

Revitalization Of Socio-Cultural Values In Pesantren

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ABSTRACT

This article aims to explain the importance of returning socio-cultural values of Islamic education in the learning process in pesantren as a model of Islamic education that is humanist and inclusive, and upholds socio-cultural values. The method used in this article is to use a qualitative-analytical approach with a descriptive method. The results of the discussion show: (1) That the socio-cultural values of Islamic education in pesantren are very vital and their presence is needed to produce humanist and inclusive students, (2) Integration of socio-cultural values of Islamic education in the learning process in pesantren, by integrating religious values, culture, and diversity, (3) The integration gives birth to socio-cultural values, such as respecting differences in schools of thought in worship practices, assimilation between cultures and regional languages, tolerance and human rights, and social coherence between students

ABSTRAK

Artikel ini bertujuan untuk menjelaskan pentingnya kembali nilai-nilai sosio-kultural pendidikan Islam dalam proses pembelajaran di pesantren, sebagai model pendidikan Islam yang humanis dan inklusif, serta menjunjung tinggi nilai-nilai sosio-kultural. Adapun metode yang digunakan dalam artikel ini adalah menggunakan pendekatan kualitatif-analisis dengan metode deskriptif. Hasil dari pembahasan menunjukkan: (1) Bahwa nilai-nilai sosio-kultural pendidikan Islam di pesantren sangat vital dan kehadirannya sangat dibutuhkan untuk melahirkan santri yang humanis dan inklusif, (2) Integrasi nilai-nilai sosio-kultural pendidikan Islam dalam proses pembelajaran di pesantren, dengan mengintegrasikan nilai-nilai agama, budaya, dan keragaman, (3) Integrasi tersebut melahirkan nilai-nilai sosio-kultural, seperti menghargai perbedaan mazhab dalam praktik ibadah, asimilasi antar budaya dan bahasa daerah, toleransi dan hak asasi manusia, serta koherensi sosial antar santri

A. INTRODUCTION

Pesantren institution is always interesting to be the fields of study, from the institutional environment, santri behavior, and the biography of pesantren's figures. Many great people were born from pesantren, and this did not certainly happen by accident. Perhaps, this is a sign that pesantren has 'something' unique to be studied and explored. The existence of pesantren can not be separated from the inherent social identities, such as ethnic identity, culture and religion. The diverse identities should be responded wisely by the pesantren, in order to create multicultural Islamic educational institutions (Rohman and Lessy 2017)

The recent global phenomenon shows that some regions experience the disorientation of education due to the frequent emergence of student fighting, drugs, promiscuity, radicalism, terrorism, and other anarchist actions. Those attitudes and actions occurred because the majority community can not build and maintain a harmonious relationship with minority people. The disharmonious relation is seen from the overwhelming individualism, hedonism, materialism and egocentrism. Yet the essence of true religious teachings is the way how humans organize themselves to make good interaction and cooperation; between human and human, human and nature and human and God. This shows the less maximum role of Islamic education, especially pesantren, in revitalizing the common good values necessary in building a civilized society, nation and religion. Therefore, it has taken for granted that pesantren should participate to instill the values of peace through education. As a result, the next generation of nation will behave inclusively and get familiar to the diversities so as to become the agents of peace in the future time (Hanafi and Ikhsan 2020).

Islamic educational institutions, including pesantren has to provide fast respond to the above social phenomenon. Pesantren must play an active role in fostering social values. The values of diversity that respect peers should be formulated in the curriculum design and implemented in the learning activities. It is aimed to educate students not only to be intellectually and spiritually intelligent but also to have a social awareness and to be a tolerant, inclusive, multiculturalism people who respect diversities. The implementation of diversity values is a shift from theocentric theological paradigm toward anthropocentric-sociological paradigm. These changes lead to the implementation of social theology (Ma'arif 2012)

To deal with the above global phenomenon, pesantren should establish its vision to be Islamic educational institution that create not only smart students to understand religious

sciences (*tafaqquh fi al din*), but also qualified and excellent people who can take part in building tolerant, harmonious, inclusive, and plural life (Hanafi et al. 2022).

Various problems and acts of violence occurred in various cases in Indonesia. The researchers took a study of the importance of the role of pesantren in creating a peaceful and tolerant face of Islam and creating diversity values in pesantren. This research is fundamental to show pesantren as learning by integrating religious values, culture, and diversity. This integration gives birth to socio-cultural values, such as respecting differences. With this in mind, the researcher took a particular study to present the values of Islamic boarding schools in Indonesia. This research is fundamental to describing the actual Islamic values full of tolerance and the value of peace.

B. RESEARCH METHODS

This study uses a qualitative research method through a phenomenological approach. A phenomenological approach is research that will explore the subject's experience in-depth (Moutakas, 1994). The choice of the phenomenological method was by the study conducted by researchers who explored the reality of Islamic boarding school education.

The location of this research is in Garut Regency, and the selected sample is three Islamic boarding schools in Garut Regency, West Java Province. The subjects in this study were kyai and santri because this research was devoted to examining the role of pesantren, kyai, and santri were selected to be respondents.

The process of collecting data in this study used a structured interview technique. This can be adjusted with (Moustakas 1994) opinion that structured interviews can be an option for extracting data from the source.

Structured interview technique conducted by researchers to explore data related to the educational process in the pesantren environment. The researcher first made an instrument with an open interview. The purpose of the interview is that respondents are given the freedom to provide answers. In addition, researchers also conduct research ethics by first asking for approval to be involved in this research. The data obtained were then analyzed using data analysis techniques using the Cresswell analysis model through the stages of data collection, data reduction, and data interpretation.

RESULTS AND DISCUSSION

The findings in this study contain many important things which the researcher will describe in the sections below:

1. Universality of Islamic Education in Pesantren

In the modern time, Islamic education, including pesantren should drive itself to emancipatory education, i.e. learning paradigm that frees santri from all their existence so that they are no longer shackled and can realize the wholeness of their educational potential (Azra 2014). The philosophical foundation to the practical point, such as learning process must lead santri into independent people. They can perform and behave in accordance with their respective potential. Therefore, curriculum design should be able to assist students in developing their communication skills to one another, among ethnic and social groups.

Pesantren policy should support multicultural interaction among pesantren community. In designing the curriculum, the approach is expected to integrate interdisciplinary and multidisciplinary approach. In addition, curriculum should provide a program for student self-development (Salako and Ojeyibi 2019). In other words, the curriculum must be reformed from the mainstream centric to the multicultural curriculum formulated to cover the values of tolerance, given the exclusive prejudice-intolerance that still expands in educational institution (Alam, 2015: 11). Baidhawiy's study in some schools in Solo show problems dealing with interfaith students and teachers' tolerance and respect levels. Nearly a third of teachers exhibit intolerant attitudes on socio-religious diversities (Baidhawiy, 2014: 303). This reveals that prejudice attitude remains an obstacle to tolerance values in pesantren. The above reformation and revolution of education paradigm can create and grow inclusive mindset of pesantren community that appreciate diversity in educational institutions. In addition, there should be an open dialogue among pesantren students that will not only encourage social cooperation, but also enrich moral understanding.

Kyai can initiates open dialogue in pesantren environment. Kyai must be able to respond to the development and demand of the times. The capacity and commitment of Kyai to address reform demands seem significant. These abilities are sometimes influenced by Kyai's character, such as experience, skills background, personality, and commitment (Berends, 2012: 12). In other words, Kyai is a center that can build social interaction among the people in pesantren, as well as improve learning outcomes of santri.

Furthermore, kyai as educator in pesantren should be assimilator and accommodator. As assimilator, kyai functions to serve students who come from various ethnic and culture. Thus, teacher/educator plays a role in accommodating differences that potentially cause division (Domnwachukwu, 2010: 5-8). Furthermore, as accommodator kyai functions is to facilitate all the diversities among santri because they have various abilities and wishes. And even, teachers should be able to meet the needs of learners with special needs (Rohman, 2016: 144-145).

Educational institution is a community in which there are education and learning activities. Although it differs from other social communities, educational institution i.e. pesantren is one of the main factors driving social cohesion. Ignoring educational institution possibly leads to social deviation, for educational institution as social motivator plays a role in maintaining and protecting social integration of community (Nielsen, 2015: 64-65). Therefore, it is necessary to create social reconstruction in educational institutions including pesantren in Indonesia as a plural and multicultural country.

The role of pesantren should be implemented in an early time so as to make pesantren a laboratory of religious education and a center of scientific research that can contribute in the development of both religious and social sciences. As an Islamic educational institution, pesantren must realize the ideals of Muslims and build a strong Muslim generation with a global competition capacity in order to achieve world peace and the hereafter happiness. Here, pesantren emerges as an Islamic educational institution that attempts to integrate paradigms and education systems that can achieve intellectual competence and moral competence (Zakaria, 2012: 37).

Therefore, the values of diversity and multiculturalism must become an important integrated part of learning in pesantren. In this regard, these values include at least the following points, namely *tauḥīd* (oneness of God), *ummah* (joint life), *rahmah* (mutual love), *musawah* (equality), *tasāmuh* (tolerance), *‘afw* (forgiving), *takrīm* (mutual respect), *t’āfuf* (co-existence), *tafāhum* (mutual understanding), *fastabiqul khairāt* (fair competition in doing good), *amanāh* (honesty), *usnuan* (positive thinking), *sul* (reconciliation), *ilā* (conflict resolution), *islāh / salām* (peace), *lain* (non-violence), and *‘adl* (justice) (Baidhaw, 2007: 15-27).

According to Will Kymlicka (in Rosyada, 2014:4-5), schools should teach educational values that uphold the individual rights and collective rights of every member of society, individual and cultural freedom, justice and minority rights, minority group aspirations, and tolerance between individual and group. Justice and equality of rights must not distinguish religion, ethnicity, language, and gender. The value going to be gained in education is the value of justice and human right.

2. Revitalization of Socio-cultural Diversity Values in Pesantren

Education implemented in Pesantren is a universal education that attempts to accommodate all the interests of santri. This is based on the assumption that pesantren is a religious educational institution dedicated to Islamic education which aims to educate all young generations of Islam regardless of their school, *firqah*, group, and certain religious organizations. In addition to implementing accommodative public education and religious education, it is imperative to support democracy in education. With an integrative-accommodative learning system that combines religious and cultural values, it is expected to build the attitude and behavior of *tasamuh*, *tawasuth* and *tawazun* in pesantren, which include:

a. Respecting Mazhab Diversity in Worship Practice

Although santri in pesantren have the same religious base (mono-religion), they belong to a diverse religious understanding. Some religious understandings refer to Nahdlatul Ulama, Muhammadiyah, Salafi, and other groups of Islamic organization. Such religious diversity often brings impacts to the different groups which leads to the diversity of worship practices. Furthermore, the different point of view in religious understanding at the worst extent can result in fundamentalism or even radicalism, like some phenomena occurring in several Middle Eastern countries.

Radicalism possibly comes to anyone, in every time and every where. No matter they are children, adolescents, adults, poor or rich people, elite or common people, radicalism may happen to them. It is likely due to the existing narrow understanding or thinking about a religious phenomenon. Therefore, radicalism will be swallowed or eliminated and even removed through the initial guidance or counseling of the point of view or way of thinking to a phenomenon (Muchit, 2016: 176).

In this case, pesantren plays a role to accommodate all religious understandings each santri embrace from their family environment. For example, during the learning process of *fiqih*, when there is santri asking about the different opinion in worship practices, the teacher

explains the *khilāfiyyah*. The explanation begins with the belief that the teacher holds, followed by the opinions of some *ulama* in a comprehensive description. Similarly, in the learning of *akidah akhlak*, he urges students to practice good morals, especially the tolerance attitude among Muslims and interfaith community.

In addition, santri are familiarized with the attitude of tolerance and respecting others. The significance of these values are not only given in the classroom, but also exemplified by educators in everyday interactions in pesantren. Santri in pesantren derives from different ethnics, tribes and religious understandings, and so do the teachers there. In this regard, teachers should accommodate all students' religious diverse understanding. Thus, the teachers act as an accommodator with a humanistic-educative approach in the internalization of diversity values.

b. Intercultural Assimilation and Regional Language

The ethnic diversity existing in pesantren makes the language diversity among santri. Most of them bring accents and communication terms from their respective places of origin. In communication between students who come from the same regions, they infrequently use the local language. Communication with the local language increases the intimacy between them, however, using another regional language by its non-speakers will make confusion and misunderstanding. The diversity can actually broaden the experience of santri. They will tell their experiences to each other. Accordingly, many of them can understand a variety of cultural values. In learning activity, teachers absolutely use the Indonesian language and avoid the use of regional languages to overcome miscommunication.

c. Tolerance and Human Rights

One important value that pesantren instill is exemplary. In the context of education, the teacher's examples can be divided into two types, professional model that concerns the scientific fields and personal example related to daily behavior. Those models can be internalized to learners in order that they grow and become into a competent, responsible, and professional people (Suparno, 2002: 62). In religious practice in pesantren, teachers function to be the good models for santri. Despite coming from different religious organizations, teachers keep respecting each other. It is widely known that many Muslims today have sharp different standpoints with the rise of radical, extreme, or conservative ideologies. Various schools of thought in Islam bring about diverse perceptions and conceptions of Islam, from

which Muslim and non-Muslim researchers classified religious understanding into two types, namely moderate Islam and radical Islam.

d. Social Coherence between Pesantren Community

The diversity in pesantren reflected in the harmony of social interaction among pesantren community is a very supportive part of education based on socio-cultural values in the pesantren. This is supported by a good management of pesantren and a strong leadership that show interest in pesantren community, so as to create a conducive social interaction among them. As a religious education institution, pesantren function to instill tolerance values among Muslim community and interfaith communities.

3. Implication for the Development of Socio-Cultural Education Based Pesantren

Some findings reveal that the social interaction the educators in pesantren constructed led to a shift in learning orientation in Islamic education. The shift is expected to provide a new development of pesantren in Indonesia. When there are a number of pesantren with an eschatological oriented education system, pesantren should change its educational paradigm towards socio-multicultural theology. Eschatological learning process can lead to theological justification attracting prejudice and truth claim and often lead to radical action and other destructive behaviors. This is based on the understanding that radicalism can affect anyone, in every time and every where. This phenomenon seems to be very dangerous if happen in a plural country, like Indonesia. In general, this type of education begins with textual dogmas in the name of religious sacred texts. The sacred texts of religion are blocked by absolute, anti-critical interpretation, although it is constructive.

The learning activity of dogmatic-textual Islamic education can lead to the polarization of Islamic teachings. If it is so, the expected social morale outcome that support sustains the intellectual intelligence of the young Muslim generation will not easily come true. Learning religious subjects in pesantren, such as fiqih, aqidah, and al-Quran Hadith should keep in touch with social dimensions that improve moral intelligence of santri leading to the improvement of individual quality in social interaction.

Learning process in pesantren that tends to be conventional and only focuses on the sciences of eschatology can be changed using theocentric theological approach to anthropocentric-sociological procedures. Therefore, learning activity will touch other dimensions that have been neglected. Here are some reasons for the reform of learning in pesantren with the following multi approaches: *first*, the lack of achievements significantly

achieved by Muslims in this 21st century. Muslims have a big amount of population, but have a low quality. High spirituality dimension is not directly equal to morality dimension. *Second*, the social dynamics changes up and down and demands a critical-solution framework. Today's Muslims tend to be provoked easily. Accordingly, young Muslims need to get critical thinking training since a very early time. *Third*, pesantren as an icon of indigenous Islamic education in Indonesia is frequently underestimated and considered second class education institution under general education. *Fourth*, the existing diverse Islamic teachings is due to the propaganda of the textual and fundamental groups who reject pluralism and multiculturalism through spreading the antipluralism movement.

In responding the demands of time, pesantren should make reforms by changing the paradigm of learning activity. Pesantren needs to develop values of peace, tolerance, human rights, democracy and justice. Educators in particular ethnic-based pesantren have to convey the values of humanity and universal justice that uphold the values of peace. Pesantren must teach students universal religious values. It should instill religious and cultural values that support diversity, anti-violence, peace, and justice.

C. CONCLUSION

The existence of pesantren as an indigenous Indonesian Islamic educational institution has a very strategic role in creating harmony and peace among the diverse societies. It is imperative that pesantren should participate in revitalizing socio-cultural values and peace through education. In consequence, the next generation of the nation will have inclusive attitudes familiar to diversities, so that they can become agents of peace in the future time. Revitalization of socio-cultural values and peace in pesantren should be implemented in curriculum design and learning activities.

Furthermore, the values of diversity have contribution to create harmony dialogue among pesantren community, which potentially instill the values of tolerance culture, such as respecting the different schools of thought in the worship practice, assimilation of intercultural and regional languages, tolerance and human rights, and coherent relation among pesantren community. In addition, there has been a paradigm shift in the development of pesantren education from an eschatological orientation to a socio-multicultural theology that touches the spiritual, theological, professional, and social dimensions.

The revitalization of socio-cultural values in pesantren should create harmony dialogue among pesantren community which can create a conducive education climate among multi-

ethnic students within pesantren. On the other hand, santri who come from the same religion will lead to limited social interaction of inter Islamic religion interaction. In addition, pesantren need to implement a multi-approach Islamic education, which not only aims to improve the academic intelligence of santri, but also develop the santri's soft skill, hard skill, and socio-moral aspect oriented to multicultural-religious understanding.

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