Strengthening Core Values Pesantren as a Local Wisdom of Islamic Higher Education Through Ma’had Jami’ah

Istianah Abubakar
Universitas Negeri Malang, Jl. Semarang No.5, Sumbersari, Kec. Lowokwaru, Kota Malang, Jawa Timur 65145, Indonesia
Email: istianah.2f@pai.uin-malang.ac.id

Abstract: Pesantren an embryonic Indonesian Islamic educational institution proved adaptive in developments. It shows that the formulation can be a value uniquely pesantren spirit of Islamic educational institutions. It means that educational institutions who actualise pesantren’s core values are possible adaptive to developments and changes. Concrete data shows that Islamic schools are developed - with many variants are the institution that makes the core values of pesantren as the spirit and culture of the organisation. UIN Malang is one example that integration of pesantren and universities proved able to sustain and encourage progress. Therefore, this paper describes what has been done to unearth UIN Malang and turn on the ideal value of our oldest Islamic institution. It is intended to reaffirm our confidence as a Muslim scientist appears logical that is rich with scientific treasures global flavour.

Keywords: Pesantren, Local Wisdom, Ma’had Jami’ah

1. Introduction

Indonesian Islamic Education cannot be separated from pesantren as its root and spirit. The uniqueness and endurance of pesantren have always been an exciting and endless study. The existence of pesantren becomes an attraction in all its aspects. It is what makes pesantren and whatever it has as a local wisdom. The flexibility of pesantren is evident from the many studies conducted. It can be perceived from the number of literature and conference about pesantren held by UIN Malang in 2016. UIN Malang is a college initiator that combines pesantren life with college life. Pesantren and Higher Education likened the idealism and reality of Indonesian education. The philosophy of education in Indonesia still refers to the formation of a complete Indonesian man, have faith and devotion (called IMTAQ) and his science and technology (called IPTEK). The other side, Higher Education is a symbol of alive long learning with the mature out-out. But, the reality shows the opposite, the output has character dwarf and not even character. Therefore, it is important to synergise the two types of educational institutions as the spirit and the driving force for the teaching of Islamic education in Indonesia.

UIN Malang explores the wealth of Islamic education treasures in Indonesia, one of them is pesantren. The existence of Islamic universities - ranging from IAIN to UIN- considered not able to produce an output Islamic education with integrity. The development of an era that focuses on intellectuals indirectly affect the learning patterns of Islamic educational institutions. Mukti Ali even dare to claim that Islamic universities are not able to produce a scholar. Mukti Ali’s statement became a challenge for UIN Malang, which was led by Imam Suprayogo. So, Imam Suprayogo also realised the establishment of Ma’had Aly that has been thought since the time of KH Oesman Mansur. Imam Suprayogo assures all parties that Ma’had is a strategic academic pillar for strengthening the character of students of Islamic Higher Education. Many things have been done Imam Suprayogo as a leader of UIN Malang related to the existence of Ma’hadaly in universities. Until now, Ma’had Aly UIN Malang can still carry out its vision and mission very well, where not all universities can run Ma’had Aly maximally. That is, Imam Suprayogo has succeeded in delegating his dream and ambition to a prominent Islamic University even though his leadership has ended. The existence of Ma’hadaly in universities increasingly cemented that pesantren as the treasury of Islamic education of Indonesia can be a driving force for Islamic Higher Education.
This paper emphasises the importance of re-enforcing their strategic role-pesantren and higher education - as an idea and also a real action worthy of being a local wisdom of Indonesian Islamic education. It also affirms that the Indonesian Islamic Education is loaded with local wisdom that can be used as a source for improving the quality of Islamic education without having to learn from others. This paper also presents on create data and real efforts of what has been done UIN Malang as the initiator of Ma’had Jami’ah in the environment of PTKI. It is based on a belief that the greatness and progress of education will only be realised when we realise the wealth of local wisdom we have

2. Method

This article is a qualitative research using naturalistic approach. The writer as one of the big family of UIN Malang becomes the advantage to pick up the setting and the natural condition related to the existence of Ma’hadaly of UIN Malang. The author maximises data that has been heard, known and done so that the existing data either through observation, interview and documentation.

3. Findings and Discussion

UIN Malang became the initiator and pioneer for the existence of Ma’had Aly in Islamic universities. The greatness of UIN Malang cannot be separated from the inspirational incision of Imam Suprayogo. Imam Suprayogo and the team excavate and make the Quran and Hadith as a reference strengthened with the wealth of Indonesian Islamic education treasury to be an ideal formula for the creation of Islamic University of excellence and dignity. The mastery of Arabic and English, the integration of scholarship and the synergy of pesantren and college is a formula that has been found to be realised. It can be seen in one of its institutional strategies is the ability to build an Islamic bureaucracy that can grow akhlakul karimah for all UIN Malang’s member. To realise this expectation, one of which is the need for the existence of Ma’had which intensively able to provide resonance in realising the Islamic higher education institution as a scientific-religious institution, as well as a form of reinforcement to the formation of an intellectual-professional graduate.

The existence of Pesantren and University is like two sides of the coin, never being one. Several characteristics that can be exposed related to pesantren, firstly, in regarding orientation, pesantren educate mental development and morality of society. It requires the application of core values such as simplicity, discipline, independence and others. Secondly, it is seen from the education system of pesantren teaches life with right and good to give priority to the character or value to live and interact. Thirdly, seen from the person, pesantren was identical with a person whose spirit seek knowledge and sincerely practice their knowledge. Fourthly, seen from the facilities, boarding schools do not give priority to the completeness of services but also not deny them

The four characteristics above, representing the image of pesantren as a warehouse of local wisdom. All four intact describe the body, soul and values grown in the pesantren. Nevertheless, pesantren consistently from the beginning of its existence make value as first and foremost. It is this aspect of value that is the main thing to be emphasised and internalised anywhere and anytime. It should be emphasised that whatever the type of pesantren is, the core value of pesantren remains the same. This indicates that the core values of pesantren are actually derived from a long and hereditary internalisation process as a result of the interaction between humans and their environment. It is reasonable given the long and tedious nature of pesantren. Just look at the following pesantren values:
Sincerity is used as the basic and main capital in all its activities. All activities are based on the intention of worship to Allah SWT, away from the desire to obtain material services rewards. Simplicity is defined as strength, courage and self-mastery in facing the struggle that becomes attitudes and natural character. Self-reliance becomes the principle that pesantren is able to stand on their own feet. The multifaceted belief is instilled to build personal and explore the potential of the self optimally wherever he serves. *Ukhuwah Islamiyah* (Islamic brotherhood), a familiar fraternity became its intreral pattern. This pattern of *ukhuwah* interaction eliminates border because of tribe, language, clothing organisation and others. Freedom becomes the mindset, which means freedom in determining the way of life with a big spirit and optimistic in facing difficulties by the values that have been implanted. For more concrete this five souls of pesantren which later associated with the world college can be described as follows:

![Diagram](image)

**Figure 1. Core Values of Pesantren**

**Figure 2. The link ages: The Learning Domain and The Five Soul of Pesantren**
The picture above tries to explain more concretely that The Five Soul of *pesantren* suitable to be core values in any learning process and anytime. Islamic universities starting with the establishment of IAIN are expected to fill the existing deficiencies in *pesantren* related to the mindset is more profane, feared to shrink the mission of Islam itself, limited to *rahmatan lil muslimin*. The presence of IAIN become UIN increasingly become the momentum always clean up. Unfortunately, during this time, Higher Education is preoccupied with the improvement of solid or physical components such as completeness of the facility until the fulfilment of the status of accreditation is in effect. Universities do not develop a humanist-religious tradition whose basic concept is to seek and practice science. There are 3 primary differences between *pesantren* and universities that need to be considered are:

### Table 1. The Differences between Pesantren and University

| Aspect                      | Pesantren                                        | Higher Education/University                      |
|-----------------------------|--------------------------------------------------|--------------------------------------------------|
| Orientation- Goal           | Good -Right                                      | Good –Smart                                      |
| Human Resource’s Commitment | Thalabllm or Seeking and explore knowledge sincerely | Fulfil the obligation or duties                 |
| Educational System          | Problem Solving - Inquiry                        | Critically                                       |

The basis of the difference is what still needs to be synthesised for the progress of both. The more mature *pesantren* hone the spiritual and moral aspect while the university is concerned with its academic and intellectual development. Both of these are attempted to be synthesised in addition to anxious reply to predecessor practitioners as well as concrete evidence of the development of the dynamics of Islamic education. All conditions tried to be broken with the above begins from a great dream that is always waged by Imam Suprayogo in every meeting and his writings. Pessimistic, ridicule into everyday imagery, but building a goal and a big vision must be done with continuity and confidence. The conviction that during the work of God's command there must be a way. The Ulama as an intellect and intellect as ulama was a motivational word which is internalised to the student. It’s also the target of achievement which can only be realized by synergizing the two institutions, the *pesantren* with the moral wealth and modesty of science as well as the university with its intellectual dynamics. On the other hand, UIN Malang proves that advancing Islamic education institutions should pay attention to the mental treasury and Islamic education as its qibla and footing.

There are 2 characters who popularised this term that is KH Hasyim Muzadi with Ma’had Aly al Hikam and Imam Suprayogo with his Ma’had *Jami’ah*. Both are the characters who feel the sweetness of *pesantren* life. Gait he both never be released from the will always to be beneficial to others. The existence of Ma’had *Jami’ah* came out of the intelligent mind of Imam Suprayogo as the designer of UIN Malang. He believes that uniting the *pesantren* and campus is the ideal step to overcome the nation's problems. It is also confirmed Abdurahman Wahid when inaugurated Ma’had *Jami’ah* of UIN Malang. Currently, Ma’had *Jami’ah* becomes an inseparable part of Higher Education. Ma’had *Jami’ah* and *pesantren* differ only in terms, but substantively both have the same passion (ghirah) that is internalisation of value. Like the *pesantren*, Ma’had *Jami’ah* is fully adopted what is in *pesantren*, both regarding elements, the process of education and learning. Suprayogo said the existence of Ma’had and mosque on campus is to familiarize students in developing spiritual and moral values [5]. Although there is a distinguished between the age of students and the compulsion with the rules that blend with the regulations of the campus. Ma’had *Jami’ah* consists of two words, Ma’had identical with *pesantren* and *Jami’ah* an institution of higher education in charge of delivering students smart and character. Ma’had *Jami’ah* is a proposed solution, where the merging of both is a symbol of merging the orientation that is the responsibility of all parties. Ma’had *Jami’ah* phenomenon is not only in UIN Malang but also has become a prerequisite for Islamic universities. This kind of awareness should be able to be regenerated until the urgency of some decade can still be felt.
Presenting the value of pesantren at university is thought that is considered "crazy", need an intense effort related to understanding the intentions, vision and sustainable models. So learn from UIN Malang, some steps that must be ensured exist in every Higher Education who want to make core values pesantren as a driver progress. In detail these strengthening steps are as follows:

**Figure 3.** The UIN Malang’s step

The three steps above are loaded with Imam successfully implemented with his peculiarities. Shared Vision means to dialogue the great vision of UIN Malang. The big family of UIN Malang must have the same understanding of the idea being carried. UIN Malang since the leadership of Imam Suprayogo continuously socialize the vision or big dreams of UIN. The booklet on Dreams of UIN Malang is recorded and distributed to everyone. So, everyone can understand and have the same dream. Pros and cons exist, many people who pout, pessimistic but there are also daring to start dreaming. Soul and leadership style of Imam Suprayogo have a big part in this. Never despair always to share dreams, become the most significant and dignified Islamic university. One of his great goals is to synergize the pesantren and universities. He believes that the existence of pesantren will guard the spiritual and morals of the students, while the university develops the quality of student thinking. Balance of thought and dzikir to be realized by using the term *ululalbab*. Imam Suprayogo convinces that the dream of UIN written in the book will be realized when all activities intended for God only. And the either side, he has used this statement:

"What is wrong? The Islamic admiration is very beautiful and great but why the adherents’ difficulty to give birth to the work of universities as great as the teachings of Islam?"

*I believe if you want to work hard, willing to unite intentions and determination, close shof and lineup can definitely be realized ..."

It is clear that Imam equates the vision through familiar words with the right meaning. Indeed this is his advantage. Simple words can be used as magic words for anyone who hears it.

The second step of strengthening is undermined by the balance between reward and punishment. Imam Suprayogo ensures that anyone who does not agree with the vision of the mission being strengthened will undoubtedly be reprimanded. An example, related to the program of learning Arabic in UIN Malang, then some lecturers who are employed, not allowed to teach for two semesters.
This is because there is data indicating that the relevant lack of spirit in teaching, whereas learning of Arabic language made as icon of UIN Malang development. Balance and certainty of reward and punishment as well as strengthening the vision of sustainable and varied mission make anyone in it have a sense of ownership of UIN Malang. All of them showed their best performance for the progress of UIN Malang. One of them is also done by Kyai Council which is responsible for running Ma’had Jami’ah. The existence of Ma’had Jami’ah is very strategic both institutional and guarantee of output quality. Ma’had Jami’ah can be used as a campus development icon like UIN Malang done, as well as a forum for student character building, mainly related to their social competence. Shuaib and Lubabu said that boarding school (like pesantren) have an impact for their social-emotional.

Historically, pesantren is an embryo of Islamic educational institutions such as madrasah and Islamic colleges. That is, the uniqueness of pesantren indirectly become the treasury of Islamic education processes and institutions. Pesantren is said to be the warehouse of local wisdom. Local wisdom is defined as a local idea that is wise, full of wisdom, good value, embedded and followed by the community. The characteristics:

- Able to survive against the outside culture
- Have the ability to integrate elements of external culture into indigenous cultures
- Have the ability to control
- Able to give direction to cultural development

Keraf asserts in Sofyan Tsauri that local wisdom is all knowledge, belief, understanding, or insight and customs or ethics that guide human behavior in life in the community, taught from generation to generation as well as forming patterns of human behavior towards human fellow, natural and occult. Local wisdom is also said to emerge through a long and hereditary internalization process as a result of the interaction between humans and their environment. Local wisdom has also become a tradition-physical and cultural and can be viewed as a foundation for the formation of a nation's identity. So, The three fundamental differences between pesantren and college can be used as dimensions of local wisdom strengthened in Higher Education. (see Table.1)

First, the Orientation Dimension, admittedly or not, college still prioritises students' intelligence rather than character or personality. It is because the standard used is a formality without a mandate. The rise of cases conducted by unscrupulous individuals with the title of bachelor proves that character is not the authority and responsibility of universities. This is what must be straightened out and understood by the academic community, that character building is an ongoing process, so the university still has the moral responsibility to participate in it. This condition is also reinforced that the world of work today is no longer based on value as a component of hard skills but more emphasis on the attitude as a soft component. This shift also proves that pesantren has done the right thing, giving priority to the character rather than intellectual. Then it is time for Higher Education to minimize the affairs that are loaded with formalities because the strengthening of soft components can only be done with orientation based on the heart rather than on the bond of formality.

Second, the dimensions of human resources, lecturers and students become the core human resources in every learning process. Lecturers not only transfer knowledge but also value through three duties, teaching, researching and serving. Learning from the pesantren, then these three functions must be decorated with the intention of worship not just fulfill obligations. Teaching based on the intention of worship indirectly become the controller to provide the best based on the mature preparation that inspires the students. Research activities were not conducted to pursue the project but used to find the root of the problems encountered in the learning process with students. All are packed with the spirit of devotion, providing benefits to the maximum for institutions and students. Not only the faculty aspect, the students also need to understand how it is "santri". The position is full of
The struggle, *tirakat*, and *ketawadhuani*. Al Zarnujy nicely illustrates what students should realise and do nowadays. The synergy of the two souls - lecturers and students - laden with worship value is a valuable educational investment.

Third, Interaction Patterns, Higher Education is the time for academic interaction that is decorated with scientific blessing, not arrogance and selfishness of science. Synergizing this interaction pattern is vital for widespread scientific usefulness, especially for current conditions.

4. Conclusion

The wealth of Islamic education in Indonesia is very complete. Time to explore this treasury to be implemented in Islamic educational institutions. Two things that must be implemented immediately, first, straightening the orientation to work for worship, secondly, giving priority to attitude rather than cleverness. Its name is that education as a dakwah. These efforts need a strong belief that what is done for the people and religion.

The Panca Jiwa (Five Souls) remain everyone to doing best and more productively. Implemented what *pesantren* do bring the distinctive effort. So, the people have the *panca jiwa* (five spirits) more productive and doing hard.

5. References

[1] Muqoyyidin AW 2014 Integritasi dan Interkoneksitas Ilmu-Ilmu Agama dan Sains Menuju Pendidikan Tinggi Islam Center of Excellences. *Edusentris* 1 (2) 171–182.

[2] Dhofer Z 2011 Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia. LP3ES.

[3] Dawam R 1985 Pergumulan Dunia Pesantren: Membangun dari Bawah. Jakarta: P3M.

[4] Octavia L, Syatibi I, Ali M, Gunawan R, Hilmi A 2014 Pendidikan Karakter Berbasis Tradisi Pesantren. Renebook.

[5] Fatkurohman D 2008 Pemikiran dan aksi Imam Suprayogo dalam membangun kerjasama kelembagaan. Universitas Islam Negeri Maulana Malik Ibrahim.

[6] Muslimin I 2012 Studi Kepemimpinan Prof. Imam Suprayogo dalam Mengimplementasikan Perubahan Kelembagaan UIN Maulana Malik Ibrahim Malang. *El-QUDWAH*

[7] Wang S, Dong X, Mao Y 2017 The impact of boarding on campus on the social-emotional competence of left-behind children in rural western China. *Asia Pacific Educ. Rev.* 18 (3) 413–423. Springer.

[8] Nuqul FL, Si M Dukungan Sosial Untuk Mahasantri Ma’had Sunan Ampel Al Aly UIN Maliki Malang.