

Islamic Boarding Schools in Indonesia: Caring for Nationalism and Preventing Radicalism

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Abstract:

This study aims to analyze the values of nationalism materials in Islamic boarding schools. So far there has been a judgement believing that Islamic boarding schools are the center of radicalism in Indonesia. The militancy and aggressiveness of radicals are considered as the impact of education carried out in Islamic boarding schools. This study refutes research findings that assess Islamic boarding schools as the basis of radicalism. Through a study of the curriculum, books and teachings carried out in Islamic boarding schools, as well as the values of nationalism and tolerance, this research was carried out with work principles and library research methods. The data is collected from literature, especially the results of research, scientific publications and developing discourses related to pesantren and nationalism. The results of this study indicate that radicalism and terrorism do not develop in Islamic boarding schools. Instead of teaching radicalism and terrorism, the teachings in pesantren have become the seed of the nationalism. Historical traces show that pesantren are an important part of the birth of the state, becoming a stronghold against colonialism. In the context of a multi-cultural, racial and religious nation, Islamic boarding schools not only teach the value and direction of religion, but also become a strategic media in instilling nationalism values, respecting each other and respecting differences, among persons with the same faith, and even to non-Muslims.

Keywords: Nation-State; Kitab Kuning; Nationalism; Radicalism; Tolerance.

INTRODUCTION

The strengthening of conservative Islam after the fall of the repressive regime of the New Order (Bruinessen, 2013; Hefner, 2010; Al Makin, 2009; Al Makin, 2015), was marked by the strengthening of the Islamist movement (Barton, 2002: 2), and on the contrary it encouraged the development of radical Islamic movements (Susanto, 2018: 67; Muzaki, 2014: 2-3). The incidents of bombings in several regions of Indonesia has triggered public concern. For example, attacks on pastors and several congregations in the Yogyakarta church in 2018 (Ayomi, 2018).

Foreign media coverage related to the attitude of the Indonesian people who are intolerant towards other religious people can cause public concern, because the Indonesian people do not only consist of one faith, but six. They are adhered to by people with very diverse cultures and tribes. This diversity in turn creates different cultures, languages and beliefs. Each has basic rights that must be respected (Ahmad, 2017: 175-190). According to

Jones, the causes of radicalism often grow and develop in Islamic boarding schools, taught by kiai or other boarding school leaders (Sidney Jones, 2014).

The preaching of the mass media related to radical security that grew and developed in Islamic boarding schools led to the emergence of a partial assumption towards the existence of Islamic boarding schools. However, there are some scholars who say that the existence of Kiai and pesantren is precisely the guardian of the archipelago's cultural heritage (Siregar, 2013: 145-146). Islamic boarding schools have the aim of forming the santri into ethical people according to the values that exist in society, activities carried out continuously and become a conviction can form a culture and habits for the santri. The formation of character for the santri adjusts the character and culture of each pesantren. Various cultures that are applied also aim to form students or students who are in accordance with applicable values and norms.

The notion of religious radicalism does not only occur in Islam, but also in other religions. Major religions such as Christianity, Catholicism, Buddhism are not immune to cases of violence (Herriman, 2010). For example, a radicalism that occurred in America and Europe related to Catholicism, which caused terror was quite disturbing to the community (Binary, 2010). In response to this phenomenon, a priest of Zion Ward (1920) in London disguised himself as a messiah or Shiloh because of his radical understanding of his religion (Poole, R. 2014: 39).

In the context of Islam in Indonesia that cannot be separated from the existence of Islamic boarding schools, it is necessary to do research on the vision and mission of Islamic boarding schools in forming a radical understanding of the *santri* or their students. Therefore, this research is very important considering that some acts of terror were carried out by irresponsible parties and had a wrong understanding regarding the religion of Islam. This study focuses on the problem: How is the process of education in Islamic boarding schools?; Is radicalism taught in the learning system in Islamic boarding schools?; or Does pesantren teach tolerance in religion?; and How are the values of nationalism transformed into Islamic Boarding Schools?.

DISCUSSION

Curriculum in Pesantren

The existence of Islamic boarding schools cannot be separated from the figure of a cleric. Therefore, the curriculum in the pesantren highly correlated on the values, religious understanding, and views of life (*weltanschauung*) attached on a Kiai. Dhofier said, the clerics were titles given by Javanese people to Islamic religious leaders who had at the same time led Islamic boarding schools. Dhofier further said, that the clerics had the absolute power and authority in life in the pesantren as well as their social environment. The urgency of the role of Kiai inspiring Dhofier to analogue the pesantren as a small kingdom, where kiai as a king whose the absolute authority of the life in pesantren and its social environment (Dhofier, 2011: 93-94).

Almost similar to Dhofier, Turmudi said, the position of the Kiai in the pesantren was like a king with independence, authority and power (Turmudi, 2004: 97). The absolute position of the Kiai can also be seen from the tradition that is entrenched in the pesantren, where all the behavior of the santri is directed to get the blessing of the Kiai (Wahid, 2007: 92). On another occasion, Wahid emphasized that the kiai's power was the absolute power in the pesantren. Furthermore, Wahid added, because of its absoluteness, a santri would

feel attached to his kiai, not only when he was a santri, but also after graduating, even for the rest of his life (Wahid, 1995: 42-43).

According to Siregar, the absolute role of the clerics in Islamic boarding schools comes from its main role as teachers, owners and founders of Islamic boarding schools (Siregar, 2013: 144). In addition, the absolute role of kiai in Islamic boarding schools is also influenced by a combination of Islamic knowledge and the personal integrity of a Kiai (Siregar, 2013: 145). Rohmaniyah and Woodward added, the legitimacy of the role of the kiai in the pesantren comes from a combination of Islamic education traditions and genealogies obtained or inherited genealogically (Rohmaniyah and Woodward, 2012: 123). Pesantren education system which is based on the absolute role of the kiai as described above is a unique form of education. The uniqueness of the pesantren, plus its existence as the oldest educational institution in Indonesia, has caused some scholars to believe that pesantren is a distinctive educational institution in the archipelago (Hajar, 2012: 141), where its existence is not only identical to Islamic meaning, but also Indonesianness (Madjid, 2012: 107).

Based on the explanation related to the absolute role of the Kiai above, the aspects of the curriculum in pesantren depend on the role of the clerics. Sri said, that in traditional Islamic boarding schools, scholars are the curriculum itself (Wulandari, 1999: 144). However, in the formal context, education in Islamic boarding schools is regulated by the Ministry of Religion with a religious curriculum. Thus, the materials taught in Islamic boarding schools contain many elements of diversity. The curriculum of the Ministry of Religion is certainly different from the national curriculum applied to other public schools.

According to Syafe'I, the quality of education in Islamic boarding schools is able to shape the character of the santri, so some cases like fights or brawls between santri rarely happen (Syafe'I, 2017: 61). Islamic boarding schools can be divided into three categories, namely: 1). traditional pesantren, pesantren by maintaining old traditions and cultures that study books, such as yellow books (*kitab kuning*) and learn the rules of eating and sleeping. 2). semi-modern boarding schools, a combination of traditional Islamic boarding schools and modern pesantren, namely using the curriculum of the Ministry of Religion and the Ministry of National Education, in addition to the pesantren also applying the pesantren curriculum and there are still classical book studies. 3). modern boarding schools, namely boarding schools with curricula, learning systems, and modern management, supported by technology and foreign institutions (Zarkasyi, A. S. 1998: 13).

The curriculum in national education institutions serves as a reference for teaching, determining learning methods, the quality of education and as a measure of educational success (Nasution, 1995: 13). Referring to the curriculum, it was adjusted to the objectives of national education, the curriculum in Islamic boarding schools had distinctive characteristics with its religious curriculum, therefore the curriculum implemented was both national curriculum and boarding school curriculum (Istiyannah, 2012). The UII Krapyak Islamic boarding school in Yogyakarta uses a traditional Islamic boarding school system with an Islamic education curriculum, with curriculum characters as follows: 1.) scientific goals developed in general ways, 2.) curriculum containing teaching and learning activities with discussion, question and answer and survey activities on community (Agus Sulistiyo Hadi, 2015).

Indonesia has a quite big number of Islamic boarding schools, and each pesantren has distinctive characteristics and curriculum methods adapted to the culture of each region. However, the curriculum is still regulated by the ministry of religion. Islamic

boarding schools have two curricula, the first is the religious curriculum from the Ministry of Religion that follows national standards while the second one is the dormitory curricula (Islamic boarding schools govern the lives of the santri in the dormitory or Islamic boarding school with various religious activities.)

Radicalism in Islamic Boarding Schools

Islamic boarding school materials that prioritize religious education aims to educate morals and ethics of each student, various regulations developed for students or santri in shaping discipline and courtesy of santri are always prioritized in boarding-based schools, but some ordinary people consider the education that prioritizes religion is always identical with radicalism.

Kiai as charismatic leaders in Islamic boarding schools greatly influences the understanding of the ideology of the santri. Therefore, if the pesantren wants to rid itself of the stigma of teaching radical understanding, it is necessary to have a Kiai with more open mind, not have excessive religious fanaticism, be able to unite (non dichotomic) between general science and religious sciences, and be able to link Islamic learning materials with various contemporary sources (Arifin, 2015; Mursalin & Katsi, 2010; Fadli & Susanto, 2017).

The pattern of Islamic-based education tends to provide an understanding related to religion that must be obeyed and adhered to, religious dogmas and maintain a tradition that has existed for a long time with a moderately kept curriculum, namely the national curriculum of the Ministry of Religion and the curriculum of Islamic boarding schools. In addition to the curriculum in boarding schools there are many factors that influence the formation of culture in Islamic boarding schools, one of them is the character of the leadership of Islamic boarding schools or often known as kiai. The character of the clerics will influence the vision and mission of the Islamic boarding school, learning models, activities of clerics or teachers and santri. The role of the kiai as a very influential figure in Islamic boarding schools has a strong character in leading pesantren and arranging all activities in boarding schools. The character of the kiai influences the ideology of the santri, because each pesantren has different kiai rules and ways of leadership, although religious dogmas by the kiai do not cause radical ideology.

Indeed, radicalism does not only grow in Islamic boarding schools, many pesantren actively reject and oppose radicalism by building an anti-radicalism spirit, even actively campaigning against anti-radicalism and terrorism (Kusmanto, 2015). Radicalism occurs due to various reasons, one of which is the lack of trust in the ideology of the Pancasila. Therefore an institution called the Unity and Political Body was established which had the function of applying Pancasila as deradicalism, carrying out responsibility, and stopping radicalism and terrorism (Priyanto, 2018: 393).

Religious institutions namely Nahdatul Ulama formed an institution that aimed to empower the community, with a program of moderate understanding of Islam, namely Islam that was more tolerant, far from being extreme and not radical. Various activities aimed at de-radicalization began to be sought, both from the government and religious institutions. Various activities and programs are actively formed, to carry out socialization or campaigns to reject radicalism and terrorism. The act of terrorism itself arises due to the lack of a sense of unity or nationalism towards the nation itself, the low level of trust and the lack of a proper understanding of the Pancasila ideology is also a cause of erroneous understanding of ideology, resulting in acts of terror by irresponsible parties.

Embedding and developing the values of nationalism is not only the duty of the state, yet all religious leaders also have an obligation to safeguard the unity of the Republic of Indonesia. This is as is done by the Nahdatul Ulama (NU) community organization, which has established a community empowerment institution with the aim of forming and building a community that understands moderate Islam, namely people who understand the true Islam. Maintaining peace and always prioritizing tolerance among religious people so that it is far from the radical word of Islam.

Nationalism Values in Islamic Boarding Schools

The values of unity and nationalism that exist in pesantren can be applied through citizenship education. The ideology of Pancasila as the basis of the state and the view of the life of citizens should be established in the lives of all Indonesian people including the santri and life in Islamic boarding schools.

The role of the clerics as a role model for the students to participate in politics can be seen in the role of the Kiai in using their voting rights in the election. The active involvement of the Kiai as a central figure in the pesantren, in turn triggered the santri to follow Kiai's steps, by being actively involved in the election process (Nurhadi, 2018). In addition, the education system in Islamic boarding schools also applies the values of simplicity, preserving tradition, culture and values of nationalism (Ma'rifah and Mustaqim, 2015). One form of love for the homeland can be seen in the history lesson related to Islamic leaders in fighting for independence like Diponegoro war history material, Banten war etc. in fighting colonialism (Hakim, 2012).

The development of nationalism values in Islamic boarding schools is also carried out through intracurricular and extra-curricular activities in schools. This activity emphasized the aspects of habituation and the provision of equality to all santri, especially to love their own country (Yazid, 2012). Tolerance and nationalism values are applied to pesantren by adjusting subject matter related to the value of unity and tolerance, especially in subjects of civic education (Benaziria, 2018). Citizenship education in pesantren is not only theoretical oriented, but also focus on its practicality, by holding the political socialization to the santri. Besides that, developing the values of nationalism in the pesantren environment was also carried out by the managers by arousing the concern of the santri towards their country for example by teaching santri regarding political developments in his country (Aunurrohim, 2017).

Various factors that can influence the value of nationalism in pesantren are raised through the role of religious teachers in facilitating and motivating the santri to study nationalism through various activities. Among these activities is the holding of Kitongan Bandongan recitation by listening, listening and printing classical books taught by kiai or ustad. In addition, deliberation, mutual cooperation and cooperation are also fostered through cooperative activities, holding discussions and consultations and participating in scout activities to instill and develop the values of nationalism (Rois, 2017).

To more deeply elaborate the values of nationalism in the pesantren environment, the following is an explanation of the nationalist values in Islamic boarding schools according to the researchers.

The research was carried out by Firdyan at Assalam Islamic Boarding School Gandokan Karanggan Temanggung. According to Firdyan, the curriculum implemented by the Assalam Gandokan Islamic Boarding School in Temanggung is aimed at fostering a sense of pride in national cultural identity. Firdyan added, the curriculum given to the santri

was also directed to foster a sense of love for the culture of the Indonesian Nation (Firdyan, 2012).

Research conducted by Firman at the Darul Falah Jekulo Kudus Islamic Boarding School indicates that educators act as motivators who instill nationalism values through the subject matter. According to Firman, the Darul Falah Jekulo Kudus Islamic Boarding School, teachers in Islamic boarding schools, both religious teachers and Kiai have serious efforts to cultivate the values of Nationalism to the santri. This can be seen from the content of the material being taught. According to Firman, the clerics and scholars always motivate and facilitate the students in understanding and applying the attitude of nationalism (Word 2011).

Research conducted by Ibnu Pawali at Al-Ikhlas Lampoko Modern Islamic Boarding School in West Sulawesi found that the values of nationalism found in the Al-Ikhlas Lampoko Modern Islamic Boarding School in West Sulawesi were seen from their activities in commemorating the day of the santri. Through this activity, the santri recalled the struggle of the santri in opposing and resisting the invaders. According to Pawali, this activity has the potential to foster the spirit of nationalism and love for the country. Through reflection on the struggle of the heroes, the santri were directed to guard, care for and fill the independence that had been achieved through the struggle for sacrificing wealth, even the body and soul. (Pawali, 2018).

The research which was conducted by Khusnul at the Driyorejo Gresik and Miftahul Ulum Islamic Boarding School and MI Bahrul Ulum Sahlanayah Krian Sidoarjo discovered that the value of nationalism and love for the homeland were developed by the pesantren through extra-curricular activities. Various extracurricular activities were developed to instill nationalism towards the santri, for example by developing a sense of love for the homeland, having a national spirit, and upholding the values of unity (Khusnul, 2018).

Research conducted by Muh. Ihwan Mustaqim, an Islamic boarding school for students of Aswaja Nusantara Mlangi, Sleman, Yogyakarta. According to Mustaqim, an activity carried out by Aswaja Nusantara Mlangi, Sleman, Yogyakarta seeks to foster the character of nationalism, as a moral responsibility towards the nation and the state for the santri. According to Mustaqim, pesantren managers believe that maintaining national unity is the responsibility of every Indonesian society. Realizing this, the pesantren managers felt they had a moral responsibility to develop the values of nationalism, as well as efforts to maintain the unity and unity of the Nation to the santri (Mustaqim, 2018).

In addition to various studies conducted by researchers regarding the relationship between pesantren and efforts to foster the spirit of nationalism above, several sites on the web also reported on the efforts of pesantren in developing the values of nationalism. For example, on the alikhlasberbah.or.id site, it was stated that the Al-Ikhlas Yogyakarta Islamic Boarding School, which is located on Piyungan Prambanan Km 3 road, carried out a flag ceremony in commemoration of the 73rd anniversary of the Republic of Indonesia. religious teacher, teacher, administrative staff and all students in the Al-IKhlal Islamic boarding school in Yogyakarta. No one can argue that the flag ceremony commemorating the Republic of Indonesia's Independence Day is a real manifestation of the love of the homeland to the santri. In fact, as a non-formal educational institution, pesantren are not obliged to hold a flag ceremony (alikhlasberbah.or.id).

Next is the information submitted by <http://presidenri.go.id>. This site preaches the existence of joint prayer and *dhikr* activities carried out by the Al-Qodiri Islamic Boarding

School, Jember, East Java. Interestingly, this prayer and remembrance were specifically carried out to pray for the preservation of the integrity of the Republic of Indonesia. Of course, these activities have not few implications for the santri, in realizing the spirit of nationalism, while at the same time fostering a sense of love for the homeland.

In addition, signs of the sincerity of Islamic boarding schools in fostering the values of nationalism and love for the homeland are also reported in www.timesindonesia.co.id. In this site, religious leaders, Kiai Al Madinah Islamic boarding schools and community leaders in Bima agreed to maintain the unity and integrity of the Unitary State of the Republic of Indonesia to block elections. Religious leaders and community leaders in Bima district also expressed neutrality in facing the 2019 election. They also appealed to all santri and the entire community to be *tabayun* by tracing data and facts to all information received, before disseminating various information to avoid controversy.

From the various results of the research, as well as the information told by several sites related to pesantren activities in responding to problems faced by the nation, it can be seen that the pesantren have a concern in realizing the spirit of nationalism of the students. The values of unity and nationalism in the pesantren can be developed in various ways. For example, through intracurricular activities, subject matter, extracurricular activities through demonstration and example, etc.

In addition to various concrete activities, political learning carried out by the pesantren leaders to the santri can also influence the santri to increase their nationalism. Through political socialization by clerics or clerics as political agents by taking advantage of santri who already have the right to vote is a picture of pesantren concern and their participation in statehood. Through various activities in Islamic boarding schools, the value of nationalism can be developed. For example, through scout activities and subject matter for citizenship education. The development of the values of nationalism, for example by developing a sense of love for the homeland, Islam teaches to protect and love its people, wherever they live, has become an obligation of Muslims to support and defend their country. Understanding history related to nationalism for example studying the national history of Diponegoro war and Banten war against the invaders, understanding Islamic figures in fighting for Indonesian independence because of the spirit of love for the homeland and the spirit of nationality is the doctrine of Islam.

Tolerance Education in Islamic Boarding Schools

Indonesia which consists of different ethnic groups, races, ethnicities, languages and religions, is a fact that cannot be denied. According to Heldred Geertz quoted by Zainudin, there are more than 300 ethnic groups in Indonesia with own culture, and more than 250 languages are used (Zainudin, 2015: 152). This condition makes the Indonesian nation unable to skip the uphold of pluralism. Pluralism in Indonesia, and also everywhere, is an important part, even pluralism is part of life itself (Suseno, 2006: 13).

Islamic Education in pesantren seeks to instill values of tolerance, mutual respect, develop discipline and courtesy that are cultivated through various activities carried out by pesantren. The various pesantren teachings are expected to be able to shape the character of the santri to live side by side and mutually respect all humans and God's creatures.

Islamic boarding schools introduce Islam as a tolerant, friendly and moderate religion with mutual respect for differences and respect for the multicultural values that exist in society. The formation of santri with tolerant characteristics can be applied through the education curriculum, by providing examples in running the daily life tasks (Maksum,

2016). In the era of globalization as it is currently happening, the existence of Islamic boarding schools is required to be able to adapt and provide an understanding of tolerance values towards other religions and other cultures, Indonesia has various cultures and ethnicities coexisting with each other in maintaining mutual diversity and tolerance (Kasdi, 2012).

Less understanding of Islam can have a negative impact on ordinary people, for example the emergence of terror and radicalism. The general public considers the discipline of the kiai in Islamic boarding schools related to regulation and learning religion to create a radical understanding of the santri. The fact is that education in Islamic boarding schools introduces Islam as a religion that is tolerant to followers of other religions, caring for each other's culture and customs that exist in society. Through the applied educational curriculum it is able to form an example for the santri to apply tolerance values

CONCLUSION

Various forms of terror and radical actions are not always related to the existence of Islamic boarding schools. This research concludes, instead of teaching radicalism and terrorism, pesantren actually instill the values of nationalism, mutual respect, tolerance, etc. The teachings of spirituality developed in pesantren are also able to have a positive impact on shaping the humanist attitude among humans. Various activities on Islamic boarding schools form the character of students or santri to live in mutual respect, both among believers, fellow beings and even adherents of other religions. Various activities are carried out by pesantren to foster nationalist values or unity values to maintain peace as aspired by the Indonesian nation.

Islamic values in Islamic boarding schools do not only about religion, but also the development of values of nationalism and values tolerant of various activities or programs in an effort to empower the community. Moderate Islam, is not extreme against another religion or anti-social towards other religions. Islam began to enter the archipelago with great tolerance, respecting local customs and bringing peace.

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