

MODERN EDUCATION IN PESANTREN PERSPECTIVE

WINDRA

Department of Primary Education, Postgraduate Program
State University of Gorontalo

ABDUL RAHMAT

Gorontalo State University Indonesia
abdulrahmat@ung.ac.id

RUSMIN HUSAIN

Department of Primary Education, Postgraduate Program
State University of Gorontalo
rusmin.husain@ung.ac.id

ABSTRACT:

This study aims to find out the gamaran of modern education in pesantren perspective. This type of research is descriptive qualitative or research that will describe about modern education in pesantren perspective. Then this research was conducted using literature studies that are used as secondary data. Based on the results of the research that the characteristics of the curriculum in modern boarding schools began to be adapted to the Islamic education curriculum sponsored by the Ministry of Religious Affairs through formal schools (madrasahs). The next learning system in pesantren is traditional, which is only limited to religious sciences with sorogan and bandungan methods. One of the methods in the learning process carried out in this pesantren is the sorogan method, namely the method by ustadz or kiai to deliver lessons to students individually and the evaluation of learning carried out by pesantren is related to the evaluation of the form of violations, this evaluation aims to improve santri attitudes that deviate from the rules and regulations that apply.

INTRODUCTION

Pondok pesantren is the oldest Islamic educational institution in Indonesia (Mastuhu, 1991). Pesantren is also a traditional Islamic educational institution to learn, understand, live, and practice Islamic teachings by emphasizing the importance of religious morals as a guideline for daily behavior (Mastuhu, 1994). The existence of pesantren as an institution is not only identical with the meaning of Islam but also contains the meaning of authenticity (indigenous) Indonesia (Madjid Nurcholish, 1997) because its existence began to be known in the archipelago in the 13th century (Mastuhu, 1994).

Pesantren is part of the history of Indonesian education and civilization which was built as a traditional religious education institution (Traditional Islamic education) which is the oldest formal educational institution for The Islamic community in Indonesia (Faisal Ismail, 1995). As an educational institution with a curriculum that only teaches religious sciences (Islamic religion), pesantren is considered to provide less prospective direction for the future compared to formal institutions such as schools and universities.

Since the 80s and 90s, many progressive thoughts discussed the intricacies of pesantren, ranging from culture, tradition, thought, and so on. Those thoughts ideas arose from the idea of making pesantren a few steps ahead. This usually arises from scientists who have received pesantren education and then continue their studies outside pesantren. They seem to see that something is lacking and not fitting in pesantren. Some things still need to be fixed (Mohammad Achyat Ahmad, Cet I).

Pondok pesantren as one of the Islamic educational institutions in Indonesia has the opportunity to create quality human resources with a record of boarding schools able to maintain traditional values that have lived for centuries, become an ideal alternative education, print the young generation with akhlakul karimah, in the era of globalization that is happening without abandoning the character of pesantrenannya.

According to Edy Supriyono (2003), there are at least three reasons why pesantren is more likely than other educational institutions:

1. Pesantren occupied by generations of the nation (ranging from children to youth), with the education that is not limited by time as public education.
2. Pesantren education tries to provide a balance between the fulfilment of the birth and the inner.
3. Pesantren education is open to all circles".

The curriculum is an important instrument in the implementation of education. Every educational institution, be it conservative or revolutionary, whether government-run, private or community-run, needs a curriculum to formulate what grades will be instilled in learners. The curriculum often shows the current tendencies, ideologies, and understandings that students want to immerse through planned learning programs.

In the development of education, the curriculum must be constantly changing and

developing due to the progress and changing needs of the community. Because the community is the input of educational institutions that need better processes and outputs. In the process of education, not only learners are taught to be intelligent, but education must also be relevant to the needs of the community.

The starting point of curriculum development can be based on reforms in certain fields. For example, the discovery of new learning theories and the changing demands of the community on schools. So that the curriculum is expected to be able to realize certain developments, as a result of advances in science and information technology, as well as globalization, the demands of history, differences in student background, philosophical values of society, religion or certain groups, and certain ethnic-cultural demands (Oemar Hamalik, 2008).

RESEARCH METHODS:

This type of research is descriptive qualitative research that is intended to describe the data that has been collected in the form of words, written images, and not numbers. Then the data source in the form of secondary data obtained from various literature that can support from this research, to be able to describe or explain systematically.

RESULTS AND DISCUSSIONS:

Bachri Ghozali explained that pesantren in 3 kinds are: a) Traditional boarding schools, which are boarding schools that organize lessons with traditional approaches. The study of Islamic religious sciences is carried out individually or in groups with a concentration on classical Arabic books. Tiering is not based on one time, but based on the book studied; b) Modern boarding schools are boarding schools that conduct educational activities with a modern approach through formal education, both madrasahs and schools, but with classical,

there is no khalaqah teaching, which is designed by Islamiyah; c) Comprehensive boarding school, which is a boarding school whose education and teaching system is a combination of traditional and modern. It means that the education and teaching of the yellow book are determined by the method of sorogan, bandongan, wetonan, but regularly the school system is still developed (Sofyan, 2017: 4).

Then if you look at the regulation or legal entity of pesantren that will refer to the Decree of the Director-General of Pendis No. 5877 of 2014, related to the implementation of pesantren, one of which is to have legality, either in the form of foundations or others. In Permenag No. 13 the Year 2014 on Islamic Religious Education part two of article 12, mentioned in the implementation of education, pesantren can be shaped as an education unit and/or as an education provider. In article 13, if as an education unit, it can organize the study of the yellow book with a program takhassus or felt Islamiyah with the pattern of education muallimin (Sofyan, 2017: 9).

Several things have always been characteristic of traditional pesantren, which can be seen in several important factors as a pillar of the establishment of education implementation. Imam bawani continued the pillars of the buffer are: philosophy, curriculum, methods, facilities, environment, kiai, and santri. Then the education program held in pesantren includes Dirasah Islamiyah, Takhassus Kitab, Tahfiz, diniyah madrasah, public schools, and vocational schools. The purpose of pesantren is an integrated part of educational factors.

Goals are formulations of things that are expected to be achieved through expected methods, systems and strategies. In this case the purpose of occupying a very important position in the educational process so that the materials, methods, and teaching tools must be adjusted to the expected objectives. Basically, pesantren as

an Islamic educational institution has no formal purpose contained in the written text. But that does not mean that pesantren has no purpose, every educational institution that conducts an educational process, certainly has goals that are expected to be achieved, which distinguishes only whether those goals are formally stated in the text or just in the form of concepts stored in the minds of educators. It depends on the policy of the institution concerned.

CURRICULUM CHARACTERISTICS:

The characteristics of the curriculum in modern boarding schools began to be adapted to the Islamic education curriculum sponsored by the Ministry of Religious Affairs through formal schools (madrasahs). Pesantren-specific curriculum is allocated in local content or applied at its sole discretion. Another curriculum description is on the division of study time, namely, they learn science following the curriculum in college at the time of college. The rest time with busy lesson hours from morning until night to study the typical Islamic science pesantren that is the study of classical books

Character education or moral education or ethics education plus is the main direction intended by educational institutions, including pesantren education (Prayoga, 2019b). Zubaedah elaborates that character education is a deliberate (conscious) effort to realize virtue, namely the quality of humanity that is good objectively, and not only good for individual individuals but also good for society as a whole. Character education helps people understand, care for, and implement core ethical values. Character education is a process that is planned, controlled, and improved as an effort to realize human beings who are characterful, characterful, and virtuous through formal, non-formal and informal education processes.

LEARNING PROCESS:

Then in Rahmawati explanation (2020: 5) that the learning system in pesantren is traditional, which is only limited to religious sciences with sorogan and bandungan methods. One of the methods in the learning process carried out in pesantren is the sorogan method, which is a method by ustadz or kiai to deliver lessons to students individually. The target of this method on santri at a low level is those who have just mastered the reading of the Quran. Through sorogan, the intellectual development of santri can be captured by kiai as a whole. kiai can provide full guidance so that it can put teaching pressure on certain students on the basis of direct observation of their basic level of ability and capacity. Another method is bandungan method is teaching method by way of ustadz or kiai read, translate, explain, and review the book, while santri listen to it. They looked at the book themselves and made notes (both meanings and explanations) about the words spoken by ustadz and kiai.

LEARNING EVALUATION:

Every learning process must have evaluation activities at the end of learning, evaluation activities are carried out to measure whether the learning results are under the objectives or not. Also, there is an evaluation of the violations committed, but the evaluation here is more likely to be punitive so that those who commit violations feel deterrent and will not repeat (Prasetyo, 2018).

In addition to the evaluation of learning, the evaluation carried out by pesantren is related to the evaluation of forms of violations, this evaluation aims to improve santri attitudes that deviate from the rules and regulations that apply. This evaluation is carried out with a form of social control so that the santri deterrent and does not repeat the violations. In this case, the evaluation tends to be more general (Prayoga, Noorfaizah, Suryana, & Sulhan, 2019). The

following violations are examples of punishments given in boarding schools, namely: theft violations, drug use, and the like, as for the punishment of shaving hair, cleaning the school and can be removed from boarding schools.

CONCLUSION:

Education in Pesantren will always respond to the changing times. The form of realization can be passed by revising the curriculum and opening its educational facilities and facilities for the benefit of public education. The process of developing the curriculum accommodates the interests of the community towards pesantren to be able to answer the challenges that often occur. Then from the other side, namely in terms of curriculum pesantren itself has undergone dynamics (changes). For example, this can be seen from the growth and development of pesantren that can be seen in terms of physical facilities and terms of subject matter taught.

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