School and Pesantren: Study of Institutional Transformation of Islamic Education in Pesantren-based Schools (SBP) Ibnu Abbas Klaten Indonesia

Muh Mustakim
University of Muhammadiyah Malang & Sunan Kalijaga State Islamic University
mustaqimjw@yahoo.com

Abstract. The objective of this study was to look at the transformation process of school and pesantren in Indonesia, which are initially different, then transformed into one, namely Pesantren-based school. This research is a qualitative-descriptive using a case study in Pesantren Ibnu Abbas Klaten. The results showed an antithesis of Karel A. Steenbrink's coherence theory that pesantren should be transformed into madrasah and then schools so that they continue to be attractive to the public. On the contrary, this research strengthened the theory of non-destructive change, which integrates the system of school education institutions and pesantren without having to damage and lose the pesantren system. The results of the study also negated the theory of pesantren enrollment at the end of the twentieth century where pesantren accepted anyone who wanted to enter to study and “nyantri” as stated by Mastuhu, precisely SBP Ibn Abbas is “forced” to select candidates for santri because of limited resources and efforts to maintain the best quality and education services. This study confirmed the transformation of pesantren, especially in post-reform in Indonesia, it tends to be more open, develop models of schools without losing their identity in the form of boarding schools. This transformation takes the form of a paradigm shift, administrative modernization, and a shura-participatory leadership-based model. This research showed that a new "transformative-indigenous" theory which is open, changes to adjust the needs of the period without leaving the identity of the pesantren.

Keywords: school, pesantren, transformation

INTRODUCTION

The transformation of Islamic educational institutions in Indonesia continues to occur. At first, the school introduced by the Dutch to indigenous people who already had their learning system, namely pesantren [1] received various responses. From Ian G. Barbour's theory [2] that the encounter of science with religion is divided into four typologies, namely conflict, independence, dialogue, and integration. Conflict attitude can be seen from the attitude of the pesantren community by not accepting the model of school education and vice versa. The independence attitude of pesantren to public schools (Dutch's school) is marked by the emergence of the madrasah, namely the school model with the characteristics of pesantren. Dialogue attitude as initiated by Ahmad Dahlan by juxtaposing religious knowledge and science (general) in Muhammadiyah schools. Then, at the beginning of the twentieth century, some Islamic educational institutions tended to be integrated by establishing systematic and extensive partnerships between religious science and science in curriculum and management systems, namely between modern systems and traditional systems.

Until the end of the twentieth century, an orientation of educational institutions was divided into three forms; Pesantren, Schools, and Madrasah [3]. Pesantren tends to be traditionally conservative oriented to Mecca with Kitab Kunming pioneered by NU in Java and PERTI in Sumatra, more like prohibiting general science from entering the learning curriculum [4]. The school views pesantren education with its various shortcomings; even the educational institutions were chosen by the government (Dutch) being indifferent to pesantren. More than that, when there was a conflict between the pesantren and the school, the term santri versus non-santri emerged.

Steenbrink's thesis stated that pesantren in the future likely to be abandoned by the community because it is considered as a failure [5]. The statement, however, gets mixed responses from other researchers and observers of Islamic education. Mastuhu in his dissertation research recommended that the form of pesantren education in the future will be in the form of schools (or madrasah) with a 30% curriculum construction on ethics/morality (religion) and another 70% curriculum about science (or general knowledge or methods of thinking). The concept of the charismatic leadership of the religion “kyai” (cleric) needs to be equipped with rational leadership (science) to deal with the current challenges [7]. If at the beginning of the twentieth century, those who are interested in pesantren are from the village community and are underestimated by urban society, the trend could change in the twentieth century in which pesantren attracts the urban community from the middle to upper economic circles rather than villagers who preferred public schools.

This research is one of the efforts to examine in depth the process of school institutional and pesantren transformation, especially pesantren in Indonesia. Then the author chose the research site at SBP Ibnu Abbas Klaten. These two schools (SMP-SMA in pesantren) get a very significant response from the community with indicators that no more than fifty percent of registrants are accepted as santri. Uniquely, the selection process is not only religious science ability but also general subjects, namely mathematics, English, Arabic, and Science. Another consideration is that the two pesantren-based schools use three main pillars of education, namely Tahfidz, School and Santri.
METHOD

This research is descriptive research using a qualitative approach that combines field research and literature research with primary data derived from objects in the research field with a case study model, while secondary data was taken from library materials related to theoretical studies of research. The main data source was taken from the research site, which became the main object of this research, namely SBP Ibnu Abbats Klaten.

This study aimed to answer the questions of "why" and "how" the process of the transformation of Islamic education institutions from the prospective perspective of the pesantren-based school. Therefore, the research is more explanatory by using case studies with three main characteristics: 1) take place in a natural setting 2) the author himself is the main data collection instrument and 3) the analysis of the data was performed inductively [12], [13].

RESULT

The results of this study indicated that the transformation of pesantren-based schools occurs in five main areas, namely 1) administration, 2) the concept of tafaqqhuddin, 3) the transformation of leadership form of kyai, 4) activity programs and 5) the transformation roles and functions of pesantren. PPTQ Ibnu Abbats Klaten is a pesantren-based school that develops three main pillars, namely santri, school, and tahfizh, in achieving its vision, mission, and educational goals. These pillars have a balanced role and function in their position. However, in this case, the leadership roles and positions of the clerics are to determine, to direct, and to guide the institution. Ustadz Muin, as the director of PPTQ Ibnu Abbats, has two main functions, namely as mufti and top leader. Mufti is defined as having the right to take care, to organize, to serve and to decide issues which come up in Ibn Abbats related to the learning and practice of Islamic religion at SBP Ibnu Abbats. Therefore, the principle is that the leader welcomes all aspirations and chooses the best since it is not possible to accommodate all ideas.
In this concept, tafaqquh fiddin produces the concept of indzar followed by hadzar. Epistemologically, science is categorized into two criteria, namely ghoyat (such as aqeedah, akhlaq, fiqh) and wasail science (such as language, social studies, mathematics, physics, and others).

REFERENCES

[1] M. Kosim, “Kebijakan Pemerintah dalam Pengembangan Pesantren,” in 1st International Conference of Pesantren, 2016, hal. 144.
[2] I. G. Barbour, Issue in Science and Religion, terj. Damayanti & Ridwan. Yogyakarta: Universitas Islam Negri Sunan Kalijaga Yogyakarta, 2006.
[3] Ramayulis, Sejarah Pendidikan Islam: Pembaharuan Konsep, Filsafat dan Metodologi dari Era Nabi Saw Sampai Ulama Nusantara. Jakarta: Kalam Mulia, 2011.
[4] C. Tan, “Educative Tradition and Islamic Schools in Indonesia,” J. Arab. Islam. Stud., vol. 14, no. May 2010, hal. 47—62, 2014.
[5] K. A. Steenbrink, Pesantren, Madrasah dan Sekolah; Pesantren Islam dalam Kurun Moderen. Jakarta: LP3S, 1986.
[6] K. A. Steenbrink, Pesantren, Madrasah dan Sekolah; Pesantren Islam dalam Kurun Moderen. Jakarta: LP3S, 1986.
[7] Mastuhu, Dinamika sistem Pesantren; Suatu Kajian tentang Unsur dan Sistem Nilai Pendidikan Pesantren. Jakarta: INIS, 1994.
[8] N. Hasan, “The failure of the Wahhabi campaign Transnational Islam and the Salafi madrasa in post-9/11 Indonesia,” South East Asia Res., vol. 18, no. 4, hal. 675—705, 2010.
[9] OECD/ADB, Education in Indonesia Rising to The Challenge. Paris: OECD Publishing, 2015.
[10] Suyatno, “Sekolah Islam terpadu; Filsafat, ideologi, dan tren baru pendidikan Islam di Indonesia,” J. Pendidik. Islam, vol. 2, no. 2, hal. 355, 2013.
[11] Tobroni, Rekontruksi Pendidikan Agama Untuk Membangun Etika Sosial dalam Kehidupan Berbangsa dan Bernegara. Malang: UMM Press, 2010.
[12] R. K. Yin, Case Study Research, Design and Methods, terj. M.Djauzi Mudzakir. Jakarta: Raja Grafindo Persada, 1996.
[13] L. J. Moleong, Medotologi Penelitian Kualitatif, Ke-V. Bandung: PT Remaja Rosdakarya, 2015.