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## PESANTREN AS A FORMATIVE INSTITUTION FOR THE INTELLECTUAL AND MORAL DEVELOPMENT OF SANTRI FOR INDONESIA'S DEVELOPMENT

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### ABSTRACT

**Background:** This study explores the role of pesantren (Islamic boarding schools) as formative institutions in the intellectual and moral development of santri (students) in Indonesia. **Purpose:** The research emphasizes the significance of pesantren in fostering not only religious knowledge but also critical thinking and ethical values among santri, preparing them to contribute meaningfully to national development. **Method:** Utilizing a qualitative approach, the study involves interviews, observations, and document analysis to assess the educational practices within pesantren, focusing on their curriculum, teaching methods, and community engagement. **Result:** The findings reveal that pesantren play a crucial role in shaping the character and competencies of santri, equipping them with the necessary skills to address contemporary societal challenges. Moreover, the study highlights the potential of pesantren in reinforcing Indonesia's human capital development through a holistic education system that integrates spiritual, moral, and intellectual growth. **Conclusion:** Overall, this research underscores the importance of pesantren in supporting Indonesia's progress by nurturing well-rounded and responsible individuals.

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## A. INTRODUCTION

Islamic boarding schools have experienced the dynamics of their existence from time to time. The institutional dynamics and the dynamics of state recognition of it peaked during the Reform Order in 1998. Through the National Education System Law No. 20 of 2003 and also PP. No. 55, 2007 concerning religion and religious and Islamic boarding schools like other national education receive an allocation of funds from the State Budget. Islamic boarding schools have long been a forum for shaping human beings who are part of national development in a broad sense and for all areas of life ((Ruslan, 2017, Usri. 2019). Islamic boarding schools have existed since the Walisongo era in the 16th century which was established on the island of Java, but now the institution has developed throughout Indonesia. Islamic boarding schools increasingly exist as part of educating the nation's children which has been carried out since the colonial period to the Old Order era, New Order era and reform era (Mohammad, 2012). During the colonial period, the kyai and their students had become an important part of fighting the colonizers and in the next era became part of building the nation as contained in the ideals of the constitution in the Preamble to the 1945 Constitution. The fourth paragraph reads: "protect the entire Indonesian nation and all Indonesian bloodshed, as well as promote the general welfare, educate the nation's life, and participate in implementing a world order based on independence, lasting peace, welfare, and social justice for all its people. Also to be part of achieving the goals of national education, namely forming individuals who are devoted to God Almighty, intelligent, have noble character, are independent, and for the glory of the Unitary State of the Republic of Indonesia (Ruslan, 2017, Usri. 2019)

Pesantren during the reform period has become part of national education, is an educational institution known as typical of Indonesia which was established in the 16th century. Islamic boarding schools have experienced various dynamics in accordance with social dynamics, (Rusydiyah, 2017; Personal, 2013; Ni'am, 2015). There are institutional dynamics so that some classify them as *salafiyah pesantren* and there are also those who *are khalafiyah* or *'asyriyah* or modern pesantren and also in the form of a combination (Indra, 2019). Education that forms students to understand religious knowledge and also forms the morals and noble character of students who later after graduation become useful human beings in society.

Islamic boarding schools are now also in the digital era 4.0 which is marked by the continuous development of science and technology and the dynamics of increasingly competitive life, including in the challenges faced by the nation such as economic and other issues (Altig, D. et al., 2020; Istiqomah, 2018; Isbah, 2020). With the advancement of science and technology today, people can easily communicate from one continent to another at the speed of nanoseconds, or in other words, the world is now like a small village (Arifin, 2014 Supriatna, 2017). The current era also requires Islamic boarding schools to form their students not only with religious and non-religious knowledge but also have noble morals and character in facing the challenges they face

as part of the generation of the nation's children who participate in building their nation (Priyanto, 2020).

Islamic boarding schools in today's era where it demands that humans, including their alumni, can give color to their way of life. It also responded to the impact of progress, for example, there are social diseases that hit humans, which in the Islamic perspective are called moral problems, and also there are challenges to human life, such as economic problems as a result of the last Covid-19 pandemic. There is also a government policy that relies on debt in its development, which now amounts to more than 8000 trillion, which is a challenge for educational products, including Islamic boarding school alumni, to be part of overcoming it. (Nasith, 2024; Rachman, 2024; Zulkipli, 2021; Altig, D. et. al. 2020).

In the conditions faced by the nation today, pesantren must prepare students to be involved in all areas of life, not only to become religious experts or ustadz but also to become da'i as a motivator of economic development and even become business people in the community. Therefore, they can be equipped with scientific insights such as economic insight and entrepreneurial spirit and noble character and have competence for their lives. The number of Islamic boarding school students, which number more than 4.1 million, can take an important role in the nation's economic development and in the way of implementing its development (Ministry of Religion of the Republic of Indonesia. 2014).

The challenges faced by this nation are also a challenge for Islamic boarding schools to be able to take part in it. In addition, the current era is still marked by free trade competitions between countries such as MEA (Kardos, 2016) which is also a challenge for educational products in this country, including Islamic boarding schools. The conditions faced require pesantren to form their students in addition to having religious knowledge and other scientific insights, also having noble morals and character and having the competence to participate in building their nation (Congratulations et al. 2023). To shape their quality, they can go through the educational curriculum and the ustadz can use learning through integrative methods (Abdullah, 2014; Fakhruddin, 2018; Arifuddin, 2015).

Pesantren is a typical Indonesian education which is the implementation of the cues of the holy book of the Quran in surah al-'Alaq 1-5 surah which was first conveyed to the Prophet Muhammad by the angel Gabriel in the Hira Cave as a sign of the importance of education for mankind (QS. al-Alaq, 1-5).

The term pesantren comes from the word *santri* which is a combination of two syllables, namely *sant* (good human being) and *tra* (fond of learning), so that the word pesantren can be interpreted as a place of education to foster human beings to become good human beings. The word *santri* comes from the word *shastri* or *shastra* which means a person who masters Hindu religious books related to science. In Dofier's view, pesantren have several characteristics, namely mosques, kyai, santri, and yellow books as study materials and a place for students to live while they are studying there

(Sa'dullah, 2021; Dofier, 2014, 1994; Indra, 2019a/b; Hashim, et.al. 2011: Muhakamurrohman, 1970; Mastuhu, 1994).

Islamic boarding school education from the perspective of Indonesian Islamic education historians was established in the 16th century in Gresik, East Java during the Walisongo period by Raden Ahmad (Ni'am, 2015; Marzuki, 2020). Furthermore, in Ziemek's view, the types of pesantren are influenced by many things: a). whether the pesantren belongs to a certain mystical Islamic order, b). whether the pesantren concentrates on religious subjects only or has added non-religious subjects to its syllabus, c). whether the pesantren only uses traditional teaching methods, d). whether they consider formal and informal education, e. whether they see themselves as community learning centers and institutions for the development of rural Islamic groups. Based on these things, there are Islamic boarding schools that; a), only has a mosque, and a kiai house; b), only has a mosque, has a kiai house and a pesantren (Ziemek, 1986).

Pesantren in its development has at least three models, namely salafiyah and khalafiyah pesantren and combined pesantren (Rodli, 2015; Indra, 2019a). In salafiyah Islamic boarding schools, students study religious sciences such as the Quran, hadith, Tawhid, Fiqh, Akhlak, and others, and in general the source of learning is classic books taught by kyai or ustadz or ustadzah (Bruinessen, 1999; Dofier, 2014; Muhakamurrohman, 1970). In this salafiyah Islamic boarding school, the learning method uses the sorogan learning method, which is a face-to-face learning model with an ustadz to learn Islamic study materials, there is also through halaqah learning where students discuss special themes. and there are also ustadz who use the bandongan method in their learning (Ahmed, 2014;; Hashim, R.,et.al. 2011).

There are also a number of Salafiyah Islamic boarding schools whose students are trained in several skills such as sewing, carpentry, cooperatives, agriculture, and fisheries, but the number is still small. This type of pesantren needs to be developed as part of facing the nation's economic problems in the future, and the number must be more, if necessary in every district throughout Indonesia. In addition, pesantren play a role in becoming centers for community development and can even become centers of excellence. There are also students studying non-religious subjects in this Salafiyah Islamic boarding school which is limited (Azra, 2015; 1999).

On the other hand, there is a khalafiyah Islamic boarding school which was first established in Ponorogo, East Java, currently also experiencing rapid development in this country, especially in urban areas. This education is organized with a modern system, namely students learn in the classroom and there is an evaluation for students in the middle or end of the semester, a source of religious science learning through contemporary books, especially the works of Indonesian scholars, in addition to that students also learn non-religious subjects (Indra, 2019a; Zulkarnain, 2015). In classroom learning, Arabic and English are used (Zulkarnain, 2015). Both languages must be used daily and those who ignore them will be punished. In addition, the students also carry out extracurricular activities which include leadership skills, writing, discussion, scouting activities, and others,

As for the combination pesantren where in the middle of the pesantren there is formal education such as Madrasah Tsanawiyah or Aliyah, the students study in the morning at the school but in the evening they learn religious knowledge through the source of the yellow book taken care of by the kyai which is held in the mosque or in the classroom. Some of the students live in Islamic boarding schools, some return to their respective homes (Indra, 2019).

Islamic boarding school education in the current era also faces various challenges and needs to be responded to. Islamic boarding schools must be part of preparing human resources to participate in driving the economy in the community. Moreover, currently the nation is facing the impact of Covid-19, there are economic challenges faced by the government and the people as well as debts to other countries which amount to more than 8000 trillion, of course which accompanies it an increase in the percentage of the poor population, this is a challenge for the world of education, including Islamic boarding school education (Nasith. 2024; Hendarmin, et al. 2021; Rachman, 2024).

Pesantren is currently also in an era called the digital era 4.0 which is characterized by a person's dependence on digital devices or gadgets where a person through a mobile phone can communicate with others in a very distant place and know various information. From that device, a person can also use it to meet other urgent needs. However, progress in various fields of science and technology has an impact on unemployment because many human fields of work have been handled by robots (Zezulka, 2016, Ifadah, 2019).

Islamic boarding schools must form the quality of their students with broad knowledge insights and have an entrepreneurial spirit and have competencies such as IT. ( Göl, Ayla. 2012; Hosseini, S. E., et.al. 2014), so that when they become alumni they are ready to enter various fields of life and they are functional in society and they can be an important part to participate in building their nation.

## **B. METHOD**

This research aims to explore the role of pesantren in shaping the science and character of their students so that they become students who have broad scientific insights, entrepreneurial spirit, noble character and have competence so that when they become alumni, they become part of the generation that participates in building their nation. This study uses a qualitative methodology with descriptive analysis (Lexy, M.J. 2010; Sugiyono. (2021). Data sources are in the form of books, journals, documents, and others. Data is divided into written data; and data sourced from documents. This data consists of primary data sourced from books, and journals related to pesantren education, and as for secondary data sourced from verses of the Qur'an and Hadith and other sources. There is a data analysis process for all available data then reduced, categorized, and interpreted to be presented in this paper. Then it is written and analyzed in terms of philosophical, historical, sociological, and normative perspectives.

## **C. RESULT AND DISCUSSION**

Islamic boarding schools as an important component of education in forming broad scientific insights and forming the noble character of students who later after they become alumni can be an important part of building the Indonesian nation.

Pesantren has colored the history of education in Indonesia until the present era which is called the digital era which is marked by trade competition between countries and other dynamics, so pesantren can further strengthen itself in forming students who have the desired qualities so that they after becoming alumni can be an important part of building their nation.

The Indonesian nation is currently facing economic problems as a result of the Covid-19 pandemic and also the existence of government policies that impose debt in its development, debt now amounts to more than eight thousand trillion which has an impact on the people and is the responsibility of the nation's children, including Islamic boarding school students, to prepare themselves and when they become alumni can respond to it.

To be part of overcoming national problems, Islamic boarding school alumni must have extensive knowledge, for example, knowledge of economics or the importance of the economy, and also have an entrepreneurial perspective and have competence in addition to having noble character.

Islamic boarding schools are now in the digital era 4.0 which is marked by the continuous development of science and technology and the dynamics of life that are increasingly competitive, including in the economic and other fields (Priyanto, 2020; Istiqomah, 2018; Manan, 2019; Zulkipli, 2021). Altig, D. et.al. 2020).

With the advancement of science and technology, people can easily communicate from one continent to another at the speed of nanoseconds, or in other words the world today is like a small village (Arifin, 2014; Supriatna, 2017).

In the global era and modernization continues (Azra, 2015, 1999; Madjid. 1992; Heriyudanta, M. 2016; Isbah, 2020), students enter the competitive scene related to abilities and achievements. Facing this competition, students need to prepare mentally as well as prepare themselves to be able to compete in all aspects of life, both in the fields of trade, services, and others. In addition, competition also requires confidence, which is necessary in an era where the national economy is integrated into the world economic system such as AFTA and MEA (Hambali, 2014; Kardos, 2016).

There are several job openings with various needs for diverse skills and also good opportunities for entrepreneurs to get the best workforce according to the desired criteria. This era is a direct challenge for Islamic boarding schools to prepare their graduates to be able to compete with other educational products.

The challenges faced by this nation are also the challenges of Islamic boarding schools that can participate in answering them. Moreover, Islamic boarding schools have become part of national education and can be an important component of the nation in preparing the quality of its students to participate in its economic development, either directly or indirectly. In answering the existing challenges, pesantren education is not only a place for *fiddin tafaquh*, but also needs to be part of shaping students as a national resource to participate in building their economy (Rusmini, M.E, et al. 2023).

To respond to this, pesantren education can shape its students through its curriculum so that students have broad scientific insights, entrepreneurial spirit, and have competence and noble character.

In the scientific context, it is the call of the Quran as from its surah, namely al-'Alaq, 1-5, in the surah there are the words iqra', qolam, 'alaq and rabbik which are signals of the importance of education or studying science. In other verses, there are also expressions such as whether humans "never think" (afalata'kilun) which amount to 15 verses, and "may you think" (la'allakum ta'qilun) is 7 verses and "if you think" (inkuntum ta'qilun) there are 2 verses (Nasution, 2000).

Students must have extensive knowledge, including those related to economics. The importance of knowing this in the view of Quraish shihab is because there are many verses that refer to it (Shihab 1998: Aprison, 2017).

In addition, in the Qur'an there is also a verse as an encouragement to be economical, for example in the verse of the Qur'an which means that Muslims are given sustenance by Allah but they must seek for their lives, from the verse which means "Verily I (Allah) have glorified the descendants of Adam (humans), I have protected them on the land, and I have given them sustenance in the sea as best as possible, and I am equal to the virtue of most of the creatures that I have created. (QS Hud, 6). Then in another verse it reads: "When you have performed the Friday prayer, scatter everywhere to seek Allah's mercy (sustenance/wealth) and also do a lot of dhikr to Allah, so that you may be lucky". (Shihab, 1998). Then there is the obligation of zakat for Muslims to call the importance of the economy in living their lives (QS Albaqarah, 43).

Economics requires an entrepreneurial spirit, signaled by the verse, "hurry up after performing Friday prayers" (QS. *ar-Ra'd*, 11), can also be taken from the incident of Siti Hajar and her son Prophet Ismail who were left behind by her husband Prophet Ibrahim, at the command of Allah. He and his son felt thirsty and searched for the source of the water by walking from Shafa to Marwa, seven times, and he found the source of the spring. He and his son drank the water, which is now known as Zamzam water. The sign of the entrepreneurial spirit that every Muslim must have in living his life ( *Ibrahim*, 37, *al-Baqarah*, 158). Besides, it can also take lessons from the figure of the Prophet Muhammad SAW. in living his life (Haekal, 1882).

Those related to morals or noble character are the messages of the verses of the Qur'an and also the history of the Prophet Muhammad. How the Prophet Muhammad supported himself in his youth until the end of his life which describes a human being with moral character or a human being with noble character and an entrepreneurial spirit (Indra, 2019a; Suparman, 2003; Yaacob, Y., et al., 2012). The Prophet Muhammad has proven in his life history that he has gained recognition from the community as an *al-amiin* who shows a trustworthy person because of his morals in the community (Haekal, 1982: 21; Bastoni, 2012).

In Anis Mata Akhlak's view, it can be interpreted as a mental attitude that has taken root in the soul and then appears in the form of actions and behaviors that are still natural and not fabricated. Morals are values and thoughts that have become mental attitudes that have taken root in the soul and then appear in the form of fixed, natural or natural actions and behaviors without being contrived and reflexes (Mata, 2006:11).

The character is within the scope of moral character in Islamic religious terms. Character is a collection of values that are manifested in a driving value system that underlies thoughts, attitudes, and behaviors that can be displayed steadily (Asmaran, 1994: 9). Character is also an order that essentially comes from the environment and

becomes part of its personality (Armai, 2014:221). The formation of student character is a very important part of the pesantren.

Some of these traits are called moral traits and some are called performance traits (Anwar, 2023, 217). Character in Saeful's view that quotes Berkowitz is a complex set of psychological characteristics that allow a person to act as a moral agent. This is related to its moral function. In the view of scientists, there are seven psychological aspects as character identification which are moral actions, moral values, moral personality, moral emotions, moral reasoning, moral identity, so character is related to a person's psychological state to give a response related to morality (Berkowitz, 2004). Some good characteristics are developed as quoted by Saeful in its implementation, such as the character of learners, high curiosity, discipline, hard work, independence, honesty, responsibility. Good character makes a person exist in the life of the current era.

To realize the quality of students through the curriculum which is an important pillar in education (Tafsir, 2015; Hashim, R. (2007; Abdullah. 2016). Through the curriculum, the quality of students can be formed by educators using an integrative learning approach (Abdullah, 2014; Rahmatullah, R, 2016; Athoillah, M. (2015) with various scientific fields in a broad perspective.

For example, in the learning of Tawhid, tafsir, hadith, Fiqh and Akhlak, that students in addition to learning the essence of God Almighty with all its potentials, God as the creator of the universe, and humans who are given various potentials such as mind, heart, and movement by God. The science of monotheism can also instill confidence in God Almighty that there is no other power than Himself. Then through the field of interpretation about humans as caliphs (QS Al-baqarah, 30) humans as managers of nature that require science and technology and also require discipline, hard work and honesty as well as responsibility are the fields of study of these sciences.

Then, for example, when discussing Fiqh, the source of the study is the book *Bidayatul Mujtahid*, chapter "Mu'amalah", (Ibn.Rushd, (520-H). **tth, 74**), namely in relation to buying and selling (buyuk) it is important to be associated with economics and entrepreneurial spirit insight that must be possessed by all students. Then those related to competence can be through the interpretation of the Qur'an that they are caliphs (QS Al-baqarah, 30) who are in charge of managing nature. Competence is very necessary for students to have through nash hadith, that the job is given to someone who is not an expert, wait for its destruction (HR. Buchary) Ismail Abu A (1987).

The formation of scientific insight and morals or noble character is very effective in the formation of Islamic boarding schools because it takes quite a long time to form it from waking up at dawn prayer time until the evening. (Indra, 2019a). Islamic boarding school education is an ideal place for the formation of that quality because it is guided by the Qur'an and is also the mission of the Prophet who was sent to earth since 14 centuries ago, besides it is part of the goal of national education so that students have good morals and character. At this time it continues to be a national concern, with the existence of moral decadence among adolescents, the attitude of teenagers who can no longer listen to the advice of their parents, they listen more to the voices of friends who can plunge them into life that leads to values that are not in accordance with religious values. They can fall into gangs, drug addict groups and others and also the



fragility of discipline in society, lack of honesty and lack of work ethic in the nation's children and others,

This educational product must continue to prepare its students in all areas of life, they will not only become religious experts or ustadz after graduation but also become da'i as a motivator of economic development and even become business people in the community. Therefore, they can be equipped with a broader quality of knowledge such as economics and entrepreneurial spirit and competence. Those who number more than 4.1 million can take part in the economic development of the community, especially in the midst of the impact of the Covid-19 pandemic to play a strategic role (Hendarmin, A.L., et al., 2021; Zulkipli, 2021; Altig, D. et.al. 2020).

For these things, educators or ustadz are an important factor to make it happen. They can be emulated both in terms of words, attitudes, discipline, and professionalism. (Tafsir, 2015: 130). Ustadz can give examples of these things and they can show their attitude by giving full attention to students, and those in pesantren as a substitute for the parents of the students; They have a broad insight into social illness and the moral decadence of adolescents. They also have a broad knowledge than the students and just like they have knowledge about economics and other knowledge to instill an entrepreneurial spirit and noble character for their students. To instill the quality of the students in question, the ustadz needs to use an integrative learning approach. For this reason, it is not enough for the ustadz to only master the scientific material but also how to convey these values through various educational facilities available to provide scientific insight and instill moral values or noble character in students so that when they become alumni they can play an important role in society and the development of the nation.

#### **D. CONCLUSION**

The Indonesian nation is facing economic problems as a result of the past Covid-19. The nation must continue to develop in all areas of life which is also the mission of education, including Islamic boarding schools through its alumni can be part of the components of the nation that participate in building the nation. Pesantren has become part of national education, which of course government policies also strengthen its existence. Pesantren as a place to build the nation's young generation, namely students who are educated for 24 hours in that place, for a long time they are formed in scientific insights, both religious and scientific insights such as economics and are also given moral insight and its application in pesantren which is very effective in shaping this. Pesantren that has existed since the 16th century ago and is now in the midst of the digital era must take part in a wide field not only as a place for tafaquh fiddin but also to form students who have broad insight in science in addition to having a noble character. After graduating from Islamic boarding schools, they not only become religious teachers but can work in various fields of life, such as becoming development motivators and even becoming entrepreneurs and others. Pesantren until now has experienced dynamics in accordance with the demands of the community and the demands of nation building. Islamic boarding school students in the current era in addition to being able to learn the knowledge of the Quran and Hadith, Tawhid, Fiqh and also Morals, also in Islamic boarding schools are formed Morals and their noble

character so that they play a role in society. For this reason, the ustadz hold an important war in their formation, both in terms of role models and also in terms of their knowledge and insight to realize quality students as expected and in their learning they use an integrative approach so that it will be realized later after they graduate from the pesantren to become an important part of their nation building.

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