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The Role and Function of Islamic Boarding School: An Indonesian Context

ABSTRACT: *Islamic boarding school or “pesantren”, as one of the educational institutions, has recognized a big influence in developing the educational world, especially in Indonesian society. Islamic boarding school is also believed to be an alternative for solving various problems of education that occurs at this time. Islamic boarding school is the oldest institution of Islamic education in Indonesia. According to experts, the Islamic boarding school is able called a “religious school” when meet five requirements, namely: (1) “kyai” or Muslim religious teacher or leader in Java; (2) “pondok” or lodge; (3) “mesjid” or mosque; (4) “santri” or Islamic students; and (5) “kitab kuning” or yellow book reading or Islamic classic book. This article tries to elaborate the role and function of Islamic boarding school in Indonesia, with related to the religious school of “Darud Dakwah wal-Irsyad” (DDI) Mangkoso Barru in South Sulawesi, Indonesia. The Islamic boarding school, as a community and an institution that is large in number and widely spread in various parts of the Indonesian country, has had much to share in the formation of the Indonesian people fully religious. Therefore, the institution has delivered many leaders in the past, present, and also in the future. The graduates of Islamic boarding school, no doubt, many of them have taken an active participation in nation building. But, on the other hand, there is also the notion that graduates of Islamic boarding school are hard invited forward. This is because the education system in the Islamic boarding school is mostly still traditional.*

KEY WORDS: *Islamic boarding school, role and function, religious school, nation building, traditional education, and Indonesian society.*

INTRODUCTION

In the social life of humanity, education is not only as an attempt to give the learning process that intends to take the man/woman into a figure whose intellectual potential (intellectual-oriented) through the transfer of knowledge is encourage strongly. However, the process also led to the efforts to establish the character of society, ethical, and aesthetic through the process of transfer of values contained therein.

This is similar to the function and purpose of national education as stipulated in Act Number 20 of 2003, Article 3 on the National Education System, stated that national education serves to develop skills and form the character and nation civilization of dignity in order to clever the nation life, aimed at developing student’s potentials in order

to become a man of faith and fear of God Almighty, morality, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable (Kemdiknas RI, 2011).

The function and purpose of national education above, it is clear that the main goal of education is affective aspects such as the formation of human character, faith, and morality. Education cannot be separated from the development vision aimed at the realization of Indonesian society peaceful, democratic, equitable, competitive, advanced, and prosperous, within the NKRI (*Negara Kesatuan Republik Indonesia* or Unitary State of the Republic of Indonesia) supported by the Indonesian man/woman healthy, independent, faithful, morality, patriotic, law and environment conscious, mastering science

and technology, and has a high work ethos and discipline.

The embodiment of quality human become a responsibility of education, especially in preparing the students to be the subject of a strong, creative, independent, and professional in their respective fields (Wahyoetomo, 1997; and Wahid ed., 1999). It is necessary, especially to anticipate universe era, the globalization of free market in the ASEAN (Association of South East Asian Nations) countries, such as AFTA (ASEAN Free Trade Area) and AFLA (ASEAN Labour Area), as well as in the Asia-Pacific countries such as APEC (Asia-Pacific Economic Cooperation).

Education is life, for that the learning activities should be able to equip learners with life skills (life competency) that appropriate with the life environment and learner's needs. UNESCO (United Nations Educational, Scientific, and Cultural Organization) suggested two education principles that are very relevant with the *Pancasila* (five basic principles of the Republic of Indonesia), namely: (1) education should be placed on four pillars, i.e. learning to know, learning to do, learning to live together, and learning to be; and (2) lifelong learning (cited in Marzuki, 1999).

Meanwhile, *pesantren* (Islamic boarding school), as one of the educational institutions, has recognized a big influence in the developing educational world, especially in Indonesian society. Islamic boarding school is also believed to be an alternative for solving various problems of education that occurs at this time. Islamic boarding school is the oldest institution of Islamic education in Indonesia. According to experts, the Islamic boarding school is able called a "religious school" when meet five requirements, namely: (1) *kyai* or Muslim religious teacher or leader in Java, (2) *pondok* or lodge, (3) *mesjid* or mosque, (4) *santri* or Islamic students, and (5) *kitab kuning* or yellow book reading or Islamic classic book (Dhofier, 1994; and Van Bruinessen, 1999).

The Islamic boarding school, as a community and an institution that is large in number and widely spread in various parts of the Indonesian country, has had much to share in the formation of the Indonesian people

fully religious. Therefore, the institution has delivered many leaders in the past, present, and also in the future. The graduates of Islamic boarding school no doubt, many of them have taken an active participation in nation building. But, on the other hand, there is also the notion that graduates of Islamic boarding school are hard invited forward. This is because the education system in Islamic boarding school is mostly still traditional.

According to Mastuhu (1999), the purpose of education in Islamic boarding school is to create and develop the Moslem personality, that personality faithful and devoted to God, noble morality, beneficial to society or submissive in the community by becoming a servant or public servant as well as an apostle, that become a servant of society as the personality of the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) by following the *sunnah* (words and deeds) of Prophet Muhammad, able to stand alone, free and solid in personality, spreading religion or build Islam or Moslems glory in the midst of society (*izzul Islam wal Muslimin*) as well as loving science in order to develop Indonesian personality.

Ali Ashrof, as cited in Mastuhu (1999), states that today there are a shift of orientation in life, the human pursuit material achievement, worldly success, and quasi pleasure that impact on the ecological and social damage. This attitude is a logical consequence when the development of science and technology is not matched by the depth of faith and piety. The phenomenon of globalization, that gives individualism nature and materialistic lifestyles, are increasingly thickened. This is where the uniqueness of the Islamic boarding school, that is still consistent with presenting an educational system, is able to bridge the physical requirements and mental and spiritual needs of human.

The existence of Islamic boarding school in addressing the development of era, of course, remain committed to presenting the educational pattern that could produce the human resources reliably. The power of brain (*thinking*), heart (*faith*) and hands (*skills*), were the main thing to form students personal, are able to balance the development of era and

also be students who *sholihin* (pious man) and *sholihat* (pious woman). Various skill activities, in the form of training or workshops which further deepen the knowledge and skills work, is an attempt to broaden the students insight in the social, culture, and practical science, as one of the concrete breakthrough to prepare individual students in general communities (Steenbrink, 1994).

As an oldest Islamic educational institution in Indonesia, the Islamic boarding school became a beacon of hope. According to M. Nurcholish Madjid (1997a), motto to embodies the civil society will be realized when the institutions of Islamic boarding schools are responding to the modern world development. The assessment of M. Nurcholish Madjid was a conditional assessment, meaning that it should be responsive to the modern world development; and this requirement, actually, serves also as a challenge that needs to be responded by Islamic boarding school (Madjid, 1997a).

Mastuhu (1999) also considered that the impact of globalization, the Islamic boarding schools cannot close themselves off from increasingly social change. This reality is indeed feels like a dilemma that is not easily solved by the Islamic boarding school. In other word, the Islamic boarding schools cannot be isolative in facing these challenges. Positive response should be given with many human empowerment-oriented alternatives as professional students to face the globalization which brings various problems in today increasingly complex.

This is where the Islamic boarding school must develop a system of education that combines elements of traditional Islamic education, which is identical to the classics book, with a modern Islamic education using new systems and methods. Also, the students are taught foreign languages (Arabic and English) which allow to access the general reading books are quite extensive, including foreign literature. The combination of two educational systems gives a comprehensive education system, not only emphasizes the mastery of classic Islamic science, but also has modern science integrity (Tafsir, 2001).

As an educational institution, the Islamic

boarding school not only serves as an institution that produce *ulama'*, or religious leaders and thinkers, but also produce the nation's leaders who pious and professionals in a specific field animated by the spirit of religious morality. It is aspired by the national education in PPRI (*Peraturan Pemerintah Republik Indonesia* or Government Act of the Republic of Indonesia) No.55 of 2007 on Religion and Religious Education, article 26 paragraph (1) which states that the Islamic boarding schools provide education with the goals to implant faith and piety to God Almighty, noble moral; and Islamic boarding school tradition to develop the ability, knowledge, and skills of learners to be Islamic theologian (*mutafaqqih fiddin*) and/or become Muslims who have the skills or expertise to build an Islamic life in the community (cited in Tafsir, 2001).

Although, basically, the Islamic boarding school is an educational institution that is more oriented to the *al-tafaqquh fi al-din*, which is to study and develop the religious sciences, but in line with the changing times, however, the Islamic boarding school is also required to provide education that is able to compete with other educational institutions in creating professional students who are able to face the challenges of the global world. Because at this time, the public demands of Islamic boarding schools are also growing. It is an opportunity and challenge to the Islamic boarding school, as the education institutions, in developing their education systems to realize its existence. In this case, expected to be able to produce *ulama'* (Islamic scholar) figures who have the intellectual competences or academic professional (Asrohah, 1999; and Sukamto, 1999).

One of the traditional Islamic boarding schools, which still stand and operate today in South Sulawesi, Indonesia, is Religious School of DDI (*Darud Dakwah wal-Irsyad*) Mangkoso, located in Barru regency. In the midst of modernization in all areas, including in education, this religious school still retains the characteristics of Islamic boarding school tradition. So, it is very important to study the traditionalism that still retained by the religious school of DDI Mangkoso. It will give

a description to all education practitioners, both general and religious education practitioners about the meaning and nature of traditionalism of Islamic boarding school, particularly in the religious school of DDI Mangkoso Barru.

The study of Islamic boarding school is also important in the context to know the position of religious school of DDI Mangkoso Barru in the midst of globalization and modernization that attack the world today, including in the educational world. One very important study is a model of education that is applied in the education and learning process. It is important to give a specific description for overall educational process that be applied, begin from the planning, implementation, education evaluation, and operational standards. Another study that will be revealed is the process of curriculum development. This is very important because the curriculum is the foundation from the education process.

ISLAMIC BOARDING SCHOOL: A HISTORICAL REVIEW

On the Definition. Definition of Islamic boarding school, in this case, is the opinion of the Islamic scientists in Indonesia. The term of Islamic boarding school has had two terms containing one meaning. The Javanese call it as *pondok* (lodge) and *pesantren* (Islamic boarding school). The term of "lodge" comes from the meaning of dormitories of students called lodge or domicile that made of bamboo or perhaps derived from the Arabic, *funduq*, which means a large dormitory which provided for a stopover. "Islamic boarding school" is the Islamic school with dormitories located in Indonesia.

Education at the Islamic boarding school aims to deepen knowledge about the Al-Qur'an and *Sunnah Rasul* (words and deeds of the Prophet Muhammad), by studying the Arabic language and the rules of Arabic grammar. The learners (called as *santri*) studying in this school as well as stay in dormitories provided by the Islamic boarding school. There are also similar institutions in other countries, for example in Malaysia and Southern Thailand called *sekolah pondok* (lodge school), and in India and Pakistan called *madrasah Islamiyah*

(Islamic school).

So, the Islamic boarding school, etymologically, derived from the *santri* (Islamic students) who got prefix *pe-* and suffix *-an*; so, it is called *pe-santri-an* which meaningful *shastri* which means pupil/students. According C.C. Berg, a term of *pesantren* (Islamic boarding school) derived from the word of *shastri*, which in Indian language means one who knows the holy books of Hinduism, or a university graduate who knows holy books of Hinduism. The word of *shastri* is derived from the word *shastra* which means holy books, sacred books, or books about science (cited in Billah, 1985).

Based on the definition above, it means between the *pondok* (lodge) and *pesantren* (Islamic boarding school) is two words that are identical (have the same meanings) with the dormitories as places where students or pupils read. In terminology, the Islamic boarding school is an educational institution and broadcasting Islam, which is the identity of *pesantren* at the beginning of its development (Rahardjo ed., 1983).

Moreover, in the opinion of H.M. Arifin (2000) that Islamic boarding school is an educational institution of traditional Islam that grow in and around the communities acknowledged, with the dormitory system in which students receive religious education through teaching system, or *madrasah*, which was entirely under the sovereign of leadership, or some *kyais*, with specific characteristic is charismatic and independent in all respects. Another definition is stated by Mastuhu (1994), that *pesantren* is a traditional institution of Islamic education to study, understand, appreciate, and practice the Islamic teaching with an emphasis on the importance of religious morality to guide everyday behavior. Meanwhile, according to M. Dawam Rahardjo ed. (1983), the Islamic boarding schools are places where children and adults learn in more depth and more knowledge of Islamic taught systematically, directly from the Arabic language and by reading classical Islamic books written by the great scholars.

Based on the definitions above, it can be concluded that the Islamic boarding school is

an institution of Islamic educational in which there are learning activity, understanding, appreciation, and practice the Islamic teaching that its learning is based on the classic books in the form of Arabic written by previous scholars, where the students live together in a group and equipped with dormitory, mosque for praying with *kyai* (Islamic teacher and leader) as the central figure. In the short term, the Islamic boarding school is an educational institution that creates professional students (*sholihin sholihat*), that means be perfect man/woman who able to select and choose between rights and obligations.

On the Growth and Development of Islamic Boarding School. As for the origin of the establishment of Islamic boarding school began when the presence of *kyai* (Islamic teacher and leader in Java) deemed to have charisma and high knowledge. Then, come some people (students) who wish to learn religion and also settled in the place. Then, also, there was the interaction of increasingly large, so that forming a complex in around *kyai* that is currently better known as lodge. Indeed, the literature is not known for sure that explains the origin of the establishment of Islamic boarding school in Indonesia, although it is known that in 15th century, Sunan Ampel has built an institution of Islamic education known as *pesantren*. In the 17th century, there are *pesantrens* in Java founded by Maulana Malik Ibrahim in Gresik, East Java, in 1617 (cited in Madjid, 1997a).

There are two opinions were expressed about the roots of the history of Islamic boarding school in Indonesia. Firstly, the notion said that Islamic boarding school was rooted in the Islamic tradition itself, e.g. *tarekat* (on order of mystics) tradition. The leader of *tarekat* called *kyai* (religious teacher and leader) or *mursyid* (spiritual guide) that requires its followers or students (*santri*) to do *suluk* (mysticism) during 40 days to perform religious rituals under the guidance of *kyai* or *mursyid*. And as long as they lived together with the members of other *tarekat* at place provided by *kyai*, usually located in the mosque room. In addition to religious rituals also taught religious books in various branches of Islamic education. In further developments,

the study referred to the Islamic boarding school. Secondly, *pesantren* or Islamic boarding school is an adoption of a college model organized by the Hinduism- Buddhist that use the hostel system as a monk's place to perform learning activities to their followers (Billah, 1985).

In the Dutch colonial era in Indonesia (1816-1942), the development of Islamic boarding school experience ups and downs. It is not separated from the policies of the Dutch Indies were deemed sufficiently hinder the development of the Islamic boarding school. Among these policies include: (1) in 1882, the Dutch government established the *Priesterreden* (religion court) which served to supervise the religious life and the religious schools education; (2) issued Ordinance in 1905, which contained a provision that religious teachers who would teach must obtain permission from the local government; (3) the tight regulations made in 1925, that can limit to provide lessons to read the Al-Qur'an; and (4) in 1932, regulations were issued to overcome and close the *madrasah*, or Islamic school, and schools that no permission or giving lessons not favored by the government (Mastuhu, 1994).

These regulations proved unjust Dutch colonial government policies toward Islamic education in Indonesia. However, the education of Islamic boarding school also faces challenges during Indonesia's independence (1945-1950). After the transfer of sovereignty in 1949, the Indonesian government to encourage the development of widest public schools and open positions widely in modern administration for Indonesia are educated in the public schools. The impact of these policies is that the strength of Islamic boarding school, as a center of Islamic education in Indonesia, has declined. This means that the number of young children are first attracted to education in the Islamic boarding school decreased compared with younger children who want to follow the education in the public school has just expanded. As a result, many small Islamic boarding schools were dead because its student quite a lot (Billah, 1985).

In this historical review is limited to the issue of growth and a general description of

the Islamic boarding school. This is because it relates to the difficulty of finding data on the early history of the Islamic boarding schools' establishment. In the books relating to the history of the Islamic boarding schools have not been able to deduce when the Islamic boarding schools' establishment. And area studies of these writers still only level discoveries through curriculum matrix, cultural, and language symbols commonly used in the Islamic boarding schools. As written by Karel A. Steenbrink (1994) that the description models still related to the relationship between the Islamic boarding school with the Hindu-Buddhist heritage; or also the relationship between the Islamic boarding school with tradition of medieval Islamic awakening in the Middle East (Madjid, 1997a).

The Islamic boarding school, as educational institution and the center of Islamic spread, is come and develop since the early stages of Islam arrived in Indonesia. According to H. Kafrawi (1978), this institution in the Java island stands for the first time in *Walisongo* (the nine pious leaders who spread Islam in Java) era. For a while, Sheikh Malik Ibrahim, or called Sheikh Maghribi, regarded as *ulama'* (Islamic scholar) the first to establish the Islamic boarding school in Java.

Thus, the assumption is understandable, because looking the condition of Islamic boarding school with all elements and procedures as well as its language, in which there are Hinduism, Buddhism, and Islam elements. For example, the term of *funduq* (lodge) is derived from the Arabic, which means *pesanggrahan* or lodging for people who travel frequently; while the term of *pesantren* is derived from the *santri* word, or in Sanskrit language is called *shantri*, that meaning Hindu scientists who are good at writing. According to H. Kafrawi (1978), it was later owned by Sheikh Maghribi as *ulama'* who was born in Gujarat, India, which had previously been acquainted with the Hindu-Buddhism school with a monastery and hostel system as the process of learning the monks and *ulama'*.

The system of Islamic boarding school, like these systems, only a change of Hindu and Buddhism teachings later became the Islamic

teachings. As well as that once pioneered by the religious leader, in the next phase, the establishment of Islamic boarding school cannot be separated with *kyai* (Islamic teacher and leader in Java). *Kyai* usually already been settled for years and even decades to deepen their knowledge about the Al-Qur'an and Islam in Mecca or Medina, or ever read the Al-Qur'an from the *kyai* in the country, and mastering some or a specific skills (Madjid, 1997b).

Other conditions are reflected in the life of *kyai*, who lived in a village. The first step of *kyai* to establish the Islamic educational institutions is build the prayer house or mosque for pray together, which is usually followed by some villagers. At or before the completion of each prayer, *kyai* held religious teaching, the material of teachings covering the pillars of faith, pillars of Islam, and morality. It was also illustrated by H. Kafrawi, as follows:

[...] about the *kyai* attract so that the formation of an Islamic boarding school with their ways to attract and sincere and their behavior are appropriate and same with the content of teachings, and a long time the follower is increasingly. Not only the people in the village who came, but also people from other villages, after hearing their cleverness, sincerity, and nobility of *kyai*, came to him to join in the teaching. Most of them leave their children in to *kyai*, with the hope to become a pious child, obtain the blessing from *kyai*. To accommodate their students' arise intention or idea to establish a place of learning and lodging. And the reaction, to establish an Islamic boarding school, usually supported by parents and the whole community work together. So, in effect the growth of an Islamic boarding school begins with recognition of a certain society towards the excess (charismatic) of a *kyai* in a certain skill and their pious so that many peoples in the neighborhood come to learn to study him. Even *kyai* in the village is often a precursor from the establishment of a village (Kafrawi, 1978).

Noting the statement of Karel A. Steenbrink (1994) that the Islamic boarding school as an institution of Islamic educational is basically just teach Islam and the source of their subject are the books from Arabic. And the lessons that are commonly studied in the Islamic boarding school is Al-Qur'an, with pronunciation and interpretation, *aqoid* and *kalam* (belief and words of God) science,

fiqhi with *usul fiqhi* (study of laws pertaining to ritual obligation), *hadits* with *musthollah* *hadith* (words and deeds rightly of the Prophet Muhammad), Arabic with the science such as *nahwu* (grammar), *sharaf* (derivation from Arabic words from the same root), *bayan* (clear), *ma'ani* (meaningful), *tarikh* (chronicle), *manthiq* (logic), and *tasawuf* (Islamic mysticism).

According to Martin Van Bruinessen (1999), the books studied in the Islamic boarding school are called as *kitab kuning* (yellow book), written by Islamic scholars in the Middle Ages (between 12nd until 15th century), whereas the method used in the Islamic boarding school is *sorogan* and *wetonan*. The term of *sorogan* is derived from the Javanese language, *sorog*, which means thrusting his book in the presence of *kyai* or assistant. The application of this method, the students facing the teacher one by one to bring the book to be studied. Then, the *kyai* read by sentence, interpret, and explain the meaning. Meanwhile, the term of *wetonan* is derived from the Javanese language, *wektu*, which means time, because the teaching given at certain times before and after pray.

Based on the above phenomenon, the Islamic boarding school is the process of formation of values and habits in the lodge environment, in which generally there are three factors, namely: (1) the environment or dormitory system by living altogether; (2) the behavior of *kyai* as central figure; and (3) the introduction of books contents were studied.

In terms of development, the Islamic boarding school can be regarded as a typical Indonesian institution and deeply rooted in the land of Indonesia. The roots of the historical existence of Islamic boarding school in Indonesia can be traced as far back as the early arrival of backwards Islam in the archipelago. In those days, the Islamic boarding school not only acts as a center of Islamic education and teaching but also plays a central role as the spread of Islam. Usually, an Islamic boarding school, which is the movement center and practices the Sufism, has an extensive network with other Islamic boarding school through the network of teachings and Sufism movements were

practiced (Kuntowijoyo. 1991).

The teachings of Sufism, that be developed in this Islamic boarding school, has had a fascination for the surrounding peoples, with that the Islamic boarding school played an active role in the process of Islamization in around peoples. The Islamic boarding school, known as the institution of traditional Islamic education which in education and teaching, is still strongly tied to the understanding, ideas, concept, and thoughts of medieval scholars. The Islamic boarding school is not just a local phenomenon of Java (only in Java), but it is also a phenomenon throughout the archipelago. This kind of Islamic boarding school, as education institution, in Aceh is called *dayah* and in Minangkabau is called *surau*. After several time in the growth and development, the Islamic boarding school is increasingly and spread in the whole of Indonesian archipelago.

The growth and development of these Islamic boarding schools are supported by a number of factors socio-cultural-religious that conducive to the existence of the more firmly rooted in the life and culture of Indonesian society. Factors that support the strengthening of the existence of these Islamic boarding schools include the need for Muslims increasingly urgent with Islamic educational facilities, as well as a means of fostering and developing Islamic values that more and more embraced by the people of Indonesia. In addition, there are awarding and attention of the leaders towards the position of *kyai* which it is very important in the growth and development of the Islamic boarding school.

In the early days of its establishment, the Islamic boarding school has grown and evolved with the traditional characteristics. However, in subsequent periods, the Islamic boarding school as an institution of Islamic education has experienced a form of development in accordance with the changing times, particularly the impact of advances in science and technology. But, it does not mean that the changes have eliminated the authenticity of the Islamic boarding school and the actual tradition of Islamic boarding school (Kuntowijoyo, 1991; and Depag RI, 2003b).

The application of modern learning

system is mainly seen in the use of learning class, either in the form of schools or *madrasahs* (Islamic modern schools). The use of curriculum is the curriculum of school or *madrasah* that apply nationally. Their students, there are settled and dispersed in around the lodge. The position of *kyai* as a coordinator and as a teacher in the classroom directly. While the comprehensive Islamic boarding school is a combination in education and teaching system between traditional and modern. In the latter, applied education and teaching the yellow book in *halaqa* (memorize), but regularly the schooling continue to be developed. Even the skill education is applied thus making different from the first and second typology (Mastuhu, 1999).

In a further development of Islamic boarding school, this is more advanced with appeared the better model. Besides, there are those who maintain traditional systems, others have opened formal education system by implementing the national curriculum. In this case, the Islamic boarding school combines both religious and general education, as well as the Islamic boarding school focused on Islamic education, but it has been demonstrated the rapid development of the Islamic boarding school.

The Islamic boarding schools continuously make efforts in improving the quality of education; with this, they develop a system that existed at the institution, which is not only a religious education institution but also combining religious and general education as well as develop expertise and skills of their students. With this, we can see the development and growth occurs very rapidly at the Islamic boarding schools, and now it is not only to develop cognitive aspects but also psycho-motoric (life-skill) and affective was also developed.

THE ELEMENTS, ROLES, AND FUNCTIONS OF ISLAMIC BOARDING SCHOOL

First, on the Kyai. The important role of *kyai* (Islamic teacher and leader), in the establishment, growth, development, and maintenance of the Islamic boarding school, make him is the most essential element.

As a leader of the Islamic boarding school, character and success of Islamic boarding school mostly depend on the expertise and depth of knowledge, charismatic, and authority, as well as the *kyai* skills. In this context, the personal of *kyai* is crucial because he is the central figure in an Islamic boarding school.

In the Java language, the word of *kyai* used for different three types, namely: (1) an honorific title for items that are considered sacred, for example, *kyai garuda kencana* is used to specify gold train at the Sultan's Palace in Yogyakarta; (2) an honorific title for older people in general; and (3) title given by the society to the scholar of Islam who has become a leader of Islamic boarding school and teaching classical Islamic books to their students (Arifin, 2000).

Second, on the Mosques. The relationship between Islamic education and the mosques is closely in Islamic tradition throughout the world. Formerly, the Muslims always use the mosque as a place of worship and Islamic educational institutions. As the center of spiritual life, social, political, and Islamic education, the mosques are aspects of everyday life that are extremely important for the community.

In the Islamic boarding school, the mosque is considered as the most appropriate place to educate the students, especially in the practice of the five daily prayers, sermons, the Friday prayer, and teaching of classic Islamic books. Usually, the first set by a *kyai* (Islamic teacher and leader) who want to develop a religious school is a mosque. Usually it is located near or behind the house of *kyai* (Fadjar, 1998).

Third, on the Students. Students is a crucial element in the development of Islamic boarding school, because the first step in the stages of building an Islamic boarding school is that there must be a *santri* (Islamic student) who came to study with a *kyai* (Islamic teacher and leader). If they already settled in the house of a *kyai*, so called as *kyai* and began build a more comprehensive facility for his lodge.

About the *santri*, it usually consist of two groups, namely *santri kalong* and *santri mukim*. *Santri kalong* is part of students who do not live in a lodge, but come back to home

after the completion of each follow a lesson at the Islamic boarding school. It is usually come from areas around the Islamic boarding school, so do not mind if often commute. The meaning of *santri mukim* is students who lived in the Islamic boarding school and usually come from distant regions. In the past, the opportunity to go and settle in a distant Islamic boarding school is a privilege for students, because they are to meet ideals, have sufficient courage, and be ready to face the challenges experienced in the Islamic boarding school (Kafrawi, 1978; and Zaini, 1994).

Fourth, on the Lodge. A short definition of the term "lodge" (*pondok*) is a simple place that is home to *kyai* with the students. In Java island, the large of lodge is depending on the number of students. There is a very small lodge with a number less than one hundred students to the lodge, which has large land by the number of students more than three thousand. Regardless of how the number of students, the dormitories of female students are always separated with male.

As a supporting, usually the Islamic boarding schools have the buildings other than dormitories of students and house of *kyai* (Islamic teacher and leader), including teacher housing, school building, sports field, canteen, cooperative, agricultural, and ranch lands. Sometimes, the building established by *kyai* and occasionally by villagers who work together to collect fund required.

One of the intentions of the lodge apart from that intended as a dormitory where the students are as a training ground for students to develop their independence skills to prepare them for independent living in the community after graduating from the Islamic boarding school. The students have to cook for themselves, wash, and given the task of maintaining a lodge environment (Halim *et al.*, 2005).

Fifth, on the Classic Islamic Books. The classic Islamic books authored by former scholars, including lessons on various Islamic sciences and Arabic. In the Islamic boarding school, *kitab kuning* (classic Islamic book) is often called "yellow book", because the color of paper editions of the book mostly yellow. According to Zamakhsyari Dhofier (1994), in

the past, the teaching of classic Islamic books is the only formal teaching given in the Islamic boarding school environment. Today, mostly the Islamic boarding schools have taken the teaching of general knowledge as a part of which is also important in the education of Islamic boarding school, but the teaching of classic Islamic books still take priority.

In general, the lesson begins with simple books and, then, continued with the deeper books levels, and the Islamic boarding school can be known from the type of books that are taught. There are eight kinds of fields of knowledge taught in the classic Islamic books besides *nahwu* (grammar) and *sharaf* (morphology). The field of knowledge that is *fiqh*, *uhsul fiqh* (study of laws pertaining to ritual obligation), *hadith* (words and deeds of the Prophet Muhammad), *tafsir* (explanation of passages of Al-Qur'an by supplying additional information), *tauhid* (knowledge on unity of God), *tasawwuf* (Islamic mysticism), ethics, and other branches such as *tarikh* (chronicle) and *balaghah* (literature). All types of books can be classified into groups according to the level of teaching, for example: basic, intermediate, and advanced levels. In general, the books taught in Islamic boarding school of Java are same (Hasbullah, 1996; and Mochtar, 2009).

About the Role and Function of Islamic Boarding School. In detail about the roles and function of *pesantren* (Islamic boarding school) can be explained as follows:

First, as an educational institution.

As an education institution, the Islamic boarding school takes responsibility for the process of nation empowering integrally. While specifically, Islamic boarding school responsible for the continuity of religious traditions in the life of society. In relation to these things, Islamic boarding schools chose models specific that were considered fully supports the educational goals and the nature of man/woman him/herself, to shape the believer human who has the moral and intellectual qualities.

To achieve this goal, the Islamic boarding schools organize the formal education (*madrasah*, public schools, and universities), and formal education that specifically

teaches religion strongly influenced by the thought of scholars such as *fiqh* (study of laws pertaining to ritual obligation), *hadith* (words and deeds of the Prophet Muhammad), *tafsir* (explanation of passages of Al-Qur'an by supplying additional information), *tauhid* (knowledge on unity of God or monotheism), *tasawwuf* (Islamic mysticism), *Arabic* i.e. *nahwu* (grammar), *sharaf* (morphology), *balaqhad* (literature) and *tajwid* (proper pronunciation for correct recitation of the Al-Qur'an), *mantiq* (logic) and morality (Depag RI, 2003a).

As the educational institutions, Islamic boarding schools take responsibility for the process of nation empowering as a whole, while specifically responsible for religious traditions (Islam) in the widest sense. From this point, Islamic boarding schools choose specific model which are considered fully support the purpose and nature of human education itself, to shape believer human who has the moral and intellectual qualities.

Second, as a social institution. As a social institution, *pesantrens* (Islamic boarding schools) accommodate children from all population without distinguishing the socio-economic status of their parents. The cost of living in the Islamic boarding school is relatively easier than outside, because the students usually sufficient for everyday living by joint or cook together, even some of them are free, especially for children who are less able or orphaned.

Some of students' candidate intentionally come to Islamic boarding school to devote himself to *kyai* (Islamic teacher and leader in Java); and also a lot of parents send their children to Islamic boarding school to be educated, because they believe that *kyai* may be not misleading; contrary, from the *kyai* blessing, the children will be better later. In addition, it is also a lot of bad children who have deviant behavior sent to Islamic boarding schools by their parents in the hope that the children will recover from mischief.

As a social institution, Islamic boarding schools are characterized by rushing of arrival the guests from the community; and their arrival is to good relationship, consult, ask advice, pray, seek treatment, and ask a

talisman to ward off distractions. They come with a wide variety of life problems such as arranged marriages, births, school, looking for work, taking care the household, death, inheritance, career, occupation, as well as issues related to the community development and the public interest service. In social functioning of Islamic boarding schools appear as the source of solutions and a dynamic reference of community as well as inspire for the advancement of community development.

Third, as a religious broadcasting institution. As we know that since the establishment of *pesantren* (Islamic boarding school), it is a center to spread of Islam both in the matter of belief or *sharia* (Islamic law) in Indonesia. Function of Islamic boarding school, as a religious broadcasting, seem from the principal element itself that is mosque of Islamic boarding school, which is in operation also serves as a public mosque, namely as a place of religious study and public worship.

The mosque of Islamic boarding school frequently used to do religious discussions and so on by the general public. In this case, the community as follower to gain religious sciences and in any activities organized by the mosque of Islamic boarding school. This proves that the existence of Islamic boarding school indirectly bring positive actions on society. Over time, the function of Islamic boarding schools run dynamic, changing, and evolving as socio-community dynamic.

Although the initial function of Islamic boarding school just only a social institutions and religious broadcasting, but as society demands is increasingly, as longer the function of Islamic boarding schools demand the society anyway. Meanwhile, according to Ahmad Syafi'ie Noor (2009), at least there are three functions of Islamic boarding school, namely: (1) transmission of Islamic knowledge; (2) maintenance of Islamic tradition; and (3) reproduction of *ulama'* or Islamic scholars.

Even in terms of performance of *kyai* (Islamic teacher and leader in Java), the function of Islamic boarding school is quite effectively as an adhesive and protector of society, both at the local, regional, and national level. Therefore, there is no doubt that *kyai*

can play the role as a “cultural broker” by deliver development messages in preaching, either orally or *dakwah bil-lisan* and action or *dakwah bil-hal* (Oupen & Karcher, 1988; and Mahfudz, 1999).

According to M. Bahri Ghozali (2002), the Islamic boarding school has the functions as follow: (1) as an educational institution, which giving lesson materially and immaterially, to teach books written by *ulama'* in the medieval through yellow book; and (2) as a preaching institution, which doing an activity to build religious awareness religious or doing religious teachings consequently as followers of Islam. The real manifestation of preaching developed by the Islamic boarding schools are several ways, among others: the formation of study groups for the community and to integrate preaching activity through community activity.

The function of Islamic boarding schools, as a social institution, show involvement in responds the social problems faced by the community. In addition to functioning, as stated above in operate the education in Islamic boarding school, is needed a formulation of the goals of institution. The formulation of goals is very important along with the organization of educational process at the Islamic boarding school.

It is important to note here that one of the Islamic boarding schools in South Sulawesi, Indonesia is the religious school of *Darud Dakwah wal-Irsyad* in Mangkoso Barru. This kind of Islamic boarding school has combined the education system of traditional *pesantren* (Islamic boarding school) with religion curriculum and the use of modern education system with using national curriculum published by the Ministry of Education and Culture of the Republic of Indonesia.

Thinking about the management of Islamic boarding school is seen as a necessity in order to remain able to survive in the midst of competition and globalization. Education management or governance has an important role which the Islamic boarding school able to implement the learning process effectively and efficiently according to the national educational objectives and Islamic education in particular (Yakub, 1983; and Muhaimin,

2003).

The results of study showed that the religious school of *Darud Dakwah wal-Irsyad* (DDI) Mangkoso Barru is a private Islamic educational institutions governed by traditionally governance with one hundred percent of the curriculum. This religious school was founded by charismatic *ulama'* (Islamic scholar) of South Sulawesi, Kyai Haji Abdurrahman Ambo Dalle, who is usually called *Anregurutta* Ambo Dalle. But over time, the religious school then adopted the modern education system through integration with the national curriculum since 1994 through the curriculum published by the Ministry of Education and Culture. In addition to the system of governance in the religious school of *Darud Dakwah wal-Irsyad* (DDI) Mangkoso Barru has implemented good models of educational management through planning, organizing, personnel, and supervision openly. Despite this still needs to be improved so that this famous Islamic boarding school in South Sulawesi can be a barometer for other Islamic boarding schools in the East region of archipelago.

CONCLUSION

Islamic boarding school (*pesantren*), as one of the educational institutions, has recognized a big influence in the developing educational world, especially in Indonesian society. Islamic boarding school is also believed to be an alternative for solving various problems of education that occurs at this time. Islamic boarding school is the oldest institution of Islamic education in Indonesia. According to experts, the Islamic boarding school is able called a “religious school” when meet five requirements, namely: (1) *kyai* or Muslim religious teacher or leader in Java; (2) *pondok* or lodge; (3) *mesjid* or mosque; (4) *santri* or students; and (5) *kitab kuning* or yellow book reading or Islamic classic book.

There are three functions of Islamic boarding school, namely: transmission of Islamic knowledge, maintenance of Islamic tradition, and reproduction of *ulama'* or Islamic scholars. In other words, the Islamic boarding school, as a community and an institution that is large in number

and widely spread in various parts of the Indonesian country, has had much to share in the formation of the Indonesian people fully religious. Therefore, the institution has delivered many leaders in the past, present, and also in the future. The graduates of Islamic boarding school, no doubt, many of them have taken an active participation in nation building.

One of the Islamic boarding schools in South Sulawesi, Indonesia is the religious school of *Darud Dakwah wal-Irsyad* in Mangkoso Barru. This kind of Islamic boarding school, in one hand, has combined the education system of traditional *pesantren* (Islamic boarding school) with religion curriculum and the use of modern education system with using national curriculum published by the Ministry of Education and Culture of the Republic of Indonesia. But, on the other hand, there is also the notion that graduates of Islamic boarding school are hard invited forward. This is because the education system in Islamic boarding school is mostly still traditional.

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