
SAIZU INTERNATIONAL CONFERENCE ON TRANSDISCIPLINARY RELIGIOUS STUDIES (SAIZU ICON-TREES)

ISSN 2964-5859, 2023, Pages 94-102

DOI: <https://doi.org/10.24090/icontrees.2023.297>

Proceeding of 3rd Internasional Conference on Implementing Religious Values on Transdisciplinary Studies for Human Civilization

Dynamics and Roles: The Combination of Pesantren Education and General Education Patterns in Shaping Religious Character in Dar Al-Raudhah Pangkalanbun

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Abstract: The pattern of education in pesantren is very close and well applied to the world of education, this certainly makes the pesantren curriculum combined with the national curriculum. The current pattern of education is still a mistake in responding to the education system. The purpose of this study is to describe the role of a combination of pesantren education patterns and general education in shaping religious character and to determine the dynamics of educational patterns in dealing with educational problems within the scope of Islamic boarding schools. This study used descriptive qualitative research, data subjects totaled 2 people (1 kyai hut leader and 2 students). 1 Kyai to obtain the pattern of education applied by pesantren and the dynamics that occur, with 2 students to obtain information about the implementation of education and responses to the pattern of education that has been applied. Data collection techniques use observation, interviews, and documentation. The data analysis technique uses Miles and Huberman (1984), digging and reviewing data until saturated data is obtained, which is done by collecting all data, then reducing the data, presenting data, and making conclusions. The results of this study show that it is necessary to cultivate an educational mindset and continue branding by continuing to implement the best educational pattern to realize the religious character of students through the cultivation of suritauladan of lodge leaders such as kyai and seniors in exemplifying religious values in everyday life so that students with character will be realized.

Keywords: *dynamics and roles; patterns of pesantren and general education; religious character*

A. INTRODUCTION

The combination of pesantren education patterns is very important to be realized, this is certainly done to change one's perspective on education patterns, one of which is in the

pattern of educational sanctions both from education in cottages and general education. As in the incident that occurred, namely the persecution of gontor students by seniors with a chronology due to the loss and



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damage of camp equipment (Darmawan, 2022). This concern is a new task for pesantren educational institutions, namely in the application of educational patterns.

The pattern of education in pesantren essentially has good benefits for students, as well as when public education applies educational values in learning and school activities, the pattern of pesantren activities has a uniqueness, namely, pesantren become institutions willing to respond to certain conditions that exist in the community such as the collapse of identical moral values called social change and maintain and spread the teachings of rahmatan lil alamin (Sopwandin et al., 2022). In the 13th century. Islamic educational institutions such as mosques, pesantren, and madrassas were born as centers for Islamic studies (Hikmah et al., 2022), in general, pesantren are places for students to study and study Islam (Syamsiyah & Fitriyah ZA, 2022). The existence of activities in the pesantren environment cannot be separated from the problems that occur, seeing these events makes a person's perspective on educational institutions have various views. As when an institution occurs a problem, of course, there will be good and bad attitudes of people judging.

This study raised the title of a combination of educational patterns, in this case, it is associated with the pattern of education in pesantren, the reason for taking objects in pesantren institutions is because in terms of cultivating very high religious characters, so that later it will be applied as a reference for general education

in applying it. In this study, the focal point of educational cultivation is the application of educational sanctions to students/students. In previous research related to Kyai's leadership in pesantren that upholds the noble values that are his reference in acting, acting, and developing pesantren, these values become examples for students who are associated with the sincere attitude of students. (Muhajir & Aali Dawwas, 2022). The similarity in this study is in the pattern of education applied while the difference is that in this study it examines more in the context of the combination of pesantren education applied in general education.

The purpose of this study is to describe the role of a combination of pesantren education patterns and general education in shaping religious character associated with the dynamics that occur in the pesantren environment in the context of people's perspectives in responding to it. This research is based on an argument or hypothesis that the existence of an existing pattern of education in pesantren is a positive and good thing to be combined with education, one of which is in the context of educational sanctions, but this is influenced by events that occur in the scope of religious education such as Islamic boarding schools that make a person's mindset affected, namely between the pros and cons of the education system applied.

Based on the results of the research and the background of the problems that have been presented, the researcher is interested in researching "Dynamics and Roles: A Combination of Pesantren Education

Patterns and General Education in Shaping Religious Character".

B. MATERIALS AND METHODS

This research is field research that uses qualitative-descriptive research design with the aim of exploring and understanding the meaning given by individuals or groups to a problem (Creswell, 2009). The subjects in this study amounted to 2 people (1 kyai hut leader and 2 students). The object of research is the dynamics and role of educational patterns. Interviews were conducted with 1 Kyai to obtain the pattern of education applied by pesantren and the dynamics that occur, with 2 students to obtain information about the implementation of education and responses to the pattern of education that has been applied. Data collection techniques use observation, interviews, and documentation. Research manuscripts reporting large datasets that are deposited in a publicly available database should specify where the data have been deposited and provide the relevant accession numbers. If the accession numbers have not yet been obtained at the time of submission, please state that they will be provided during review. They must be provided prior to publication. Data collection techniques use observation, interviews, and documentation. The data analysis technique uses Miles and Huberman (1984), digging and reviewing data until saturated data is obtained, which is done by collecting all data, then reducing the data, presenting data, and making conclusions.

C. RESULT AND DISCUSSION

The pattern of pesantren education and general education is very appropriate to have

values that can shape the religious character of students and students. The dynamics that occur in the Islamic boarding school environment are a challenge in itself in instilling a good mindset for the community towards the pattern of education applied, because the attitude of the community in responding to a very sensitive problem, so there tends to be pros and cons, therefore it is necessary to instill an educational mindset and continue to branding by continuing to implement the best educational pattern in order to realize the religious character of students through Planting suritauladan of lodge leaders such as kyai and seniors in exemplifying religious values in daily life so that students with a religious character will be realized.

1. Pesantren Education Pattern

The pattern of education in pesantren has differences between pesantren, this is also influenced by the rapid progress of the times. As in the rapid development of science and technology, it is required to adapt to the times and as a step to maintain existence (Hamdi et al., 2022);(Sopwandin et al., 2022). The pattern of pesantren education is a step of the learning work system in the pesantren environment, which is a series of learning stages in one of the education and teaching locations that focus on the field of Islam which is supported by the cottage as a permanent residence for students (Maimun, 2017). In pesantren, it can be seen that the material is only specifically presented in Arabic sourced

from the yellow book (Hikmah et al., 2022). His subjects include fiqh, again, nahwu sharf, and others. While other syar'i science and religious spirit are the core of the religious curriculum of Islamic boarding schools. Sharia is studied seriously. Yet this is precisely what functions more in modern-day society. The hallmark of pesantren education as noted by George Quinn is that studying Islam in pesantren schools is a growing experience with the mind. Far from narrowing their view of the world, it puts them in touch with the diversity of their own country and opens a window to the world far beyond Indonesia... They are not ignoring that 'other' global order. Many students have acquired a hefty command of English. They are knowledgeable and even enthusiastic about sports and Western popular culture. They know more about the secular, Christian world of Europe and America than the average Australian student knows about the Islamic world" (Zarkashi, 2015).

In the typology of pesantren management, Islamic boarding schools in their movements adapt themselves based on the needs of the times. According to Ridwan Nasir, this is done to qualify as an ideal pesantren. So that in the process, the pattern of education applied by the cottage is different from other pesantren. This educational pattern, of course, has control, namely: (1) The existence of kyai; (2) The enactment of tradition (value system) and the study of the yellow book; (3) The existence of students as students; (4)

The availability of mosques as places of worship; and (5) The availability of cottages as a place to stay for students (Mochtar, 2019). The system and pattern of education are born from a culture and are the result of a series of processes or carried out continuously to form a pattern. Patterns are the smallest part of a series of systems, while systems are one part of a broader culture (Malik et al., 2016). From this, students are educated to improve their religious character, both in teaching and in terms of discipline rules. Specifically, the pesantren environment is usually an arena where the mental and mental spirit of students is forged and formed through existing rules and punishments (Malik *et al.*, 2016). The sanctions system given in pesantren usually applies educational sanctions, for example, there are students who violate their duties to be given educational punishments, so that their religious character is honed even though the students who are sakura have violated, but do not stop the educational values applied.

Pesantren has been considered a model of educational institutions that have advantages both in terms of their scientific tradition and the morality of Muslims (Royani, 2018). The presence of educational institutions is expected to shape the morality of the people, especially for the next generation of the nation who will become the pioneers of the future and are required to have a high religious attitude. This is similar to previous research that education as an

effort to build character is an integral part of the orientation of Islamic education, in order to shape the personality of a good person who has honest, good, and responsible behavior, respect and respect for others, fair, non-discriminatory, egalitarian, hardworking and other superior characters (Islam et al., 2017). So that in this era of globalization, pesantren is considered a dominant place for the formation of the character of santriawan and santriwati (Amadin, 2021).

The instillation of religious character values in the pattern of pesantren education certainly cannot be separated from good management capabilities for all related elements. Management is a set of activities designed to achieve an organization's goals (Yakin, 2017). Good management ability of education patterns is certainly a benchmark for determining the cultivation of religious values in students. The pattern of instilling religious values has the characteristic of producing people who are truly experts in the fields of religion and social science and have noble morals. To achieve this goal, pesantren teach the science of tawhid, fiqh, tafsir, hadith, nahwu, Sharaf, ma"ani, badi" and bayan, useful fiqh, musthalah hadith, and mantic (Kuasa, 2018). Of the several studies in pesantren, of course, some apply general learning to the pesantren curriculum, this makes a combination of the two, although the two have differences in quality, namely pesantren are superior to other

educational institutions, in the field of religion resulting from a distinctive environment, discipline in enforcing prayers and the implementation of other Islamic obligations, is more important than formal teaching (Rizal, 2011).

2. General Education Pattern

The general education pattern is an education system that applies more likely not to focus on instilling religious values, but on teaching general knowledge obtained by students. In practice, general education also applies the pattern of pesantren education, this happens because the environment of Islamic boarding schools that have been integrated with general education so that there will be a combination organized by school institutions. To produce a comprehensive intelligent generation, among others: productive, innovative, peaceful in social interactions, healthy and healthy in natural interactions, and superior civilization, facilities are needed that can facilitate it all, one of which is formal educational institutions (Lilik Nofijantie, 2013). Formal education is a structured and tiered educational path consisting of primary education, secondary education, and higher education. Primary, secondary, and higher education in the article for Islamic education is juridically expressed in government regulations which state as follows: 1) Madrasah Ibtidaiyah, abbreviated as MI, is one form of formal education unit under the guidance of the Minister of Religious

Affairs which organizes general education with Islamic religious peculiarities at the basic education level. 2) Madrasah Tsanawiyah, hereinafter abbreviated as MTs, is a form of formal education unit under the guidance of the Minister of Religious Affairs that organizes general education with Islamic religious peculiarities at the basic education level as a continuation of elementary school, MI, or other equivalent or advanced forms of learning outcomes that are recognized as the same or equivalent to SD or MI. 3) Madrasah Aliyah, hereinafter abbreviated as MA, is one form of formal education unit under the guidance of the Minister of Religious Affairs that organizes general education with Islamic religious peculiarities at the secondary education level as a continuation of SMP, MTs, or other equivalent or advanced forms of learning outcomes that are recognized as equal or equivalent to SMP or MTs (Maharany et al., 2021).

3. Dynamics and Role of the Combination of Pesantren Education and General Education Patterns in Shaping Religious Character in Dar Al-Raudhah Pangkalanbun

The view of events that occurred such as murder, rape, and others as such, but previously behind what happened certainly cannot be separated from the responsibility of the people in it. Both in terms of leadership and supervision during the education process in Islamic boarding schools. In

Islamic boarding schools, of course, there are leaders who are usually called kyai, in this case there are two kinds of patterns of kyai closeness with students, namely: 1) The pattern of authoritarian-paternalistic relations, is the pattern of relationships between leaders and subordinates, 2) The pattern of laissez-faire relationships, is the pattern of relationships between kyai and students without clear organizational aspects, namely in the concept of sincerity, barakah, and worship (Amadin, 2021).

The pattern of closeness of kyai and santri from the concept above can be described based on aspects of events that have occurred. Like the case of mistreatment of gontor students by seniors with a chronology due to the loss and damage of camping equipment which resulted in the death of students, this resulted in a bad perspective for parents and the community towards education in Islamic boarding schools. In this case, of course, researchers will describe the bad benchmarks and good points of view. In essence, the world of cottages is the world of Islamic education that instills religious values as a provision for students, in practice there are actual persecution events outside the aspects that exist in the cottage world. This is evidenced in the pattern of education applied, such as when students violate the rules, of course, there is enforcement of rules. In this case, when students are late or skip class, of course, they will be given educational sanctions such as

memorizing hadith, memorizing Qur'anic verses, and so on. These educational sanctions are the strong basis for the Islamic boarding school institution to have no element of persecution at all. The bad point of view is found in the people involved, namely the people involved do not apply the right educational pattern so unwanted things happen. From this event, of course, different points of view will inevitably emerge, namely those who have a bad and good view of Islamic boarding school institutions. So it is a big responsibility for Islamic boarding school educational institutions in changing the mindset of the community's point of view.

The solution that needs to be applied is that between pesantren and general education educational institutions must continue to make the pattern of education at the forefront of educating students or students, namely by applying this pattern to the educational environment and good management. School management can be interpreted as everything related to the management of the educational process to achieve predetermined goals, both short, medium, and long-term goals (Damayanti, 2022). Education Management in the Dutch-Indonesian dictionary states that the term management comes from "administrative" which means administration. In this management sense, administration refers to the work of writing in the office. This understanding causes examples of

management slowness complaints that have been mentioned because management is limited in scope as a writing job so religious characters will be instilled. Teachers do not verbally instruct students to blend in with the community but the pesantren system is always integrated with the community (Muhtifah, 2012). Previous research which stated that the pattern of character development or student values is based on three pillars of educational institutions, namely pesantren, family, and community (Muhtifah, 2012). Therefore, when the pattern of education continues to be upheld, applied and dibrending, it will certainly maintain tradition in the context of pesantren, namely imitating the example carried out by previous scholars who in other words still carry out Islamic law without heresy, khurafat, superstition, and occultism (believing in the power of certain objects) (Cipta et al., 2020).

From the results of interviews with kyai in Dar Al-Raudhah, Pangkalanbun shows that in cultivating the religious character of students, the focus is on suritauladan, hut leaders, and seniors. The leaders in the lodge exemplify the students' positive things as the cultivation of religious values so that the students will be easier and motivated to follow the behavior that has been implemented.

D. CONCLUSION

The pattern of pesantren education and general education is very appropriate to be

combined because the values contained in it can shape the religious character of students or students. The dynamics that occur in the Islamic boarding school environment are a challenge for educational institutions, especially informal institutions, and cannot be separated from the responsibility of formal education in instilling a good mindset for the community towards the pattern of education applied, because the attitude of the community in responding to a problem is very sensitive, so there tend to be pros and cons, even though this is only an individual involved in the event but angle The views of ordinary people are especially respected to these educational institutions. Therefore, it is necessary to instill an educational mindset and continue to branding by continuing to implement the best educational pattern in order to realize the religious character of students and students through the cultivation of suritauladan lodge leaders such as kyai and seniors in exemplifying religious values in everyday life so that students with a religious character will be realized.

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