

Pesantren: Between The Mission to Print Scholars and The Pull of Modernization

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ABSTRACT

Indonesia is one of the countries that is able to maintain lembaga pendidikan its traditional educational institutions from the touch of modernization. But even so Pesantren still mendapat tantangan face serious challenges from the current modernization. The challenge itu is related to the existence of Pesantren as an institution pencetakthat produces scholars who are faced with the demands kehidupanof global life. With the approach of library research this paper ini can find that the history pof Islamic education is the oldest in Indonesia. Pesantren with traditional Islamic education system, has played a very important role in improving Indonesia's human resources. In its development, Pesantren print religious figures and as the maintainer of Islamic traditions. In addition, Pesantren also developed as a social institution involved in the process of socio-political change in Indonesia. In the political map, Pesantren is often described as a force of pressure (pressure force) and in other situations Pesantren positioned as a force (integrating force) when the country is faced with difficulties dilemma, dokrtin "hubbu al-wathan min al-iman" sacrifice patriotic spirit to the chest of every child of the nation.

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A. Introduction

Pesantren in relation to the maintenance of traditional Islamic cultural traditions, especially Sunni, the role of Pesantren includes three aspects, namely: (1) as the center of the transmission of traditional Islamic sciences (*transmission of Islamic knowledge*), (2) as the Guardian and maintainer of traditional Islam (*maintenance of Islamic traditional*), and (3) as a center of reproduction of scholars (*reproduction of scholars*)(Mughtar, 2001, p. 147).

In the learning process in Pesantren, Islamic sciences are a top priority. This can be seen from the prevailing curriculum, where Islamic works written by scholars in the Islamic classical period (the term Pesantren, "Yellow Book") became the main study material for students studying at Pesantren. Facing the era of globalization and information, Pesantren in its capacity as an Islamic educational institution that has strong traditional roots in society is interesting for us to look at again.

Pesantren is the "father" of Islamic education in Indonesia. Established because of the demands and needs of the Times. This can be seen from the course of history, where when recast, Pesantren was born on the awareness of the obligation of Da'wah islamiyah, namely spreading and developing the teachings of Islam, as well as printing cadres of scholars or preachers.

The word trend message comes from the word *Santri*. While the origin of the word "students" in the view of Nurcholish Madjid can be seen from two opinions. This opinion is based on the *santri* is a literary class for Javanese who seek to explore religion through written books and Arabic. And the opinion that says that the word "santri" comes from the Indian language, means people who know the sacred books of Hinduism, or scholars of Hindu scriptures (Yasmadi, 2002, p. 61).

Second, the opinion that the word *santri* actually comes from *Jawab*, from the word "cantrik", means someone who always follows a teacher where this teacher goes to settle (Yasmadi, 2002, pp. 61–62).

In this case, the author of the analysis is in Indonesia the term Pesantren is more popular as Pondok Pesantren. As with Pesantren, the word *Pondok* comes from the Arabic designation, namely *funduq*, which means hotel, dormitory, House, and simple residence. The definition of Pesantren terminology indicates that culturally Pesantren was born from Indonesian culture.

There are several opinions regarding the birth process of Pesantren. This difference of view can be categorized into two opinions, namely:

1. A group that argues that Pesantren is the result of the creation of the nation's history after experiencing cultural contact with pre-Islamic culture. Pesantren is an Islamic education system that has similarities with The Hindu-Buddhist education system. Pesantren is equated with *asyrama* or *mandala* in the treasures of the pre-Islamic Education Board.
2. The group argued that Pesantren were adopted from Middle-Eastern Islamic educational institutions.

In its mechanism of action, the system displayed boarding school has a uniqueness compared to the system applied in education in general, namely:

1. Using the traditional method,

2. Life in Pesantren shows the spirit of democracy because they practically work together to overcome their non-curricular problems,
3. The students do not suffer from symbolic disease,
4. Boarding school system prioritizes simplicity, idealism, brotherhood, equality, self-confidence, and courage of life,
5. Alumni of Islamic boarding schools do not want to occupy government positions, so they can hardly be controlled by the government.

Meanwhile, what characterizes the boarding school and at the same time shows its main elements, which distinguish it from other educational institutions, namely:

1. Pondok

Pondok is a kiai residence with its students. The existence of a cottage as a place to live together between kiai with their students and work together to meet the needs of daily life, is a differentiator from educational institutions that take place in mosques or Langgar.

2. The Mosque

Mosque as a center of worship and teaching and learning activities. The mosque, which is the second main element of the Pesantren, in addition to functioning as a place to pray in congregation every prayer time, also serves as a place of learning and teaching.

3. Santri

Santri is a staple element of a boarding school.

4. Kiai

Kiai is a central figure in Pesantren that provides teaching. Because it is one of the most dominant elements in the life of a boarding school. The fame, development and continuity of life of a Pesantren depends a lot on the expertise and depth of knowledge, charisma and authority, as well as the skills of the kiai concerned in managing the pesantren.

5. Classical Islamic books

Another main element that distinguishes Pesantren from other educational institutions is that the Pesantren are taught classical books authored by previous scholars, about various kinds of Islamic religious knowledge and Arabic (Yasmadi, 2002, p. 62).

B. METHODS

The method in this article uses *library research*, which is a method of collecting data by understanding and studying theories from various literature related to the study.

There are four stages of literature study in this study, namely preparing a bibliography of work, organizing time and reading or recording research materials.

The data collection uses a way to find sources and construct from various sources, for example books, journals, and research that has been done. Library materials obtained from various references are then analyzed critically and in depth in order to support the propositions and ideas.

C. FINDINGS AND DISCUSSION

1. The Traditional Role Of Pesantren As A Producer Of Scholars

The role of Pesantren is so great to the community is now faced with such a severe challenge, especially in modern times at this time. Where the position of Pesantren according to Nurcholish Madjid is at the crossroads of continuing its function as a religious educational institution or participating in the development of Science and technology which is the main characteristic of this century (modern) (Madjid, 1993, p. 30).

Pesantren managed to build an image as an institution that specifically and intensively studied (deepen) the religion of Islam (*tafaqquh fi al-din*). Here there is a paradigm shift that forces the Pesantren to reformulate their vision and mission. Maybe the Pesantren can be dodged by arguing that Pesantren specifically print scholars, while other issues (Science, for example) let other institutions take care of it. Such an understanding is intended functionally. That is, it is not the task of boarding schools to print scientists. This image is a burden for the boarding school as well as a claim for them to grant it.

The Pesantren responded negatively to the West. Modernity is considered Westernization which is considered a culture that can destroy Islam, and in their view, that is the Western strategy to destroy this generation of people whose majority are Muslims. With the destruction of the muslim generation, it automatically leads to the destruction of Islam.

In the context of pesantren modernity, an open attitude is absolutely necessary if the Pesantren have I'tikat to move forward. Modernity that has continued to enter all regions, whether we like it or not, is faced with various conditions, including the conditions of boarding schools. Nurcholish Madjid himself defines modern as a certain assessment that tends to be positive, neutral, advanced, and good, and is the final synthesis. Therefore, the current age of truth is more fitting to be called *the technical age* (Madjid, 1993, pp. 451–452)

Demands directed to boarding schools, on the one hand can be understood as a challenge as well as criticism. Nurcholish Madjid then legitimized his above view by quoting classical history. Islam was understood by Nurcholish Madjid as an open

religion, creating an open society. This spirit of openness is what led to the success of Islam. How for example the attitude of classical Muslims who are willing to adopt ancient Greek culture, especially in the field of science (Madjid, 1993, p. 133).

The author can analyze from the above statement. Such an attitude should also be possessed by boarding schools, but in reality there is still (in some boarding schools) dichotomy between religious knowledge and general.

Actually, the Pesantren have made many changes step by step. Not all Pesantren make changes and waves of modernity. In general, Pesantren take an airy attitude and towards the modernization of its systems and institutions along with the changes in society and the current demands of its time without abandoning the positive aspects of the traditional education system (Dhofir, 1983, p. 97).

In the 18th century, the name of Pesantren as a people's educational institution became so weighty, especially with regard to its role in spreading ajaran Islam. At that time, the establishment of Pesantren was always marked by a "war of values" between Pesantren that stood with masyarakat the surrounding community, which was always won by the Pesantren, so the pesantren was accepted to live in the community and then became a role model (Dhofir, 1983, p. 98).

In the author's analysis, even adanya the presence of Pesantren with santri yang many students can revive ekonomi the community's economy, so dapat as to prosper masyarakat the surrounding community.

Tradisi Pesantren tradition is a framework sistem penditradisional Islamic stem education in Java and Madura, which in the course of its history has become the object of research scholars who study Islam in Indonesia. Several collections of essays about Pesantren written by a group of Indonesian Islamic intellectuals helped increase our knowledge about Pesantren. But these essays have not discussed Pesantren in broad terms with the social, religious, and political structure of rural Islamic Society in Java.

The key role of Pesantren in the spread of Islam and in strengthening the community's adherence to Islam in Java has been discussed by Dr. Soebardi and Prof. Johns.

Pesantren institutions that most determine the Islamic character of the Islamic kingdoms, and play an important role for the spread of Islam to the corners. It was from these boarding schools that the limited number of manuscripts on the teaching of Islam in Southeast Asia, collected by the first nomads of the Dutch and English trading companies since the end of the 16th century in order to fully understand the history of Islamization in this region, we must begin to study Pesantren institutions, because these institutions are the arrows of the spread of Islam in Indonesia (Dhofir, 1983, p. 98).

A boarding school is usually run by a kiyai who is assisted by a number of senior students or other family members. Pesantren is an important part of kiyai's life because it is a place where he developed his teachings and influence through teaching (Endang, 2003, p. 35).

In addition, Pesantren also has a close relationship with local officials. Kiyai's work in suppressing the rioters received great attention from local officials to the King. Not infrequently the Kings sent their sons and daughters to study at certain kiyai, and as a form of respect, Pesantren were exempt from land tax. At that time kiyai was famous for his magic, so often the Kings asked for help when the kingdom faced chaos. This is like What Pakubuwono did who asked Kiyai Agung Muhammad Besari to help him in trying to repel the enemy.

Influenced by Hindu customs where the position of monks get the first caste, so also in the eyes of Javanese society. People who are in boarding schools, both kiyai and students get a high place in the stratification of society. In fact, it was not uncommon for Kings to marry off their children to famous kiyai, thus combining the two highest strata of society at once. This is like Kiyai Kasan Besari who became Pakubuwono II's son-in-law.

Although the extraordinary ascetic life occurred in the world of boarding schools at that time, but nevertheless can not be denied the extraordinary role in the colonial period. It's rare for a company to compromise with the competition. Pesantren has always been the basis of the struggle to expel colonialism, where young people who want to go to battle always gather in it to do "stuffing and gemblengan". In this case we will not forget the case of Prince Diponegoro. So rooted is the role of ulama / kiyai in society, especially Java, so it is not uncommon to cause myths behind the struggle for independence heroes. As the figure of Kiyai Seibi wind behind *the heroic struggle* of Jaka Sembung (Supriyadi, 2001, p. 25).

At the end of the 19th century, Pesantren institutions grew rapidly with the non-cooperative attitude of the ulama towards the "ethical politics" of the Dutch colonial government. The non-cooperative attitude and *silent opposition* of the scholars was then shown by establishing Pesantren in areas far from the city to avoid the intervention of the colonial government and provide opportunities for people who have not received education.

As an educational institution that is very old, Pesantren is known as an educational medium that accommodates all types of strata of society. Furthermore, Pesantren at that time had made public education institutions in which not only taught religion. It can be said that Pesantren at that time was a counter-alternative institution of colonial education that was only intended for the nobility.

Historical facts prove, how the Pesantren very intensively fight against all cultural and ideological and political behavior that is feared will undermine the ideology they believe. Call it like the establishment of Nahdhatul Ulama driven by Pesantren people. This attitude was also shown by the opposition between the Pesantren people *vis a vis* the communist movement. The reason echoed by the Pesantren that the movement endangers the diversity of society in Indonesia. In the phase before independence can also be seen how the kiyai and students to reject all-out culture 'saikere' that is bent ninety degrees to honor the sun as the God of the Japanese nation. As a result kiyai famous as K.H. Hasyim Ash'ari languished in prison (Penyusun, 1990, p. 35).

From the above explanation, the author can analyze that Pesantren, ulama / kiyai, santri usually have a fairly close relationship with the surrounding community. Even the traditions that occur in the world of Pesantren also occur in the world outside the Pesantren. This can happen with invitations from the community to Kiyai to attend certain events or from Pesantren alumni who spread to areas to spread the knowledge they have gained at the Pesantren. As in the *Mawlid of the Prophet, Nuzul Al-Qur'an, walimah al-ursy*, recitation and others.

From the interlocking kiyai, Pesantren, santri certainly has a big influence on society. A new student to boarding school one year only, when returning home, in his village will be treated like a kiyai by the community where he lives. So not infrequently people because of their love for Pesantren give alms, infaq, Waqf, and other charity sincerely for the development of Pesantren.

Entering the modern era, Azyumardi Azra saw, some Pesantren in response to the modernization of Islamic education and the socio-economic changes in society by making several changes: *first*, the renewal of the substance or content of Pesantren education by including general subjects and skills (*vocational*). *Second*, the reform of the methodology, such as the classification system, tiered. *Third*, institutional reform, such as leadership, deversification of educational institutions. *Fourth*, the renewal of the function, from the educational function, but also play a socioeconomic function. With this in mind, it is expected that Pesantren will become an *alternative for people-centered development and value-oriented development* (Azra, 2002, pp. 105–106).

In modern times, the boarding school is required not only to act as a *public figure*, but also must have certain skills. Modernity, which in fact is a Western product, gives a fairly visible color. Modernity has provided changes in various sectors. Modernity has unstoppably entered the halls of life of the people of this nation, not least the world of boarding schools.

2. Pesantren World response to the renewal of Islamic education (Pesantren traditional vs Modern)

In addition to the challenges of the Dutch education system, traditional Islamic education must also deal with the modern education system. In the context of Pesantren, the first challenge comes from the Dutch education system, as stated above. For exponents of the Dutch education system, such as Sutan Takdir Alisjahbana, the Pesantren education system must be transformed so that it can deliver Muslims to the gate of rationality and progress. If the Pesantren is maintained, according to a predestination Alisjahbana means maintaining the backwardness and brutality of the Muslims. But, as Kia knows, Pesantren does not budge to survive in solitude. The challenge that more stimulates Pesantren to respond, it comes from reformists or Muslim modernists. The Muslim Reform movement, which has found momentum since the early 20th Century, argues that a reform of the Islamic education system is needed to be able to answer the challenges of colonialism and Christian expansion.

So in the analysis of this context the author can see the emergence of two institutional forms of modern Islamic Education; *First*, the public schools of the Dutch model, but given the charge of teaching Islam. *Second*, modern madrasas, which are limited to adopting the substance and methodology of modern Dutch education.

As for the example of the first form of education, we can call it the Adabiyah school established by Abdullah Ahmad in Padang in 1909, and the Dutch model public schools (but the Qur'an method) established organizations such as Muhammadiyah for example. While in the second form we find the "Diniyah School" Zainuddin Labay el-Yunusi, or Sumatra Thawalib, or madrasah founded al-Jam'iyatul al-Khairiyah, and then also the madrasah founded Al-Irsyad organization (Azra, 2002, pp. 98–99).

How do traditional Islamic education systems, such as Surau (Minangkabau) and Pesantren (Java) respond to the emergence of this expansion of the modern Islamic education system? Karel Steenbrink in the context of traditional Surau refers to it as "rejecting and emulating", and in the context of Pesantren as "rejecting *sambi menurut*". While rejecting some reformist worldviews, traditionalists in Minangkabau view the expansion of modern Islamic educational systems and institutions as a direct threat to the existence and continuity of Surau.

Almost the same response was given by Pesantren in Java. Like the Surau in Minangkabau, the Pesantren community rejected the ideas and assumptions of the reformists. But at the same time they could not otherwise, except within certain limits follow in the footsteps of the reformers, if the boarding schools would continue to survive. That is why Pesantren make a number of accommodations and "adjustments" that they consider will not only support the continuity of the Pesantren

itself, but also benefit the students, such as the ranking system, a clearer curriculum, and the classical system (Azra, 2002, pp. 100–101).

From the analysis of the author can conclude a little bit of Pesantren response in response to various changes around him. In the face of all these changes and challenges, the exponents of Pesantren do not just and hastily transform Pesantren institutions into fully Islamic modern educational institutions, on the contrary, they tend to maintain careful wisdom in accepting the modernization of Islamic education only on a very limited scale, to the extent of being able to guarantee Pesantren to be able *to survive*. And thus, it is clear that Pesantren is not only able to survive, but more than that, with the adjustment of accommodation and concessions it provides, Pesantren in turn is also able to develop itself, and even re-establish itself in an important position in the Indonesian national education system as a whole.

3. Modernization of Pesantren (especially curriculum) and the capacity to educate scholars

The existence of Islamic boarding schools in responding to the Times, of course, has a commitment to continue to present educational patterns that are able to produce reliable human resources (HR).

The power of the brain (thinking), heart (faith), and hands (skills), is the main capital to form personal students who are able to balance the Times. Various skills activities in the form of training or workshops (*daurah*) that deepen knowledge and work skills are efforts to broaden students' horizons in the field of social, cultural and practical sciences, is one of the concrete breakthroughs to prepare individual students in the community.

Analysis of the author responding in the face of increasingly complex challenges in the community, the boarding school must dare to appear and develop itself as a center of excellence. Islamic boarding schools not only educate students in order to have the toughness of the soul (*taqwimu al-nafs*) straight life path, noble character, but also students who are equipped with various disciplines of other skills, in order to realize and develop all the qualities they have.

That's why lately boarding schools have a new trend in order to renovate the system that has been used, namely:

- a. Getting familiar with modern scientific methodology,
- b. Increasingly oriented to education and functional, meaning open to development outside of him,
- c. Diversification of programs and activities more open and dependence was with kiyai,

d. Can serve as pusat pengembangan a Community Development Center.

Based on the purpose of Pesantren is to foster citizens to have a muslim personality in accordance with the teachings of Islam and instill a sense of religion in all aspects of life and make it a useful person for religion, society, and the state (Qamar, 2002, p. 6).

To achieve tujuan di the above objectives, the students must be equipped with a number nilai of Islamic values combined with skills. At least tidak three things must be worked on by Pondok the boarding school in accordance with jati his identity, including:

- a. Pesantren as an educational institution cadre of scholars. Namun However, the demands of modernization and development of Science and technology require scholars to have kemampuan more ability, kapasitas intelektualadequate intellectual capacitymemadai, insight, access to knowledge and information that is sufficient and responsive to development and change.
- b. Pesantren as an institution pengeof special knowledge penge mbangan Islamic religion. In this order, Pesantren is still considered weak in the mastery of Science and methodology. Pesantren only teaches religious knowledge in the sense of *transfer of knowledge*. Because Pesantren must clearly have the potential as a " land " for the development of Religious Science.
- c. The world of Pesantren must be able to position itself as a transformation, motivator, and innovator.

In the face of globalization and the development of Science and Technology, K.H. Wahid Zaini offers five steps that must be done by Pesantren, namely:

- a. Pesantren as a DA'wah institution, must be able to position itself as a transformer, motivator, and innovator of society.
- b. Pesantren as a cadre of scholars is required in order to create graduates have analytical and anticipatory skills.
- c. As an institution of science, Pesantren is required to gradually and systematically be able to restore Islam as an agent of science, as in the days before scientific agents were held by Western nations.
- d. Pesantren as a community development institution, especially industrial society.
- e. The santrinya are required to further improve the quality of faith and Taqwa and are also required to be able to carry out the role of *Caliph fil ardhi*.

Along with the mainstrem of World Development (Globalization) and the development of Science and technology, Pesantren are faced with some inevitable

socio-cultural changes. For this reason, Pesantren should make reconstruction efforts by:

- a. Improving Pesantren education methods
- b. Improving Pesantren education curriculum
- c. Improving the management of Pesantren education
- d. Improve facilities and infrastructure (Zaini, 1992, pp. 103–104).

As modernization rolls along, global politics is reconfiguring along cultural boundaries. Various societies and countries that have similar cultures will join each other. While those who are in different cultural areas will separate by itself.

Faced with globalization and the threat of a strong clash of civilizations, it is impossible for Pesantren to survive with the old learning patterns. The demands of the global community are professionalism, mastery of Science, Technology and high work ethic. So that's why the character of professionalism and mastery of technology and knowledge standards, required in boarding schools. If not, of course the boarding school must be ready to be crushed by the pace of the Times, abandoned by people because it is outdated and unfit for use.

Therefore, it is expected that Pesantren must be more adaptive to the development of the Times. On that basis, the opportunity of Pesantren as an Islamic educational institution that will create a whole human being will be more open (Daulay, 2004, p. 26).

If we tolerate the clash of civilizations as Huntington predicted, then in fact konflikthe most mudah pervasive and very penting important and dangerous conflicts are not conflicts between kelas social classes, between golonganthe richenganand thepoor or between other groups kekuatan of economic power lainnya, akan but conflicts between people who have etnisdifferent ethnicculturesberbeda. Interethnic strife antar sukuand konflik-konflik interethnic conflicts etnis in civilization will always occur.

In hal this inicase, there are several things that need to be recorded in the world of Pesantren, namely: *First*, the conflict that is prone to occur in the world of Pesantren itself is masalah a matter of flow and religiousissues. Therefore, in anticipation of the conflict tersebut, Pesantren should socialize the spirit of inclusiveness.

Second, face the rapid flow of information that continues to flow with berbagai a variety, of patterns of life and Culture offered. So, mau inevitably mau, the boarding school must prepare mentally, so it is not easy to dissolve with budaya the big culture. And not serta necessarily close diri to the culture that terus is constantly present. Being critical and creative is something that tidab bisa cannotbe denied.

Third, it is jadi ramalanpossible that Huntington's prediction of a conflict between civilizations was correct, but it also does not rule kemungkinan bahwa out

the possibility that such a conflict tersebut could have been avoided. One way is to exert kreativitas community creativity in bridging and facilitating relationships between a wide variety masyarakat yang of different communities. Dengan Thus it will be able to bind perasaan the emotional feelings between them and finally able to minimize the conflict tersebut and this role ini must be able to be done by the boardingschool.

Finally there was a contact between Pondok Islamic boarding schools with madrasas and schools. In the history of the development of boardingschools, it is mentioned that Pondok boardingschools, still in the form of Surau, which pertamafirst opened formal education was Tawalib in Padang Panjang in tahun1921. While in Java is Pesantren Tebu Ireng Jombang in tahun1919. Following Pondok Pesantrenthe Modern Islamic boarding school Darussalam Gontor in year 1926 (Zuhairini, 1992, p. 193).

Pondok Boarding schools that have kriteria certain criteria are considered to have been established, supported by persyaratan yang cukupwell-established requirementsmapan, such as buildings, land, competent teachers, many students, and the availability tenaga of administrative personnel. Pondok Boarding schools like this are considered appropriate to accommodate sformalstem pendidikan education or other educational elements that come from outside. Conversely, boarding schools that do not have and meet the above criteria, of course, can not impose the will to adopt the education system from outside (Noor, 2006, p. 56).

In addition, there are several alternatives that are also developed in the Pesantren environment. There are those who accommodate the formal education system in the style of public schools or madrasas while maintaining the Pesantren education system, by separating the area for madrasa schools or public schools with a special area for Pesantren. The students who attend the Pesantren Public School follow the national education curriculum, such as taking the UAS and UAN. They do not live in dormitories, but live in their own homes. While students who attend Islamic boarding schools live in dormitories and follow Islamic education programs that are relatively independent of the policies of the Ministry of religion and education. Teachers who teach in boarding schools with this system are generally categorized into two groups, namely teachers who come from boarding schools and those who come from outside. Generally, such teachers teach general lessons. An example of this Pesantren is the modern Islamic boarding school Daarul Muhsinin Janjimanahan Kawat Labuhanbatu.

The second form or option is a boarding school that combines an education system that combines a formal education system in the style of madrasas or other public schools with a boarding education system without separating classes or areas

for these two different education systems. The students remained in the dormitory, follow the UAS and UAN and also follow the agenda-the agenda kepesantrenan not found in madrasah or other schools. The teachers who teach in this boarding school are relatively the same as above. It is this kind of Pesantren that many find.

Pesantren accommodation to the system or elements of external education is certainly a negative influence on the Pesantren itself, including:

- a. The presence of school or madrasah students in the boarding school environment will more or less interfere with the activities and agendas of the boarding school. Students who really want to taste Pesantren education will feel uncomfortable with such conditions.
- b. The possibility of a gap between students, teachers, and managers of Pesantren with madrasah or Pesantren Public Schools is a great opportunity.
- c. There is also the possibility that Pesantren will be excluded (Noor, 2006, p. 56).

The problem of Pesantren status among Pesantren, Madrasah, and Public Schools seems to be triggered by the national education system that is slow to recognize Pesantren diplomas that do not follow the National Education program. The abandonment of Tourism agendas often starts from the desire to combine the national education system with the Pesantren education system. Pesantren so on activities inevitably have to think about the fate of students after graduating from the boarding school. While Pesantren diplomas in general (except lately) are not recognized in universities in Indonesia. This certainly forces Pesantren managers to keep abreast of the agenda of the Ministry of Education and the Ministry of Religious Affairs.

An example that has been found is the test agenda at Pesantren. In general, in modern boarding schools that have used the class system scheduled two exams in a year. This exam is then added with two exam agendas in a year that comes from the Education Office or other departments.

Another example is the boarding school system that does not divide the level of education into two types, tsanawiyah or junior high school and Aliyah and high school. Students who move from boarding schools without completing their education to the last level, when applying to Madrasahs or public schools, if they do not have a valid national diploma, then they must repeat from the initial class.

Lately, the opportunity for boarding schools to be able to develop independently seems to be opening up. Call it like the birth of a law that requires nine years of education, the next few decades the possibility of obligations up to high school and equivalent.

D. CONCLUSION

In closing, the author wants to recite about misi the double mission of Pesantren. The dual mission dimaksudkan is how the boarding school presents kembalithemoral values it carries back to the community so that it remains relevant and has appeal. The second mission deals with the problems of modern science. Both of these missions will be fulfilled if the Pesantren further expand the meaning of monotheism. With the recognition of God's sole authority, then there is no reason to close oneself off from the truth of others and change.

The origin of the Pesantren has two opinions. *First*, this group argues that Pesantren is the result of the creation of the nation's history after experiencing cultural contact with pre-Islamic culture. *Second*, the group argued that Pesantren was adopted from Middle-Eastern Islamic educational institutions.

The efforts made by Pesantren in facing the progress of Science and technology to improve the method of Pesantren education, improve the curriculum of Pesantren education, improve the management of Pesantren education, and improve facilities and infrastructure.

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