

Against Modernization: The Existence of Traditional Islamic Boarding Schools in North Padang Lawas District

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ABSTRACT

This research was conducted with the aim of providing a clear picture of the philosophical and sociological basis for the existence of traditional pesantren in the midst of modernization, so that it can be illustrated with strong reasons to remain with the traditional pesantren. The method chosen in this study is a qualitative method. In terms of approach, this research utilizes a field research descriptive. The action taken by the researcher was to go to the 'field' to make observations about Against Modernization: The Existence of Traditional Islamic Boarding Schools in North Padang Lawas Regency. The findings in this study. First, the philosophical basis for the existence of traditional pesantren in the midst of modernization is the advice of the clergy, parents and because the kyai wishes to produce cadres of scholars, the great glory of teaching knowledge, and the wish to preserve the understanding of ahlussunnah wal jama'ah. The first two sociological foundations are that the pesantren still receives assistance and enthusiasm from the community, such as assistance with dormitories, classrooms, the Koran, and sending their children to these traditional pesantren. Second, because many alumni have succeeded, such as teachers, lecturers, DPR, DPRD and DPRI. The three traditional Islamic boarding schools in North Padang Lawas Regency still receive support from both the regional and central governments such as BOS funds, classrooms, multilevel dormitories and several other things. From this, the researcher concludes that traditional Islamic boarding schools will still be able to survive as they are typical in this modern era, if the traditional Islamic boarding school clerics have the right guidelines in developing their traditional Islamic boarding schools. So that the good aim is to prove to the public its ability to produce quality generations and be able to compete can be trusted by the wider community.

Keywords: Against Modernization, Existence, Traditional Boarding School

A. INTRODUCTION

Education is an activity carried out consciously to develop the individual as a whole (Ashraf, 1989). Islamic education aims to prepare students to know Allah Swt. and all its teachings, and can practice them properly and well (Rosnita, 2018). On the other hand, "Western" education carried out outside Islamic educational institutions is based on the reality of being born in the present, but ignores century-old human values that live in the law of Allah Swt. (Faisal, 1984). Pesantren is a unique form of "community" environment with positive life values. In general, the pesantren is separated from the life around it. The pesantren teaching system, from one level to another, seems to be just an endless circle. Although the books used are different, the research questions are the same. Starting with a *mabsus* (small book) containing concise and simple text, then *mutawassitah* (medium book), which contains an explanation of the meaning and intent of the *Mabsus*, and finally *mutawwalat* (big book), which contains the thoughts and thought processes of the *mujtahids* (Wahjoetomo, 1997). Pondok means a place to live. A pesantren must have a dormitory where the santri and kyai live. There is always communication between the santri and the kyai. In pesantren, students are obedient and obedient to the rules, there are certain activities that students must do at certain times. There is time to study, pray, eat, sleep, rest, etc., and there is even time to patrol and guard (Daulay, 2001).

In the 1930s, the pesantren system was often referred to as the true Indonesian education system, which could compete with the materialistic Western education aimed at cultivating talent for certain functions and money in society. Western education is said to be *over-reasoning* education that ignores moral education and is oriented towards personal achievement, namely diplomas (Steenbrink, 1986). Almost every Islamic State has two realms of education, the traditional and the modern. When the time came for Islam, there was only one system that taught pure theological subjects and secular subjects such as engineering and medicine, but today the traditional system is the Quran (*tajwid*, *qiraat* and *hifz*), *fiqh*, *interpretation*, *hadis*, and is taught to read. Arabic and Arabic literature as core subjects (Ashraf, 1986). In Zamakhsyari's article Dhofier It is important to note that the cottage system is highly terraced. First of all, the pondok system is supported by basic level education held in informal schools called recitations, which are accommodated in private homes or mosques. All recitations are not the same, even in stages (Dhoifer, 2007). Pondok, the yellow book and normative practice. The relationship between the kyai and the santri creates a bond of obedience between the teacher and the followers that extends far beyond the time of the santri in the pesantren. That's where the kyai's cottage serves as a living

example of true Islamic life. Furthermore, the lodge provides a controlled environment in which the student's character can be formed (Bull, 2010).

Modernization or renewal can be interpreted as not being accepted, understood, or carried out by individuals or groups as welcomeers of renewal, even though it is not new to others. It can also improve conditions, are considered bad, and lead old traditions to be better by accepting and implementing new things that are more understood and advanced that have never been applied before, can also be interpreted as a process of change that must be carried out (Dahlan, 2018). Fazlur Rahman, a neo-modernist figure from Pakistan, has also made important contributions to Islamic studies and modernity, one of which is through the reform of knowledge awareness in the education system. He said that any reform and revival of Islam must begin with education (Racham, 2021). Modernization of Islamic education is a long-term solution to the problems of Muslims today and in the future. Therefore, the modernization of education is an important part of the birth of modern Islamic civilization. Sukarno was not the President of the Republic of Indonesia at that time. He wrote a letter to A. Hassan. He will establish an Islamic-style school and develop Islamic education (Kholik, 2022). Especially in Indonesia, Islamic educational institutions began to make changes after the emergence of Article 1 Chapter One of the Joint Decree (SKB) of the Three Ministers in 1975, which required madrasa educational institutions to apply 30% religious learning and 70% general learning. So that later students will get various opportunities, including a diploma equivalent to a state school, graduates can continue to enter superior public schools, students can transfer to state schools of the same level, and so on (Daulay, 2001).

North Padang Lawas Regency is part of an area in North Sumatra which still has many traditional pesantren educational institutions. Because currently, according to EMIS data from the Ministry of Religion of the Republic of Indonesia, the Directorate General of Islamic Education, there are 29 traditional Islamic boarding schools. Of course this is a matter of pride for us as Muslims and especially the people of North Padang Lawas, of course with great hope that later cadres of scholars will be born who are able to read the yellow books and truly understand Islam, have noble character, are independent and have knowledge of Islam owned can be used in the surrounding community.

And 29 traditional pesantren located in North Padang Lawas district are registered and have operational permits from the government through the local ministry of religion and even receive School Operational Assistance (BOS) funds. However, in terms of curriculum, this traditional pesantren still chooses to run and focus on the traditional pesantren curriculum which is managed by kyai and ustaz/ustazah and chooses to override the

curriculum from the government which has been stated in the regulation of the 1975 Three Ministerial Decree.

This traditional boarding school located in North Padang Lawas district is still consistent in the era of modernization that has occurred from several years ago until now not to change its traditions both in terms of the material taught, methods, student residences and the culture of using Muslim clothing (sarong, koko clothes, skullcap) as well as Islamic education activities outside of formal learning such as *prayer* five times in congregation, praying together before dawn, reading the Koran after maghrib, muzakarah, memorizing and tabligh activities.

However, it is undeniable that several traditional pesantren outside of these 29 pesantren have changed their traditional pattern to a more modern education, so it is not surprising that some pesantren are called modern pesantren. In addition, the mindset of the community and their prospective students is also not left behind, some have followed the flow of modernization. So that not a few think that this traditional pesantren education is too difficult to carry out both in terms of the traditional pesantren curriculum and other traditional pesantren activities. In addition, there are also some people's perspectives, with the current development of the world this traditional education system is considered not to provide great expectations for their children both in terms of work, income or more precisely to improve the welfare of life in the future.

Of course all of these are extraordinary challenges for traditional pesantren to maintain and carry out their traditions and do not escape also to provide an understanding to the community and prospective students that traditional pesantren have given birth to many scholars in North Padang Lawas, regional officials as well as local officials. other Islamic education intellectuals. And no less interesting, traditional education is the right location in fostering the morality, soul (faith) and mentality of students.

Of course all of this is part of the extraordinary challenge for traditional pesantren to survive and carry out its traditionalism and also to provide understanding to the community and prospective students that traditional Islamic boarding schools in this modernization era are still able to produce and give birth to superior generations in the world. in the field of fostering morality, faith and the mentality of students, intellectuals of Islamic education and no less interesting also in the fields of leadership both in the private sector and in the government sector. So what is important in this research is that the results of the findings can be used as a guide or suggestion for traditional Islamic boarding schools to remain in demand with their tradition in the current modernization era.

B. LITERATURE REVIEW

Islamic boarding schools currently respond to globalization and modernization which are marked by the rapid development of information and technology. Therefore, pesantren must be willing to change the form, form, direction and methods of education, and note that this will not change the vision, mission and direction of the pesantren. In other words, changes are only on the outside, while inside (the spirit of the pesantren, spirituality, religious understanding, values, traditions and ideology) are still there. In this case, the authors found that in the trend of modernization and globalization there are three modes of rejection of pesantren, namely:

1. Totally refuse. This attitude is proven by completely closing oneself against modernism, both in mindset and in the education system by strictly maintaining the authenticity of pesantren traditions and values, both in the form of symbols and substances.
2. Selectively accept modernization. This attitude is part of the creative process of the pesantren community in accepting modernization, namely accepting some modernism and then combining it with the pesantren tradition. In this pattern, Islamic boarding schools apply modern methods in the teaching system, incorporating general knowledge references in education, as well as classic books with a pesantren-style teaching pattern that is still applied.
3. Receive modernization as a whole, both in terms of thought, model and reference. As for what is taught in this institution, namely religious values with reference to classic books, general knowledge is also taught. The curriculum used is also the general curriculum, no longer the pesantren curriculum which uses the *mu'tabar* book (books on Islamic teachings that are in accordance with the creeds of Islam). ahlu sunnah wal jama'ah) (Purnomo, 2017).

In the era of globalization, industrial progress as one of the effects of modernization requires people to have sharp professional skills. These demands, in turn, will drag people into a certain way of life, ignoring human values and divine values, which will lead to the loss of the true meaning of life. In order to anticipate the negative impacts of scientific and technological advances as well as the rapid pace of modernization, humanity must immediately realize and improve the basic abilities that everyone must possess. (Daulay, 2012).

In addition to positive impacts, globalization can also have serious negative impacts on developing countries and underdeveloped countries. This is also the main reason why there are so many social movements against the flow of globalization that are taking place in various parts of the world, especially in the fields of economics, politics and education. The negative impacts of globalization are very diverse, including political, economic, educational, and cultural colonialism. The impact is huge for both developed and developing countries. The gap between the rich and the poor around the world is widening. In particular, potential negative effects include:

1. Expansion of the technical gap and digital divide in developed and less developed countries,
2. Create more legitimate opportunities for the country to move forward for new forms of national colonization of development
3. Regional disparities and conflicts that widen culturally
4. Promotion of dominant cultural values (negative culture) from several developed regions. (Daulay, 2012).

The word *pesantren* comes from the word *santri*, the prefix *pe* and the suffix *an* indicate where the *santri* live. In line with that, Soegarda Poerbakawatja explained that the origin of the word *pesantren* is *santri*, people who study Islam, so *pesantren* means a gathering place for people to study Islam. Manfred Ziemek also mentioned that the etymological origin of *pesantren* is *pesantren*, which means "place of students". *Santri* or students (usually very different) receive lessons from the *pesantren* leadership (*kyai*) and teachers (*ulama*). Courses cover all areas of Islamic knowledge (Wahyuddin, 2019).

On the other hand, *pesantren* can be broadly grouped into two types, one is the *salafi pesantren*, and the other group is the *khalafi pesantren*. *Salafi Islamic boarding schools* are Islamic boarding schools that still adhere to old traditions and focus on non-classical books. *Pesantren khalafi*, *pesantren* which have been modernized in terms of courses, systems and management. This *Khalaf Islamic Boarding School* provides students with other options for self-development (Mulyasana, 2020).

C. RESEARCH METHOD

The approach used in this research is using a *field research* (research in the field) with descriptive characteristics. Because Moleong believes that if *field research* is used in qualitative research, it will certainly be a broader approach. The urgent initiative is that researchers will go into the field in order to carry out monitoring of events during natural

conditions (Moleong, 2001). In this study, the researcher also uses a descriptive qualitative method where the researcher will provide an overview and analyze everything that is conveyed or the views of individuals and groups of informants as they are. Of course, in this case, it is related to *Against Modernization: The Existence of Traditional Islamic Boarding Schools in North Padang Lawas Regency*. Furthermore, researchers will also continue to follow the code of ethics for qualitative research as Murphy and Dingwall, namely [1] Asking for approval from research participants, [2] Researchers will try not to harm research participants, [3] This research will also provide positive benefits for all readers and not only done for their own sake, [4] Researchers will also respect the values and decisions of research participants, [5] In this study, still uphold justice (Flick, 2009).

North Padang Lawas Regency became the researcher's choice to conduct research related to *Against Modernization: The Existence of Traditional Islamic Boarding Schools in North Padang Lawas Regency*. Some of the researchers' arguments about the interest in conducting research in North Padang Lawas Regency. First, there are still many traditional pesantren in North Padang Lawas district and according to the researchers' search through the Ministry of Religion's Emis website through the PD-PONTREN menu, traditional pesantren in this district are the second highest number of traditional Islamic boarding schools in North Sumatra Province. According to data obtained by researchers from the website of the Ministry of Religion of the Republic of Indonesia, the Directorate General of Islamic Religious Education in North Padang Lawas Regency, there are 29 Islamic Boarding Schools which will of course be the subject of this study.

Furthermore, to select informants in this study, researchers used *purposive sampling* which is part of *probability sampling* (Creswell, 2002). The criteria for the informants in question can provide information or answers regarding the following research. [1] Those who master or understand something through the process of enculturation, [2] Those who are classified as still being involved or involved in the activity being researched. [3] Those who have sufficient time to be asked for information, [4] Those who do not tend to convey information from the "packaged" themselves, [5] Those who are initially classified as "quite unfamiliar" with researchers so that it is more exciting to become a kind of teacher or teacher. source person (Sugiyono, 2013).

The steps in the research are identifying problems, exploring theories, determining research objectives, collecting data, analyzing and interpreting data, and reporting. While the term data refers to a collection of information. A more detailed definition includes the types of data that are combined into aggregated information such as numbers, words, images,

videos, audio, and concepts (Creswell, 2002).

In the implementation of the qualitative research data collection instrument this time, the researcher acted as "*the researcher is the key instrument*". Then the researcher will be the key instrument in the implementation of this research (Given, 2008). Furthermore, in terms of collecting research data, the researcher conducted several instruments that were considered adequate, namely [1] Observation, [2] Interview, [3] Documentation. In analyzing qualitative data these steps are not always performed sequentially, but represent the preparation and organization of data for analysis; engage in the initial exploration of the data through the coding process; use the code to develop a more general description of the data description and themes; represent findings through narration and visuals; make meaningful interpretations of the results by reflecting personally on the impact of the findings and the literature that might inform the findings and finally, behavioral-strategies to validate the accuracy of the findings (Creswell, 2016). Validity, from this perspective, is enhanced by the researcher using well-defined and well-defined procedures and strategies. Along with and closely related to the notions of reliability, objectivity, and generalizability, validity is centralized as an important indicator of research quality in the positivist/post positivist tradition (Given, 2008).

D. FINDINGS AND DISCUSSION

1. Philosophical Basis For The Existence Of Traditional Islamic Boarding Schools In The Midst Of Modernization

There are several thoughts that make the kyai or leaders of traditional Islamic boarding schools continue to apply the yellow book as the main lesson in the midst of today's modernization. Because of the desire to produce a cadre of ulema cadres, the great glory of teaching knowledge in Islam and the desire to preserve the understanding of Ahlussunnah wal Jamaah.

The cadre of ulama is usually carried out through pesantren institutions. The pattern is that, first of all, the ulama who are the leaders of the pesantren are looking for superior students from the existing santri to become ulama cadres. Then, the superior students were made special classes with the ulama who were the leaders of the pesantren. This class is an additional class with material that is higher than the material given in the usual class (Siroji, 2020). The figure of the teacher (religion) is very strategic, in addition to carrying out a scientific mission so that students master religious sciences, the teacher also carries out a sacred duty, a prophetic mission, namely guiding and directing students to the path of Allah

Swi. With this strategic role, it is certainly not easy to become a religious teacher (Kosim, 2008). It is because of the glory of knowledge that the scholars, students of knowledge, those who teach knowledge (teachers), even those who simply love the three (ulama, students of knowledge, and those who teach it) will be elevated in rank, both in the sight of Allah al-‘Alim as well as in the eyes of mankind (Bamjary, 2022). Islamic boarding schools have values that form the basis for students to carry out daily activities. This is inseparable from the understanding of Ahlussunnah waljama'ah. This understanding by the santri has a distinctive connotation and is attached to pesantren people even to the Nahdlatul Ulama (NU) organizational community, but not a few say that they are not NU, there are Muhammadiyah, PERSIS and others. Understanding that Ahlussunnah waljama'ah is commonly called sunni. Outside the Sunnis there are many groups namely Shia, Khawarij, Murji'ah, Jabariyah, Qadariyah, and Mu'tazilah (Shiddiq, 2015).

2. Sociological Basis for The Existence of Traditional Islamic Boarding Schools

While the external forces for the pesantren to continue with its traditional yellow book learning in the midst of today's modernization that researchers have found are support (multilevel dormitories, study rooms, the Koran and bathrooms) and the enthusiasm of the community to send their sons and daughters to traditional pesantren in Padang Lawas Regency north, then the success of pesantren alumni in the world of work and in the midst of society such as teachers, lecturers, DPRD, DPR, DPRI and so on and lastly, support from local and central government (BOS funds, study rooms and multilevel dormitories)

The results of Yayan Herdiana's study show that so far the survival of pesantren has been supported by the moral and material encouragement of the surrounding community which is driven by several factors, including religious culture in carrying out religion in a solemn way at religious educational institutions, as well as kyai figures, especially the elder kyai who founded the pesantren (Herdiana, 2021). There are several reasons why parents send their children to Islamic boarding schools, for example so that their children are protected from gangs and motorcycle communities, fighting parents, fighting, stealing and often trying to get drunk to become victims of free sex (Nizarani, 2021). Based on the results of a study by Ahmad Muhakam Nurrohman, it was found that since ancient times, pesantren has been one of the important pillars in the world of education and Indonesian culture. Pesantren is a traditional educational institution that plays a major role in realizing independence and educating the life of the Indonesian nation. From the womb of the pesantren were born figures who also became declarators and motors of the nation's progress (Muhakamurrohman, 2014). The success of pesantren in providing students with integral

knowledge, piety, polite behavior, independence, and sincerity are symbols that are recognized and firmly embedded in society (Mansur, 2013).

The legitimacy of the Indonesian government towards pesantren since independence (1945) has been divided into five periods. Recognition of the existence of Islamic boarding schools, Recognition of pesantren as religious educational institutions in Indonesia, Islamic boarding schools are equated with schools/madrasas, Islamic boarding schools as part of the Indonesian education system, The existence of independent pesantren as Islamic educational institutions in various levels from elementary to tertiary institutions in the form of Ma'had' Aly (Mustakim, 2020).

E. CONCLUSION

Modernization is a renewal in various fields including Islamic educational institutions. Modern Islamic education, especially in the learning curriculum, subjects will be more dominated by science and technology compared to Islamic religious studies. However, not in several Islamic boarding schools in North Padang Lawas Regency, they still prioritize learning the yellow book and only sober science lessons. By continuing to apply the study of the yellow book, of course, because of the power or belief that is believed to be carried out. The belief in personal and sociological philosophy that was obtained has made the leaders of the pesantren and all educators continue to implement and prioritize learning the yellow book in their respective traditional pesantren.

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