

“PESANTREN”

THE FIRST TRADITIONAL ISLAMIC EDUCATION IN INDONESIA

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Abstract

Pesantren is the oldest and unique educational institution which has Indonesian characteristic. The first stage of religious education in Indonesia begins with the teaching of Muslims in their own homes, the teaching of the Qur'an in small places of worship called langgar (neighborhood mosque), and religious knowledge about rhetoric and worship. Higher levels of religious education are provided in traditional religious education institutions called pesantren, which means 'santri places'. There are terms other than pesantren which have the same characteristics, that is in Java known as pesantren, pondok or pondok pesantren, while in Aceh it is known as Dayah, rangkang or Muenasah and while in Minangkabau it is called surau. Pesantren in Indonesia has become a center of learning and da'wa. It has played an important role in Indonesia because it is the oldest system of learning and education. Before the modern education was introduced by the Netherlands, pesantren was the only educational institution available in Indonesia. Socially pesantren has played an important role in the spread of Islam in Indonesia. It has become a means of formal socialisation through which Islamic belief, norms and values are transmitted and inculcated through teaching. It also constitutes a medium for developing Islamic percepts and maintaining orthodoxy. In connection with the explanation above, this library research which aims to describe the history of traditional Islamic education in Indonesia (pesantren) which has an important role in spreading Islam especially in Indonesia and its role in fighting for Indonesian independence against colonialism. The development of pesantren is an important indicator for the positive progress of Muslim cultural achievements, given the reality of education as seen in the long-standing pesantren phenomenon. Therefore the existence of pesantren is a reflection of the excellence of scientific, intellectual and cultural

achievements that are able to control human behavior, so that humans act according to their nature.

Keywords: Pesantren, Indonesia Education, History

Introduction

In terminology, education is a process of improvement, strengthening and refinement of all abilities and potentials. Education is also interpreted as a human endeavor to foster his personality in accordance with the values and culture that exists in society. Various educational institutions were established to meet the needs of the community. Institutions that are formal or informal, established by the government or by the community under the foundation of community organizations. History proves that the independence of Indonesian was because of the role of educated youth and nation's generation. Educational institutions consist of general educational institutions and Islamic educational institutions. Islamic educational institutions can be the form of Islamic boarding schools (read: Pesantren), pesantren are traditional Islamic educational institutions that grow and develop in the midst of Muslim societies. Pesantren also made a significant contribution to the process of providing education in Indonesia.

According to Mastuhu, pesantren are educational institutions traditional Islam which aims to understand, live, and practice Islamic teachings by emphasizing the importance of religious morals as a guide to community life. Furthermore, Ahmad Syafi'i Noer stated that pesantren is

a simple shelter for students who are far from their hometown, and place of Kyai (clerics) with their Santri (students) who work together to meet their daily needs.¹⁵⁸

The development of Islamic education in Indonesia is marked by the emergence of various educational institutions in stages, starting from the very simple, to the stages that are already counted as modern and complete. Islamic educational institutions play their functions and roles according to demands of the times.¹⁵⁹

Although, Islamic education began since Islam first came to Nusantara, but it is absolutely unknown how education (about books used, managers and education systems) in the early days of Islam in Indonesia, this is due to the limited materials, but it is certain, Islamic education at that time already existed, but in a very simple form.

Historically, pesantren have been able to produce reliable cadres who are not only known for potential, but they have been able to reproduce their potential into an amazing expertise. As the first era of the emergence of pesantren, during the leadership of wali songo, pesantren was able to produce cadres such as Sunan Kudus (Fuqoha), Sunan Bonang (Artists), Sunan Gunung Jati (War Strategists), Sunan Drajat (Economists), Raden Fatah (Politicians and Statesmen), and other saints.¹⁶⁰ They have been able to subdue the domination of Majapahit civilization

¹⁵⁸Samsul Nizar, et.al, *Sejarah Sosial dan Dinamika Intelektual: Pendidikan Islam Di Nusantara*, (Jakarta: Kencana Prenada Media Group, 2013), p. 85-86.

¹⁵⁹ *Ibid.*, p. 279.

¹⁶⁰ Abd. A'la, *Pembaruan Pesantren*, (Yogyakarta: Pustaka Pesantren, 2006), p. 17.

which has ruled for centuries, and acknowledged as an empire with a well-respected government structure and state defense in Southeast Asia.

The historical evolution and development of pesantren have truly provided a field of *ijtihad* for Islamic thinkers (intellectual) in Indonesia. Because, pesantren has existed since the Hindu-Buddhist era, so Islam just needs to continue and Islamize existing educational institutions. Of course this does not mean portraying the role of Islam in pioneering education in Indonesia.¹⁶¹ By the time, pesantren was transformed into a social institution that gave a distinctive colour to the development of the surrounding community. The role of pesantren has also changed to become an agent of change and an agent for community development. Even so, the main goal is to understand the science of religion.¹⁶²

Pesantren are traditional Islamic educational institutions to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behaviour. The word "traditional" in this case is not something that has been depreciated or left behind, but shows that pesantren have lived for a long time and have become a deep part of the life system in Indonesian Muslims, who are the majority of the Indonesian nation and have changed in accordance with their life. Pesantren have differences in terms of their education system, seen from the teaching and learning process that tends to be

¹⁶¹ Bisri Affandi, *Syaikh Ahmad Syurkati (1874 – 1943) Pembaharu dan Pemurni Islam di Indonesia*, (Jakarta: Pustaka Al-Kautsar, 1999), p. 20.

¹⁶²H. Badri & Munawiroh, *Pergeseran Literatur Pesantren salafiah*, (Jakarta: Puslitbang Lektur Keagamaan, 2007), p. 23

simple and traditional, even though there are also pesantren that are integrated with the modern education system.¹⁶³

Methodology

Research Model

The method is defined as a method or technique in the research process. While the research is interpreted as an effort in the field of science that is carried out to obtain facts and systematic principles to realize the truth.¹⁶⁴ This study uses the Historical method by using primary and secondary sources as research objects. The Historical Method focuses more on past data in the form of relics or artifacts, documents, archives, and places that are considered sacred. The aim of historical research is to reconstruct the past objectively and systematically by collecting, verifying, interpreting, synthesizing and writing into historical stories.¹⁶⁵ In this study, the authors used historical research from Kuntowijoyo. Historical research according to Kuntowijoyo has four stages:

Heuristics, seeking and collecting the necessary historical sources. Historical sources can be written, oral, audio visual, primary and secondary sources.

¹⁶³ Abdurrahman Wahid, *Pesantren dan Pembaharuan*, (Jakarta:LP3ES, 2009), p.15

¹⁶⁴ Mardalis, *Metode Penelitian Suatu Pendekatan Proposal* (Jakarta: PT Bumi Aksara, 1995), p.24.

¹⁶⁵ Kuntowijoyo. *Pengantar Ilmu Sejarah*. Yogyakarta: Yayasan Bentang Budaya 1995. p.89 - 103.

Criticism / verification, selecting historical sources that have been discovered. Historical criticism in the form of authenticity source (external criticism) and credibility or trustworthiness (internal criticism)

Interpretation, providing interpretation of data that has been obtained during the study so that it becomes a chronological sequence of events. Interpretation is divided into analysis and synthesis.

Synthesis / historiography, the process of writing in the form of research results.

The use of Historical methods in this study aims to get a clear picture of the pesantren history as an Islamic education institution in Indonesia as a whole/ entirety.

Universe and Example

The following are some research from literature that discusses pesantren in Indonesia :

Sejarah Pesantren di Indonesia by Herman DM (2013) in Journal of Al- Ta'dib Vol. 6 No. 2 July- December. (page: 145-158), similarity in this journal is explain the definition of pesantren and pondok, the early history of the emergence of pesantren originating from Hindu and Buddhist culture brought from India and then assimilated by Islamic scholars, besides that it is also explained about the development of pesantren as time goes by, this educational institution is much in demand by the people of Indonesia from before.

Perkembangan Pesantren dan Madrasah di Indonesia dari Masa Kolonial sampai Orde Baru by Anzar Abdullah (2013) in Journal of Paramita Vol.23 No.2 July. (page: 193-207), similarity in this journal is explain about the changes in the form of the pesantren salafiyah with the halaqoh, wetonan, and sorogan systems as the original Nusantara education institution into a form of madrasa that began to adopt the classical system and model of western-style school

education to superior Islamic schools and various implications related to thought transmission Islamic relies on divine authority (monotheism) as a regulator of human life.

Pesantren: Sejarah dan perkembangannya by Adi Fadli (2016) in *El-Hikam: Jurnal Pendidikan dan Kajian Keislaman* (page: 29-42), similarity in this journal is to explain the definition of pesantren and its origins which are divided into two versions. First Viewed in terms of form and system originating from India, the second comes from the Islamic tradition itself called the tarekat tradition, because the delivery of Islam in Indonesia was originally through the tarekat. It was also mentioned that the pesantren was first established by one of the Wali Songo.

Pesantren Sebagai Lembaga Pendidikan Islam (Sejarah Lahir, Sistem Pendidikan, dan Perkembangannya Masa Kini) by Muhammad Idris Usman (2013) in *Journal of Al-Hikmah* Vol. XVI No. 1 (page: 101-119), similarity in this journal is explain the history of pesantren originating from Java, although in the 7th century AD it was known that there was a Muslim community in Indonesia (Peureulak), but educational institutions at that time were known as meunasah, then the development of pesantren from time to time . In addition, based on physical buildings or educational facilities owned, pesantren have five types based on the availability of facilities and infrastructure owned by the pesantren itself. While based on the curriculum, pesantren are divided into three, namely traditional pesantren (salafiyah), modern pesantren (khalaf or asriyah) and comprehensive pesantren (combination). Pesantren has five elements, namely mosque, kyai, pondok, santri, and the study of the yellow book (tafaqquh fi al-din). And finally about the government's contribution to the pesantren.

Perkembangan Pesantren di Indonesia by Zainal Arifin (2012) in *Pendidikan Agama islam* Vol. IX No. 1 Juni (page: 40-53), similarity in this journal is to explain about pesantren in terms of how to respond to tradition divided into three, namely Salafi, Khalafi, and Modern. social change and the development of science and technology influence the development of pesantren from Salafi, Khalafi, Modern boarding schools to Ma'had Aly. Every pesantren tries to develop its institution so that its graduates are recognized by the government. This is

important, because modern times require proof (diploma) of legal recognition from the government of the competence of every graduate from any educational institution. From the diploma can also be used to find work, both in the government and private sectors. In this case, every pesantren has tried that its students can contribute to the development of Indonesia.

Karakteristik dan sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau, dan Madrasah di Indonesia by Saeful Anam (2017) in JALIE: Journal of Applied Linguistics and Islamic Education Vol. 01 No. 01 Maret (page: 146-167), similarity in this journal is to explain about pesantren, Surau and Meunasah which are traditional educational institutions whose historical origins are inheritance or adoption and also as a refinement of the previous period (Hindu-Buddhist), which then along with the development of Islam is made as a place of Islamization and bastion of religious teachings. The role of the colonial Islamic institutions was very close, because from this Islamic institution, many country fighters gave birth to helping to liberate this nation. Furthermore, what is more important is to maintain independence with enthusiasm and sincerity, one of which is through education.

Data Collection Tools

Library techniques used as a data collection tool in this study, According to Koentjaraningrat library technique is a way to collect data of various materials contained in the library, such as newspapers, books, magazines, manuscripts, documents and so on that are relevant to research.¹⁶⁶

¹⁶⁶ Koentjaraningrat. 1984. Kamus Istilah Anhtropologi. Pusat Pembinaan dan Pengembangan Bahasa. Jakarta: Depdikbud. p. 420.

According to Sugiyono, library studies are related to theoretical studies and other references relating to values, culture and norms that develop in the social situation under study, besides library studies are very important in conducting research, this is because research will not be separated from scientific literature.¹⁶⁷

As explained, the research on the history and development of pesantren in Indonesia uses a variety of materials contained in the library, such as relics or artifacts, documents, archives, places that are considered sacred and so on that are relevant to research.

Analysis of Data

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and documentation by organizing data into categories, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and what will be learned then making conclusion.¹⁶⁸

The data analysis technique in this study is a qualitative data analysis technique based on historical data. By using qualitative data analysis techniques, researchers will be guided in

¹⁶⁷ Sugiyono. 2012. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta. p. 291

¹⁶⁸ Sugiyono. *Op. Cit.* p. 244.

obtaining unexpected discoveries. In addition, researchers can present results in the form of stories that are interesting and convincing to the reader.¹⁶⁹

With the proposed theoretical basis and cultural values that exist in the social context under study, then this is an indicator for researchers, whether researchers have broad insight or not on the social situation under study. Initial validation for qualitative researchers is how far the ability of researchers to describe theories related to the field and social context under study. Within this theoretical basis it is necessary to state the definition of each focus to be studied, its scope, breadth and depth. Furthermore, in qualitative research the theory is only temporary and the theory can develop after the researcher is in the field.¹⁷⁰

Theoretical Basis

The diffusion theory of the spread of cultural elements expressed by A.L. Kroeber used in this study. Diffusion is a distribution of a number of cultural elements (new to the recipient community). Kroeber, using an anthropological approach that is different from the evolutionary and structural functional approaches, suggests that diffusion tends to explain changes in a society by looking for its origins in other societies. If a discovery or an institution that has just been adopted is adopted, then the adoption takes place in the neighboring area so that in various

¹⁶⁹ Suwardi Endraswara. 2006. *Metode, teori, Teknik Penelitian Kebudayaan*. Yogyakarta: Pustaka Widyatama. p. 81.

¹⁷⁰ Sugiyono. *Op. Cit.* p. 292.

cases the adoption continues. The tradition is basically spread over a certain time, so the tempo of its spread is also determined by time.¹⁷¹

Diffusion theory tries to explain how changes occur in an area that has adopted another culture. If in a region changes occur, it depends on how individuals interpret and accept other cultures that come to each individual, because change is a natural phenomenon that must occur in every human being, because humans are always experimenting to find new discoveries to facilitate their lives. If there is a change in the individual caused by new discoveries that enter the culture it all depends on the individual catch it, if the individual captures positively then the resulting change is also positive but conversely if the individual captures it negatively then the change produced is also negative.

Thus Diffusion (diffusionism) as a process, the process of spreading new cultural elements to the recipient community is referring to development and tradition as a process of change.¹⁷² According to Azyumardi Azra that pesantren is a traditional Islamic religious education in the world that has been able to survive until now because it is accommodating and able to adapt, acculturate with local culture.¹⁷³

Findings

¹⁷¹ Judistira K. Garna, *Teori-Teori Perubahan Sosial*, (Bandung: Universitas Padjadjaran, 2002). p 73

¹⁷² Robert H. Laver, *Perspektif Tentang Perubahan Sosial*, (Jakarta: Rineka Cipta, 2003), p. 56

¹⁷³ Azyumardi Azra, *Pendidikan Islam Tradisi Dan Modernisasi di Tengah Tantangan Mellinium III*, (Jakarta: Kencana, 2012), p. 107-116.

This paper aims to examine the education of Islam in Indonesia in the perspective of history, especially regarding pesantren. Islamic education was initially associated with the spread of Islam and the Islamization of Nusantara. this causes Islamic education to be initially centered at mosques, langgar, surau which later developed into educational institutions in the form of pesantren and madrasa. Islamic education has change from the form of salafiyah pesantren to the form of madrasa which began to adopt the classical system and model of western-style school education to leading Islamic schools. while Islamic education in madrasa began to adopt the western education system with a classical model and apply the general knowledge curriculum, in addition to the Islamic curriculum. all the changes that took place in the Islamic education system have various implications, especially related to the transmission of Islamic thought which is based on divine authority (monotheism) as a regulator of human life.

in addition, this paper seeks to describe the existence of pesantren which has lasted for centuries, as well as being the only educational institution owned by indigenous people who spearhead the development of the Malay Muslim Malay civilization while at the same time making a very large contribution in shaping the literate and cultural literacy community. It was also stated, with its existence that had survived and gained recognition and its increasingly diverse variations had led to the conclusion that pesantren had a plural, diverse and non-uniform character. in addition to knowing how to boarding schools in responding to tradition.

Therefore the existence of pesantren is a reflection of the excellence of scientific, intellectual and cultural achievements that are able to control human behavior, so that humans act according to their nature.

Discussion, Conclusion and Recommendations

Ruslan Abdulgani commented that Islam came to Indonesia not in a state of cultural / civilization vacuum, because there were already large kingdoms, both Hindu and Buddhist

kingdoms.¹⁷⁴ Islam in Indonesia has been accepted since the Venetian (Italian) named Marcopolo stopped in the city of Perlak and explained that most of the population was Muslim.¹⁷⁵ Until now there has been no written evidence about exactly when Islam entered Indonesia, but many theories predict it. In general, these theories are associated with trade and shipping routes between the Arab World and East Asia. The island of Sumatra, for example, because of its geographical location, since the beginning of the first century AD, has become a dense trade between nations and traders who come to Sumatra.¹⁷⁶

Of all the estimates, most determined that Indonesian contact with Islam had taken place since the 7th century AD. Some say that Islam first entered Indonesia on Java. Some argue that Islam entered Indonesia through the Sumatra coast. Muslim merchants from Arabic, Persian, and Indian arrived in the Indonesian archipelago to trade since the 7th century AD who sailed to East Asia via the Malacca Strait stopped on the coast of North Sumatra to prepare drinking water and other supplies. Those who stopped on the coast of North Sumatra formed a Muslim community and they spread Islam while trading. Subsequently, marital relations with indigenous people or spread Islam while trading.¹⁷⁷

¹⁷⁴ Roeslan abdulgani, *Sejarah Perkembangan Islam di Indonesia* (Jakarta: Pustaka Antar Kota, 1983), p. 20.

¹⁷⁵ Mansur, *Peradaban Islam dalam Lintasan Sejarah*, (Yogyakarta: Global Pustaka Utama, 2004), p. 111.

¹⁷⁶ Teuku Ibrahim Alfian, *Kontribusi Samudra Pasai terhadap Studi Islam Awal di Asia Tenggara*, (Yogyakarta: Cenninets, 2005), p. 25.

Mansur dan Mahfud Junaedi, *Rekonstruksi Sejarah Pendidikan Islam di Indonesia*, (Jakarta: Departemen Agama RI, 2005), p. 42.

M.C. Ricklefs¹⁷⁸ from the Australian National University mentioned two processes of the entry of Islam into Nusantara. First, the indigenous population experienced contact with Islam and then followed it. Second, foreigners (Arabs, Indians, Chinese) who adhere to Islam settled in an area of Nusantara, married to indigenous people, and followed the local lifestyle in such a way that they had become Javanese, Malay, or other tribes, and then carried out Islamization.

Early Islamic education related to the spread of Islam and the Islamization of the archipelago is pesantren. The lack of data about pesantren, either in the form of manuscripts or other historical relics that explain the early history of the pesantren, makes the information relating to it very diverse. The exact origin and timing of the pesantren in Indonesia itself cannot be known with certainty. The reason is that although the majority of researchers, such as Karel Steenbrink, Clifford Geerts, and others, agree that pesantren are traditional Indonesian educational institutions, they have different views in seeing the birth process of pesantren. At least this difference in views can be categorized into two groups.¹⁷⁹

First, this group believes that pesantren are the result of the creation of the nation's children after experiencing cultural contact with pre-Islamic culture. Islamic boarding school is a system of Islamic education that has similarities with the Hindu-Buddhist education system. Islamic boarding schools are equated with mandalas and dormitories in pre-Islamic educational institutions. Nurcholis Madjid emphasized that the pesantren had a historical relationship with pre-Islamic institutions that had existed since Hindu-Buddhist rule, so that it was only necessary

¹⁷⁸ M.C. Ricklefs, *Sejarah Indonesia Modern*, (Yogyakarta: Gadjah Mada University Press, 2005), p. 27.

¹⁷⁹ Hanun Asrahah, *Pelebagaan, Pesantren: Asal Usul dan Perkembangan Pesantren di Jawa*, Cet., (Jakarta: Depag RI, 2004) p. 1-7.

to continue it through the process of Islamization with all its adjustments and changes. Included in this group are Th. G. Th. Pigeaud in his book, *Java in the Fourteenth Century*; Zamarkhsari Dhofier in *Kitab Kuning: Studi tentang pandangan Kyai*, and Nurcholis Madjid in *bilik-bilik Pesantren*.¹⁸⁰

Secondly, this group believes that pesantren are adopted from Middle-Eastern Islamic educational institutions. This group doubted the first opinion that mandala institutions and dormitories that had existed since the Hindu-Buddhist era were the place where textual teaching took place as in the pesantren. Included in this group is Martin Van Bruinessen, a Western scholar who is concerned with the history of the development and tradition of pesantren in Indonesia.¹⁸¹

Martin stated that the presence of pesantren in Indonesia was inspired by "kuttab", an educational institution during the Umayyad kingdom which was originally only a reading and writing institution with a halaqah system. In the next stage, this institution experienced rapid development, because it was supported by community contributions and plans that had to be obeyed by teachers and students. This opinion is almost the same as the opinion that the pesantren was adopted from the Middle East Islamic educational institution, al-Azhar in Cairo, Egypt.¹⁸²

Amin Haedari et al., *Masa Depan Pesantren: Dalam Tantangan Globalitas dan Tantangan Komplexitas Global*, Cet. 1, (Jakarta: IRD Press, 2004), p.2.

¹⁸¹ *Ibid.*, p. 4.

¹⁸² Hanun Asrohah, *Sejarah Pendidikan Islam*, Cet. I, (Jakarta: Logos Wacana Ilmu, 1999), p. 184

Furthermore, Martin also denies the opinion that states, pesantren exist along with the existence of Islam in the archipelago. According to him, pesantren emerged not since the early days of islamization, but only around the 18th century and developed in the 19th century AD. Developed from these places, but said Martin, the pesantren only appeared in a later era. This is evidenced by the discovery of the term pesantren in classic Nusantara literary works, such as in Serat Centini and Serat Cebolek. In fact, the term boarding school is also not found in two old manuscripts written in the 16th and 17th centuries (Wejangan Seh Bari and Banten History).¹⁸³

In addition, there are other opinions that state that pesantren are rooted in the Islamic tradition itself, the tarekat tradition. This view is related to the fact that the spread of Islam in Indonesia was initially widely known in the form of tarekat activities led by clerics. One of the activities of the tarekat is to hold suluk, to worship in the mosque under the guidance of the kyai. For this purpose, the clerics provide special rooms to the left and right of the mosque to accommodate the students. The followers of the tarekat are not only taught the practices of the tarekat they are also taught religious books in various branches of Islamic religious knowledge. Their activity was then called recitation. Subsequent developments, this study institution grew and developed into a boarding school. Even the term recitation is the standard term used by pesantren, salaf and khalaf.¹⁸⁴

In cross-history, in the era of independence, Alwi Shihab asserted that Shaykh Maulana Malik Ibrahim or sunan Gresik (d. 1419 H) was the first person to establish a pesantren as a

¹⁸³ *Ibid.*, p. 5.

¹⁸⁴ Abdul Aziz, dkk, *Ensiklopedi Islam IV* Cet. II, (Jakarta: Ihtiar Baru Van Hoeve, 1994), p. 103.

place to educate and galvanize the students. In fact, from historical search results found accurate evidence that shows that the forerunner to the establishment of pesantren in this early period was found in areas along the north coast of Java, such as Giri (Gresik), Ampel Denta (Surabaya), Bonang (Tuban) and so on. The cities at that time were cosmopolitan cities that became a link for world trade, as well as a stopover for traders and Muslim missionaries who came from the Arabian Peninsula such as Persia, Iraq, Hadramaut and so on.¹⁸⁵

Historically, pesantren have documented the history of the Indonesian nation, starting from the socio-cultural history of the Islamic, economic and political community of the Indonesian nation. Since the beginning of the spread of Islam, pesantren have been the main witnesses for the spread of Islam in Indonesia. The pesantren is able to bring about major changes to the perception of Nusantara's audience about the importance of religion and education.¹⁸⁶ That is, since then people have begun to understand that in the context of perfecting religious diversity, it is absolutely necessary a procession of deepening and careful study of their religious knowledge in pesantren.

From the beginning, the main function of the pesantren was to prepare students to study Islamic religion, or better known as tafaquh fid-in, which was expected to produce ulama

¹⁸⁵ *Ibid.*,p. 7.

¹⁸⁶ A. Mujib dkk, *Intelektualisme Pesantren: Potret Tokoh dan Cakrawala Pemikiran di Era Perkembangan Pesantren*, Cet. III,(Jakarta: Diva Pustaka, 2006), p. 1.

cadres and to educate the Indonesian people and preach spreading Islamic religion and the stronghold of the Ummah in the field of morals.¹⁸⁷

In Java, including Sundanese and Madurese, the term pondok and pesantren is commonly used, while in Aceh it is known as dayah or rangkang orasaasa, while in Minangkabau it is called surau.¹⁸⁸ Islamic boarding schools can also be understood as religious education and teaching institutions, generally in non-classical ways, where a kiai teaches Islamic religious knowledge to students based on books written in Arabic by medieval scholars, and his students usually live in pondok (hostel) in the pesantren.¹⁸⁹

The history of Islamic boarding schools is an inseparable part of the history of the growth of Indonesian society. It can be proven that since the period of the first Islamic kingdom in Aceh in the first centuries of Hijriyah, then in the period of Wali Songo until the beginning of the 20th century many saints and scholars became the forerunners of new villages.¹⁹⁰

In the struggle to drive out colonialism in Indonesia, Islamic boarding schools contributed a lot in the field of education to advance and educate the Indonesian people. This struggle was started by Pangeran Sabrang Lor (Patih Unus), Trenggono, Fatahillah (the era of the Demak kingdom) who fought to expel the Portuguese (15th century), continued the period of Cik Ditiro,

Tim Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, *Profil Pondok Pesantren Mu'adalah*, Cet. I, (Jakarta: Direktorat Pendidikan Keagamaan dan Pondok Pesantren Departemen Agama, 2004), p. 3.

¹⁸⁸ Nurcholis Madjid, *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997), p. 5.

¹⁸⁹ Sudjono Prasodjo, *Profil Pesantren*, (Jakarta: LP3S, 1982), p. 6.

¹⁹⁰ Marwan Saridjo, *Sejarah Pondok Pesantren di Indonesia*, (Jakarta: Dharma Bhakti, 1982), hlm.7.

Imam Bonjol, Hasanuddin, Prince Antasari, Pangeran Diponegoro, and others- others until the physical revolution of 1945.¹⁹¹

The presence of pesantren cannot be separated from the demands of the people. Therefore, pesantren as an educational institution always maintains a harmonious relationship with the surrounding community. At the same time, all activities received full support and appreciation from the surrounding community. All of them give their own assessment that the pesantren system is something that is 'authentic' or 'indigenos' of Indonesia, so that it is naturally positive and must be developed.¹⁹²

From an educational perspective, pesantren is the only educational institution that is resistant to various waves of modernization. Since the change or modernization of Islamic education was launched in various Islamic worlds, not many traditional educational institutions have been able to survive. Most disappeared after being displaced by the expansion of the general and secular education system.¹⁹³ Progressive and innovative values as a strategy to catch up with other educational models. Thus, pesantren are able to compete and at the same time compete with the modern education system.

The development of pesantren was hampered when the Dutch came to Indonesia to colonize. This happens because pesantren are non-cooperative and even have a confrontation with the invaders. The pesantren environment feels that something that comes from the West

¹⁹¹ *Ibid.*, p.7.

¹⁹² Samsul Nizar, *Sejarah...* p. 286.

¹⁹³ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millenium Baru*, (Ciputat: Logos, 1999), p. 95.

and is modern in nature deviates from the teachings of Islam. In the Dutch colonial period, pesantren were very antipathy towards westernization and modernism offered by the Dutch. As a result of this attitude, the colonial government held tight controls and supervision of the pesantren. The Dutch government suspect indigenous education and religion used to train militants to fight the invaders.¹⁹⁴ During the Dutch colonial period, Islamic education centered on pesantren, surau, dayah, and other Islamic educational institutions intentionally did the uzlah of colonial rule.

There are not many references that explain, when the first pesantren was established, however if it refers to the historical existence of pesantren in Java, it can be traced far back in the period before Indonesia's independence. When the mayor of Songo accused and spread Islam in the land of Java, they used the mosque and boarding school as an effective means of da'wah. The Wali Songo established the mosque and padepokan (Pesantren) as the center of their activities in teaching and preaching Islam.

Pesantren is defined as an Islamic educational institution with a dormitory or cottage, Kyai as central figure, a mosque as a soul, and Islamic religious education is under guidance of Kyai and followed by santri.

Pesantren developed significantly from time to time, even though during the Dutch colonial period, there was a decrease in the quantity of Islamic educational institutions due to

¹⁹⁴Abdurrahman Mas'ud, *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren*, Cet. I,(Jakarta: Kencana Prenada Media Group, 2006), hlm. 89.

the discriminatory actions of the Dutch colonialists. However, pesantren still exist because of the ability of pesantren managers to get around all policies of the authorities from time to time.

The pesantren is known as the oldest Islamic education institution in Indonesia, which was founded by ulama. Islamic boarding schools were established in order to educate people to understand and implement Islamic teachings, emphasizing the importance of religious morals as a way of life. The oldest meaning, because pesantren is an institution that has long lived and still exists today even though it has changed a lot from the initial form of the establishment of various fields. Even the pesantren has become an in-depth part of the life systems of most Muslims in Indonesia and has contributed to the dynamics of the Indonesian nation.

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