display, and Conclusion Drawing / Verification.

## **RESULTS AND DISCUSSION**

### **The Origins of Pesantren**

In the beginning, the process of creating an Islamic boarding school was very simple. People who master several fields of Islamic religious knowledge, for example, the science of fiqh, the science of hadith, the science of monotheism, the science of morals, and the science of Sufism which usually takes the form of mastering several classical books (the yellow book) start teaching their knowledge in suraus, assemblies, and ta 'lim, teacher's house or mosque to the surrounding community. Over time, the kyai became more famous and his influence wider, then students from various regions came to study with the kyai.

Pondok Pesantren is a series of words consisting of Islamic boarding school and Islamic boarding school. The word pesantren (room, hut, small house) is used in Indonesian to emphasize the simplicity of the building. According to several experts, as quoted by Zamakhsyari, among others: Jhons, stated that the word santri comes from Tamil which means teacher of the Koran, while CC. Berg believes that this term comes from the term shastri which in India means a person who knows the sacred books of Hinduism, or a scholar who specializes in Hindu religious scriptures. The word shastri comes from the word shastra which means sacred books, religious books, or books about science (Fitri & Ondeng, 2022). Ahmad Syafi'i Noor explained that Islamic boarding school education, in terms of its form and system, originated in India. Before Islam came to Indonesia, this system was generally used for education and teaching Hinduism in Java. After Islam entered Indonesia, the system was then taken over by Islam.

This theory explains that the Islamic boarding school education system originates from pre-Islamic times and has similarities to Hinduism in the form of dormitories or huts. Because of the great importance of education, the importance of Islamization encourages Muslims to carry out Islamic teachings even though at first it was in a simple system, where teaching was given using the "halaqah," حلقة system which was initially carried out in places of worship such as mosques, prayer rooms, even at home. -the teacher's or Kiai's house. The strength of the need for education at that time also encouraged the Indonesian Islamic community to adopt and transfer existing religious and social educational institutions into Islamic educational

institutions in Indonesia. Muslims in Indonesia, especially in Java, transferred Hindu religious educational institutions to become Pesantren (Tang & Muslimah, 2019).

The development of Islamic education in Indonesia was greatly influenced by figures who had completed their education in Mecca. Indonesian scholars who live in Mecca include Shaykh Ahmad Khatib from Minangkabau; Shaykh Nawawi Al-Bantani from Banten; and Haji Machfud Tarmisi (Tremas). They were very influential figures who gave birth to Indonesian ulama who then pioneered and developed Islamic educational institutions in Indonesia. Several ulama figures in Java who studied and became students of these figures include KH. Hasyim Asyari from Jombang who later founded the Tebuireng Islamic Boarding School, KH. Ahmad Dahlan in Yogyakarta who pioneered the establishment of the Muhammadiyah organization and its educational institutions, and Haji Abdul Karim Amrullah who later also developed Islamic education in Minangkabau. Apart from that, there are also recorded ulama figures such as Wahab Hasbullah who returned to his homeland in 1914, and two years later together with Haji Mas Mansur founded Nahdlatul Wathan which aims to improve the Islamic education system (Dr. Neliwati, 2019).

The origins of Pesantren cannot be separated from the history of Walisongo's influence in the 15th - 16th centuries in Java. During the Walisongo era, Pesantren played an important role in the spread of Islam on the island of Java. Walisongo were figures who spread Islam in Java in the 15th-16th century and succeeded in combining secular and spiritual aspects in introducing Islam to society. In the view of the Javanese, the Walisongo were very pious leaders of the people and with their spiritual and religious enlightenment, the earth of Java, which previously did not know monotheistic religion, became shining brightly. Their position in socio-cultural and religious life in Java is very interesting. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Bonang, Sunan Kalijaga, Sunan Drajat, Sunan Giri, Sunan Kudus, Sunan Muria and Sunan Gunung Jati (Asy'at, 2021).

According to Aroka et al. (2023), there are two versions of the opinion regarding the origins of Pesantren. First, the opinion states that Pesantren is rooted in Islamic tradition itself, namely the tarekat tradition. Pesantren are closely related to educational places that are typical for Sufis. This opinion is based on the fact that Islamic broadcasting in Indonesia was initially mostly known in the form of tarekat activities. This is marked by the formation of tarekat organizational groups that carry out certain practices of dhikr and wirid. The leader of the tarekat is called Kiai, caliph, or murshid. In some tarekat, some require their followers to carry out suluk for forty days a year by staying with members of the tarekat in a mosque to carry out worship services under the guidance of the kiai. For this suluk, the kiai provide special rooms for lodging and cooking which are located on either side of the mosque. Apart from teaching the practices of the tarekat, the followers are also taught religious books in various branches of Islamic knowledge. The activities carried out by the followers of this congregation are then called recitation. In subsequent developments, this study institution grew and developed into an Islamic boarding school institution.

Second, the Islamic boarding school that we know today was originally a takeover of the Islamic boarding school system run by Hindus in the archipelago. This is based on the fact that before the arrival of Islam to Indonesia, Islamic boarding school institutions already existed in this country. The establishment of Pesantren at that time was intended as a place to teach Hindu religious teachings and a place to develop cadres of Hindu propagators. The tradition of

respecting students for teachers whose pattern of relationship between the two is not based on material things also originates from Hindu traditions. Another fact that shows that Pesantren does not have Islamic roots is that Islamic boarding school institutions are not found in other Islamic countries, while institutions similar to Pesantren are often found in Hindu and Buddhist societies, such as in India, Myanmar, and Thailand.

Manfred Ziemek in Syafe'i (2017) states that the types of Pesantren in Indonesia can be classified as follows:

1. Type A Islamic boarding school, which is a very traditional Islamic boarding school. Pesantren still maintains their traditional values in the sense that they have not experienced any significant transformation in their education system. The mosque is used for Islamic learning as well as a place for prayer. This type of Islamic boarding school is usually used by religious groups. Therefore, the Islamic boarding school is called Tarikat Islamic boarding school. However, they do not live in the mosque which has become a boarding school. The students generally live in dormitories located around the kyai's house or at the kyai's house.
2. Type B Islamic boarding schools, namely Pesantren that have physical similarities, such as; Mosques, clerics' houses, huts, or dormitories are provided for students, especially for students who come from distant areas, and also serve as study rooms. The learning systems in this type are individual (sorogan), bandungan, and wetonan.
3. Type C Islamic boarding school, or Salafi Islamic boarding school plus a school institution (madrasah, high school, or vocational school) which is characteristic of renewal and modernization in Islamic education in Pesantren.
4. Type D Islamic boarding school, namely modern Islamic boarding school. This Islamic boarding school is open to the public. The style of this Islamic boarding school has undergone a very significant transformation both in the education system and its institutional elements. What is no less important is seriousness in mastering foreign languages, both Arabic and English and other international languages. For example, the Gontor, Tebuireng Pesantren, and other modern Pesantren in the country.
5. Type E Islamic boarding schools, namely Pesantren do not have formal educational institutions, but provide opportunities for students to study at formal education levels outside the Islamic boarding school. This type of Islamic boarding school can be found in Salafi Pesantren and the number in the archipelago is relatively smaller compared to other types.
6. Type F Islamic boarding school, or PDKDG  $\mu$ \$O, this type, is usually found at religious colleges or religious colleges. Students are kept in dormitories for a certain period according to the regulations set by the university. Students are obliged to obey these regulations for students who live in dormitories or PDKDG.

### **Characteristics of Pesantren**

The characteristics of Pesantren and at the same time show the main elements, that differentiate them from other education, namely:

#### ***Cottage (Pondok)***

A cottage (Pondok) contains the meaning of a place to live, an Islamic boarding school must have a dormitory where students and kyai live, and this is where communication occurs

between students and kyai. At the boarding school, a student must obey and adhere to the applicable regulations, there are certain activities times that students must carry out. In the history of its growth, Pesantren has experienced several phases of development, including the opening of boarding schools specifically for women. With this development, there are women's cottages and men's cottages. So that relatively large Pesantren can accept male students and female students, by sorting the boarding schools based on gender with strict regulations.

### ***Mosque***

The mosque is an important element that Pesantren must have because it is in the mosque that the educational process will take place in the form of teaching and learning communication between kyai and santri. Mosques have been used as places of study since the time of the Prophet. Learning to read and study the Koran at an initial level is possible at Kuttub, an elementary Islamic school (Sobirin et al., 2022).

### ***Santri***

Santri are students who study at Pesantren. According to Haidar, santri can be classified into two groups, namely: a. Santri Mukmin, namely students who come from far away places where they can't return home, therefore they board (live) in the Islamic boarding school. As believing students, they have certain obligations, such as taking care of the daily needs of the students. B. Santri Kalong, namely students who come from areas around the Islamic boarding school which allows them to return to their respective homes (back and forth).

### ***Kyai***

Kyai is the central figure in the Islamic boarding school who carries out teaching. The growth of the Islamic boarding school, whether the progress or decline of an Islamic boarding school, depends on the authority, charisma, or ability of the Kyai.

## **Goals of Islamic Boarding School Education**

The general aim of Pesantren is to develop citizens to have Muslim personalities by the teachings of the Islamic religion and to instill this religious feeling in all aspects of their lives and to make them people who are useful for the religion of society and the State.

The specific objectives of Pesantren are as follows: (1) to educate students who are members of the community to become Muslims who fear Allah, have noble character, have intelligence, skills and are physically and mentally healthy as citizens who adhere to Pancasila; (2) educating students to become Muslim human beings as cadres of ulama and preachers who are sincere, steadfast, tough, entrepreneurial in implementing Islamic history in a complete and dynamic manner; (3) educating students to acquire personality and strengthen the national spirit in order to grow development people who can develop themselves and be responsible for the development of the nation and state; (4) educating micro (family) and regional (rural/community/environmental) development extension workers; (5) educating students to become competent workers in various development sectors, especially mental-spiritual development; (6) educating students to help improve the social welfare of environmental communities in the context of national community development efforts (Susanto et al., 2020).

The educational principles applied in Pesantren include: (1) wisdom; (2) free to guide; (3) Independent; (4) togetherness; (5) teacher relationship; (6) knowledge is obtained by sharpness of mind and also by purity of heart and blessings from kyai; (7) have the ability to self-regulate

independently; (8) simple; (9) has a wide range of teaching methods; and (10) worship (Faridah, 2019).

### **National Figures Born from Pesantren**

In history, we know that many great national figures were born from Pesantren, including the following:

1. K. H. Hasyim Ashari: There is a biography written by someone from Lebanon which states that he was K.H. Hasyim Ashari the founding father of independence in Indonesia.
2. K. H. Wahid Hasyim: This figure is very famous, especially for his role in the founding of Indonesia. Entering 1943 KH. Abdul Wahid Hasyim joined the Indonesian Muslim Shura Council (Masyumi) organization, within Masyumi KH. Abdul Wahid Hasyim served as deputy youth chairman. The Masyumi organization an organization formed by Japan was founded to be inclusive as an organization that could accommodate all Islamic organizations, and apart from that, Masyumi was also founded as a replacement organization for the MIAI organization which was previously disbanded by Japan because it was considered dangerous and could not be directly supervised by Japan. The main objective of the formation of Masyumi is to attract public sympathy to believe in Japan by using Islamic leaders who are gathered in Masyumi (Mulyana, 2019).
3. K. H. Abdurrahman Wahid: This figure is no less interesting, he is very well known at home and abroad, he served as chairman of the PBNU for several periods and then also became president of the Republic of Indonesia.
4. K.H. Ahmad Dahlan: K.H. Ahmad Dahlan is a national figure who played a very big role in the nation and state, he founded the largest Islamic organization today, namely Muhammadiyah, an organization which is known to have been founded in Indonesia, namely in 1912, while NU was only founded in 1926. As mentioned above, Ahmad Dahlan is very interested in educational issues. Education was the main cause of the decline of the Indonesian nation and ultimately Dutch control. This problem needs to be addressed immediately, and the invaders need to be fought. It seems that Ahmad Dahlan was very good at seeing the political situation. Fighting the Dutch confrontationally by taking up arms at that time might not have been the best decision. He chose education as a means to subtly fight the Dutch. Ahmad Dahlan is seen as a strategic and diplomatic figure. He is not easily angered by the emotional ripples that emerge from the Islamic community. Ahmad Dahlan seems to think that what the Netherlands has to offer in terms of education is not all bad. Let the good outweigh the bad. That might be Ahmad Dahlan's principle.
5. K.H. Mahfudz: K. H. Mahfudz is a figure who has many works. The work of K.H. Mahfudz Tremas and his family is still at the Islamic boarding school and is not widely known. He is known as the founder of the Tremas Islamic Boarding School.
6. K. H. Ma'ruf Amin: K. H. Ma'ruf Amin is a well-known figure in recent times. He is a very well-known Islamic boarding school figure in society and now he serves as vice president of the Republic of Indonesia.

### **CONCLUSION**

The origins of Pesantren and the growth of Islamic boarding school institutions in Indonesia come from a simple practice where individuals who mastered Islamic religious knowledge

began to teach their knowledge to the surrounding community. Over time, Pesantren has become an important Islamic educational institutions in the history and development of Indonesia. Pesantren come in various types, from very traditional to very modern, reflecting the diversity in Islamic education systems and approaches in Indonesia. Pesantren has produced many great Indonesian figures who played a role in various aspects of national life, such as religion, the struggle for independence, education, and national development, making Pesantren an important educational institution in the history and development of the country.

Apart from that, Pesantren has the general goal of cultivating citizens who have Muslim personalities through Islamic teachings and making them useful people for religion, society, and the state. Pesantren also has a specific aim to educate students to become individuals with noble character, and intelligence, and play a role in the development of society and the nation. The principles of education in Pesantren include wisdom, independence, togetherness, and mastery of knowledge with sharpness of mind and cleanliness of heart. With their role in shaping individual character and intellect, Pesantren continues to play an important role in the development of Indonesia.

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