

Implementation of Prophetic Education in Islamic Boarding School (*Pesantren*)

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Abstract : *The prophetic value in question is humanist, liberation, transcendence in accordance with Kuntowijoyo's Prophetic Social Sciences (ISP)¹ theory. The Pesantren Institution in question is the Pesantren for Children, Student Pesantren, Colleger Pesantren (PESMA), Campus Pesantren, Ma'had Ali Pesantren, Pesantren Takhassus, Pesantren Al-Qur'an, Language Pesantren, Skills Pesantren, Pesantren Kilat, Pesantren Ramadhan, Rehabilitation Pesantren, Worker's Pesantren, Virtual Pesantren in the book Dimensi Manajemen Pendidikan Islam by Mujamil Qomar. Prophetic implementation in Pesantren education institutions lies in the teaching and learning system that not only uses classical but with various methods that can foster a feeling of relying on God. The result is that the concept of Prophetic Social Science (ISP) Kuntowijoyo when implemented in Pesantren education institutions. This implementation actually seems to be forced on the level of the Pesantren Salaf. Because without using ISP theory, actually in their daily practices, communication patterns and also interactions that are built in the Pesantren Salaf have reflected the ISP theory itself.*

Key Word : *Prophetic, Pesantren, Education*

Introduction

Islamic Education Institutions in Indonesia have many different forms and varieties. Whether it is from the teaching and learning process, students and education systems that have their own

¹ ISP : Ilmu Sosial Profetik

characteristics. These educational institutions can be very diverse, even if they may be called, the family is also an educational institution. Although in reality, the teaching material provided at this family level is an unwritten curriculum. His vision and mission are very simple, just want his children to grow and develop so that later they can become pious children who worship their parents and religion.

Some Islamic education institutions in Indonesia have experienced several ups and downs in their development, this is evidenced by the proliferation of Al-Qur'an educational institutions. Almost every mosque is used as an Al-Qur'an Education Park (TPA)² which teaches not only tajwid but also provides basic fiqh lessons for its students. The rise of the TPA in the 1990s, has now begun to decline and among those who can survive are those from the beginning the *madrasah diniyah* education institution.

Madrasah diniyah at that time, was born before TPA and was more able to survive than TPA. The community called this *madrasah diniyah* as "*sekolah sore*". This term is used because in the morning, students are students in public schools, who then continue their education in the afternoon by specifically studying Islamic religious materials. Besides *madrasah diniyah*, educational institutions that still exist today are *Pesantren*. Although in its development, there were modifications of *Pesantren*

Several models of *Pesantrens* are available, including:³ *Pesantren* for Children, Student *Pesantren*, Colleger's *Pesantren* (PESMA), Campus *Pesantren*, Ma'had Ali *Pesantren*, Takhassus *Pesantren*, Al-Qur'an *Pesantren*, Language *Pesantren*, Lifeskill's *Pesantren*, *Pesantren* Kilat, *Pesantren* Ramadhan, *Rehabilitation Pesantren*, Worker's *Pesantren*, Virtual *Pesantren*. The many models of *Pesantrens* actually bring out an image, how many varieties and variations of Islamic education models in Indonesia. Even so, what should not be left behind is how later the elements in the *pesantren's* educational institutions work together to achieve educational goals.

² TPA : Taman Pendidikan Al-Qur'an

³ Mujamil Qomar, *Dimensi Manajemen Pendidikan Islam*, (Jakarta: Erlangga, 2015), 122

To realize the common goal, inevitably the boarding school must use management in carrying out parenting in the *pesantren* environment. The pattern used can differ from one *pesantren* to another. This is none other than the figure of a leader in the *pesantren*, especially the *salafiyah pesantren*, which is still the most powerful leader according to the *santri*. In general, people call it *Kyai*. Although this terminology, is not absolute for the term leader of the boarding school, but generally the students are very respectful - not to mention "fear" to the *Kyai*.

In the online Indonesian Dictionary, the author does not find the term *Kyai* (using spelling with the letter 'y'), but with the letter 'i' which is the *Kiai*. *Kiai (kyai)* has a meaning for *alim 'ulama* or scholars in Islam. In its development, this term is commonly used for the world of *pesantren*, so it experiences an expansion of meaning, not only a term for *alim 'ulama*, but also people who become leaders in *pesantrens*. It is this *Kyai* who will later provide education to the *santri*, with methods that are commonly practiced.

In terms of *pesantren* are Islamic education institutions to understand, appreciate, and practice the teachings of Islam (*tafaquh fiddina*) by emphasizing the importance of the morality of Islam as a guide for daily living.⁴ To create *pesantren* graduates who are not only smart in the science of Islam, but also have good morals, one method that can be used in the education of *Pesantrens* is to provide good moral examples from the *Kyai*.

Giving good examples is actually, the method that has been exemplified by the Messenger of Allah in the form of *uswatun hasanah*, as already explained in the Al-Qur'an of Surah al-Ahzab verse 21:⁵

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَدَكَرَ اللَّهَ كَثِيرًا

⁴ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Sisten Pendidikan Pesantren*, (Jakarta: INIS, 1994) hlm. 6

⁵ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Semarang: CV Toha Putra, 1989)

"Verily there is in (the) Messenger of Allah is *uswatun hasanah* (good example) for you (ie) for those who expect (mercy) Allah and (the coming) of the Day of Judgment and he mentions Allah a lot." (Q.S. *al-Ahzaab*: 21)

This method of the Messenger is later known as "prophetic". In the online version of the KBBI,⁶ *prophecy* is defined as matters related to prophethood. These prophetic matters, which were originally based on the obligatory characteristics of the prophet, in their development became widespread, not only *sidiq*, *amanah*, *fathonah*, *tabligh*.

Discussion

Prophetic Value

As the author has mentioned above, prophetic literally comes from English, which is *prophetic* or *prophetic*, which means prophet, prophethood, or apostolate.⁷ Whereas according to the author, prophetic is the prophetic characteristics that can be exemplified by Muslims today. This prophetic nature can be very complex, not only *sidiq*, *amanah*, *tabligh*, *fathanah* as it is known in the compulsory nature of the Messenger.

Thus it is hoped that later, these prophetic qualities will not only be stories told in descent in the history of the prophet. But it also becomes a spirit that arises in the behavior and work ethic of Muslims.

"As for the Islamic work ethics, it is clear that it is one of the important factors in the success recorded by the Islamic civilization. Like everything Islamic, it is not directed towards this world only but also takes care of the spirituality of man. Hence, Islamic work ethics is both material and spiritual in its purpose and direction. In as much as Islam laid emphasis on work, it also emphasizes the importance of the work being in tandem with its principles, that is, the *Shariah*."⁸

⁶ *Kamus Besar Bahasa Indonesia versi online*, <http://kbbi.web.id/profetik> diakses pada 24 September 2016 pada pukul 13.22 WIB

⁷ *Kamus Besar Bahasa Indonesia versi online*, <http://kbbi.web.id/profetik> diakses pada 24 September 2016 pada pukul 13.22 WIB

⁸ Shukri Ahmad and Musa Yusuf Owoyemi, *The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition*, dalam *International Journal of Business and Social Science*, Vol 3 no 20 Special Issue Oktober 2012, 122

From the above quotation, the author concludes that the work ethic taught by Islam is not only material oriented, but also oriented to human spirituality. In line with this, Dian wrote in his dissertation "the prophetic work ethic requires a commitment to carry on the Prophet's mission and emulate his main nature (*sidiq, amanah, tabligh, and fathanah*) in response to social change by relying on the concept of the best people, social activities in shaping history and divine awareness.⁹ "Unlike Dian, Muslich stated that:

Prophetic intellectuals will shape character, among others, *the first* to be aware of being God's creatures, namely being able to understand their existence, the natural surroundings, and the Almighty God. This conception is built on transcendental values (the dimension of human faith). *Second*: God's love is that the person can carry out any command and stay away from His prohibition. *Third*: moral, honest, respectful, not arrogant, likes to help. *Fourth*: wisdom can arise because of the breadth of one's insight that can shape diversity values. *Fifth*, true learners will be more eager to take the power of so many differences. *Sixth* independent characters that emerge from the values of humanization and liberation will not justify the oppression of fellow human beings. *Seventh* contributives that will become the mirror of a leader.¹⁰

The concept of prophetic value according to Kuntowijoyo is the elaboration of religious teachings into the form of social theory. The goal is engineering for social change. Therefore, the scope is not on normative aspects such as theology, but on aspects that are empirical, historical, and temporal.¹¹ The references used by Kuntowijoyo are al-Qur'an Surah Ali Imron verse 110:¹²

⁹ Dian Iskandar Jaelani, *Nilai-nilai Profetik dalam Pengembangan SDM, Disertasi* (Malang: UIN Maulana Malik Ibrahim, 2015), 50

¹⁰ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), 76-77

¹¹ Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika*, (Jakarta: Teraju, 2005), hlm. 90

¹² Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Semarang: CV Toha Putra, 1989)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ

"Meaning: You are the best people who are born to humans, tell the Ma'ruf, and prevent the evil, and believe in Allah. If the People of the Book believe, surely it is better for them, among them there are those who believe, and most of them are those who are wicked." (Q.S. Ali Imran: 110)

There are 3 (three) pillar of the value of the Prophetic Social Sciences (ISP) used by Kuntowijoyo, namely: *amar ma'ruf* (humanization) which means understanding humanity, *nahi munkar* (liberation) meaning liberation, *tu'minuna billah* (transcendence), the dimension of human faith.¹³ What is very interesting, controversial, and promising from this idea is that the ISP tries to combine the critical abilities of social science and religious values in a single frame of a comprehensive and integral social science paradigm. Religion in the contemporary social sciences is considered to be outside the realm of science, to be brought back in as a legitimate part of social science.¹⁴

These three transformative prophetic values are directed to the engineering of society towards its socio-ethical ideals in the future. These three prophetic values can be internalized in students, so that with the value of humanization the generation of the nation is expected to be able to humanize humans and be able to get out of the confines of public dehumanization. The generation of the nation is no longer the political machinery of industrialists who only view society with an abstract stare without a human face. With the value of liberation, the generation of the nation is expected to be a liberator of misery, and with the value of transcendence, this nation's generation can be rich in spiritual aspects, becoming elegant individuals in morals

¹³ Khoiron Rosyadi, *Pendidikan Profetik*, (Yogyakarta: Pustaka Pelajar, 2004), 304

¹⁴ Husnul Muttaqin, *Menuju Sosiologi Profetik*, dalam *Jurnal Sosiologi Reflektif*, Vol. 7 no. 1 Oktober 2012, 3

and ethics. Free from a hedonistic lifestyle and able to break away from the culture of pragmatism.¹⁵

1. Humanization

Humanization as a derivation of *amar ma'ruf* contains the understanding of humanity, which is defined as every effort to encourage and mobilize mankind to accept and carry out things that have been accepted as a good for all time based on the evaluation of human conscience in everyday life.¹⁶ Furthermore, humanization means giving advocacy, defense, assistance, sympathy, empathy and help, as well as preventing those concerned from committing acts that harm them.¹⁷

Humanization is in accordance with the spirit of Western liberalism. It's only necessary to add immediately, if Western civilization was born and rested on anthropocentric humanism, Kuntowijoyo's concept of humanism was rooted in theocentric humanism. Therefore, humanization cannot be understood in its entirety without understanding the concept of transcendence that is the basis.¹⁸

2. Liberation

The aim of liberation is human liberation from the confines of technology, and extortion of life, merging with the poor who are displaced by giant economic forces and trying to free humans from their own fetters.¹⁹ Liberation of Prophetic Social Sciences (ISP) is in the context of science, which is based on transcendental noble values. If the liberative values in liberation theology are understood in the context of theological teachings, then liberative values in Prophetic Social Sciences (ISP) are understood and placed in the context of social science that has prophetic responsibility to liberate humans from poverty cruelty, extortion,

¹⁵ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, (Bandung: Mizan, 2001), 289.

¹⁶ Abuddin Nata, *Tafsir Ayat-Ayat Pendidikan*, (Jakarta: Rajawali Pers, 2012), 178.

¹⁷ Abuddin Nata, *Pendidikan Islam Profetik Menyongsong Era Masyarakat Ekonomi ASEAN (MEA) dalam Misykat al Anwar Jurnal Studi Islam*, Vol. 1 No. 2 Juni 2016, 12

¹⁸ Muttaqin, *Menuju Sosiologi Profetik...*, 6

¹⁹ Abuddin Nata, *Paradigma Pendidikan*, (Jakarta: Grasindo, 2001), 123

abundance, oppressive structure domination and fake consciousness hegemony.²⁰

3. Transcendence

Transcendence is the basis of the other two elements. Transcendence is a concept derived from *tu'minuna bi Allah* (believing in Allah). Transcendence wants to make transcendental values (faith) an important part of the process of building civilization. Transcendence places religion (Islamic values) in a very central position in Prophetic Social Sciences (ISP).²¹

Pesantren Education Institution

Santri according to Nurcholis Madjid is rooted in two basic, *first*: comes from the Sanskrit language. The word *santri* means " *melek huruf*". The second comes from Javanese *cantrik*, meaning "someone who follows his teacher permanently".²² Meanwhile, according to the Islamic Encyclopedia, the *pesantren* is from the Tamil language which means the teacher recites or from the Indian language "Shastri" and the word "Shastra" which means holy books, religious books or knowledge of knowledge.²³

Pesantren in its basic sense is "a place to study for students", while a cottage means "a simple house or residence made of bamboo". In addition, "cottage" may also come from Arabic "*funduk*" which means "hotel or dormitory". There are several terms that are found and are often used to designate a type of traditional Indonesian Islamic education or better known as *pesantren*.²⁴

"In the history of Islam in Indonesia, pesantren is generally regarded as traditional Islamic educational institutions. Pesantren is traditional in terms of the content of education, which is primarily religious; in terms of teaching and learning processes; and of

²⁰ Muttaqin, *Menuju Sosiologi Profetik...*,7

²¹ *Ibid.*,8

²² Nurcholis Madjid, *Bilik-Bilik Pesantren*, (Jakarta: Paramadina, 1997), 19

²³ Hasan Shadily, *Ensiklopedi Islam*, (Jakarta: Ichtiar Baru Van Hoeve, 1993), 99.

²⁴ Zamakhsyari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1990), hal. 18.

management, which is mainly in the hands of traditional ulama (religious leaders/teachers).²⁵

According to the above information, the authors conclude that *pesantren* is one form of traditional educational institutions. In the *pesantren* there is a teaching and learning process with religious material which is the main curriculum. Not only that, in *pesantren* there is also a managerial process led by traditional scholars who are usually called *Kyai*. It cannot be denied that the role of *pesantren* is very large towards the development of education in Indonesia. Even though in some *pesantren* traditions there is often a chaos of thought. This is not because many students maintain the prevailing tradition, so that freedom of thought is restricted. In fact, Ghazali and Malik wrote the fundamental reason for this freedom of thought to be constrained by the assumption that the door of *ijtihad* was closed.

The pesantren is the oldest Islamic education institution in Indonesia. The pesantren, therefore, has had a great involvement in empowering Indonesians' education. However, besides being an old institution of Islamic mission (da'wa), the pesantren is also well known as a conservative institution in which freedom of thinking is limited. The basic reason for this is to save Muslims from a wrong understanding of Islam that leads to becoming an infidel. Because of this, some Muslim scholars proclaimed the close of ijtihad.²⁶

In its development, *pesantren* is still regarded as an educational institution that teaches Islamic religion. The dynamics that occur in *pesantren*, further strengthen the bargaining power of *pesantren* in the eyes of the community. The community continues to view that *pesantren* has a large share of changes, especially in religious matters. Unlike other educational institutions that clearly write down their goals and even vision and mission, *salaf pesantren* is rarely or even cannot be said to have written clearly the purpose of educational institutions.

²⁵ Yanwar Pribadi, *Religious Network in Madura, Pesantren, Nahdhatul Ulama and Kyai as the Core of Santri Culture* dalam *Jurnal Al Jami'ah, Journal of Islamic Studies*, Vol 51 no 1 2013, 4

²⁶ Hatim Gazali dan Abdul Malik, *Pesantren And The Freedom Of Thinking: Study of Ma'had Aly Pesantren Sukorejo Situbondo, East Java, Indonesia* dalam *Jurnal Al Jami'ah, Journal of Islamic Studies*, Vol 47 no 2 2009, 297

Nevertheless, some *Pesantrens* have certain characteristics that make this *pesantren* known in the community. There are *pesantren* that have the characteristic that alumni are *santri* who are experts in *balaghoh*, there are experts in *fiqh*, some are experts in astronomy. This trait is the real one in the last period imitated by some modern Islamic education institutions.

Pesantren is built on social construction and social epistemology that creates transcendence on social historical travel. The ability of *pesantren* to develop themselves and the surrounding community due to the potential of the *pesantren*, namely the *pesantren* as an institution for developing the potential of the people is implemented optimally and integratedly, and *pesantren* grows in the country side. Thus, *Pesantrens* and their attachment to the community are important. Therefore, people tend to send their children to *Pesantrens*.²⁷

As one of the institutions of Islamic education, *pesantren* is a whole unit, which has an inseparable sub-section. This subsection is incorporated into an education system. At least in the *pesantren* there are 3 sub-sections, namely:

1. Actor: *Kyai*; *Ustadz*; *Santri* and administrators
2. Hardware means: Mosque; house of *Kyai*; *Ustadz* house and dormitory; *santri* huts and dormitories; school or madrasa building; land for agriculture and others.
3. Software means: purpose; curriculum; book; assessment; code of Conduct; library; lighting center; skill; center of community development; and others.²⁸

Mujamil said there were at least 14 types of *Pesantrens* in Indonesia²⁹ which the authors summarized as below:

1. Children *Pesantren*

²⁷ Nawawi, *Sejarah dan Perkembangan Pesantren dalam Ibdal' Jurnal Studi Islam dan Budaya* Vol. 4 No. 1 Juni 2006, 9

²⁸ Ahmad Syahid (edt), *Pesantren dan Pengembangan Ekonomi Umat*, (Depag dan INCIS, 2002), 25

²⁹ Qomar, *Dimensi Manajemen...*, 121-225

Pesantren is a *pesantren* that specializes in accepting students from among children. Even though there are also *pesantren* that accept students from children, they cannot be called as *pesantren anak* because they also accept students from teenagers.

2. Student *Pesantren*

One of the advantages of the *pesantren* education system is the existence of a cottage or dormitory which is a place for *santri* to live 24 hours a day. If the cottage or dormitory is empowered to implement a maximum learning system, it is very effective in facilitating learning and its results.

3. Collegers *Pesantren* (PESMA)

This *pesantren* basically consists of two types, namely the *pesantren* which specifically handles the study of Islamic religious books for students and *pesantren*, the majority of which are students.

4. Campus *Pesantren*

The campus *pesantren* is a *pesantren* which is intended specifically for students from a particular campus, so that the location of the *pesantren* is on campus.

5. *Pesantren Ma'had Ali*

If the elementary, junior high school, high school/vocational high school education institutions have continuations in the form of public universities such as UGM and UNAIR, then it is different from MI, MTs, MA who have the continuation of Islamic tertiary institutions such as IAIN, STAIN and UIN. The same thing is also owned by *Pesantrens* which institutionally have the continuation of *Ma'had 'Aly*, so that the peak of the *pesantren* institution is at *Ma'had' Aly*.

6. *Takhassus Pesantren*

This *pesantren* can be distinguished from *pesantren* in general in terms of its curriculum. *Takhassus Pesantren* is a *pesantren* that

teaches special or specific knowledge to its students, such as *fiqh*, *hadith*, and *balaghoh*.

7. *Al-Qur'an Pesantren*

Al-Qur'an's Pesantren is one of the *Takhassus Pesantrens* whose activities seek to explore the Qur'an as the main source of Islamic teachings from its various dimensions in a complex manner. In general, the Al-Qur'an boarding school is founded by the *huffadz* (al-Qur'an memorizers).

8. *Language Pesantren*

The *pesantren* language identity is as secular as the impression contains language sharing learning as happened in the College of Language Sciences (STIBA) which offers various language study programs. But in reality this *pesantren* only teaches Arabic and its ins and outs. The main concentration of these *pesantren* lies in learning Arabic which is directed to study, understand and explore Islam.

9. *Life Skill Pesantren*

Skill boarding school is a *pesantren* that teaches skills seriously, continuously and has a special curriculum on skills, even though these skills do not dominate the curriculum content.

10. *Pesantren Kilat*

Pesantren kilat is a *pesantren* that organizes education and learning processes in a short or short time. Then the period of implementation of education and learning is the most prominent characteristic of the *pesantren kilat*.

11. *Pesantren Ramadhan*

Pesantren Ramadhan is a term to mention recitation activities that are carried out specifically in the month of *Ramadhan* both carried out by *pesantren*, *madrassa* or *schools*. Thus the *Pesantren Ramadhan* can be divided into two, namely the *Pesantren Ramadhan* conducted by the *Pesantren* and the *Ramadhan pesantren* conducted by *madrassas/schools*.

12. *Rehabilitation Pesantren*

Rehabilitation *pesantren* is an ordinary *pesantren* but has a concern of accommodating and educating someone who has a serious problem (crucial) both related to psychology, law violation, moral violation, social deviation, crime and so on.

13. Workers' *Pesantren*

Workers' *Pesantren* are *pesantren* that accommodate santri from factory workers or companies. Indeed, almost all *pesantren* will not reject the presence of *santri* from the workers, so many *pesantren* have *santri* with socio-economic backgrounds from workers.

14. Virtual *Pesantren*

Virtual *pesantren* are Islamic studies and teaching institutions (*tafaquh fi al-din*) using internet media. The presence of this virtual *pesantren* has a noble, simple but populist slogan, namely Islamic together learning.

Different from Mujamil Qomar's explanation above, Sodik wrote that there are 3 types of *pesantren* that exist at this time if they are seen from the knowledge taught:³⁰

1. Traditional *Pesantren* (*Salafiyah*)

Traditional *pesantren* (*salafiyah*), which is a *pesantren* that still maintains its original form by merely teaching books written by 15th century AD scholars using Arabic. The teaching pattern uses the "*halaqah*" system, meaning that the discussion to understand the contents of the book is not to question the possibility of true wrong taught by the book, but to understand what is meant by the book. Santri believes that the kyai will not teach the wrong things, and they believe that the contents of the book are learned correctly.³¹

The curriculum depends entirely on the Kyais who care for their huts. There are those who live in the cottage (*santri mukim*), and *santri* who do not settle in the hut (*santri kalong*). Whereas the

³⁰ M. Sodik, *Pesantren dan Perubahan Sosial*, Jurnal Falasifa Vol. 2 No. 2 September 2011, 110

³¹ Mastuhu. *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 61

madrrasah (schooling) system is applied only to facilitate the *sorogan* system used in old form study institutions, without introducing general teaching.³² Besides the *Sorogan* system also applies the *bandongan* system.³³ Examples of salaf boarding schools include the *Pesantren Lirboyo* and *Pesantren Ploso* in Kediri, *Pesantren Tremas* in Pacitan, *Pesantren Maslahul Huda* in Pati, *Pesantren An-Nur* in Sewon Bantul, *Pesantren Mukhtajul Mukhtaj* in Mojotengah Wonosobo.³⁴

2. Modern *Pesantren* (*Khalafiyah*)

Modern *Pesantren* (*Khalafiyah*) is a boarding school that seeks to fully integrate the classical system and school into *Pesantrens*. The study of classical books is no longer prominent, and some are merely complementary, but are transformed into subjects or fields of study. This development is very interesting to observe because this will affect the entire *pesantren* tradition system, both the social system, religion and outlook on life. Cultural and religious homogeneity will decrease with the diversity and complexity of community development. Modern Indonesia. However, the more interesting thing is that it seems that the *Kyais* are ready to face the times.³⁵

Although the curriculum of the Modern *Pesantren* (*Khalafiyah*) includes general knowledge in *Pesantrens*, it is still associated with religious teachings. As an example of social and political science, this lesson is always associated with religious teachings.

3. Comprehensive *Pesantren*

A comprehensive *Pesantren* is a boarding school that combines the education and teaching system between the

³² Zamakhsari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. (Jakarta: LP3ES, 1994), 42

³³ W. Bakhtiar, *Laporan Penelitian Perkembangan Pesantren di Jawa Barat*. (Bandung: Balai Penelitian IAIN Sunan Gunung Jati, 1990), 22

³⁴ Zamakhsari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. (Jakarta: LP3ES, 1994), 43.

³⁵ Zamakhsari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. (Jakarta:LP3ES, 1994), 44.

traditional and the modern. This means that it is applied in the education and teaching of the yellow book with the sorogan method, bandongan and wetonan, but on a regular basis the schooling system continues to be developed.

Furthermore, even though community education becomes its work, the greatness of *pesantren* will be realized along with the increased capacity of *pesantren* managers and the reach of their programs in the community. This character of *pesantren* can be used to understand the character of *pesantren* as a community empowerment institution.³⁶

Implementation of Prophetic Education in *Pesantren*

Kyai in *pesantren* are central, authoritative, and central to policy and change. This relates to the following two factors: *First*, the position of the *Kyai* as the sole leader and the highest authority in the *pesantren* and is patellalistic, so each *pesantren* adheres to a mono-management, mono-administration, so that there is no delegation of authority to the work units in the organization.

Second, the leadership of the *kyai* is charismatic and by itself is personal or "*personal*"³⁷ not communal, this means the authority of the *Kyai* as the founder and caregiver of the *pesantren* is very large and cannot be contested. The hereditary factor is very strong so the *Kyai* can bequeath the *pesantren* to the children who are trusted without any component of the *pesantren* that protests.

The information above, represents the general condition of the existence of traditional *pesantren*, while at the modern *pesantren* the position of the *kyai* is no longer the holder of authority. The modern *pesantren* system has management that is commonly used by institutions in Indonesia. In practice, the *Kyai* will be seated in the position of caregiver or advisor and not the manager of the *Pesantren*.

Based on the description above, the author specializes in discussing this implementation at the *Pesantren Salaf*, which has actually happened long ago.

³⁶ M.D. Nafi', *Praktis Pembelajaran Pesantren*, (Yogyakarta: Institute For Training and Development Amherst, MA Forum Pesantren dan Yayasan Selasih, 2007), 17.

³⁷ Madjid, *Bilik-Bilik Pesantren...*, 95

1. *Ta'muruuna bi al ma'ruuf*

As mentioned earlier, that Kuntowijoyo translated this humanist from *ta'muruuna bi al ma'ruuf*. The concept of inviting to this good in the boarding school environment can be seen from the teachings given to the *santri*, both by religious teachers and *Kyai*'s. Teaching given is not only classical, it can be in the form of *halaqah* in the mosque or teaching conducted at the house of the *Kyai*.

The learning method found in the *pesantren* is not only lecturing, but also with the *uswatun hasanah*, hafalan, *mudzakarah*, *halaqah*, *sorogan* and *majlis ta'lim* methods. The humanist concept is identical to humanizing human beings by directing, inviting humans to goodness. Because the basic human instinct is nature, which makes the human self has the nature of holiness which then must be expressed in the attitudes that are sacred to others.³⁸

This sacred attitude statement must be able to color life in *pesantren*, especially education in *pesantren* is not just a transfer of knowledge but also a transfer of value. These transferred values will make *santri* later able to develop the concept of humanizing humans by applying *amar ma'ruuf* to everyday behavior patterns. So that the concept of *amar ma'ruuf* will not only *bi al lisan* but also *bi al arkan*.

In more specific practice, this humanist is realized by respecting the *santri* to the *kyai*, the *santri* respects the other *santri*, the *kyai* loves the *santri* and awards the award to the *pesantren* environment.

2. *Tanhauna 'an al munkar*

This liberation value is interpreted as liberation, human liberation from ignorance. Although in the beginning, liberation was synonymous with socialism and even communist tendencies. This is what distinguishes liberation that Kuntowijoyo revealed with western liberation. There is a value of the transcendence used for the liberation control of the Profetic Social Sciences (ISP) theory of Kuntowijoyo.

³⁸ Muhaimin et. al, *Paradigma Pendidikan Islam*, (Bandung: Rosdakarya, 2004), 281.

The implementation of liberation in *Pesantren* education institutions can be seen from the spirit of learning that is owned by students. The spirit to eliminate ignorance, even though it must be punished by a *pesantren* education, but they still do not despair. The spirit to get out of this ignorance is actually in accordance with the concept of the Qur'an, *min al dzulumati ila al nur*, which is mentioned several times. One of them in Surah al-Baqarah verse 257:³⁹

اللَّهُ وَالَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا
أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ
أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Meaning: God protects those who believe; he takes them out of darkness (disbelief) to light (faith). and those who disbelieve, the protectors are shaitan, who expel them rather than light to darkness (disbelief). they are the inhabitants of hell; they are eternal in it.

Starting from *tanhauna 'an al munkar*, preventing from all evil, which eventually can be attributed to that *munkar* is due to ignorance, so it needs to be told. This ignorance is synonymous with ignorance, so students need to learn a lot so they are not stupid so that they are kept away from evil. For this reason, freedom of thought in the framework of transcendence is one solution that can be used to prioritize thinking in the field of Islamic religion. One example is the presence of *Ma'had 'Aly*, who is the highest level of a boarding school. But unfortunately not all students can enter this *pesantren*. This is because the recruitment process is very tight and there is a qualification exam which is a requirement to enter this *pesantren*.

“Not all *santris* in the *pesantren* can study in this institution. *Santri* who want to study in this institution must do exercises till they are considered qualified and reliable to study in the institution. The very strict recruitment shows that the institution tends to create

³⁹ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Semarang: CV Toha Putra, 1989)

*professional and expert students of fiqh. For this reason, the institution is called ma'had 'aly, a "higher institution".*⁴⁰

In terms of behavior, liberation can be seen from *Kyai Salaf*, who have *zuhud*. With the nature of *zuhud* this means the *kyai* has freed himself from everything that is worldly. So we can see, the *Kyai salaf* on average to meet the needs of his life, usually tend to prefer farming or business independently. So that you can freely manage your time to get closer to God.

3. *Tu'minuuna bi Allah*

The last value is transcendence, which is the controller of the two values above. It is transcendence that distinguishes humanists and liberation in the theory of Prophetic Social Sciences (ISP with the western liberation theory. Transcendence is defined as the submission of servants to God, in the form of faith. So that in every behavior, human beings always rely on God. With the transcendence value, it is expected that *santri* will become an example in the community by appearing to be a religious person, far from the life of today's hedonists.

In practice, to better print students with high quality transcendence in *pesantren* is taught the books of Sufism. This is in order to get closer to God. Even not infrequently in some *pesantren* teach *tirakat* specifically for students to be more able to surrender themselves to the God. There are also *Pesantrens* that invite their students every night to perform *tahajud* prayers and perform certain *wirid*. This is nothing but to organize the heart so that it always remembers God, so that the religious aspect of the *santri* increases.

The negative excesses caused by modernization encourage the desire to recapture the alternatives offered by religion to solve humanitarian problems. Human renaissance products are anthropocentric people who feel that they are the center of the world, enough with themselves. Through the project of rationalization, humans proclaim themselves to be rulers

⁴⁰ Hatim Gazali dan Abdul Malik, *Pesantren And The Freedom Of Thinking: Study of Ma'had Aly Pesantren Sukorejo Situbondo, East Java, Indonesia* dalam *Jurnal Al Jami'ah, Journal of Islamic Studies*, Vol 47 no 2 2009, 304

of themselves and the universe. The ratio of teaching ways of thinking is not a way of life. The ratio of creating tools is not awareness. The ratio teaches people to master life, not to interpret it. Finally humans live their lives without meaning.⁴¹

For this reason human transcendence to God is absolutely necessary at this level. Solely to restore the fact that the purpose of human life is only to worship God. With different practices, so that when this transcendence becomes the basic building of life, then every behavior, work and even breath is worth worshipping. In the treasure of Javanese culture, it is known as *sangkan paraning dumadi*.

Conclusion

From the description above, the author underlines the concept of Prophetic Social Science (ISP) Kuntowijoyo when implemented in *Pesantren* education institutions. This implementation actually seems to be forced on the level of the *Pesantren Salaf*. Because without using ISP theory, actually in their daily practices, communication patterns and also interactions that are built in the *Pesantren Salaf* have reflected the ISP theory it self.

Even the ISP concept itself, has become the vision and mission of the *Pesantren Salaf* implicitly. *Santri*, when deciding themselves to study into the *pesantren* environment, he must be prepared to be forged into *khoiro ummah*. In the forging process, the *Kyais* will be directly involved in the recitation process. Although in practice today, only a few special students can gain knowledge from the *Kyai*. This is not because there are too many people waiting there, so in practice it needs help from *ustadz ustadzah* and senior students.

Long before this ISP theory was raised by Kuntowijoyo, the *Pesantren Salaf* had applied this prophetic method. This concept will be new if used in the world of general education, which on average only uses humanists and liberation without the concept of transcendence in it. Then this ISP will be the main weapon in

⁴¹ Muttaqin, *Menuju Sosiologi Profetik...*, 8

answering the moral anxiety of the nation's generation, and providing a fresh breeze for the creation of peace and tranquility in our actions.

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