

## HISTORY OF THE ESTABLISHMENT OF ISLAMIC BOARDING SCHOOLS IN INDONESIA

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DOI: 10.58330/pr.v1i1.101

Accepted: 01 Oktober 2022. Approved: 30 December 2022. Published: 24 January 2023.

### ABSTRACT

One kind of Islamic educational institution is an Islamic boarding school, which aims to mold students into individuals who are not only well-educated but also have personalities that benefit both institutions and society as a whole. Islamic boarding schools teach students a variety of religious knowledge as well as formal lessons. However, more importantly, Islamic boarding schools teach students religious knowledge with the goal of making them sound both in this world and the next. Islamic boarding schools also teach students the rules that the kiai has established. Modern Islamic boarding schools in their development are similar to Islamic boarding schools, just that the educational facilities are better. In this Islamic boarding school, teaching uses a classical system of doctrine. Usually, this type of pesantren only considers basic sciences as complementary sciences. Modern education has developed an attitude of seeking knowledge for life and has developed the concept of secularism and individualism. Education is a fundamental field that must belong to every nation. Traditional old patterns, but with the development of the system, modern system innovation. However, this does not mean that a modern pesantren education system negates the traditional education system, which is deeply rooted in pesantren. The modern education system is an addition to the existing traditional education system. In other words, combining tradition and modernity becomes a synergistic education system.

Review Paper

Pesantren Reviews

**Keywords:** History, Islamic Boarding School, Islam, *Santri*.

### INTRODUCTION

In the Indonesian context, what is known as Islamic Education is challenging to show and determine. Because there are still many who question, which includes Islamic education, are educational institutions managed by certain Islamic organizations such as Muhamadiyah, NU, or madrasas of various levels fostered by the Ministry of Religion, or are public educational institutions such as junior high schools, high schools, and others under the auspices of the Ministry of Religion? Education and culture. Citizenship Education is education whose scope is broader than democracy education and Human Rights education because it includes studies and discussions on many things such as government, constitution, democratic institutions, Law and order, rights and

obligations of citizens, composition democracy, and the involvement of civil society, knowledge, institutions and the legal system, knowledge of human rights, active citizenship and so on (Sabzalian, 2019). In Indonesia, which is usually identified as Islamic education, there are at least three, namely pesantren, madrasas, and schools belonging to Islamic organizations in every type and level that exists. The tendency to make such identification is historically realistic in that the three of them in the past have united themselves in a line against the colonial education system, which departs from and for the interests of Islam in the broadest sense.

One of the educational institutions that do not contain the partially open eyes of citizenship education formally is Islamic

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boarding schools, especially traditional Islamic boarding schools or *salafiyah* Islamic boarding schools. Salafiyah Islamic boarding schools are Islamic boarding schools that maintain classical Islamic books (salaf) as the core of education without introducing general knowledge learning. Nonetheless, in the history of the struggle for independence, pesantren also took part in the process of the struggle for independence, and even some of the warrior figures had a pesantren background. This shows that Islamic boarding schools have high love for the motherland according to the goals of citizenship education.

Through the tradition it has built, Islamic boarding schools have created students with high morals, good behavior (*akhlak al-karimah*), and a great love for the motherland. Few national leaders, especially from the class of 1945, graduated or at least studied at Islamic boarding schools (Alfisyah et al., 2021). Islamic Boarding Schools or Islamic Boarding Schools are Islamic schools/*madrasah* in dormitories or dormitories. Islamic boarding school students are called *santri*. According to Professor Johns, the customized organization of students comes from the Tamil language, which means master of recitation. Meanwhile, the customized organization of pondoks comes from the Bedouin language *funduq*, which means lodging or dormitories.

In his book "The Tradition of Islamic Boarding Schools, Zamakhsyari Dhofier states, "Pondok, mosque, students, teaching of classical Islamic books and Kyai are the five basic elements of the Islamic Boarding School tradition." These five things are the conditions or pillars of establishing Islamic Boarding Schools. One exciting thing is the mention of the mosque. Yes, since the time of the Prophet, the mosque has indeed been the center of Islamic education, and the position of the clergy, who are the heirs of the Prophets, demands that they inherit the sunnah of the Prophet. Furthermore, history, quip, proves that the construction of the Pondok was always preceded by the construction of the mosque where the Kyai taught. Then, when there were enough students to need accommodation, the Pondok was built, as was

the case at the Tebuireng Islamic Boarding School (Jombang) and the al-Anwar Islamic Boarding School (Rembang).

The aim of establishing the pesantren - according to Cook, (1999) - is to deepen knowledge of the Qur'an and the Sunnah of the Prophet by learning Middle Eastern languages and the Bedouin language goodbye rules. This is indeed true, but in our opinion, the aim of establishing a pesantren is as a center for Islamic da'wah in the context of disseminating Islamic teachings and increasing the faith and piety of Muslims.

## MATERIALS AND METHOD

The materials and methods section contains information about data sources, data search strategies, selection criteria for articles included in the review, the number of studies included, and methods or statistics for the analysis. Researchers must ensure that data sources are identified and valid. This research is included in the literature review research in which sources are collected from books, scientific journals, and other supports to strengthen arguments about the history of the establishment of Islamic boarding schools. The data analysis used was a triangulation of source data from the research.

## RESULT AND DISCUSSION

### History of Islamic Boarding Schools in Indonesia

The first Islamic boarding school in Indonesia was the Sidogiri Islamic Boarding School, established in 1718 (Kutsiyah, 2020). This Islamic boarding school was founded by Sayyid Sulaiman, assisted by Kiai Aminullah. The establishment of this Islamic boarding school has played an essential role in spreading Islam in Indonesia through education. The history of pesantren in Java cannot be separated from the critical role played by Wali Sembilan or better known as Walisongo (Zahid & Sulaeman, 2022). The Walisongo were instrumental in spreading Islam in Java, and their schools continue to play an essential role in today's Islamic community. During the Walisongo era, the term Islamic boarding school became known in Indonesia. Sunan Ampel founded an educational center at Ampel Surabaya in Java in the early eighth

century. The students who come from the island of Java are interested in studying religion. Sunan Ampel Padepokan played an essential role in developing Islamic boarding schools in Indonesia. Walisongo's knowledge is traced back to Sunan Ampel. Sunan Kalijaga was a student of Sunan Bonang, the son of Sunan Ampel. Likewise, Sunan Kudus learned a lot from Sunan Kalijaga.

The development of Islamic boarding schools in Indonesia during the Walisongo era was very advanced; however, dark times began to come after the Dutch colonized Indonesia (Hanan & Hanan, 2021). The Dutch government issued a political education policy in the form of the Wild School Ordinance or Wild School Ordinance, severely limiting the space available for Islamic boarding schools. The Dutch government wanted to kill madrasas and schools that did not have permits. They also aimed to ban the teaching of Islamic books, which they believed could lead to resistance movements among students and Muslims in general. The appearance of things like this ultimately causes the growth and development of Islam to slow down. As a result of the Dutch suppression of the *santri*, the *santri* began to rebel in various parts of the archipelago between 1820-1880. Finally, at the end of the 19th century, the Dutch canceled the resolution, which resulted in little development of Islamic boarding schools.

The basic understanding is that Islamic boarding schools are 'places of student learning.' A cottage means a simple house or place to live made of bamboo. Pondok Pesantren is a combination of pondok and pesantren. The term hut comes from the Arabic word Funduk, which means inn or hotel. Nevertheless, in Indonesian pesantren, especially in Java, it looks like a hermitage. So it was a simple residence divided into rooms, the *Santri* dormitory. On the other hand, the term pesantren is etymologically derived from pesantren and means a place for *santri*. *Santri* or *santri* learn religion from Kyai or Sheikh at the pesantren (Thoha & Hannan, 2022).

The history of education in Indonesia must be distinct from the historical roots of the Islamic boarding school model of education. Pondok Pesantren is an education system where students, called *santri* live and study together in a boarding house. In this study, Islamic boarding schools are guided by masters, better known as Kiai. This

education system generally only provides Islamic religious lessons. The term Islamic boarding school in each region is different. In Java, Sunda and Madura use the term Islamic boarding school. In Aceh, it is referred to as *dayah*, frame, or menuasa. While in Minangkabau, it is called a surau.

At the beginning of the establishment of the pesantren, they only taught religious subjects, such as the Qur'an, Sufism, Monotheism, Fiqh, and language. However, Islamic boarding schools continue to innovate by developing infrastructure and curricula over time. Islamic boarding schools now offer broader subjects than just religious education. These schools include scouting, martial arts, and entrepreneurship courses. Students are expected to have a good understanding of religious and general knowledge to be ready to face life's challenges in society. Islamic boarding schools have a long history of integrating themselves into the lives of their students. This integration makes Islamic boarding schools highly accepted in society. Even the position of Islamic boarding schools in society is often respected (Fathurrochman et al., 2019).

Most of the Islamic boarding schools. It starts with an ustadz to spread religion, followed by one or two students (i.e., apprentices/those with knowledge) who act as singers to kiai. In the villages and the groves around the village, readings are read to one or two villagers, who eventually follow. Therefore, in addition to religious knowledge, all (ancient) Kyai Saraf also had the magic of *kanuragan*, occult knowledge, and martial arts to defend themselves or fight crime (Siregar, 2018).

Sunan Gresik, or Maulana Malik Ibrahim, is one of the Wali Songo (nine guardians) who spread Islam on the island of Java. It is said that Sunan Gresik is considered to be the person who first spread Islam in Java (Kasdi, 2017). Even Sunan Gresik is a senior guardian and becomes the master of the song guardians. In spreading Islam, Sunan Gresik embraced the Javanese marginalized by the end of Majapahit rule. Sunan Gresik or Maulana Malik Ibrahim is also known as Maulana Maghribi. He is a descendant of Bedouins who traveled to the archipelago to spread Islam. Various sources state Sunan Gresik was born in Samarkand, Uzbekistan, Central Asia, in the early 14th century. Sunan Gresik arrived in the archipelago around 1404 from Champa (now

Vietnam) and died in Gresik in 1419 (Nourse, 2013). Sunan Gresik arrived in the Land of Java, to be precise, in Sembalo Village, Manyar District, Gresik Regency. Then settle down and preach to the community.

### Types of Islamic Boarding Schools

Indonesia has four types of pesantren: moderate traditional, moderately conservative, radical, and offshoot pesantren. Understanding this type of pesantren is important for outsiders to avoid generalizations and for parents who want to send their children to pesantren. Education plays an essential role in development and self-actualization. Individuals, especially in realizing national ideals and national development (Alkatiri, 2015). Meanwhile, Daufier views pesantren based on their openness to social change, grouping them into two categories, namely: (a). Islamic boarding schools that offer classical Islamic education, which includes teaching Islamic scriptures, are popular among Salafi Muslims. The madrasah system was designed to help facilitate the use of the old form of Islamic teaching institutions without introducing the teaching of general knowledge.

(b). The Khalafi Islamic Boarding School provides general Islamic education to students at its pesantren and public schools that operate within the pesantren environment. There are various kinds of pesantren in Indonesia, each with its characteristics (Komariah, 2016). There are several types or examples of Islamic boarding schools, such as: (1) Islamic boarding schools that maintain the purity of the original facts become a place for students to study the science of faith (tafaqquh fii al-din). All the material taught at this pesantren is purely religious and based on Arabic books (*Kitab Kuning*) written by medieval scholars.

(2) Incorporate available teaching materials into the classroom, but use a curriculum tailored to one's own needs, does not follow the curriculum set by the government at the national level, and does not follow the official curriculum issued by the government. (3) Islamic boarding schools that organize general education in the form of various levels, both madrasah (schools under the supervision of DEPAK) and schools (schools under the Ministry of National Education); school. This is a religious ability, but it is a general ability. (4) Islamic boarding schools, namely the residence of students whose students

study at outside schools or universities. Therefore, this example of Islamic boarding school confidence lessons given outside of school hours can be followed by all students.

### Islamic Boarding School Education System

The pesantren education system is closely related to this. Types and characteristics of Islamic boarding schools (characteristics) There are also Islamic boarding schools. A more modern education system. The first is the traditional education system. The traditional system is a system that deviates from a straightforward educational pattern by studying religious texts written by Pala'a. The methods used in the traditional education system are the Sorogan Method, Wetnan or Bandungan Method, Muhawaro Method, Muzakaro Method, *Majlista' liming*. Suppose a *santri* comes to the kiai individually with a particular book. Kiai reads a few lines from a book, and this meaning is commonly used in pesantren. After the Kiai finished reading, Santori repeated the Kiai's teachings. When they had had enough, the other students continued.

The *Wetonan* method, often called Bandongan, is an essential method in the education system in Islamic boarding schools. The *Wetonan (Bandongan)* method is a teaching method in which the teacher reads, translates, explains, and often reviews Islamic books in Arabic, and students (*Santri*) pay attention to their books and take notes (meanings and descriptions) (Fodhil & Fathurrozi, 2021). Complex words and ideas. The *muhawaroh* method, or the English method, is called Conversation. This is an Arabic conversation practice that is mandatory for all students who live in Islamic boarding schools. Unlike the Muhawaroh method, the Muhawaroh method is an academic conference that specifically discusses Dinya issues such as worship (rites) and *aqidah* (theology), as well as religious issues in general. The Tarim Assembly Method is a Method of Teaching Islamic Teachings. It is a public and open community with people of diverse backgrounds, ages, and genders participating.

While the modern education system in its development is similar to Islamic boarding schools, it is just that the educational facilities are better (Abdullah, 2020). In this Islamic boarding school, the teaching uses a classical system of doctrine. In addition to mastering the basic

sciences, you will also teach general sciences. There are also many Islamic boarding schools in addition to prioritizing general science subjects over basic science. Usually, this type of pesantren only considers basic sciences as complementary sciences (Thahir, 2014). Modern education has developed an attitude of seeking knowledge for life and has developed the concepts of secularism and individualism (Talbani, 1996). *Education* is a fundamental field that every nation must have. Education does not solely hope to build a higher level of knowledge but can also take people with noble morals to have the power to use physical assets in the daily activities of the Ijaskdjlks.

The development of pesantren is more than just growth. Traditional old patterns, but with the development of the system, modern system innovation. However, this does not mean that a modern pesantren education system negates the traditional education system, which is deeply rooted in pesantren. The modern education system is an addition to the existing traditional education system. In other words, combining tradition and modernity becomes a synergistic education system. During the reform movement, pesantren began to develop teaching methods through the madrasah system (classical system), course system (*tahasas*), and training system (Komariyah, 2016).

### CONCLUSION

Modern Islamic boarding schools in their development are similar to Islamic boarding schools, just that the educational facilities are better. In this Islamic boarding school, teaching uses a classical system of doctrine. Usually, this type of pesantren only considers basic sciences as complementary sciences. Modern education has developed an attitude of seeking knowledge for life and has developed the concept of secularism and individualism. *Education* is a fundamental field that must belong to every nation. Traditional old patterns, but with the development of the system, modern system innovation. However, this does not mean that a modern pesantren education system negates the traditional education system, which is deeply rooted in pesantren. The modern education system is an addition to the existing traditional education system. In other words, combining tradition and modernity becomes a synergistic education system.

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### Author Declarations

#### Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

#### Funding

This research did not receive external funding.

#### Availability of data and materials

All data is available from the author.

#### Competing interests

The authors declare no competing interests.

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