

## **THE ROLE OF ISLAMIC BOARDING SCHOOLS IN BUILDING SPIRITUAL VALUES, NATIONAL VALUES AND CULTURAL VALUES IN INDONESIA**

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### **Abstract**

Reading pesantren in the modern paradigm is a very urgent and interesting study. Because, we can know the extent of the strength of pesantren in facing the horizons of the social life of the Indonesian people. It can also be faced with criticisms that arise against pesantren. The criticism is in the form of its credibility as a traditional Indonesian educational institution in dealing with technological advances and responding to contemporary problems that are emerging and must be immediately found. Islamic boarding schools have multiple roles that other educational models do not have, the role of pesantren covers various basic aspects of the life of the Indonesian nation, providing values that further strengthen the existence of the Unitary State of the Republic of Indonesia, the values given by pesantren can be categorized into three kinds of values; Spiritual Values, National Values and Cultural Values.

**Keywords: Pesantren, Value, Spiritual, Nationality, Culture**

### **INTRODUCTION**

Pesantren as a traditional Islamic institution, to borrow the term Sayyed Hossein Nasr, is an institution that has been developed and inherited from generation to generation by traditional Islamic scholars since several years ago. Its substance is not much different from the existence of the Salaf in the first centuries of the development of Islam itself, namely the period of the Companions of the Prophet Muhammad and the senior Tabi'in. Even pesantren have existed since the time of Hindu-Buddhist rule, as explained by Cak Nur in the book Bilik Pesantren. So it can be concluded that pesantren are not children yesterday afternoon who did not have the slightest contribution or experience in fostering the life of the Indonesian people.

The role of Islamic boarding schools in Indonesia is not only as an educational institution but also as a religious institution that is the basis of resistance to all forms of colonialism, scientific institutions, research institutions, training institutions, and community development institutions as well as being a cultural node.

Islamic boarding schools are also famous for their distinctive spiritual teaching, from an unpretentious and ascetic lifestyle, to a tradition of character education. The tradition of this pesantren has always been carefully guarded, even from its inception until today. As time goes by, the system that used to be something contemporary has now been transformed into something conventional, from the most modern to traditional and orthodox.

In an educational institution called pesantren, the function of the kiai is very unique, not only as a top leader but also as a spiritual role model, in simpler language it can be said that the kiai is the determinant of the spiritual character of the students under his teaching. Indeed, in pesantren there is a curriculum from modern formal education, even in some large pesantren, educational units are available up to tertiary institutions, but the influence of the curriculum will be far under the influence of a kiai who is the highest leader in a pesantren.

The pattern of spiritual character formation by imitating the Kiai is a plus for the pesantren, because the Kiai for 24 hours in the midst of the students provides an example for the practice of spiritual theories, then in the pesantren the theory in books and books will get examples of practitioners, namely Kiai.

During the 1945 independence war, historical facts noted that the resistance movement against the invaders was mostly driven by the fatwas of the kiai, considering that at that time the Unitary State of the Republic of Indonesia was not yet fully formed, so that nationalism was not yet fully formed, let alone able to mobilize resistance against the invaders. So the jargon of the resistance of the 1945 fighters was more religious screams such as takbir sentences. This fact is clear evidence of the contribution of the spiritual value of pesantren to the process of establishing the Unitary State of the Republic of Indonesia, which we love.

## **DISCUSSION**

The data finding from the social interaction of *students* with the Chinese community showed the following values: 1) Adaptation Value, 2) *Syafaqah*/Compassion Value, 3) Caring Value. The following is a presentation of these values:

The developments and changes made by Islamic boarding schools, as a form of constellation with the modern world and their adaptations, show that the life of Islamic boarding schools is no longer considered static and stagnant. The dynamics of Islamic boarding school life have been

proven by active involvement and participation in providing services to the community in many aspects of life that always accompany it. Among other things, participating in efforts to educate the nation's life through Islamic boarding schools because Islamic boarding schools are educational institutions that have strong cultural roots in society.

Judging from its institutional position, pesantren is meaningful as an educational institution that continues to consistently carry out its role as a center for deepening religious knowledge and Islamic da'wah institutions as well as participating in educating people's lives, as evidenced by its success in producing religious figures, national warriors and community leaders, both at home and abroad. pre-independence period, after independence and in the present.

In addition, the renewal of pesantren is also directed at the functionalization (or, more precisely, the re-functionalization) of pesantren as one of the important centers for the development of society as a whole. With its unique position and position, pesantren is expected to become an alternative to people-centered development and at the same time as a value-oriented development center.

It can be concluded that the pesantren's response to the modernization of Islamic education and the socio-economic changes that have taken place in Indonesian society since the beginning of this century include: first, reforming the substance or content of pesantren education by including general and vocational subjects; second, updating the methodology, such as the classical system, grading; third, institutional reform, such as pesantren leadership, diversification of educational institutions; and fourth, the renewal of functions, from the beginning it was only an educational function, was developed so that it also included socio-economic functions.

Physically, the pesantren has made phenomenal progress. Thanks to the increasing economic progress of Muslims, nowadays it is not difficult to find Islamic boarding schools that have buildings and other physical facilities that are quite majestic and classy. Pesantren, therefore, can no longer be fully associated with improvised physical facilities, with overcrowded and unhygienic dormitories, for example.

Islamic boarding schools since before independence have taught national values, the jargon of *hubbul wathan minal faith* is a jargon that is quite familiar to pesantren circles, even if we look at the song *yala wathan* by KH Wahab Hasbullah we will find a deep national meaning, Kiai Wahab

is a pesantren cleric which is able to evoke national values that are implied and expressed in the songs that have been composed.

The culture that is owned by the Indonesian people is a unique archipelago culture and has the power to block other cultures that want to enter. One example is the existence of the term Islam Nusantara, which became a term which later became a debate whether or not it was used. However, regardless of the pros and cons, you can take an understanding that anything that enters the archipelago will experience assimilation or transformation. Islam which originally grew in Arab lands when it entered the archipelago, Arabic culture was no longer too visible in it, Islam in the archipelago is the same in the creed of the pillars of Islam and the pillars of faith with Islam that were initiated by Arab scholars. Even the tarekat taught by Middle Eastern Sufis has many followers in Indonesia, but Islam in Indonesia is adaptive to the local culture of the archipelago. There is almost no significant clash between Islamic values and the cultural values of the archipelago. Even Walisongo, who became the propagator of Islam in the archipelago, packaged their da'wah in the style of cleric culturalists and cultural scholars. The poems composed by Sunan Kaljaga use a lot of istahil kidung in Javanese, but the meaning in it contains the meaning of Islamic teachings.

Pesantren are able to survive not only because of their ability to make adjustments and readjustments as shown above. But also because of its existential character, which in Cak Nur's language is referred to as an institution that is not only identical with the meaning of Islam, but also "contains the meaning of authenticity in Indonesia (indigenous).

When viewed from its basic purpose, pesantren is the most important producer in maintaining the transmission and transfer of Islamic knowledge, as well as a supervisory body for the continuity of the Islamic tradition as well as the reproduction of scholars who are tafaqquh fiddin by making the Qur'an and Hadith as objects of study. Those are at least three main missions carried out and fought for by this institution. On the other hand, not a few alumni of Islamic boarding schools had an important influence in the effort to prepare for the independence of this republic in 1945 ago. But unfortunately these roles are considered as a passing wind that does not need to be appreciated at all by some groups, especially for modernists.

According to him, the relationship between pesantren and politics can be understood by looking at the position of pesantren as trustees of the santri community, where these santri expect cultural guidance, especially in

relation to Islam.<sup>1</sup> However, the ideology of the santri must be distinguished from the religion of Islam itself, strictly speaking, because the specificity of the Islamic nature and style of the santri has gained a lot of local color, namely Javaneness. So it can be concluded that pesantren is one of the places where a certain political ideology was born in Indonesia with a clear and certain defense, both positive and negative.

Therefore, it is time for pesantren to be the pioneers of the birth of a new civilization that is modern and democratic, advanced and able to answer the challenges of millennial modernization. To realize this, we must revitalize the values of the pesantren that have been developed so far. Developing Islamic boarding school values must begin with the development of scientific cultural values based on the yellow book by mastering science and technology at the same time. The scientific culture must be embedded as a tradition that is upheld. The principles of scientific thinking must be a methodology that is maintained and developed, both scientific in the perspective of the Qur'an and Sunnah as well as scientific in a contemporary perspective. We do not explain the two perspectives, but what is clear is that both perspectives must be based on four important elements, namely methodological, systematic, rational, and objective in exploring science and learning in Islamic boarding schools.

In addition to the scientific culture above, Islamic boarding schools have cultural values that are noble, namely the value of high respect and respect for Kiai and Ustadz. This value is the basis for the birth of an attitude of obedience and acceptance of the existence of others. Then what is no less important is the balance between scientific culture and worship and practice culture as the fruit of science. This culture is the node of morality and morality that will become the nation's personality in the future

## CONCLUSION

Islamic boarding schools have multiple roles that other educational models do not have, the role of pesantren covers various basic aspects of the life of the Indonesian nation, providing values that further strengthen the existence of the Unitary State of the Republic of Indonesia, the values given by pesantren can be categorized into three kinds of values; Spiritual Values, National Values and Cultural Values.

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<sup>1</sup> Madjid, Nurcholis. 1992. *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*. Jakarta: Paramadina.

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