

INSTITUTIONAL DYNAMICS OF AL-MUKMIN ISLAMIC BOARDING SCHOOL NGRUKI SURAKARTA (1972-2021)

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ABSTRACT

In the 1980s the Pesantren Al-Mukmin Ngruki began to get a negative image. The pesantren is considered a candidate for the Negara Islam Indonesia (NII), because there are two founding figures, namely Abdullah Sungkar and Abu Bakar Ba'asyir. They were plotted as individuals and extremists against the Kartosuwiryo movement. Various negative accusations made in various momentums and media as well as slanted views on the Pesantren Al-Mukmin Ngruki are still in the spotlight by various parties. In fact, until now various negative assumptions and accusations from both the eyes of the domestic and international public are still leveled at the Pesantren Al-Mukmin Ngruki, whereas this has never been proven at all. This study aims to find and analyze the historical institutional dynamics of the Pesantren Al-Mukmin Ngruki in 1972-2021. The research method used is qualitative with a historical approach using four steps, namely: heuristics, criticism, interpretation and historiography. The results of this study reveal that the historical institutional dynamics of the Pesantren Al-Mukmin Ngruki have a religious background. This means that the establishment of the Pesantren Al-Mukmin Ngruki was the result of the missionary journey of preachers in Surakarta, bearing in mind that during the transition period from the Old Order government to the New Order government, the area of Surakarta was a communist base and became the main target of Christianization which needed the attention of Muslims.

Keywords: *Dynamics, Institutional, Pesantren.*

1. INTRODUCTION

Al-Mukmin Islamic Boarding School or more familiarly called Pondok Ngruki or Al-Mukmin Ngruki Islamic Boarding School, the term 'Ngruki' is taken from one of the hamlet names in Cemani village, namely Ngruki hamlet. In the 1980s the Al-Mukmin Ngruki Islamic Boarding School began to get a negative image. The Islamic boarding school is considered a candidate for the Indonesian Islamic State movement (NII) because there are two founding figures, namely Abdulláh Sungkar and Abu Bakar Ba'asyir. These two people were plotted as individuals and extremists for the Kartosuwiryo movement. Then in the 2000s, the Al-Mukmin Ngruki Islamic Boarding School was again accused of several acts of bombing and terrorism (Hasani & Naipospos, 2012). In fact, until now various negative assumptions and accusations from both the eyes of the domestic and international public are still leveled at the Al-Mukmin Ngruki Islamic Boarding School, whereas this has never been proven at all (Qodir, 2003). Many alumni of the Al-Mukmin Ngruki Islamic Boarding School scattered throughout the country have contributed to the country. Some of them gave their contributions in the fields of da'wah, social affairs, health, literacy, business, art, and even the fields of politics and bureaucracy (Musthafa, 2021).

Apart from being able to contribute in various fields, the role of the Al-Mukmin Ngruki Islamic Boarding School for the surrounding community as an agent of change, both intentional and unintentional; The intention is to carry out various programs that directly or indirectly come into contact with the community environment. Programs that directly come into contact with the community are mu'allim al-Qura, while those that are not directly in touch are tahfiz Al-Quran. What was not intentional was the booming of the pesantren academic community outside the pesantren complex. According to (Shodiq, 2018), currently, the settlements around the Al-Mukmin Islamic Boarding School are very densely populated areas. Mingle between pesantren stakeholders and the community. At the same time, the social, economic, and educational developments were remarkably fast, and Muslim merchants and sharia markets emerged. There are alumni, there are also immigrants from all over the country.

Various negative accusations made in various momentums and media as well as the slanted view that the Al-Mukmin Ngruki Islamic Boarding School is still in the spotlight by various parties, even though this Islamic boarding school is still often labeled as a radical Islamic boarding school that produces terrorists. Various alumni of Al-Mukmin Ngruki Islamic Boarding School have been able to make a positive contribution to the environment and society they support. Even the alumni of the Al-Mukmin Ngruki Islamic Boarding School have a place to accommodate all alumni aspirations to go towards the direction that has been proclaimed by their alma mater which is called the Al-Mukmin Islamic Boarding School Alumni Association or IKAPPIM (Musthafa, 2021). In its development to date, IKAPPIM has at least established 25 branches domestically, and 9 branches overseas. In addition to domestic and foreign branches, IKAPPIM also has 6 autonomous bodies that stand under IKAPPIM Ngruki. The autonomous body is a body formed by the central board of IKAPPIM Ngruki based on profession, occupation, a field of work, and movement.

2. LITERATUR REVIEW

2.1. Historical Background of the Birth of Al-Mukmin Ngruki Islamic Boarding School

The birth of the Al-Mukmin Ngruki Islamic Boarding School cannot be separated from the context of its era. The late 1960s to early 1970s was a period of transition from the Old Order government to the New Order government. This political transition was colored by various bloody events as a result of the PKI rebellion. After this rebellion, there was a wave of apostasy in several areas of Java. Out of fear of being accused of being PKI, many ordinary Muslims chose to convert to Christianity. Others take a better choice, namely trying to get closer to the mosque and show themselves as devout Muslims. Facing this situation, the

preachers intensified their da'wah by actively giving Zuhur Lectures at the Surakarta Grand Mosque, radio broadcasts via ABC and RADIS, and opening madrasah.

The establishment of the Al-Mukmin Islamic Boarding School involved many parties. Al-Mukmin Islamic Boarding School was born from the people, by the people, and for the people. The meaning of "born from the ummah" is that since its establishment the Al-Mukmin Islamic Boarding School has received support from the ummah. When they were still embryos in the form of reciting *ba'da zuhur* at the Surakarta Grand Mosque, batik traders from Klewer Market and pedicab drivers actively donated part of their wealth for the continuation of this da'wah activity. The meaning of "born by the ummah" is that the founders of the Al-Mukmin Islamic Boarding School are an integral part of the Ummah. With various educational backgrounds and organizational affiliations, they actively preach among the people, they become representatives in fighting for the interests of the people, they also founded the Al-Mukmin Islamic Boarding School to continue the relay of the people's struggle. The meaning of "born for the ummah" is that the birth of the Al-Mukmin Islamic Boarding School was to meet the needs of the ummah for Islamic education. Many parties were involved in the establishment of the Al-Mukmin Islamic Boarding School. Let's just say that among them the first was Mochammad Amir, he was once the target of the PKI's assassination and later he was among those who co-founded the Al-Mukmin Islamic Education Foundation. Without the Al-Mukmin Foundation, of course, there would never have been an Al-Mukmin Islamic Boarding School. Another party that has an important role in the education of Al-Mukmin Islamic Boarding School is Abdullatief. He was the one who accommodated and facilitated young preachers who graduated from the Darussalam Gontor Islamic Boarding School to establish Madrasah Diniyah Al-Mukmin. He is the person who provided the land in Gading Kidul. He was the person who built the Al-Mukmin Mosque, the birthplace of the Al-Mukmin Islamic Boarding School with his funds during a society where most of them were unfamiliar with Islam so that Gading Kidul, which was the base of the PKI, could turn into the basis of an Islamic society. It didn't stop there, Abdullatief and his family also came down to eat for the early generation of Al-Mukmin students. He provides food for the students without outside help, he invites his family to become boarding school cook who always prepares meals for the students. Without the services and efforts of Abdullatief and his family, perhaps Al-Mukmin would not have stood up. Apart from Mochammad Amir and Abdullatief, there are six other names commonly known as the founders of the Al-Mukmin Islamic Boarding School. The six names are those who sparked ideas and put most of their time and energy into establishing the Al-Mukmin Islamic Boarding School. They are Abdullah Sungkar, Abu Bakar Ba'asyir, Yoyok Rasywadi, Abdul Qohar Daeng H. Matase, Hasan Basri, and Abdullah Baraja. The pioneers of the Al-Mukmin Ngruki Islamic Boarding School had intellectual and cultural relations with several well-known Islamic boarding schools, such as Abu Bakar Ba'asyir, Yoyok Rasywadi, Abdul Qohar Haji Daeng Matase and Hasan Basri who were graduates of the Darussalam Gontor Islamic Boarding School. Apart from being a Gontor graduate, Abu Bakar Ba'asyir is also actively involved in Al-Irsyad along with Abdullah Sungkar and Abdullah Baraja. Meanwhile, Hasan Basri is a member of the Implementation of Tabligh Executing Khutbah (petapekhut) and is one of the administrators of the Indonesian Islamic Da'wah Council (DDII) with Abdullah Sungkar which was founded and spearheaded by Mohammad Natsir. The form of this relationship can be manifested in the relationship between education, the teaching system that is applied, and the books or books used. There is also a kinship relationship between the founder and caregivers, such as Abu Bakar Ba'asyir married Siti Aisyah, the younger sister of Abdullah Sungkar.

The idea of establishing a pesantren or hostel became stronger in the hearts of the preachers by taking into account the condition of the people of the city of Solo, Surakarta, who at that time were still unfamiliar with matters of the Islamic religion; because that, it was felt

very appropriate if an Islamic boarding school was founded as one of the efforts to provide a stronghold of Islamic teachings to the community. By joining the Islamic Education Foundation and the Orphanage/Poor Orphanage (YPIA) Surakarta, an Islamic boarding school was established under the name Al-Mukmin Ngruki Surakarta Islamic boarding school, on March 10, 1972, on Gading Kidul 72 Solo, with more than 30 students including 10 foster children.

In 1974 the YPIA management moved the Al-Mukmin Islamic Boarding School to the Ngruki hamlet on KH Abu Amar's endowment land, which until now continues to be developed by generations of successors, this Islamic boarding school since its establishment until its rapid development is now fully private, independent of any group and anyone, not owned by individuals or certain organizational groups and the Al-Mukmin Ngruki Surakarta Islamic Boarding School does not engage in practical politics. Under the Foundation for Islamic Education and Orphan/Poor Care, Islamic Boarding School al-Mukmin Ngruki Surakarta is engaged in education with Notary Deed no: 30 of 1967. Led by a director and four assistant directors (Pudir): in the field of boarding school, academic, administration, and public relations as well as da'wah. In its operations, the director is assisted by the head of the Madrasah Unit, the Head of the Islamic Boarding School, and the Education Implementation Support Agency (BP3).

Apart from the six founders of the pesantren, there are still several figures and preachers who also support and are involved in the establishment of the Al-Mukmin Islamic Boarding School. Namely among them are Kiai Ali Darokah, Kiai Djamaluddin Abu Amar, Kiai Mochammad Samud Imam Masngudi bin Mochammad Mukmin, and Kiai Abdussomad. Together with Hasan Basri, Abdullah Sungkar, and Abu Bakar Ba'asyir, these names held a preparatory meeting for the establishment of the Al-Mukmin Islamic Boarding School in Tawangmangu Karanganyar in the early 1970s. The presence of these figures at the inauguration of the Al-Mukmin Islamic Boarding School shows that this pesantren is not just a local project, but can be said to be a project on a national scale. DDII entrusted a cadre of scholars at the Al-Mukmin Ngruki Islamic Boarding School. The choice of the Al-Mukmin Ngruki Islamic Boarding School was because of its two founders, namely Abdullah Sungkar and Hasan Basri, both of whom are listed as DDII preachers. As his commitment, in further developments, Mohammad Natsir sent his cadres who had been schooled in the Middle East to become educators at the Al-Mukmin Ngruki Islamic Boarding School. Among them are Ahmad Husnan, Suwardi Efendi, Ya'qub Basya, Muhammad Ilyas, and Jazri Muallim.

The return of the background and various factors for the establishment of the Al-Mukmin Ngruki Islamic Boarding School in the early 70s was a form of facing the great challenge of Christianization in which Muslims must be able to answer various actual problems faced by Muslims in particular and mankind in general. Muslims are demanded not to remain silent in all fields including the field of education. Science is a *wasilah* (instrument) for the good of worldly life which must be mastered without sacrificing faith and morals. This means that pesantren must have the courage to change but there should not be a dichotomy between science and technology and faith and morals, between science and technology and religion, between religion and modernity.

2.2. Development of Al-Mukmin Ngruki Islamic Boarding School

1. Early Period (1972-1975)

The early period illustrates that the establishment of the Al-Mukmin Ngruki Islamic Boarding School began with an afternoon recitation activity at the Surakarta Great Mosque, then the preachers and teachers developed it into a madrasah diniyah which is located at Jalan Gading Kidul number 72A Solo. With the support from Surakarta Islamic Da'wah Radio (RADIS) at that time, the development of madrasahs was getting better and more encouraging

which then led to an idea to accommodate students in the form of boarding schools. This statement, as expressed by the Director of the Al-Mukmin Ngruki Islamic Boarding School, stated that the establishment of the Ngruki Islamic Boarding School was a form of development of the midday prayer recitation activities at the Surakarta Grand Mosque which were then greatly supported by RADIS or Surakarta Islamic Dakwah Radio at that time.

The establishment of this Pondok was due to several factors such as the awareness that arose from preachers and Islamic leaders in Surakarta at that time considering that at that time the people of Solo were still unfamiliar with Islamic teachings, on the other hand, the Christianization of society was increasingly passionate at that time. This idea is getting stronger because of the awareness of preachers who are generally members of various socio-religious organizations in Solo to establish Islamic boarding schools. Meanwhile, at that time the people of Solo and its surroundings were still clouded against Islam, while various parties who wanted to damage and destroy Islamic values were increasing and dangerous. Thus it is appropriate to establish a boarding school.

According to Abu Bakar Ba'asyir, this idea is also in line with the program of the Indonesian Islamic Da'wah Council (DDII) for the development of Islamic boarding schools and hospitals in the city of Solo. He also argued that the Al-Mukmin Ngruki Islamic Boarding School itself, since its inception in 1972, was purely an educational institution. Al-Mukmin is not a community organization (ORMAS). Al-Mukmin is not also a political organization (ORPOL) or a political party. Like the Darussalam Gontor Islamic Boarding School which is the alma mater of the founders of the Al-Mukmin Islamic Boarding School, this Islamic boarding school strives to stand above all groups as long as it is still in the corridor of truth. Therefore, there are no policies or directives from Islamic boarding schools for students, teachers, or alumni to be involved or active in certain mass organizations or political organizations. As an educational institution, this policy is certainly outside its authority. If there are teachers or alumni of Al-Mukmin Islamic Boarding School who are active in certain mass organizations or political parties, it becomes their *ijtihad*. Even so, the dynamics of the Al-Mukmin Islamic Boarding School cannot be separated from the socio-political influences that occur in this country. Al-Mukmin was neither born nor developed from space. The political constellation in a country where the majority of the population is Muslim can penetrate the walls of Islamic boarding schools. From there followed the series of events in the years of testing and years of sorrow.

Islamic boarding schools in Indonesia have a very large role in the struggle for independence of the Republic of Indonesia, as well as being a stronghold of the Muslim community. It is therefore very natural that several religious figures joined forces with the Surakarta Orphanage/Poor Islamic Education and Care Foundation (YPIA) to establish the Al-Mukmin Islamic Boarding School on March 10, 1972, at Gading Kidul number 72A Solo with an initial number of 30 students, including 10 foster children (PPIN, 1993). To accommodate the increasing number of students, many cottage facilities and infrastructure were built which were scattered in several places according to the capabilities of the foundation. During this period, the Al-Mukmin Ngruki Islamic Boarding School was very committed to the *khittah tafaqquh fid-din* which was realized through the Kuliyyatul Mu'allim (KMI) and Kuliyyatul Mu'allimat (KMT) educational institutions from grades I to VI with an introduction in Arabic. Among the teachers who teach namely; Abu Bakar Ba'asyir (Gontor and Al-Irsyad), Ahmad Husnan (Persis), Suwardi Effendi (Persis), Wahyuddin (Gontor). As director of the first hut was Abu Bakar Ba'asyir. Thus according to Fuaduddin et al (2003), the Al-Mukmin Ngruki Islamic Boarding School is academically and culturally a meeting of various elements between modern (Gontor), salafi (Persis Bangil), Wahhabism (Al-Irsyad), and the Indonesian Islamic Da'wah Council (DDII). These group elements later in their development gave birth to a dynamic struggle of thought that affected the education system.

During this early period, the Al-Mukmin Islamic Boarding School also managed the *Kuliyatul Mu'allimin* (KMI) education unit. This unit was the first unit that appeared when the Al-Mukmin Islamic Boarding School began to appear among the people. Starting from Madrasah Diniyah, Al-Mukmin Ngruki Islamic Boarding School was born. At the beginning of its birth, only one education unit was managed, namely KMI. As time went on, the number of students who entered increased, which later became the forerunner to the emergence of other units to channel the interests, talents, and abilities of students, both those oriented towards *tafaqquh fid-din*, as well as to continue their studies in tertiary institutions. Thus, 1972 was the birth year of the KMI unit. This unit is intended to educate ready-to-use dakwah cadres and Islamic religious teachers. The students are male students, and the length of education is 6 years for elementary school graduates and 4 years for junior high school graduates. The lessons consist of 70% boarding school material and 30% general material as support.

2. Development and Survival Period (1976-1995)

This period is a period of development of educational levels presented by the emergence and birth of various educational units, such as *Kuliyatul Mu'allimat* (KMT), Madrasah Tsanawiyah (MTs), Takhasus (Tks), Madrasah Aliyah Al-Mukmin (MAAM), and Madrasah Mutawasithah (MMT). 1976 was the birth year of three educational units at once, namely: *Kuliyatul Mu'allimat* (KMT), Madrasah Tsanawiyah (MTs), and Takhasus (Tks). The procession for the birth of the Al-Mukmin Ngruki Islamic Boarding School for KMT began with the dissolution of the madrasah diniyah which until 1979 was still cared for by the pesantren. This is due to the busyness of the madrasa teachers who also support Islamic boarding schools so these madrasas cannot be managed properly. In order not to cause problems, the foundation's management agreed to transfer the students who still wanted to study religion as female students at the Al-Mukmin Ngruki Islamic Boarding School.

In its development, the history of the Al-Mukmin Ngruki Islamic Boarding School from 1978 to 1985 was a period that could be called the exam year. Some teachers even call it *a'wam al-huzn* (year of sorrow). During this period, Abdullah Sungkar and Abu Bakar Ba'ayir had dealings with the government because their preaching activities outside the pesantren rubbed against the New Order's political policies. According to (Awwas & Suryahadi, 1982), one of the things that were deemed inconsistent with New Order policies at the time was Abdullah Sungkar's non-participation in the 1977 election. acts that can "undermine the ideology of the Pancasila state and state policy, undermine state power or the authority of the legitimate government or state apparatus. As a result, not only the two of them, but several other educators had to go in and out of jail. Another impact of this friction was the tension in the relationship between the pesantren and the New Order security forces, represented by the military. Several teachers were repeatedly summoned to the Surakarta Kodim headquarters during teaching and learning hours. From this, the next impact emerged, namely the Al-Mukmin Ngruki Islamic Boarding School lacked educators/teachers because some of them had to go to prison or had to fulfill summons to the Surakarta Kodim headquarters. This shortage of teaching staff then resulted in very disruptive teaching and learning activities. In 1978, several educators and teachers were also arrested by the military and put in jail. They are Yoyok Rasywadi, Wahyuddin, Abdul Mufid, Hasan Basri and Aris Raharjo. The impact of teaching and learning activities is very disturbing. The remaining teachers include Haris Abdullah, Farid Ma'ruf, and Dalhari Nuryanto. Even though the test came to the Al-Mukmin Ngruki Islamic Boarding School, the teachers and students tried to carry on with the pesantren activities as usual.

In its journey, in 1979 the Madrasa Aliyah Al-Mukmin was established. The educational level of Madrasah Aliyah Al-Mukmin or commonly referred to as MAAM is meant to accommodate students and female students who have completed their education at MTs and SLTP Pondok Pesantren. In this second period, after the founding of Madrasah Aliyah Al-

Mukmin, it was also called the efforts made by the Al-Mukmin Islamic Boarding School in strengthening the basic principles of the Islamic boarding school through KMI grades I to VI, however, along the way, challenges arose from some of the guardians of the students who wanted their children to obtain a diploma to can continue their education to a higher level. Moreover, many of the KMI and KMT class III students took the state exam to obtain a Tsanawiyah certificate. Meanwhile, class VI students seem to have difficulty taking the equivalence exam because grade VI students have to undergo the Guru Wiyata Bakti (GWB) program for 1 year, whereas previously several KMI students were able and successful in continuing their education to several public and religious tertiary institutions. Thus, the Al-Mukmin Ngruki Islamic Boarding School made arrangements for grades I to III to enter Madrasah Tsanawiyah (MTs), while Kulliyatul Mu'allimin (KMI) and Kulliyatul Mu'allimat (KMT) ranging from grades IV to VI had equal rights with Madrasah Aliyah Al - Believers (MAAM). For children who come from outside Islamic boarding schools, they are required to take part in takhassus for 1 year before entering KMI or MAAM. According to (Fuaduddin, 2004), during this period the MTs level was developed so that students would obtain a diploma and be able to continue their education to the Madrasah Aliyah (MA) or Senior High School (SMA) level. The use of the name MTs is usually used to facilitate all matters with the Ministry of Religion (MoRA), while the use of the name SMP is for purposes with the Ministry of Education and Culture. This development is not just the development of MTs or SMP, but an effort to do more than development which is a period of KMI domination as an elaboration of basic principles balanced with a modern educational orientation. Thus, the education system is not only salafi but also khalafi.

When compared to the Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) at the time, the KMI and KMT education units were superior offerings that were frequently and heavily sought after by students, according to the data available at the time. Additionally, the pondok's color made it clearer that this was a place focused on education. *Tafaqquh fid-din* (salafi haraki) instead of as a component of the national education system. The students in the early KMI and KMT circles were not told to take jobs in the formal workforce. The Al-Mukmin Ngruki Islamic Boarding School had strong emotional bonds with these students, thus, they were better equipped to serve as preaching cadets, people who were ready to be sent to needy areas, or teachers at other Islamic boarding schools.

The struggle between groups who want an educational system for the Al-Mukmin Ngruki Islamic Boarding School is pure Salafus-shalih (haraki). This group wants the education system at the Al-Mukmin Ngruki Islamic Boarding School to be part of the national education system. The first group received support from many founding figures who from the start wanted to be purely salafi and realized at the 6-year KMI education level (grades I to VI) that the language of instruction in learning was using Arabic with a tendency to dress "salafi", memorize Al-Quran, live a normal life. simple, sufistic, fiqh oriented, focused on learning aqidah, ubudiyah, morals/tasawuf, and the spirit of jihad. Meanwhile, other groups want the Al-Mukmin Ngruki Islamic Boarding School education system to be more open to the education system and provide opportunities for graduates to continue their education at religious tertiary institutions and public tertiary institutions. This group is then considered moderate in accepting and open to the national education system, while at the same time removing the impression that the Al-Mukmin Ngruki Islamic Boarding School is less or not open to the education system outside it. After consolidating and reformulating the educational orientation of the Al-Mukmin Ngruki Islamic Boarding School, what has happened is the expansion of the mobility of pesantren alumni to various religious colleges and public universities, both public and private, both domestically and abroad. Meanwhile, the development of identity and salafi haraki character at the Al-Mukmin Ngruki Islamic Boarding School itself does not seem to have experienced degradation with the opening of the Junior

High School (SLTP). Some of them continued their education at several tertiary institutions such as Gajah Mada University (UGM), Bogor Agricultural Institute (IPB), University of Indonesia (UI), State Islamic Institute/State Islamic University (IAIN/UIN), Surakarta Eleven March State University (UNS) and so on (Fuaduddin, 2004). According to (Fananie, 2002), most graduates of the Al-Mukmin Ngruki Islamic Boarding School who continue their education at various tertiary institutions remain strong with a religious understanding of salafi haraki. For example, Abdul Rasyid S.Pd; alumnus of Madrasah Aliyah Al-Mukmin (MAAM) in 1986 then continued their education at Sebelas Maret University (UNS) Surakarta, now teaches at Madrasah Tsanawiyah and Madrasah Aliyah Al-Mukmin at the Al-Mukmin Ngruki Islamic Boarding School. There are also Drs. Ibnu Chanifah, M.Ag; an alumnus of the Al-Mukmin Ngruki Islamic Boarding School became a campus preacher and emerged as the leader of a religious group that was able to continue and continue the salafi religious thought which is now growing rapidly in the public university campus environment. Likewise, the increasingly widespread life of campus mosques in turn gave rise to various "radical" religious groups in universities, such as; the Indonesian Muslim Student Action Union (KAMMI).

Conversely, unlike the case with MAAM alumni, KMI and KMT alumni can continue to al-Azhar Syarif in Egypt, Medina University, Ummul Qura, or Islamabad Pakistan. KMI and KMT alumni have fulfilled the requirements by mastering tool science (nahwu, sharaf and balaghah), thinking methodology (ushul fiqh), as well as basic source literacy (tafsir, fiqh, hadith, and others). Thus, the development of the educational orientation that took place in this period provided students with access, namely students, to various religious colleges and public universities without dampening the spirit of salafi haraki for the students, even their sphere of influence would be even more strategic and expanding as they entered the campus community which will emerge and gives birth to the nation's elite candidates in the future.

So complex are the levels and types of educational institutions that exist, in addition to being less efficient because there must be an individual school principal. This was the result of a clash between the khittah pondok wanted the birth of cadres of 'amilin scholars who mastered religious knowledge, accompanied by the community's desire to continue to other higher schools. With a tolerant attitude to increase the efficiency and quality of learning, an arrangement was made by uniting them into junior high schools for both boys and girls under the leadership of the school principal. Another important policy taken by the board of the foundation and some boarding school administrators was by opening the Madrasah Mutawasithah (MMT) level, which is a form of developing the idea of a superior school that can act as quality input for KMI, KMT, and MAAM. In this case, the recruitment of students is derived from the results of the entrance test, then the best ranking is taken. According to (Fuaduddin, 2004), the establishment of MMT was motivated by a gap in the quality and orientation of education between KMI and MAAM. The KMI students were more dominant in religious knowledge, while the MAAM students were more in control of general subjects. Thus the input of KMI/KMT and MAAM students must be prepared to be of higher quality and to master these two fields. On the other hand, the presence of MMT was also inspired by the emergence of excellent schools that offer the best quality for the community. MMT recruits its students through the best ranking of those who pass the selection.

The idea of MMT doesn't seem to be socialized well. Some educators/teachers, especially those who have been taking care of the KMI unit, do not agree. They are worried that MMT will shift the KMI unit which is the first and most dominant unit at the Al-Mukmin Ngruki Islamic Boarding School. With the existence of MMT, spiritual values at KMI will be gradually eliminated. Moreover, MMT will adhere to the government's curriculum so that it becomes the entry point for government control and intervention in Islamic boarding schools. Such was the concern that arose at that time. The tension that occurred between the Al-Mukmin Ngruki Islamic Boarding School and the New Order government in 1978-1985 seems to still

haunt some teachers. Farid Ma'ruf, the director of the pesantren, did not justify their concern. He also said that the reality was not as they worried. even though the MMT unit was opened, other units were maintained. The MTs and KMI units will remain open, while the MMT will become a separate unit. The foundation plan was still not approved by the teachers at KMI, especially by the head of KMI at that time. Meanwhile, the foundation itself is still rolling out plans to establish an MMT unit. Furthermore, there was a dispute of opinion between the foundation and the teachers.

3. Reconciliation and Rehabilitation Period (1996-2021)

During this period the administrators of the foundation, caretakers, and teachers of the Al-Mukmin Ngruki Islamic Boarding School took various steps for recovery and rehabilitation by carrying out repairs (ishlah) to the parties involved in the conflict, especially teachers, but this did not produce any results.

After the "September Kelabu" incident, in early 1996 the foundation began to call for improvement by inviting dismissed teachers to come to the Islamic boarding school but dismissed teachers considered themselves unnecessary and no longer had the status of teachers and educators at the Islamic boarding school. Al-Mukmin Ngruki Islamic Boarding School. To comply with the invitation, the dismissal decree should have been revoked first, then the status returned as a supervising teacher or teacher at the Islamic boarding school. In contrast, on the part of the foundation and the existing teachers, there is no problem with the revocation of the SK, because the revocation of the SK can be done at any time and the most important thing is to come first to the Al-Mukmin Ngruki Islamic Boarding School and make repairs (Fuaduddin et al, 2003). The implementation of Madrasah Mutawasithah (MMT) education which was the basis of the dispute itself was stopped and abolished after running for 8 years, from 1995 to 2003.

2003 was the year the MMT unit was discontinued after operating for 8 years. This year, MMT was discontinued due to gaps with other units. There are at least three reasons for terminating the MMT unit, namely: 1) As an effort to reconcile with teachers who previously did not approve of the opening of this unit, 2) Most of the MMT graduates instead continued their studies outside the Al-Mukmin Ngruki Islamic Boarding School. 3) Some of those who continue at the Al-Mukmin Ngruki Islamic Boarding School generally prefer MAAM compared to KMI. So what was programmed by the initiators of MMT to produce superior inputs for KMI and MAAM did not reach the target. Now the existence of educational institutions has returned to how it was before the existence of the MMT, namely for the class III MTs and MAAM levels in the north complex. While Class I and II MTs, Tks, KMI, and KMT are in the south complex. According to Fuaduddin et al (2003), the separation of the location of the boarding school and the different orientations of education between KMI and MAAM will more or less give rise to the potential for disharmony and conflict in Islamic boarding schools. Thus, what was programmed by the initiators of the MMT to produce input for the KMI, KMT, and MAAM units was not as expected and did not reach the target. In overcoming the problems of disharmony and conflict that occurred, an idea emerged that was carried out by the Director of the Al-Mukmin Islamic Boarding School Ngruki by reuniting the KMI education system from the first year to the sixth year and providing opportunities for students who wished to continue their education to tertiary institutions, starting from grade IV, an educational program was opened. religious services (KMI), mobility programs (MAAM), and other programs according to community needs.

In the early 2000s, there was an idea to unite education units at the Al-Mukmin Ngruki Islamic Boarding School at the SMP and SMA levels. The idea to unite the MTs, KMI, KMT, and MAAM units is not without reason. The journey of the Al-Mukmin Ngruki Islamic Boarding School with the various dynamics, tests, and challenges it has faced over the years

encourages caregivers to find the best solution. One of the internal problems that have the potential to weaken the strength of the Al-Mukmin Ngruki Islamic Boarding School from within is the occurrence of unhealthy rivalry between the existing units, especially the MTs and MAAM units on the one hand and the KMI and KMT units on the other. This unhealthy rivalry also has an impact on the relationship between students in different units.

Because of this background, starting from the 2012/2013 academic year, various units consisting of MTs, MAAM, KMI, and KMT units were merged into one unit with the name Al-Mukmin Islamic Boarding School Education or abbreviated as PPIM. This unit is led by a head assisted by representatives of junior and senior high schools for boys and girls. Before that, the MTs, MAAM, KMI, and KMT units had their respective madrasah heads (PPIN, 2020).

3. RESEARCH METHODS

This research uses qualitative methods with historical or historical approaches. Historical research is a process of examining and critically analyzing the records and relics of the past which are a series of images of the past that are integrative between events, people, space, and time which are carried out interactively with various ideas, movements and intuitions that lived in their time (Sulasman, 2014). According to (Fraenkel, 2002), historical education research is a clear and accurate depiction of several aspects of the past related to educational institutions or schools. According to (Dudung, 2007) research that uses historical methods or historical methods requires certain steps to make this research scientific and follow the rules. There are 4 (four) steps in the historical method, namely: heuristics, criticism or verification, interpretation or aumassung, and historiography or darstellung.

4. RESULTS AND DISCUSSIONS

4.1 Contents Results and Discussion

The execution to bring about PPIM seemed sudden, so it became a challenge for educators at the Al-Mukmin Ngruki Islamic Boarding School. The impact of idea of merging and unifying units into one also had an impact on the unification of dormitory rooms and places of study for students. Before the smelting and merging of units, male students for class 1 and 2 MTs as well as TKs and KMI units were placed in the southern complex, namely Darul Mujahidin, and male students for class 3 MTs and MAAM units were placed in the northern complex, namely Darul Ribath. The distance between Darul Mujahidin and Darul Ribath is about 1 kilometer. The same goes for female students. For the female students complex, the MTs, Tks, and KMT units were placed in Darul Hijrah next to Darul Mujahidin, and for female MAAM students, they were placed in Darul Rohmah east of Darul Mujahidin. This is done not merely to differentiate between educational units to create rivalries between units, but rather to allocate places and funds.

The existence of regionalization between educational units that occurred at the Al-Mukmin Ngruki Islamic Boarding School, although it did not differentiate between educational units, gave birth to a tradition that tends for differences to develop between the north and south complex communities. The pattern of the north and south complex communities in the traditional tendency that developed at the Al-Mukmin Ngruki Islamic Boarding School before the fusion and unification of educational units to become PPIM can be illustrated in Table 1.

Table 1. North and South Complex Community Al-Mukmin Ngruki Islamic Boarding School and Developed Traditions

No.	North Complex Community	South Complex Community
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1	Group members consist of administrators of the Islamic Education Foundation and Orphans Care Al-Mukmin (YPIA), MTs class 3 (three) education unit, and MAAM education unit.	Group members consist of the boarding school office and boarding school administrators (young teachers), and the education units of KMI, KMT, Tks, and class I and II MTs.
2	The social structure places the figure of Teacher Abu Bakar Ba'asyir as a charismatic leader, but the role of excellence in knowledge and personality is not limited to teachers who graduated from KMI, Persis Bangil, Middle East, but also to graduates from Public Colleges (PTU) and Islamic Colleges (PTAI).	The social structure places the figure of Teacher Abu Bakar Ba'asyir as a charismatic leader, but in the role of superior knowledge and individual characteristics are teachers who graduated from KMI, Persis Bangil, the Middle East, and especially young teachers.
3	Tend to continue to higher education, both PTU and PTAI, and are oriented towards the formal sector.	Tend to become mujahid da'wah, religious teachers, and establish Islamic boarding schools.
4	Religious understanding is still textual but opens up a wider interpretation. Teachers from PTU and PTAI become guardians of religious understanding.	Religious understanding is more textual, literal, and normative. Teachers from KMI graduates, Persis Bangil, and the Middle East became guardians of religious understanding.
5	Uniforms and clothes are relatively looser, not even much different from students outside the pesantren (low normative awareness).	Uniformed and dressed more strictly against normative references; pants above the ankles, bearded, wearing a lobe/cap, emphasizes simplicity (normative awareness is quite high).
6	The instructors or teachers tend to graduate from public tertiary institutions such as UNS, UGM, IKIP, UMS, STAIN, and so on, in addition to alumni from KMI and the Middle East.	Supervisors and teachers tend to be alumni of KMI, Persis Bangil, Darussalam Gontor, and the Middle East
7	The daily language mostly uses English; Arabic is better understood as a language of communication and has no theological implications.	The daily language uses mostly Arabic with the assumption that Arabic is the language of the Koran. The use of English encounters cultural barriers.
8	It tends to be oriented towards the urban formal sector.	Tends to be oriented towards education services and religious proselytizing in rural communities.
9	Graduates/alumni tend to enter the formal sector, civil servants, teachers/lecturers, entrepreneurs, and so on (urban sector).	Graduates/alumni tend to teach, nurture and even establish educational institutions both formal, non-formal, and informal in various regions (rural sectors).
10	Ideological content is more open, moderate, and accepting of the concept of nationality and national plurality.	Ideological content is thicker and tends to be puritan/revivalism.

11	Extracurricular activities are more likely and prominent in the field of arts and culture (nasyid and acapella).	Some extracurricular activities tend to be physically strengthening and contain militaristic nuances.
12	The cottage environment was filled with campaigns for mastering English as a bridge for the world association.	The environment of the hut is filled with various writings and ornaments in the spirit of preaching and jihad, anti-Jewish, anti-taghut, anti-JIL, criticism of the government, and partiality towards oppressed Muslims. An obligation in the enforcement of Islamic law.

From the two communities above, it appears that there is a tendency for differences between moderate groups and those who are more fundamentalist. According to (Fuaduddin, 2004), there are differences in the tendency for traditions to develop between the southern and northern huts, and in their development, they seem to be getting sharper. The southern huts are synonymous with haraki salafi, with them the southern huts are more moderate in daily life which manifests two different cultural poles. In the haraki salafi community, their salafi identity is increasingly showing, including physical readiness to react to the call "jihad in the way of Allah" against the enemies of the Islamic community. On the other hand, moderate communities seek to improve the quality of education so that their students can excel in all sectors and have competitive and comparative advantages to enter public universities. The 1995 case at the Al-Mukmin Ngruki Islamic Boarding School which led to the exodus of many teachers and students was an accumulation of conflicts or struggles between the haraki salafi community and the moderate community in the context of determining the identity of the Al-Mukmin Ngruki Islamic Boarding School.

In addition to challenges, the fusion of educational units also brings wisdom and lessons. As stated by Teacher Yahya the wisdom and lessons for merging and unifying educational units, namely: 1) Unhealthy rivalries that have occurred for years can be lost. Moreover, all PPIM students currently live in one complex that is not separated. There is no need for contact between units anymore because they are indeed one container. 2) Fund effectiveness occurs, especially with funds from foundations. Before merging educational units, the foundation had to provide incentives to three madrasah heads, namely heads of MTs, MAAM, and KMI/KMT. Not to mention the representatives. Operational funds from the foundation must also be divided into three; for MTs, MAAM, and KMI/KMT. Energy must be divided into three. However, when a pesantren has a program, it is not certain that every madrasa head can accept it. After the three units were merged into one, practically the funds provided by the foundation were only for one unit. 3) Place effectiveness occurs. The unification of units does not need to divide places so that the places previously used by the male MTS MTs and MAAM units can be used for the development of STIM (Al-Mukmin Islamic College). 4) Personal effectiveness occurs because it only requires one madrasah head and his representatives, while other teachers can focus on developing PPIM.

Thus, since its inception, the Al-Mukmin Ngruki Islamic Boarding School has been dedicated to its main goal, namely the formation of scholars and scholars who are 'amilin fi sabilillah and the formation of a generation that is ready to accept and practice Islam as a whole (kaffah). In realizing these main objectives, the Al-Mukmin Ngruki Islamic Boarding School has developed the main objectives, including 1) Salimul-'aqidah, namely the pure generation; 2) Sahihul-'Ibadah, namely the generation that can worship properly based on the Al-Quran and Sunnah; 3) Matinul-khuluq, namely the generation that has noble character as the morals of the Prophet; 4) Musaqqaful-fikr, namely a generation with broad insight; 5) Qawiyyul-jism, namely a physically strong generation; 6) Qadiran 'alal-kasbi, namely the generation that is

independent and does not burden other people; 7) Nafi'an lin-nafsihi wa li-ghairi, namely generations that are beneficial to themselves and others; 8) Mujahid and lid-dinihi, namely the generation capable of exerting their potential for their religion. The direction and objectives of this Islamic boarding school are then built and enacted within the Islamic Boarding School tradition known as the Panca Jiwa Islamic Boarding School, which includes sincerity, simplicity, independence (self-reliance), ukhuwah Islamiyah, and sacrifice (PPIN, 2020). These religious, scientific, and social ideals and enthusiasm are then actualized in the form of a pesantren education system with various available facilities and infrastructure as well as with the support of the socio-cultural environment of the surrounding pesantren.

5. CONCLUSION

Historical institutional dynamics of Al-Mukmin Ngruki Islamic Boarding School have a religious background. This means that the establishment of the Al-Mukmin Ngruki Islamic Boarding School was the result of the missionary journey of preachers in Surakarta, bearing in mind that during the transition period from the Old Order government to the New Order government, the area of Surakarta was a communist base and became the main target of Christianization which needed the attention of Muslims.

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