Pesantren In Social Construction Perspective
(The Educational Orientation Of The Sidogiri Pesantren)

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Abstract:

Pesantren has been considered a model of educational institution that has advantages both from the aspect of scientific tradition and the internalization of the morality of Muslims. Pesantren are very good at dialectical with conflicting cultural theses and give birth to a synthesis of new social constructions. Pesantren is also the most creative and innovative social institution. Because of its philosophy: al-muhafadhu 'alal qadimis sholeh wal akhdu bil Jadidil Ashlah. The purpose of this study is to find out the general description of the orientation of education in the Sidogiri Pesantren with the various challenges of social change that occur in society. This research is important because it tries to reveal how the Sidogiri Pesantren carries out its roles to the expectations and needs of the community who require services from the Sidogiri Pesantren related to religious services, education, and other social roles. By using a case study at the Sidogiri Pesantren, data was collected through a documentation study by tracking related literature sources, documents or archives, and observations. Among the findings are: 1) The change in the form of the education unit managed by the Sidogiri pesantren is essentially a change from the non-formal education system to the formal education system, in the form of madrasah education units. However, the Sidogiri Pesantren still maintains its salafiyah education system; 2) The Pesantren is always innovating and adapting; 3) The independence of the Sidogiri Pesantren in the economic field is very beneficial for both the students.

Keywords: *Pesantren, Social Construction, Educational Orientation*

INTRODUCTION

As the oldest Islamic educational institution in Indonesia, *Pesantren* is the place where students receive education from Kiai in the form of religious knowledge to practice it in daily life and so that later they can continue the struggle to spread Islam throughout the earth. Even boarding schools are predicted to be no longer only limited to religious institutions, but also community development institutions that continue to align themselves with the times. The existence of *Pesantren* from the past has not been questioned anymore, *Pesantren* as

educational institutions with a large number and wide distribution in all corners of the country have played a major role in giving birth to religious Indonesian people.

According to Said Agil Siradj, there are two reasons why the presence of *pesantren* is considered unique: *first*, pesantren exists to respond to the situation and condition of a society that is faced with moral joints that can be called social change. *Second*, the establishment of pesantren is to spread the teachings of the universality of Islam to all corners of the archipelago (Siradj, 1999, p. 202). Over time, *pesantren* are not only limited to traditional educational institutions with the *sorogan* or *bandongan* method, not only those who study without the classical system. Islamic boarding schools have now transformed to respond to the challenges and needs of the times.

The birth of *pesantren* is not only to fulfill the need for the importance of education but also to broadcast Islam. According to M. Dawam Raharjo, it became the identity of the pesantren at the beginning of its growth, namely as a center for the spread of Islam, as well as as an educational institution (Raharjo, 1985). More than that, pesantren is a social institution that experiences dialectics. This happened because of the process of change inside and outside the pesantren. Initially, *pesantren* were placed as a sub-culture, as agents of community development in villages and marginalized communities, as part of the national education system, until they became an alternative education model. The sociological context of the pesantren is the result of the projections of the *pesantren* community itself, the government, and the general public who portray the *pesantren* in the fields of education, social, culture, and economy.

Pesantren has been considered a model of educational institution that has advantages both from the aspect of its scientific tradition which is one of the great traditions as well as the transmission and internalization of Muslim morality. Pesantren has become a kind of local genius (Fajar, 1998, p. 126). *Pesantren*, as a new educational alternative in the failure of other educational institutions in fostering morals and life skills, began to be glimpsed by many parties. It was even adopted as a new educational model, such as "college Islamic boarding schools", cadet student dormitories, and so on. This shows that the role of pesantren has penetrated all fields and has even become part of our national education system, so it is very wrong when there is an assumption that the role of *pesantren* is very small and low in the success of the national development program.

The presence of *pesantren* is said to be unique for two reasons, namely: *first*, pesantren exists to respond to the situation and condition of a society that is faced with the collapse of moral joints, or can be called social change. *Second*, the establishment of pesantren is to spread the teachings of the universality of Islam to all corners of the archipelago (Siradj, 1999, p. 202).

The current Islamic boarding school continues to improve and embellish itself, and on the other hand, many parties adopt positive elements within the *pesantren*. Pesantren fosters a proper appreciation of all developments taking place in the present and the future. This sociological and anthropological take and give process is a social construction in the style of Peter Berger and Thomas Luckman, as described below: *First*, externalization, which is an effort to pour out energy and self-expression of a person or group of people to the

multidimensional external world.

Second, is objectification, which is the result of an effort to devote energy and self-expression, both in the form of mental spiritual, and physical material. The results of objectification are in the form of subjective reality and objective reality outside of humans and different from humans themselves. In the anthropological framework, this objectification gives birth to cultural elements, including ideas, activities, and artifacts.

Third, is internalization, the process of absorbing subjective reality and objective reality as the fruit of externalization and objectification. This absorption affects the human subjective area. Continuous influence in the relationship between humans and humans, and the relationships between humans and their environment in the existing social structure. The positive elements of pesantren are absorbed by the *pesantren* itself and in the community outside the *pesantren*.

The scientific dynamics of *pesantren* are understood by Azyumardi Azra as an institutional function that has three main roles. *First*, is the transmission of Islamic knowledge. *Second*, is the maintenance of Islamic traditions. *Third*, coaching prospective scholars. Islamic boarding schools prioritize the cultivation of knowledge rather than the development of knowledge. This can be seen in the *pesantren* education tradition which tends to prioritize memorization in scientific transformation in *pesantren* (Azra, 1999, p. 89).

The *pesantren* tradition that has a relationship and familiarity with the environmental community is expected to create a higher education process that involves all members of the community. Thus a learning community is created so that there is a reciprocal relationship between the two (Azra, 1999, p. 108). Here, the community has participated in education at the *pesantren*, so that the *pesantren* can understand the problems faced by the community to find alternative solutions.

The essence of the change in the education system managed by each *pesantren* is to adopt the wishes of the community as users of *pesantren* education services. The adoption of an education system outside the education system by the *pesantren* aims to maintain the existence of the *pesantren* in its function as an educational institution. There are several pesantren due to various factors that tend to maintain and perpetuate traditions mandated by their predecessors. The education system he adheres to shows the face of education in the past with all its uniqueness and is different from the current education system in general (Steenbrink, 1986, p. 55).

With its uniqueness, it gets its place in the community and becomes the main key for the *pesantren* in maintaining its existence. One of the pesantren that always tries to perpetuate its traditions is the Sidogiri Islamic Boarding School located in Pasuruan Regency, East Java which still maintains its salafiyah education system or adheres to its salaf principles and the teachings of *Ahlus Sunnah Wal Jamaah,* but does not ignore modernity and the developing era of globalization. in society in general. Even though it adheres to its salaf principles, it does not make the Sidogiri Islamic Boarding School carry out various developments and innovations in the implementation of the education system and close dialogue with various matters related to modern management which is always applied based on the principles of effectiveness and

efficiency.

The Sidogiri *Pesantren*, which is located in Pasuruan Regency, East Java, since its establishment in 1745 until now, with students studying from year to year, there has been a significant increase. It is a pesantren that continues to maintain its salafiyah with various challenges faced in the form of formal education, culture, information, and progress. Technology is getting faster as a result of the demands of changing times. The Sidogiri Islamic Boarding School with its salafiyah continues to prioritize the tradition of reading the yellow book as a form of effort to maintain *tafaqquh fiddin* with the main goal of presenting a cadre of future ulama who have passed down the traditions of their predecessors. The Sidogiri Islamic Boarding School always innovates continuously starting with the initial conditions with the traditional system *salafiyah* in the form of *sorogan* and *wetonan*, then a non-formal education system classical is added, namely Madrasah Miftahul Ulum (MMU) both parent and branch without leaving their original identity, without changing the curriculum. and also still implementing the *salafiyah* system with the *sorogan* and *wetonan* methods supported by modern management. With this privilege, it is considered very important to be the subject of research.

RESEARCH METHOD

Data collection is done through studies documentation by tracing related literary sources, historical documents or archives, research results, and journals about the Sidogiri Islamic Boarding School; in depth interviews with a number of sources, actors/actors, they involved in various roles owned; and observations at the pesantren headquarters and the Sidogiri Islamic Boarding School environment to elevate reality more fully by continuing to use the approach empirical, meaning that the researcher seeks to capture and understand the phenomena exists, like the pesantren community make sense of this reality.

RESULTS AND DISCUSSION

The Education Orientation of the Sidogiri Pesantren

The Sidogiri Islamic Boarding School (PS) is a religious educational institution that adheres to the principles of the Salaf and the teachings of *Ahlussunnah Wal Jamaah* and has a great responsibility to preserve and perpetuate the teachings of Ahlussunnah Islam, especially in Indonesia. In carrying out this mission of religious education, the Sidogiri Islamic Boarding School adheres to the principles of the Salaf scholars where the teaching of classical books is still used as the core of education which is supported by the management of Islamic Boarding Schools with modern technology adapted to the demands of the times. Currently, the education system that is developing at the Sidogiri Islamic Boarding School is pure salafiyah and formal education.

Since its inception in 1745 AD or 1158 H until the care of KH. Abd Djalil, precisely on 14 Safar 1357 or 15 April 1938, the activities of the pesantren were only in the form of recitation of *bandongan/wetonan* or collective learning process and *sorogan* or individual learning process, namely reciting to caregivers which is an indigenous educational tradition. from various Islamic boarding schools in Java and Madura and even in Indonesia which were carried out at the Kyai's house.

Pure *Salafiyah* education carried out

by the Sidogiri Islamic Boarding School uses the sorogan and bandongan/wetonan methods which are carried out after every five daily prayers, and deliberation. This teaching method is also used by Islamic boarding schools in Java and Madura in general, which is a characteristic of *salafiyah pesantren*.

KH's parenting period. Abd Djalil, to the developments and demands of the times, Islamic boarding schools changed their education system by implementing the *ma'hadiyah* recitation system and the madrasah education system, namely by establishing a madrasa named Madrasah Miftahul Ulum (MMU) as a debriefing for those who have not been able to attend the recitation. As the number of students gradually increases, MMU continues to develop from day to day, especially in the system. Until now, Madrasah Miftahul Ulum has four levels: Istidadiyah, Ibtidaiyah, Tsanawiyah, and Aliyah.

The establishment of MMU is also inseparable from the purpose of establishing the previous pesantren, namely *pesantren* that adhere to Ahlussunnah wal Jama'ah Islam, have a great responsibility in efforts to preserve and perpetuate the teachings of *Ahlussunnah wal Jama'ah* Islam, especially in Indonesia by focusing on pesantren that run Its function is as an educational unit that prepares students to become members of the community who understand and practice the values of their religious teachings (*Tafaqquh Fiddin*). The performance of Islamic boarding school personnel is characterized by the stability of faith, spiritual depth, noble character, broad knowledge, high discipline, thirst and love of knowledge, and positive behavior as a manifestation of da'wah.

The MMU system has been running well. The *pesantren* education system which is implemented with two systems, namely the ma'hadiyah system and the madrasa (classical) system for the Ibtidaiyah level has been running for approximately 19 years. Then the next level was established, which is an advanced level. It was established in the month of Dzulhijjah 1376 H, coinciding with July 1957 AD. This level was completed for 3 years with study times from 12.20 to 17.00 because the classrooms alternated with MMU Ibtidaiyah. It is an effort to deepen the faith and develop students' creativity that focuses on Annajah. The main supporting activities are creed courses, social fiqh, and Sufism. Annajah also publishes a wall magazine and since 1961 graduates of MMU Tsanawiyah are obliged to carry out their duties as task teachers and preachers in several regions in Indonesia for one year to obtain a graduation certificate. According to KH. Mahmud Ali Zain they are not allowed to intern in their place of origin to make themselves mature in mastering the material in theory and practice.

The creator of this MMU Tsanwiyah was KH Chalil Nawawi in 1957 AD. This MMU Tsanawiyah period occurred from 1957 – 1982 AD (25 years). The purpose of this MMU Tsanawiyah as a continuation of the MMU Ibtidaiyah is that students have religious knowledge for themselves and the interests of the community at least they can become Imams of the Maktubah Prayer (five times) in their area.

The MMU Aliyah level is an advanced level for the MMU Tsanawaiyah. Established on 3 Muharram 1403 H or 21 October 1982 AD This level was completed for 3 years. There were 3 Kiai who played a role in its establishment, namely (1) KH. Sirojulmillah Waddin bin Nawawie, (2) KH. Hasani bin Nawawi, (3) KH. Abdul Alim bin Abd. Jalil. The goal is that after Aliyah has

become a teacher at a level below her, her character will improve and she will become a fiqh scholar. In 2005 AD, MMU Aliyah implemented a vocational system for students who were already in semesters III and IV. The departments provided are: Tarbiyah, da'wah, and Muamalah departments, and in 2006 MMU Aliyah *Pesantren* Sidogiri received an award from the Ministry of Religion, namely MMU Aliyah accreditation (formal) and as a logical consequence, MMU Aliyah graduates are entitled to enter high-level schools such as UIN, and even the best graduates get scholarships to continue to one of the universities in Yemen, receive scholarships at STEI Tazkia Institut Bogor and even in 2009 (1430 H) the Islamic boarding school received a facsimile from the Egyptian Ambassador to Indonesia whose contents were acknowledgment/equalization (*Mua'dallah*) MMU Aliyah diploma by al-Azhar University, Cairo Egypt.

The purpose of the establishment of MMU Aliyah Tarbiyatul Muallimin is to carry out its function as an educational unit that prepares students to become members of the community who understand and practice the values of their religious teachings (*tafaquh fiddin*) where the performance of pesantren personnel is marked by the stability of faith, spiritual depth, noble character, broad knowledge, high discipline, thirst and love of knowledge, as well as positive behavior as a manifestation of said, Khoirunnas *anfa'uhum linnas*. In addition, MMU Aliyah aims to make students have the knowledge of religion as obtained at the previous level, and can increase to become Khatib and Imam Fridays in various mosques and be able to reach where they are.

Even though the MMU Aliyah diploma is formal, the concentration that is occupied by the students of MMU Aliyah remains the same as before, namely studying the teachings and noble values of Islam, from sources that are still clear, namely from the teachings of the pious *salafus* scholars. The study of aqidah, fiqh, and morals is the most basic subject of study because this is a reflection of efforts to understand and deepen the Islamic creed of Ahlusunnah wal Jamaah, to know and embody the teachings of Islamic fiqh in society, as well as to decorate it with al-karimah character (Azis, 2007, p. 87).

In addition to the Central Miftahul Ulum Madrasa which has been established at various existing levels, since 1961, KH Sa'doellah Nawawie initiated the establishment of a branch madrasa to improve the Madrasah Diniyah in the Sidogiri Islamic Boarding School. The madrasa that was first built as a branch was a madrasa located in Jeruk Village. In 1982 the number of branch madrasas became 7 madrasas. Because the longer the branch madrasas are getting more and more, then the numbering of the branch madrasas is held. The number one branch of the *madrasah* is the madrasa in Lebaksari Village.

Currently, there are two MMU Branch classifications. The first is MMU Branch type A, namely: branch madrasah located in Pasuruan Regency, and the second is branch type B madrasa, namely: madrasa located outside Pasuruan Regency. Globally, several profit targets are being pursued MMU Branch. To achieve this target, the MMU Parent/Center is taking several steps, such as teacher and management training, facilitating the formation of madrasah cooperatives, and controlling the MMU Main to MMU Branches on a regular and scheduled basis, holding Musabaqoh between Branch

Madrasahs (MUAMMAR) and seeking infrastructure. such as computers. Coordination meetings with MMU Branch are held three times each time before IMDA or IMNI which aims to socialize new programs or activities related to MMU Branch, as well as accommodate aspirations from MMU Branch.

The number of branch madrasah is increasing every year. This year MMU Branch Ibtidaiyah increased by 3 madrasah: Branch A-68 Sumber Banteng Kejayan Pasuruan, MMU branch B-34 East Raas Gelbung Galis Bangkalan, and MMU Branch B-35 Batu Ampar Gunung Sereng Kwanyar. The total MMU for the Ibdtidaiyah branch is 111 (type A: 71, type B: 40), while the MMU for the Tsanawiyah branch is 31 (type A: 19, type B; 12). In detail, the number of students at MMU Branch is as follows: 1. Ibtidaiyah A: 71 Madrasah: 5359 students 2. Ibtidaiyah B: 40 Madrasah: 7398 students 3. Tsanawiyah A: 17 Madrasah: 326 students 4. Tsanawiyah B: 14 Madrasah: 524 student (Team, 2014a).

Strengthening Salafiyah Values in Education at The Sidogiri Pesantren

The Sidogiri Pesantren is a Salafiyah-type Islamic boarding school. Even though the Sidogiri Islamic boarding school has opened a classical system, various types of Islamic religious activities in the Islamic boarding school still exist and are run. The types of activities are as follows (Team, 2014b):

Tahajud, Witr, and Fajr Congregation. This activity was attended by all students and started at 03.30 WIS (early morning). After bathing/ablution, all students perform the Tahajud and Witir prayers. For students of class VI Ibtidaiyah, Tsanawiyah, and members of the Sharia College who do not

have assignments in their regions, this activity takes place in the mosque. After that, it was continued by reading Asma'ul Husna together. As for grades I to V Ibtidaiyah and Istidadiyah students, these activities take place in their respective areas. Followed by reading *wirid mu'tabarah*.

Takrar Nazham. This activity is specifically for students in grades I to V Ibtidaiyah and Istidadiyah students, taking place in their respective areas. Morning Activities. Morning activities in the area are carried out after the Fajr prayer until 06.00 *istiwak*. This activity is carried out in the room, guided by the Head of the Room. Among other things, it is filled with guidance on reading books, completing the meaning of textbooks, recitation of books, and education of the Koran.

Congregational Duha Prayer. The Dhuha Prayer in Congregation is intended for students in grades I to V for Ibtidaiyah and Istidadiyah levels, which is held at 06.30 s.d. 06.45 am and takes place in the area. Meanwhile, on Friday, the implementation of the Dhuha prayer in the congregation was replaced with deliberation in the regions.

Yellow Book Study. Some of the yellow book recitations are taught directly by the Kiai / Caregivers, and some are read by teachers appointed by the Management of the Ma'hadiyah book recitation section with the approval of the III PS Chair. The recitation of the yellow book by caregivers is the core activity at the Sidogiri Islamic Boarding School. Located in Surau H and must be attended by: (1) members of the Sharia Lecture other than teachers, (2) teachers who are not on duty, and (3) students of Aliyah. Meanwhile, students at the Tsanawiyah, Ibtidaiyah, and Istidadiyah levels are strongly encouraged to take part in

the recitation taught by caregivers, as long as they do not conflict with more compulsory madrasa activities. The yellow book recitation materials by caregivers include the books of Ihya 'Ulmiddīn, Shahīh al-Bukhāri, Fathul-Wahhāb, I'ānatuth-Thālibīn (morning); Tafsr Jalālain (afternoon); and Jam'ul-Jawāmi' (night). Meanwhile, following the recitation of books read by the teachers is also mandatory for all PS students. The place is in the MMU or regional rooms, *ba'da* Maghrib after reading education. The recitation material is small books in the fields of Jurisprudence, Morals, Sufism, Nahwu, and others. The methods used in this book study are using *sorogan, bandongan*, and some are in the form of education on how to read books.

Ma'hadiyah Conference. Deliberation activities for members of Sharia Lectures are held every night, from 09.00 to d. 10.00 WIS, located in MMU rooms. Especially on Tuesday nights, the deliberation is held at 08.00 s.d. 10.00. As for the Tsanawiyah level, following the provisions of the Region and its class, the deliberation is held Tuesday morning at 05.30 s.d. 07.00, located in the MMU room. And for students of classes V & VI Ibtidaiyah as well as V, VI, and VII Istidadiyah held Friday morning at 06.00 s.d. 07.00, located in the area. In addition, there are deliberation activities termed the Joint Inter-Regional Deliberation, for class III Tsanawiyah students. This deliberation discusses the issue of *waqi'iyah* (a lot of it happens in the community) and is held on Friday night from 09.30 s.d. 11.00 alternately in each area.

Zuhr and Asr prayers in congregation. This activity is for Ibtidaiyah and Istidadiyah students starting from 12.20 to 12.45. which is located in the area for grades I to V, and is housed in the mosque for grade VI.

Congregational Maghrib Prayer. This activity took place at the mosque for class VI Ibtidaiyah, Tsanawiyah students, and all members of the Sharia College who were not on duty in their area. While classes I to V Ibtidaiyah and Istidadiyah students are located in the regions.

Education Read the Qur'an. Al-Qur'an Reading Education (Ta'lim al-Qur'an) must be followed by all students other than class VI Ibtidaiyah & III Tsanawiyah, after the congregational Maghrib prayer. This activity is held every night, apart from Tuesday nights and Friday nights. The activity of reciting the Koran takes place in the area for members of the Sharia Lecture in a *tadarus* way. Located in regional rooms for grades I to V Ibtidaiyah and Istidadiyah students. Meanwhile, the I & II Tsanawiyah classes are located in the MMU rooms. This activity is guided by a convert (religious teacher) who is appointed by the management of the Qur'an *ta'lim* section.

Read Istighfar and Salawat Ba'da Magrib. This activity is carried out every night for class VI Ibtidaiyah and III Tsanawiyah, at the mosque after the Maghrib prayer in the congregation. Special Tuesday night, plus class I and II MTs. This activity is held every Tuesday night and is also carried out in the Regions, which must be attended by class I to V Ibtidaiyah and Istidadiyah students. On Tuesday night, after this activity, a *tausiyah* (enlightenment lecture) was held.

Reading Burdah. This activity is carried out alternately every night, following the regional order determined by the Management. This Burdah reading is done in two ways, namely Burdah Keliling and Burdah in the Region. Burdah Keliling is read while walking around the pesantren complex by all students at the Tsanawiyah level, while

Burdah in the regions is read together in the Region. This activity is carried out from 11.30 PM until 12.00 PM, except for certain areas.

Inner Movement (istighatsah). This activity took place in the mosque, followed by all students according to their regional order. The time is the same as the recitation of the Burdah, from 11.30 pm until 12.00 pm. This inner movement is filled with reading Munjiyat which ends with reading Hizbul-Futuh.

Read the Prophet's Prayers and Prayers. The recitation of Salawat and the Prophet's Prayer is carried out every Friday night, from 07.30 pm until 08.30 pm (*Ba'da Isya'*). This activity took place at the mosque for members of the Sharia College and took place in the area of the Istidadiyah, Ibtidaiyah, and Tsanawiyah levels. While the salawat and chants that are read are, Maulid ad-Diba'iy, Maulid al-Barzanji, Syaraful Anam, and Simthud-Durar. For one month, these four kinds of Salawat are read alternately every Friday night.

Read Ratibul-Haddad and Surat al-Kahf. The reading of this wirid is only carried out by students in grades I to V, Ibtidaiyah, and Istidadiyah students guided by the regional Ubudiyah. This activity is carried out on Friday after the Fajr prayer in the congregation, taking place in the area. This activity was continued with the reading of Surat al-Kahf which was followed by all residents. The implementation is after the Fajr prayer in the congregation at the mosque and *surau* has been completed.

Read Munjiyat Letters. The time for this activity is Friday afternoon, from 05.00 pm until 05.30 pm, located in the Region. Regarding the schedule for reciting the Koran to caregivers, it is carried out every 08.00 pm until 11.00 pm other than Tuesday and Friday. This activity is mandatory for members of the Sharia College and is recommended for Tsanawiyah students. The books offered include Ihyâ' 'Ulûmiddîn, Fathul-Wahhâb, Shahîh Bukhâri, Hâsyiyah al-Bannâni, and others. On Wednesday night, through the Adab study forum, LPSI held a scientific discussion entitled "The Miracle of the Qur'an in the Perspective of Nahwu Ulama" by inviting Ust. Mahmudi ash-Syanqithi, Malang. This activity is routinely held every month by study forums in rotation. Meanwhile, on Tuesday night, Sharia Lecture brought KHA. Mujib Imron, MA in the Tausiyah event, which is a refresher event intended to give new enthusiasm to Sharia Lecturers in carrying out activities, especially reciting activities to caregivers. And Friday night, Sharia Lecture held a Hajj ritual course and was attended by 125 participants. This course activity is routinely carried out at least three times a year. In addition to the Hajj rituals, Sharia College also holds courses on menstruation, afraid, and astronomy.

Pesantren and the Dynamics of Islamic Education

From a historical point of view, pesantren is the oldest form of the indigenous institution in Indonesia. Pesantren has been known long before Indonesia's independence, even since Islam came to Indonesia, pesantren has continued to develop under the development of the world of education in general. Islamic boarding schools are rooted in Islamic traditions themselves and the boarding school model education system is native to Indonesia (Team, 2003, p. 7).

The pesantren education model that developed throughout Indonesia has very varied names and styles, in Java, it is called

Pondok or Pesantren, in Aceh, it is known as Skeleton and in West Sumatra, it is known as Surau. The name that is now commonly accepted by the public is the Islamic boarding school. Pesantren as a community and as an educational institution with a large number and wide distribution in various parts of the country has played a large role in shaping religious Indonesian people. This institution has given birth to a lot of leadership for the Indonesian nation in the past, present, and presumably in the future. Pesantren graduates have given active participation in nation-building.

The role of pesantren in the past seemed to be most prominent in terms of mobilizing, leading, and carrying out the struggle to expel the invaders. At present, the government is also socializing its program through pesantren leaders. In the future, it seems that the role of pesantren is very large. For example, the currents of globalization and industrialization have caused depression and indecision of thought, and a gloomy perspective on the future, so pesantren is urgently needed to balance the mind and heart (Tafsir, 2001, p. 192).

Among Muslims themselves, it seems that pesantren has been considered a model of educational institution that has advantages both from the aspect of its scientific tradition which is one of the great traditions as well as the transmission and internalization of Muslim morality. Malik Fajar emphasized that, in the history of the growth and development of Islamic education in Indonesia, it is undeniable that Islamic boarding schools have become a kind of local genius (Fajar, 1998, p. 126). This shows that the role of pesantren has penetrated all fields and has even become part of our national education system, so it is very wrong when there is an assumption that the role of pesantren is very small and low in the success of the national development program.

Pesantren is an Islamic educational institution that has strong historical roots so it occupies a relatively central position in the scientific world. In society, Pesantren as a sub-culture was born and developed along with changes in a global society, Asceticism is used by pesantren as an ideal choice for people who are hit by life crises so that pesantren as a cultural unit separate from the development of time, Become part of community life. Abdurrahman Wahid said this role: "As the main characteristic of pesantren, it is a sub-culture (Wahid, 2001, p. 10)."

The presence of pesantren is said to be unique for two reasons: first, pesantren exists to respond to the situation and condition of a society that is faced with the collapse of moral joints, or can be called social change. Second, the establishment of pesantren is to spread the teachings of the universality of Islam to all corners of the archipelago (Siradj, 1999, p. 202).

In addition, there are efforts to encourage Islamic boarding schools to develop themselves as the basis for rural and community development efforts that began in the early seventies which at this time have developed into hard and large-scale efforts for social transformation. According to Abdurrahman Wahid, the role of pesantren as a pioneer of such social transformation requires in-depth examination in terms of the feasibility of the idea itself, in addition to the possible impact of its changes on the existence of pesantren (Sonhaji, 1988, p. 279).

The idea to develop pesantren is the influence of the Islamic education

modernization program. The modernization program is rooted in the modernization of Islamic boarding school thought and institutions (Alim, 2016, p. 8). The modernization of Islamic education cannot be separated from the rise of Muslims in modern times. So Islamic thought and institutions, including education (pesantren), must be modernized, that is, updated by the framework of modernity. In other words, maintaining traditional Islamic institutional thinking will prolong the misery of the backwardness of Muslims in the progress of the modern world.

Highlighting the Dialectic of Pesantren

Lately, some people think that Islamic boarding school education is a static field of study. This assessment is not entirely wrong, although not entirely correct. They can be judged correct when pesantren education is only studied at the conceptual level. Pesantren education does not only focus on discussing conceptual issues but also on application issues and their implications from time to time. Therefore, pesantren education will always experience a dialectic; is not applied in a vacuum context, but in a context that is always changing and experiencing dynamics from time to time.

With its dialectics, Islamic boarding schools have contributed greatly to growing a self-sufficient society. The placement of Islamic boarding schools as formal education in the school pathway developed by the government as modernization of education has diminished the characteristics of pesantren which are free, creative, self-sufficient, and self-sufficient. This concern is well-founded because of the centralization and bureaucratization of national education and government intervention. "The journey of traditional Islamic education, especially pesantren, has been so long. When the flow of globalization has brought the socio-cultural development of an increasingly advanced society, it is not surprising that the problems experienced by pesantren as education are increasingly complex (Azra, 2000b, p. 41)."

So that Azra examines the problems faced by the system of Islamic thought and education, namely, first, the real situation of the system of thought and the Islamic education system, namely the conceptual crisis. The conceptual crisis is meant about how exactly and epistemologically to explain the empirical sciences or the natural sciences from the Islamic epistemological framework.

The existence of this dichotomy, Ismail Rozi Al-Faruqi once revealed that the factors causing the sluggishness of Islamic intellectualism, namely, the process of narrowing the meaning of fiqh and the status of jurisprudence which is much different from the founders of the madzab, the conflict between revelation and reason, the separation of words and deeds, and secularism in viewing culture and religion. Religion (Mas'ud, 2002, p. 5).

The division that occurs among the Muslim community is not only in the religious field but also in other fields including social, economic, and political. For example, the abangan, old-fashioned/modern with the priyayi–old-fashioned/modern santri, and the old-fashioned santri with the modern santri so that in Islamic society itself there is an intense conflict. "In the context of the Indonesian Muslim community, there is also a separation between traditionalist Islam and modernist Islam. Here modernist Islam is represented by Muhammadiyah,

Persis, and others; traditionalist Islam is represented by NU and so on. This dichotomy has structurally brought about changes in the Islamic movement over the last few decades (Azra, 2000a, p. 61)."

The second problem is the institutional crisis. The crisis of this institution is the dichotomy between educational institutions that emphasize only one science, whether it is religious science or general science. According to Azra, the integration of general science with religious knowledge to reconstruct science must go through a clear formulation, namely how the exact sciences are taught within an Islamic framework. How do give Islamic color to general sciences? (Mulkhan, 1998, p. 82). Science and technology must be placed back into the control area of religious, moral, and ethical values. Because in principle the origin of all branches of science is based on the science of religion (Yasmadi, 2002, p. 126). In classical Islam, Islamic intellectuals were able to develop and Islamize modern science. For example, there is a name for modern Western science and technology that comes from the Islamic language. "The tendency of Islamic educational institutions is more of a teaching process, a teaching process rather than a learning process, an educational process. Teaching only prioritizes cognitive aspects, but does not fill aspects of personal and character formation (Mulkhan, 1998, p. 84)."

The use of Islamic education methods is how an educator can understand the nature of the method and its relevance to the main goal of Islamic education, namely the formation of a faithful person who is always ready to serve Allah SWT and how educators can encourage their students to use their minds in studying their lives and the natural environment (Muhaimin, 1993, p.

230).

For this reason, pesantren should open up a new space in their existence. Islamic boarding schools must be more inclusive of their social realities. With the open attitude of this pesantren, the pesantren has survived until now. Pesantren is not an exclusive religious community that distances itself from the realities of the development of science and technology, lives alone, and does not want to interact with other communities. However, an open attitude does not justify the negative elements of other cultures, but rather an opposition to a culture that is contrary to aqidah.

Pesantren are very good at dialectics with conflicting cultural theses. Thus, synthetic is born as new social construction. Pesantren can integrate religious education and general education at the same time, which is a concrete example. How pesantren is the most creative and innovative social institution. This cannot be separated from the socio-cultural philosophy of the pesantren: al-muhafadhu *'alal qadimis sholeh wal akhdu bil Jadidil Ashlah* (maintaining good old traditions and adopting new, better traditions).

Thanks to the creations and innovations in it, pesantren is the most sexist social institution. Many educational institutions absorb the pesantren education system which is considered tested and proven to produce superior humans: moral superior, intellectually superior, and social superior. The abundance of religious values gives weight to many educational, economic, and cultural works of pesantren. These religious values are also being tested to be applied by other educational institutions, to prevent student brawls, drugs, free sex among students, and so on.

Serving the Elements of Modernity: Utilization of Communication Media and Strengthening the Economy

Salafiyah Islamic boarding schools under the demands of the times need to carry out a contemporary da'wah pattern through global culture and modern culture. The contemporary da'wah pattern is a da'wah pattern that is different from conventional da'wah, one of which is the use of da'wah media through television, CDs, the Internet, and bulletins. At the Sidogiri Islamic Boarding School, the senior students are given facilities to develop their writing talent. Several internal institutions at the Sidogiri Islamic boarding school regularly publish media, ranging from wall magazines, bulletins, and magazines, to online media.

The change in pattern began with the leadership of KH Abd Alim Abd Djalil, with the publication of IJTIHAD Magazine which was managed by MMU Aliyah students in 1414 H/1994 AD, which was then followed by the birth of several other media. During the management period from 1428-1430 H, the Sidogiri pesantren established the Pesantren Press Agency (BPP). There are 3 (three) general standards of Sidogiri media: 1) it does not conflict with the understanding of *Ahlussunnah wal Jamaah*, both in terms of creed, sharia, and morals; 2) does not conflict with the noble traditions of the pesantren which are exemplified by the Sidogiri Masyaykhs; and 3) not prone to causing unrest in the community.

Currently, 14 media are functionally under the auspices of BPP, consisting of 4 magazines, 3 bulletins, 6 wall magazines, and 1 online media (website). Four magazines and three bulletins published by pesantren continue to increase. The number of media published in Islamic boarding schools is certainly supported by the number of students who are competent in writing. The writers on average began to learn to write in-wall magazines. There are 6 wall magazines published and collected in one place.

To coincide with the 268th anniversary of the Sidogiri Islamic Boarding School, in the month of Sya'ban 1426 H., the Sidogiri Islamic Boarding School's Family Council published the SIDOGIRI Bulletin (BS) which raised actual themes from a salaf point of view. Plus Islamic studies from various disciplines. It is these studies that are expected to balance Islamic discourses in the mainstream media which are at odds with the notion of *Ahlusunah wal Jamaah*. By leveraging the strength of the network owned by alumni, guardians of students, and sympathizers of the Sidogiri Islamic boarding school, the average circulation of the SIDOGIRI Bulletin currently reaches 9,000 to 10,000 copies per edition, with distribution markets covering the islands of Java, Bali, Sumatra, Kalimantan, and Sulawesi.

On the other hand, regarding communication media, students who are still studying at the Sidogiri Islamic boarding school are not allowed to receive news from TV, newspapers, and radio, because the management of the Sidogiri Islamic Boarding School is worried that the students will accept an understanding that is contrary to the understanding of Ahlussunnah wal Jamaah, both in faith, sharia, and religion. as well as morals. Likewise, the use of the internet and cellphones is also limited because pesantren administrators find it difficult to filter pornographic images that students are afraid to see.

From the explanation above, it can be seen that the Sidogiri Islamic Boarding School as a Salafiyah Islamic Boarding School

in responding to the development of information technology is accepting but still filtering the good and bad use of IT.

The focus of the Sidogiri Islamic Boarding School is worship, education of attitudes and hearts, and deepening of religious sciences. Curriculum material taught is religious material sourced from the books of the salaf (kutubut-turâts). Enlightenment is carried out comprehensively, covering all cognitive, affective, and psychomotor domains, while still emphasizing attitude and heart education. Firmness to the principle of salaf does not then make the Sidogiri Islamic Boarding School close the dialogue with the development of time. Matters related to management and governance are always implemented based on effectiveness and efficiency standards which of course run by the current developments in this area. The essence of education at the Sidogiri Islamic Boarding School has not changed from the line that had been made by its founders.

For the Sidogiri Islamic Boarding School, it seems that pesantren is not just a religious educational institution to produce a generation of Islamic behavior, but at the same time able to prove itself as an economic institution for the welfare of santri and the wider community. The Sidogiri Islamic Boarding School also trains its students to handle the economic field. For that, since 1961, KH. A. Sa'doellah Nawawie pioneered the establishment of a cooperative which was later named Kopontren Sidogiri as a forum for learning independence, entrepreneurship, and devotion for students. His first business activity was to open a shop and a grocery shop within the pesantren environment that provided for the daily needs of the students. The existence of the Sidogiri Kopontren then became the forerunner of the rise of

the sharia economy in Sidogiri. And in mid-1997 the Kopontren management and several MMU teachers initiated the establishment of a multi-business cooperative whose business focus was on sharia savings and loans under the name Baitul Mal wat Tanwil Maslahah Marsalal Lil Ummah Cooperative (BMT MMU).

The background of the establishment of this cooperative was due to anxiety with the surrounding community who began to become entangled with usury economic practices in the form of loan sharks that had penetrated the villages around the Sidogiri Islamic Boarding School. The cooperative is experiencing a pretty good development day by day. The managers are students and MMT teachers. Although the managers, especially the MMU teachers, who usually struggle with the yellow book lessons, feel as if they are entering another world when dealing with sharia business, they have succeeded in developing the MMU BMT Cooperative.

The attitude of independence as a basic principle of the Sidogiri Islamic Boarding School needs to be supported by strong financial strength. Pesantren Cooperative (Kopontren) Sidogiri, for the first time, was initiated by KA. Sa'doellah Nawawie in 1961 AD, was able to take on the role of the main source of financial support at the Sidogiri Islamic Boarding School. In recent years, around 70% of the subsidized operational costs of education at the Sidogiri Islamic Boarding School have been supported by Kopontren's SHU (residual profit). And based on the financial statements as of December 31, 2021, the Sidogiri MMU BMT Cooperative has assets of Rp. 89,138,192,945.88. The real benefits of Kopontren Sidogiri can also be felt by alumni and the general public. The existence of a

Kopontren branch in an area, for example, indirectly contributes to improving the economy in that area.

In addition, the Sidogiri Kopontren is a means for students to practice fiqh muamalah. Through Kopontren, the concept of sharia economics in fiqh books can be implemented in real terms in the community. Currently, Kopontren has 36 branches spread across East Java. The types of businesses developed are also diverse, with four main classifications: retail and wholesale, services, absorption of Small and Medium Enterprises (SME) products, and industry and manufacturing. Kopontren Sidogiri was officially incorporated as a legal entity on July 15, 1997. Since then, Kopontren Sidogiri has been managed by experts, with professional management. The success of this "*kopontren*" management is based on the application of apostle management principles, namely Siddiq (honest), Amanah (trustworthy), tabligh (transparency), and fathonah (professional). According to KH. Mahmud Ali Zain, to be able to show his professionalism because many of the managers of the pesantren alumni only have the spirit of Siddiq and trust, the professionalism is carried out with a combination of practitioners and academics. Professionalism is fostered by academics, practitioners do what they are fostered and know the field. The motto of the Sidogiri Kopontren was coined by KH. Sa'doellah Nawawie is "From students, by students and for students".

To improve the professionalism of Kopontren management, Kopontren conducts marketing training for all branch administrators. The invited resource person was Mr. Aditia, Marketing Bank Central Asia (BCA). Then in collaboration with the Association of Indonesian Retail Cooperatives, Kopontren held retail management training for all branch administrators. Speakers from Efrata Consulting. Some of the working partners of Kopontren Sidogiri include more than 800 large supplier networks (PT Unilever, PT Wings, PT. HM Sampoerna, PT Indogrosir, KALISTA Publisher), more than 100 SME networks and Craftsmen, Cooperatives (BMT-MMU and UGT, Kop. Nur Ramadhani), Banking, NGOs and Individual Investors.

Besides continuing to add new branches outside Pasuruan, Kopontren Sidogiri is also moving quickly in the field of production. For a long time, the production of Bottled Drinking Water (AMDK) with the brands "Santri" and "Giriway" has been a priority for Kopontren. The AMDK factory, which was originally located in Pakoren Village, Rembang, Pasuruan, since 11 Safar 1431 H has then moved to Umbulan Winongan Village, Pasuruan. This move is related to Kopontren's desire to increase production capacity. The Umbulan area is famous for its clean and fresh natural water sources, with number one quality. As quoted on Radar Bromo, there are only two categories of water quality in Umbulan, like in Umbulan. One in Umbulan and another in Paris France. (Radar Bromo, 27/1/2010). The AMDK business strived to continue to grow and has many branches in various cities on the islands of Java and Madura. Even in the future, the AMDK factory owned by Kopontren also plans to produce flavored drinking water.

Integrated Pesantren in the Industrial Age 4.0

In the mid-19th century, the term

industrial revolution was first introduced by Friedrich Engels and Louis Auguste Blanqui, the industrial revolution continues and develops from time to time through many phases, and the last decade has entered phase 4.0. the change from one phase to another gives an articulative difference in terms of its usefulness. Phase 1.0 (the first phase) begins with the invention of the machine which focuses on the mechanization of production. Phase 2.0 (second phase) has moved to the mass production stage which is integrated with quality control and standardization. Phase 3.0 (the third phase) enters the stage of mass uniformity which is based on computerized integration. Phase 4.0 (fourth phase) has brought digitalization and automation of Internet integration with manufacturing (Suwardana, 2018, p. 107).

The impact of the times until the industrial 4.0 phase is the need for creative innovation in every area of life such as in the fields of economy, business, health, and also most importantly in the field of education, because in this field humans (students) are printed to become individuals who experts in other fields. Education within the scope of Islamic boarding schools is also required to be able to produce outputs that are not only experts in the field of religion and religious behavior but are also competent in knowledge and areas of expertise. From there, innovation is needed to make Islamic boarding schools an Islamic educational institution that can survive with the times Fatqurhohman, F., & Susetyo, A. M. (2022).

According to Dhofier, as quoted by Abdul Halim Soebahar, each pesantren has a varied way of developing, according to Dhofier, Islamic boarding schools are divided into two categories, namely salafiyah (Islamic boarding schools that still maintain the teaching of classical books) and khalafiyah (Islamic boarding schools that have included lessons). general). Meanwhile, slightly different from Dhofier, Abdullah Syukri Zarkasyi classifies pesantren into three categories. Namely, traditional boarding schools, modern boarding schools, and a blend of traditional boarding schools and modern boarding schools (Soebahar, 2013, p. 48).

Pesantren education in addition to having the authority to organize diniyah education is also authorized to organize other types of education that are managed in an integrated manner, including universities. So, the integration between Islamic boarding schools and tertiary institutions can make educational goals obtained in their entirety. Religious aspects, noble character, and depth of religion are obtained from Islamic boarding schools, while aspects of mastery of aspects of intelligence, academic ability, and professionalism in the field of science are obtained from universities (Muhdi, 2018, p. 65).

Education is conscious guidance or leadership by the educator to develop physically and spiritually to form the main personality based on several elements in it, namely business (activities) that are guiding, conscious leadership, or assistance, there are educators, mentors, and mentors. helpers, there are students, there is a basis or purpose in the guidance, and there are media used (Supriyanto, 2009, p. 6).

To answer the need for innovation in Islamic boarding schools at this phase, there is an integrated pesantren education concept that combines the pesantren education system that has existed for many years by collaborating with general education to the tertiary level, so that santri get two

advantages. simultaneously in one educational institution.

Integrated education is a concept that combines several aspects both in terms of values and in terms of institutions which include several things, namely: (1) integration between the interests of the world and the hereafter; (2) integration between knowledge and values; (3) integration between general knowledge and religious sciences; (4) integration between institutions ranging from kindergarten, elementary, high school, to university levels; (5) integration in a broad sense, namely the integrated meaning of the interests of education in the transfer of knowledge as well as for childcare.

If the two are separated, the quality of the alumni of Islamic boarding schools is qualified for alumni who are tafaqquh fi al-din or have religious understanding, therefore the quality of pesantren alumni is expected to reflect the quality of a Muslim who is an expert in the field of religion (aqidah, shari'ah, ubudiyah, morals, and ethics Sufism) with the ability to understand Islamic teachings through sources such as Arabic-language books that they study, while such abilities are rarely possessed by alumni of public schools or colleges even though they graduate from Islamic majors (Supriyanto, 2009, p. 70). The combination of the two certainly makes the educational process more complex and intact.

Islamic teachings view a balance between the life of the world and the hereafter. Efforts to integrate general science and religion in Islamic education, especially in Islamic boarding schools, should refer to the basic teachings of Islam which do not sort between the world and the hereafter (Syarif, 2018, p. 10). As is the case in the Qur'an, surah Al-Qasas verse 77 and surah Al-

Baqarah verse 20. In these two verses, it is emphasized that the world is an intermediary for achieving the afterlife or what people are more popularly calling it with the phrase "*al-dunya washitah al-akhirah*" thus it is clear that religious and general sciences are related and mutually support each other.

Of course, to combine the two is not an easy thing, considering that pesantren educational institutions are different from general education. Therefore, institutional reform is needed so that it does not stagnate or even go down in the future due to one thing or another not being managed properly. Educational institutions that stand alone sometimes encounter various obstacles, of course, it is not easy to play a dual role for two types of education systems under one auspice.

In this industrial era 4.0, where digitization and automation of the combination of the Internet with manufacturing have applied in every area of life, education must also follow all matters related to it so that it can be in harmony with the times. Another problem arises when educational infrastructure must also have digital and internet standards, of course, in this case, educational institutions require large funds for the procurement of supporting equipment and internet connections.

So, in addition to integration in the system, integrated education in pesantren also requires cooperation between kiai (in this case as caregivers and leaders of Islamic boarding schools), teachers or teaching staff, students and their guardians, the surrounding environment, and also the government.

CONCLUSION

The current Islamic boarding school continues to improve and embellish itself,

and on the other hand, many parties adopt positive elements within the pesantren. Pesantren fosters a proper appreciation of all developments taking place in the present and the future. This sociological and anthropological take and give process is a social construction that exists in Islamic boarding schools. And the dynamics of Islamic boarding school education are understood by Azra as an institutional function that has three main roles. *First*, is the transmission of Islamic knowledge. *Second*, is the maintenance of Islamic traditions. Third, coaching prospective scholars.

The change in the form of the education unit managed by the Sidogiri Islamic boarding school is essentially a change from the non-formal education system to the formal education system, in the form of madrasah education units. In other words, the changes in the form of the educational unit at the Islamic Boarding School as mentioned above, are not essentially changes in the pesantren education system, because the Sidogiri Islamic Boarding School remains a salafiyah-type Islamic boarding school, but still maintains its salafiyah education system, which still exists in the form of the sorogan and wetonan methods. there is even an attempt to further improve such as the initial conditions of its establishment.

The Sidogiri Islamic Boarding School always innovates continuously starting with the initial conditions with the traditional salafiyah system in the form of sorogan and wetonan, then adding changes to a non-formal education system (classical) in the form of the Madrasah Miftahul Ulum education unit, and continues to establish sharia lectures (not establishing a higher education institution height/Ma'had Aly).

The independence of the Sidogiri Islamic boarding school in the economic field is marked by the rapid progress achieved by the Sidogiri Kopontren in retail and wholesale businesses, services, absorption of Small and Medium Enterprises (UKM) products, as well as industry and manufacturing has greatly benefited both the students and their caregivers and administrators. resulting in the absence of a habit or culture of begging (expecting help/donations from other parties) and can even support poor people.

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