

Pesantren: a Potrait of Education and Islamic Social History

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Abstract: *Many studies on pesantren have been carried out by academics, both from within and outside the country with various approaches. However, the results are often inconsistent, making them unsatisfactory. This paper aims to explain the existence of pesantren that have existed for six centuries, as well as being the only educational institution owned by indigenous people, and being a driving force in the development of Malay Nusantara civilization. Pesantren also plays a big role in maintaining its traditions in the archipelago. With increasing variety and recognition, it can be concluded that pesantren have a plural, diverse, and non-uniform character.*

Abstrak: Kajian mengenai pesantren sudah banyak dilakukan oleh para akademisi, baik dari dalam maupun luar negeri dengan berbagai pendekatan. Namun seringkali hasilnya tidak konsisten sehingga tidak memuaskan. Tulisan ini bertujuan untuk menjelaskan keberadaan pesantren yang telah berdiri selama enam abad, serta menjadi satu-satunya lembaga pendidikan yang dimiliki oleh masyarakat adat, dan menjadi penggerak perkembangan peradaban Melayu Nusantara. Pesantren juga berperan besar dalam menjaga tradisinya di nusantara. Dengan semakin beragam dan dikenalnya, maka dapat disimpulkan bahwa pesantren memiliki karakter yang majemuk, beragam, dan yang tidak bisa diseragamkan.

INTRODUCTION

A lot of research on training has been done by experts, with a variety of approaches. Nevertheless, in Zamakhsyari Dhofier's view, most of the works on persuasion written by experts on Islam in Indonesia from various perspectives, such as socio-economic, political, and anthropological approaches, are often unsatisfactory (Dhofier, 1985).

Examples such as Cliffordz Geertz show inconsistencies in some of his writings about training, where his views are inconsistent, ambiguous, or even contradictory. One view state that trainees reflect aggressive ethics and economic behavior, driven by their

entrepreneurial spirit, with many successful graduates as entrepreneurs. However, on the other hand, Geertz also describes training as an environment that focuses on spirituality and preparation for life after death, with little attention to the real world. According to him, training is more related to preparation for "cemeteries and rewards" (Geertz, 1960). Even Deliar Noer revealed his identification of the training as "Islamic colonialism" (Noer, 1973).

It is necessary to question this stereotyping again, even if it needs to be corrected, because it is in some ways too exaggerated, highly subjective, and lacking in sufficient

evidence. The idea that “Islam is colot and the life of the practitioner is only a tomb and a reward” is obviously not a type of life pattern of the practitioners.

Examining the historical depictions of the practitioners ought to center on Kyai's contribution to the development of *ahlussunnah wal jamaah* ethos's understanding in Indonesia. It's critical to briefly clarify what that knowledge entails. One significant outcome of Islamic civilization, which began to take shape in the 7th century and attained its ultimate form in the 13th century, is the concept of the *ahlussunnah wal jamaah*. The embryo knows that during the “tabi'in” era, the *ahlussunnah wal jamaah* has expanded, growing along with the governmental strength and technological advancements of the Umayyah and Abbasiyah empires.

After four groups of scholars followers of the four major Madzhab accepted the veracity of the founders' opinions and rivals valued each Madzhab's viewpoints, the scholars came to a final understanding of the *ahlussunnah wal jamaah* in the 13th century. The Indonesian people are lucky because, following the conclusion of the madzhab conflict and the signing of a peace treaty, Islam started to grow and be generally accepted throughout the islands of Nusantara between the 13th and 16th centuries (Dhofier, 1985). The Islamic way of life that each madzhab best matches the Indonesian people can also be peacefully chosen, established, and chosen by the Indonesian people. The Islamic perspective was adopted after careful thought.

Undoubtedly, the Kyai, as historical figures who have been successful in directing Indonesian Muslims toward adherence to the interpretation of the wal-Jama'ah for over 800 years, comprehend the depths of the meaning and content of that knowledge. They are aware of the ideal path for its advancement that Muslims should take as they navigate the lives of Indonesia's peoples and nations into the future.

With a multifaceted educational approach and strong indigenous roots in Indonesian Muslim society, the school has managed to retain and uphold its own survival system throughout its journey. Santri was raised with the ideals of natural leadership, independence, simplicity, tenacity, solidarity, equality, and other virtues, in addition to her education in the science of religion. As a means of effectively accomplishing the objectives of national development, this capital is anticipated to give rise to a qualified and autonomous society while also actively contributing to the nation's education in compliance with the 1945 Basic Law's stipulations (Hanif and Haedari 2006).

A few decades later, with the establishment of a place of study, the upkeep of this knowledge became more regular. The construction of lodgings for the centuries later dubbed pesantren led to an evolution of this type. The gymnasium was the only educational facility at the time that was designed to make education seem extremely prestigious, despite the fact that its shape is still fairly plain. Indonesian Muslims study the fundamentals of Islam in this institution, particularly with regard to the conduct of religious life (Muryono et al., 2004).

An annotation of the bibliographic works on Indonesian history will be done in this article, as it is closely related to the topic of the outcomes of earlier historical studies (bibliography). This article aims to elucidate the evolution of training education in Indonesia throughout the years as well as its historical background. It is necessary to study it since the welcome house is currently a conventional Islamic educational establishment that emphasizes the value of religious morality as a standard for everyday conduct.

METHOD

This research uses library research methods. The type of literature research used is text analysis. The approach used in this study is an interpretive approach. Research is carried out with the aim of finding explanations based on library sources. Data sources in this study are books, journals, and scientific articles. There are data sources that are primary, secondary, and tertiary.

Primary data sources are library materials that are the main focus of research (Hamzah, 2019). Primary sources in this study are learning theory books, Islamic education science books, and social learning theory books. Secondary data sources are library materials that are explanations of primary sources, such as learning application books. Tertiary data sources are library materials that describe primary and secondary sources, such as journals and articles. Data collection is carried out by collecting various pieces of literature relevant to the theme of the research conducted. Then classify the literature

as primary, secondary, or tertiary sources.

In addition, researchers conduct literature surveys in accordance with the theme of the research conducted, then conduct reviews in order to find novelty in the research conducted. Then the last stage is to group the data based on the systematics of the research conducted. Data analysis is carried out through three stages. *First*, data reduction. Data reduction is done by summarizing and choosing the main things and looking for themes and patterns, making it easier and providing a clear picture when processing data. *Second* is the presentation of data. *Third*, verify the data.

RESULT AND DISCUSSION

Tracking The Geneology of Pesantren in Indonesia

Two views may be drawn from the many scholarly viewpoints on the origins and history of the pesantren. According to the first perspective, the pesantren is a model of Indonesia's Islamic education system, which shares characteristics with the aristocratic Hindu-Buddhist school system (Pigeaud, 1967), "Vrije Village's op Java en Madoera" (Frokkens, 1887), by Fokkens describes the presence of a parish that comes from land, a type of free land where mandalas and dormitories, known as white or decorations, were located in pre-Islamic times (Lombard, 1997).

Manfred Ziemek, in Pigeaud, contended that the pesantren was an evolutionary counterpart of the centuries-old pre-Islamic educational establishments (Ziemek, 1986). Nurkholis Madjid asserts that there are

historical connections between the pre-Islamic institution and the pesantren. In fact, these establishments date back to the period of Hindu-Buddha dominance, which was followed by Islam, which also Islamized the existing educational establishments (Madjid, 1997). Denis Lombard maintains that the event has continuity with pre-Islamic religious organizations due to similarities, which supports the Nurkholis position (Lombard, 1997).

According to the second perspective, Darl Middle Eastern Islamic Educational Institute accepted the pesantren. For example, Bruinessen disputes the first perspective, questioning if the hostel and the mandala institution are legitimate educational settings for teaching texts similar to those found in pesantrens. He looked for a training paradigm that was comparable to Iain's and sought to draw parallels between pesantren and the Middle Eastern Islamic educational system. He made it obvious that he thought al-Azhar, with his *riwayatj*, may have been one of the modernist role models created in the late 18th or early 19th century (Bruinessen, 1995). According to Dhofier, pesantrens in Indonesia have historically functioned as both a hub for tarekat activity and a madrasah (Dhofier, 1985).

The idea that pesantren is an extension of the Hindu-Buddhist educational system is supported by two considerations. The first reason is to argue against including pre-Islamic educational system's cultural components in the teaching program. By creating openings in the agricultural land, the Muslim da'i-da'i propagated Islam not just over the towns on Jawa's northern shore but

also into the interior. Naturally, they compete with the Hindu Buddha disciples and the priests in their new home.

Following the founding of the Islamic Empire of Demak, the rulers of that region dispatched da'i-da'i Muslims to disseminate Islam. Ki Gede Pandan Arang was one of them, sent to spread Islam in Central Jawa's southern region. He then made his home in the village of Tembayat, where he assembled his followers from Demak and established a school.

Archaeologists believe that the site where Sunan Tembayat or Ki Gede Pandan Arang established the center of teaching is a pre-Islamic place of worship that was conquered, occupied, and used as a bridge of crossing to spread Islam to various areas of Java. The site bears similarities to ancient times. Tembabad maintained its standing as an Islamic center up until the reign of the Sultan of Mataram. In certain areas, such as Madiun and Ponorogo, near the boundary between Central Java and the eastern portion of the South, the Java society acknowledges the descendants of Sunan Tembayat as Islamic propagandists (Poernomo, 1985).

The second argument is that Java's land system, which predates Islam and persisted until the Mataram Sultanate, should be rejected. The Javanese rulers granted the land to a select group of people with benefits, such as exemption from taxes and work.

As evidenced by the mutihan villages many of which are now found in the Klaten and Banyumas areas, despite the fact that many were once found in the Bagelen residency area the policy of the ruler of Mataram, who

rewarded and encouraged those who taught the populace to practice piety with fief institutions, greatly contributed to the spread of Islam. The royal family including Diponegoro, who was still descended from the king of Mataram through a concubine wife in Tegalrejo, near Yogyakarta nobles who received apauage lands as land of standing, individuals who made contributions to the king, like Tegalsari in Ponorogo, those who maintained tombs and holy sites, and those who invoked the living righteously were all granted fief status during the residency.

Four of the 244 villages Pesantren Tegalsari, Sewulan, and Banjarsari in Madiun; Pesantren Maja (Pajang) near Surakarta; and Melangi near Yogyakarta are held by the people who won the prize, with a portion of the proceeds going toward managing the pesantren. The Tegalsari pesantren, with the traits of the present trainer, was the first trainer in Java. In 1742, Kiai Agung Muhammad Besari received a land grant from Pakubuwana II in Tegalsari as a thank you for his efforts to retake the Kartasura palace from the rebels. In addition, he was named Pakubuwana II's leader. Kiai Bagus Harun, the brother of Kiai Great Muhammad Besari, has been given the territory of Sewulan.

Instead of being taxed, the money earned from land management goes toward running the pesantren. Although there is a month-long high-status training program, it is not as well liked in Sewulan as it is in Tegalsari's pesantren. Kasultanan Yogyakarta also gave land to Melangi. Of the four main pesantren in Java, Rafles mentions this one as one of the outstanding ones in *The History of Java*

Jilid I. One of the greatest kiai that fought in the Diponegoro War against Javan colonialism was Kiai Maja.

Hurgronje, a Dutch colonial adviser from 1889 to 1936, reported that in the Central Java region, pesantren flourished as a result of the kings' decision to free the entire village and absolve it of royal duties and taxes in order to preserve the pesantren (Hurgronje, 1994).

The educational pesantren system in Indonesia is a continuation of the educational and training activities at the heart of Islamic dissemination and training in Java, according to historians who note the similarities between the system and the education systems in the Middle East. In the early days of the advent of Islam, science underwent a transition in the tarekat activities, if it is indeed true that the pesantren educational system, particularly its sufistic messages, are problematic in sufistic or tarekat practice. Pesantren eventually developed from centers of teaching in advanced practice, such as the zawiyah in the Islamic world.

The training environment's emerging training practices have been introduced by the main training practice. It should be noted that the term "tasawuf" in the pesantren refers only to the intellectual parts of the "way to heaven", while the term "attachment" refers to the ethical and practical parts, which are valued more in the training environment than the intellectual parts (Dhofier, 1985).

Tarekat has two interpretations. *First*, tarekat is described as "a strict adherence to the rules of Islamic Shariah and the best practices of them, both ritual and social, such as conducting heroi, performing Sunnah

practices both before and after compulsory prayer, and practicing *riyadhlah*”, according to Dhofier (1985). The ninth and tenth centuries saw the development of this tarekat's meaning. Second, tarekat came to be understood as the entire set of rites for the spiritual practice of the mystical Islamic order that emerged in the 11th century (Houtsma et al., 1987).

The kiai view themselves as “*tasawuf*” in the pesantren tradition, which implies that the pesantren often takes on the role of a trainer in the traditional sense. Typically, you lead the group in prayer and then in thought following the prayer. Selected passages from the Quran and the name of the Lord are repeated throughout this simultaneous prayer and zikir. According to studies, Kiyai led the centrarians in doing zikir activities together (Dhofier, 1985). The forms in which the clergy recite the names of God in unison are not all that unlike the practices followed by the organization's members. Nonetheless, certain pesantrens are at the core of a specific organization.

Indeed, a scholar who does not identify as a member of the Tarekat may yet experience a sense of belonging if he receives a little *wird* from a Tarekat member in Makkah or Medina. As said by Hurgronje about the Javanese individuals who adhered to the Syaziliyah tarekat, Usually, the Maghribians who reside in Medina are the ones who teach them. They only spend a little time in the sacred towns of the Arabs, but they won't depart without carrying one of the tarekat with them. As a result, during the Mekah or Medina, they frequently bring a teacher who has been selected based on the recommendation of their

Shaikh and wants to learn a certain zikir and *wird* in a few days.

Every day, the instruction is delivered following one or more of the required prayers. Hadramaut also observes this custom. Any individual in Hadramaut who wants to increase his daily prayer frequency to five times with Sunnah may seek one of the scholars whose prophecy links him to the Alawi family for blessing. He will then be considered to have adhered to the Alawiyah tarekat without belonging to any of the tarekat (Gobee, Andriaanse, and Sukarsi, 1990).

A method of receiving “*blessings*” from a tariqa emerged in the 19th century A.D., a century in which pesantren in Java witnessed extremely rapid development. They then performed *wirid-wirid*, or *dhikr*, following prayer. In this way, tarekat finally developed into a pesantren custom. The tariqa network has also implemented a dormitory system. Since the early days of the propagation of Islamic teachings, the dormitory system has been implemented through tariqa activities prior to the quick system's institutionalization. The design of the rooms surrounding the mosque, which serve as places to stay and prepare meals, is identical to the layout of the huts inhabited by students.

The teacher-student connection in tariqa is identical to that in pesantren; in both cases, there is a relationship that requires the student's obedience and subordination to the instructor. Even Dhofier claims that the teacher-student dynamic is what essentially keeps pesantren alive. Prior to the pesantren being institutionalized, the tariqa centers had introduced the tradition of the

teacher-student relationship, which is also a characteristic of the teacher-student relationship in pesantren (Dhofier, 1985).

It is clear from the study of the link between tariqat and pesantren that the tariqa serves as a conduit for the introduction of customs found in the pesantren educational system, such as the dorm model and the values associated with the teacher-student relationship.

Additionally, in the pesantren setting, the tariqa's doctrine of kadigdayan, or magic and immunity, grows. Magic and immunity have long been connected to the Order. In addition to Qadiriyyah, which was previously discussed, Syattariyyah originated in Java and is thought to offer magic and immunity. Shaykh Abd al-Mukhyi created Syattariyyah in Java. Following his trip back from Makkah, he spent some time in Cirebon.

He then relocated to the village of Karang Pamijahan at the Regent of Sukapura's request in order to exterminate the black aji-aji Batara Karang (Hasan, 1987). He was renowned for his deep understanding and intellectual superiority. It is referred to as "Hadjee Karang" in Dutch texts (Azra, 1994). He is regarded as a protector and is said to have a clam. This suggests that he has a reputation for being strong. It is stated that because of his sanctity, he was able to destroy the hermitage center in Safar Wadi Cave in Karang village that housed persons learning black aji-aji.

Several patterns of occult science and immunity have been identified in the Banten region up to this point. These include ngelmu Karang, which is linked with Islam, and ngelmu Rawayan, which is openly non-Islamic

and associated with Bedouin life (Bruinessen, 1995). The introduction of Islam to Java was greatly aided by the Syattariyyah Order. There are a lot of people who follow this sequence. West Java was reached by Syattariyyah from Cirebon and Karang. East Java and Central Java followed West Jawa's expansion. Nganjuk and Takeran Madiun in East Java have been the hub of Syattariyyah tariqah activity up to this point (Dhofier, 1985).

The practice of magic and immunity, which draws a lot of followers, is one of the factors contributing to this order's huge following. The Shattariyya order is the most "indigenous" of the different tariqas, according to Bruinessen (1995). Ever since the first pesantren appeared in the 19th century A.D., pesantren have been closely associated with the teachings of immunity and magic. Young people are occasionally drawn to study at pesantrens like Sidaresma in Surabaya and Pesantren Tegalsari Panaraga because of the science of immunity and magic. The leader of the Sidoarjo resistance movement and man with supernatural abilities, Kiai Kasan Mukmin, was friendly with the kiai-kiai of Tegalsari and Sidaresma Islamic Boarding Schools (Kartodirdjo, 1973).

Indeed, Tegalsari Pesantren has been renowned for its might and magic understanding since its founding. The encounter between Kiai Ageng Muhammad Besari and Pakubuwana II (1726-49), who requested Kiai Ageng Muhammad Besari's assistance in retaking the Kartasura palace and putting an end to the rebels, demonstrates this. Tegalsari Islamic Boarding School has a number of well-known and influential kiai in addition to Kiai Ageng Muhammad Besari,

including Kiai Bin Umar, Kiai Ageng Muhammad Besari's son-in-law, and Kiai Ageng Kasan Besari, who led Tegalsari to fame and success.

Similar to how tariqat is organized, many pesantren develop into hubs for religious organizations. At times, tariqa organization takes the lead in a pesantren's growth. But tariqa activities are not a part of the pesantren education system; they are something else entirely. The tariqa that has thus become ingrained in the pesantren education system is therefore not an organizational tariqa with a ritual system for spiritual practice from Islamic orders, but rather a tariqa in the sense of strict adherence to the Islamic shari'ah rules by practicing them as much as possible, both socially and ritualistically, such as through the practice of riyadhah, wirid, dhikr, and wira'i.

Apart from tarekat, the Hajj has a significant impact on the advancement of orthodoxy in Java. This is because, in addition to performing the Hajj, many pilgrims make the most of their chance to reside in Islamic scientific centers, where they acquire knowledge about Islam that they would not otherwise have access to. The pilgrims are made up of individuals who not only carry out the journey but also dedicate their time to learning about Islamic law and knowledge.

They spent many years in Haramain to finish their education after the Hajj. They were deeply impacted by the spiritual environment of the Holy Land due to their extended stay there. They were the ones who had a significant impact on Jawa's religious development. Hurgronje claimed that because of their

reputation as highly knowledgeable Islamic experts, his people, who traveled from different parts of the country to learn Islamic law and teachings, sought them out (Hurgronje, 1994).

Not only have pilgrims who have studied in the Holy Land added to the religious knowledge of Java or the archipelago as a whole, but they have also played a significant role in the overall intensification of Islam. Hurgronje's account of the Hajj pilgrims engagement in education upon their return to their home areas, whereby their involvement in Islamic education can be identified in several ways, provides insight into their function. Of the small number of Muslims who have completed the Hajj, the majority are common travelers with minimal understanding of Islam. They only traveled to Makkah to complete the Hajj.

They must spend almost three years in the Holy Land in order to complete the Hajj. During this time, they can acquire a little bit of colloquial Arabic and become more proficient in performing everyday acts of devotion, including reading the Quran, reciting prayers, and reciting the recital of benedictions. After the Hajj is finished, they return home with less experience, knowledge, and fanaticism than when they first departed (Hurgronje, 1994).

Hurgronje said that they were turban-wearing religious instructors who worked in communities, much like ngaji instructors in langgar-langgar, instructing their pupils in a little more advanced manner than the art of repeating the Qur'an like parrots (Hurgronje, 1994). They are not the same as the pilgrims who teach

religious texts or teachings at mosques. The rulers who instruct religion in mosques, the langgars or pilgrims who instruct religious texts in their mosques, or individuals who commit personal transgressions are typically among them.

There are a few other pilgrims who are not like the aforementioned group. These are not your typical pilgrims; rather, they are long-term residents of Makkah who come to further their understanding of Islam. These are the instructors that their people are looking for not those who instruct pupils in langgar-langgar Qur'anic readings, but rather experts who instruct in pesantrens, gathering places for young people from all parts of the country to study Islamic law and doctrine (Hurgronje, 1994).

It was impossible to separate the significance of Hajj from the initial appearance of pesantren. The establishment of pesantren educational institutions is not supported by all pilgrims, but there is no denying that the Hajj has facilitated cultural exchanges in the sphere of education between Javanese society and Islam. In order to facilitate the fusion or assimilation of Islamic educational traditions with Javanese educational traditions, Hajj serves as a conduit for introducing the Javanese people to the Islamic educational system. Muslims from Java can obtain Islamic literature through the Hajj, which is a wonderful custom in pesantren.

Makkah serves as a hub for Muslim gatherings around the Islamic world and a repository of information about Islam. Long-term pilgrims to Makkah will also undergo "Arabization", or the transmission of

the traditions and practices of the Arab-Islamic culture. Among the pilgrims who returned to Java after spending a considerable amount of time in Makkah studying Islam were individuals who became ardent supporters of the movement towards religious regeneration, which aims to reinforce the moral pillars of religion. They work to restore Islam's original principles and counter viewpoints that downplay religious teachings (Kartodirdjo, 1973).

Their unwavering commitment to preserving the principles of true Islam and strengthening their own religious values would help gradually break the mystic and syncretistic tendencies of Javanese culture. The Javanese people were already Muslim in the 19th century A.D., and during Islamic uprisings against the Dutch, Islam was utilized as a cultural identity to fight colonialism. Islam was also associated with a more submissive attitude toward performing acts of worship and adhering to Shari'ah.

The expansion of maritime connections between Europe and Asia (and, naturally, Java), particularly with the construction of the Suez Canal in 1869, marked the beginning of Islam's expansion into Java's rural areas. During the last decades of the 1800s, Java appeared to be impacted by the rigors of Islamic living. There are pilgrims, five-times-daily prayers, and twice as many individuals attending school. The quantity of religious texts, orders, and pamphlets with Friday sermons also decreased (Dhofier, 1985).

The number of pilgrims from Java, including those from the archipelago, has grown since the middle of the 19th century A.D. The

term “Japanese people” eventually evolved to refer to the colonial groups that made up the archipelago and neighboring nations. Given the size of the Indonesian pilgrim population, Jawa has a major place in the Holy City (Kartodirdjo, 1973). The rise of traditional Islamic educational institutions, such as pesantren, is strongly linked to the rising number of Hajj pilgrims from Java after the Islamic resurgence. Several sizable pesantrens were established in the 19th century A.D. Some of these include Tegalsari in Panaraga, Banjarsari and Sewulan, both in Madiun, Sidaresma Surabaya, Bangkalan Madura, Melangi near Yogyakarta, Alang-alang Amba Bagelen, Baderan near Surakarta, Tremas Pacitan, Langitan Tuban, Tambak Beras Jombang, Tebuireng Jombang, Lengkong Kuningan, Bonakasih Cianjur, Munjul and Wanantara in Cirebon, Bonakasih Cirebon, and Ciwaringin.

Without a doubt, pesantren first appeared in the eighth century A.D., since throughout this century, ties between Java and the Holy Land were stronger. This incident adds credence to the theory that parts of the pesantren legacy were really borrowed from Islamic schooling traditions, one of which was the Hajj.

Pesantren: Maintenance of Social Values and Traditions

The topic of pesantren’s existence is crucial when discussing community empowerment in Indonesia. The explanation for this is that pesantren have long been an integral aspect of people’s lives. Ever since its establishment, pesantren have contributed to the expansion and advancement of civilization. To create

social improvements for modern society, Pesantren was established with this primary goal in mind (Abdullah, 1987). The community at large wholeheartedly supports Pesantren’s objective to build Islamic da’wah holistically and shape society in conformity with religious precepts.

Given that most Muslims in Indonesia reside in rural regions, this serves as a compelling justification for the significance of pesantren engagement in community empowerment initiatives (Abdullah, 1987). Since pesantren are common in rural regions and serve as a symbol of the Muslim population in the area, their function is crucial in this situation. Devout Muslim communities in rural areas continue to be greatly impacted by the pesantren in many different facets of their existence. Because pesantren elites serve as hubs for Islamic education and religious teaching, their religious interpretations and ideas continue to have a profound influence on the attitudes and way of life of Islamic communities living in rural regions (Oepen, Karcher, and Kingham, 1987).

Even though the research by Sunyoto Usman in Jombang Regency indicates that pesantren academics roles have changed in society, the study mainly focuses on the effect of kiai in nonreligious circumstances. Even Nevertheless, the study acknowledges the significance of kiai in rural areas, particularly for pious Muslims and in religious situations. This demonstrates the necessity of including pesantren in initiatives aimed at empowering Indonesian society, particularly through the growth of civil society. Pesantren must thus reevaluate their social position by using a more creative interpretation of

traditional values in line with the times they find themselves in (Turmudi, 2004).

Pesantren play a social function and uplift society by fostering the establishment of core principles that guide the country and state's operations. Pesantren have promoted the ideals of independence, simplicity, and hard labor since their founding. This knowledge is a genuine attempt to create better people and society, rather than only a nostalgic longing for the past or the pursuit of logic. Pesantren offer a solid basis for the growth of a fair and affluent society by encouraging independence and responsibility.

According to Abdurrahman Wahid, these qualities are what have given pesantren its unique status as a subculture with a different way of life (Turmudi, 2004). Pesantren benefit greatly from this since, now that they are independent, they may live different lives and patterns and are not subject to official supervision. As a result, they have a lot of negotiating leverage with the state. Pesantren essentially take on the role of civil society's actual actors in such a situation.

Regretfully, pesantren still encounter challenges while attempting to implement these ideals imaginatively in the present environment. When it comes to becoming agents of community empowerment, pesantren and Islamic communities still lag behind (Hikam, 1999). For instance, the independence that pesantren emphasizes still has a tendency to be local or individualized and is not yet completely capable of bringing about a significant change in society. As a result, pesantren must

develop a more progressive agenda for the future that emphasizes inclusive and helpful societal duties. Pesantren has significant advantages for society overall and needs to be a component of the answer for the neighborhood.

This dedication is crucial, as many pesantren still have narrow conceptions of what community service and development imply, frequently concentrating solely on the advancement of religious knowledge. Even though this is crucial, pesantren with a history of volunteerism frequently struggle to effectively incorporate the idea into the advancement of science and altruism as a whole. Because of this, Pesantren's attempts at community empowerment have not been sufficiently innovative or serious, nor have they been clearly included in the curriculum. The pesantren heritage must evolve into worldwide, forward-thinking, and civilized civil society values. Pesantren must thus take calculated actions in order to become powerful social change agents.

In the face of swift change, pesantren must reexamine their beliefs and customs in a way that is more creative and revolutionary in order to revitalize their social position. Examples of characteristics that can assist people in avoiding the detrimental impacts of globalization include dependency and consumerism, which have the ability to sour social relationships, independence, honesty, and simplicity. Currently, the difficulty is incorporating and implementing these principles into people's everyday lives while adapting to the modern environment. These ideals will merely become formal symbols that become obsolete in daily life if no effort is made to refresh them.

Restoring the original meaning of education is, first and foremost, a crucial strategic step in that direction. The reason this issue is so important is because education is now frequently limited to the transfer of knowledge. In actuality, for some people, education consists solely of earning a diploma or other official credential. Pesantren has to refute this notion by using Fuad Hasan's idea that education is a process of becoming a human being rather than only gaining knowledge. This method places a strong emphasis on developing moral principles and expanding one's perspectives in order to elevate humanity.

As Islamic religious organizations, pesantren, in my opinion, have an obligation to provide a suitable set of values. The morality-related traditions and values of pesantren are imparted via their education, and they must be applied in the actual circumstances that society faces. In this sense, community development becomes an essential component of pesantren education. This is so because Islam exhorts its adherents to battle for the freedom of humanity from all things that degrade human dignity. As such, one of the pesantren's roles as an Islamic institution is to actively participate in campaigns to free Islamic society and humanity from all types of tyranny.

When analyzing theological monotheistic ideals, it is crucial for pesantren and society to analyze different traditions and values by taking specific cases into account. For instance, the idea of independence represents not just the absence of economic dependency on other parties but also the pesantren's critical outlook on a range of topics. Self-reliance means working hard and

developing networks so that pesantren may empower the community without being dependent on contributions all the time, which can stifle innovation and creativity. In a similar vein, honesty must be valued as something that puts process and accomplishment above status. Benefits for others must come first out of compassion, since life is a process that is always evolving. Thus, too, does simplicity, which does not imply "accepting life in poverty" but rather represents an attempt to live a life that is necessary and free of greed. Furthermore, it's critical to use creativity in interpreting Pesantren customs and ideals. These are only a few instances of how pesantren values might be interpreted.

The most crucial thing is that pesantren's sincere and imaginative interpretation of these ideals becomes essential. If pesantren is able to accomplish this, it will play a big part in offering alternative education, which can empower the community and lessen the already indicated detrimental effects of globalization. If pesantren is able to effectively fulfill its transformational societal function, there's a chance that it will eventually become the hub of Indonesian Muslim civilization.

Education System in Pesantren: A Study of Cultural Integration

The dormitory concept, the interactions between teachers and students, and the wanderings to study are some of the parallels between the Hindu-Buddhist education system and the pesantren education system, in addition to the similarities with the madrasah and zawiyah education systems in the Middle East. Since the early days of Islam's growth, traders

and Islamic academics from various Islamic nations outside Java have really contributed components of the Middle Eastern educational system to Javanese culture. These components, meanwhile, have not had a significant impact and have not become institutionalized in the form of a pesantren system.

The assimilation of one another's cultures is influenced by the regular, steady, and harmonious interactions between Indonesia's Hindu-Buddhist and Middle Eastern Islamic groups. Interactions between Indonesian Hindu-Buddhist populations and those in the Middle East prompted formalized cultural blending in the pesantren school system. Two cultures may mingle or integrate as a result of shared cultural traits. When two cultures come into contact and find common ground, the process of blending will happen quickly. The relationship between two cultures in a civilization forms swiftly because parts of both cultures share something (Gillin and Gillin, 1950).

Denis Lombard claims that pesantren and the Hindu-Buddhist educational system are comparable. The pesantren location is *first* away from the mob. Silence and tranquility are necessary for ascetics and pupils to be silent and peaceful. Kiai, who avoid residential areas in search of unoccupied land that is still free and ideal for agriculture, are frequently the ones that pioneer pesantren. A kiai cleared forests on the edge of the inhabited world, Islamized the local infidels, and oversaw a new location in the century, much like the clergy of the IVth century AD. *Second*, the relationship between an instructor and a pupil is the same as the relationship between a kiai and a santri, or the

"fatherhood" that binds individuals together. This link has existed as a fundamental one since the Hindu-Buddhist kingdom era. *Thirdly*, there are parallels between pesantren and pre-Islamic religious establishments, or dharma, in terms of upholding communication between dharma and pesantren and the traditional practice of traveling, namely to undertake spiritual quests from one location to another.

If certain aspects of the two cultures have been combined, then intercultural interaction continues intermingling. When aspects of a foreign culture are smoothly incorporated into native customs and behavior patterns, they become entrenched. Furthermore, if a foreign culture is perceived as contributing to society, it will merge with the indigenous culture.

If some components play significant roles in society, Koentjaraningrat contends, then certain aspects of a culture are immutable. The pesantren Islamic education system was introduced by the contact of two cultures, namely the Hindu-Buddhist community in Indonesia and Islam in the Middle East, and elements from the Islamic education tradition in the Middle East were transferred into the pesantren education system because the pesantren system shares similarities with both the Islamic education system in the Middle East and the Hindu-Buddhist education system. Alongside the Islamic legacy, the pesantren system also incorporated aspects of the Hindu-Buddhist educational tradition.

Within the Muslim community, pesantren is viewed as an example of an educational establishment with benefits for morality internalization and transmission as well as scientific tradition one of the great traditions, according to Martin van Bruinessen. The imams of the madhab, who have served as role models in the tradition of *ahlussunnah wal jamaah*, may really be regarded and used as examples of pesantren's capacity to engage in discourse with different cultures. For example, Imam Maliki places a great value on and gives precedence to regional customs in his legal *ijtihad*. However, Imam Hanafi is regarded as being extremely logical, as he constructed Islam in accordance with Persian tradition, which is in fact cosmopolitical.

On the other hand, Imam Shafii stressed how crucial regional factors are in shaping Islamic doctrine. Pesantren in Nusantara, which consistently strives to harmonize Islamic doctrine with local culture, cultivates the habit of always being open to such viewpoints. Subsequently, this tradition evolved into a Nusantara Islamic pattern, spearheaded by Sufis residing in pesantren. During the early stages of their evolution, Sufis were mostly traders. Dealic theology, which not only combines doctrine (*revelation*) and ratio (*reason*) but also constantly attempts to combine doctrine and tradition, is the dominant theological school in the Asharite Sunni tradition and is derived from traditional pesantren.

In order to provide the pesantren world's understanding of the significance of regional customs and traditions with a solid theological foundation, pesantren created this

theological concept in the process of creating Islamic doctrines. With this doctrinal basis, Islam emerged among the pesantren; it was not only an Arab tradition that was embraced; rather, it was an adaptation that was made in an attempt to make Islam highly acceptable. This approach does appear to stray from the mainstream for certain groups. However, Sunnis do not view it as heresy (*musyrik*). Pesantren believe that "deviation" if it can be called that is much more about presentation than it is about content.

Islam Nusantara is not the same as Islam that emerged in the Middle East or other Islamic regions as a result of the fallout from Islam's conflict with indigenous culture, which was fought by Islamic pesantren. Language is not the sole factor that separates people; cultural practices that encourage various processions are also relevant. Actually, one of the primary features of Indonesian Islam is this. Religious figures and titles are a basic illustration. Religious leaders in the archipelago will be given titles based on regional customs, such as *susuhunan*, *kiai*, *ajengan*, *tuan guru*, *panembahan*, and so forth, if they are known as *mursyid*, *syaikh*, or *sayyidina* in the Middle East.

This appears to include some "cultural creativity" in blending in with the community's culture. Furthermore, it will undoubtedly preserve the essence of religion while greatly enhancing its cultural assets. These kinds of creative cultural models have the potential to pave the way for future generations of intercultural communication pioneers. Then, that conversation starter will be able to weave things together to create a civilization.

Historical analysis reveals that the Islamic battle with indigenous culture peaked under the reign of Wali Sanga. Hindu-Japanese culture saw a significant shift at this time, as it started to disappear with the advent of Islam. By composing babad, piwulang, fiber, primbon, and other works with an Islamic perspective, they carried on the great literary legacy of the Majapahit classical era. The outcomes of the guardians battle, which took place in numerous sizable Islamic boarding schools in Java, including Ampel, Giri, and Bonang, were subsequently spread throughout the archipelago, from Kalimantan to Sulawesi and Maluku (Graaf and Pigeaud, 1986). The pesantren and religious traditions that emerge in these regions have a strong appreciation for Hindu, Buddhist, and other traditional beliefs, as demonstrated by sociological data.

Thereafter, the fundamental qualities of an Islamic pesantren were blended with hospitality and an openness to regional customs and culture. Because of this, many ethnic groups within the archipelago are now able to accept Islam with such ease. This is a result of the harmony that exists between Islam and traditional beliefs, which are also respected and incorporated into Islamic theology and culture. Pesantren and Islam in general have developed without experiencing a major confrontation with the customs or civilizations they meet because of their capacity to converse and compromise with local culture.

What may be inferred from the foregoing, given some thought? It turns out that Pesantren has a sizable amount of money to invest in future improvements. As the ancestors of Indonesian Islam, pesantren possesses

infinite capital in the form of the openness of dialogue that is developed, appreciation for other cultures that develop, creativity created in facing problems, the ability to express ideas in writing, and the ability to negotiate with new cultures.

Putnam language: To portray the humanist and tolerant face of Indonesian Islam, social capital the trust that society has bestowed upon pesantren must be able to be properly processed and nurtured (Graaf and Pigeaud, 1986). It is definitely not impossible for pesantren to truly be able to weave variety that grows and becomes the hub of Indonesian Islamic culture if it can be created with new meanings and inventiveness in line with the difficulties now encountered.

CONCLUSION

A stage in the integration of two cultures is intermingling. In contrast to the wholesale appropriation of civilizations, intercultural communication must come before any cultural blending. When two cultures come into contact without any obstacles to assimilating a foreign culture, it will either immediately transfer or directly expropriate the native culture.

Pesantren play a significant role in uplifting Indonesian society, particularly in a country where the majority of people are Muslims. Pesantren supports social transformation and shapes society in line with religious beliefs as an institution of Islamic education and da'wah. Despite the fact that pesantren is acknowledged as having a significant impact, research indicates that combining its traditional ideals with the contemporary setting might be

difficult. In order to stay current and effective in their role as social change agents, pesantren must use ideals like self-reliance, authenticity, and simplicity in a way that is both creative and revolutionary. Pesantren, then, has the potential to become the hub of Indonesian Islamic civilization, enabling its citizens to meet the difficulties posed by globalization.

The interaction between Hindu-Buddhist groups and the Islamic educational system in the Middle East has resulted in a process of cultural fusion. "Pesantren" is the name of a new educational system that resulted from the blending of two existing ones: Islam and Hindu-Buddhism. Thus, to say that the pesantren education system is both an indigenous Indonesian phenomenon and an exact replica of Islam is not hyperbole. That is to say, pesantren, which is closely associated with Islam, is a part of Indonesia's rich cultural history.

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