

ACHIEVING A CULTURE AND AFFECTIONATE IN ISLAMIC BOARDING SCHOOL (*PESANTREN*)

Wiworo Retnadi Rias Hayu¹, Din Azwar Uswatun²
Djuanda University¹, Muhammadiyah University of Sukabumi²
wiworo.iaz@gmail.com

Abstract

Islamic boarding who had radical views and became a “nest” of terrorists because it had a network of radical groups outside boarding. Quite a lot of new data about the radicalism and terrorism that happened later. The phenomenon doesn’t mean the justification that all islamic boarding is a place for the production of a terrorist, but it should be an awareness that not all islamic boarding have or directing the students to have an extreme radicalism. Islamic boarding is an effective place to transferring science, especially the science of religion on humanity. Viewpoint of an assessment of the islamic boarding should be more global because basically islamic boarding have lofty goals. The purpose of islamic boarding is to guide and educate a person, in order to have knowledge of Islam and virtuous character well to God, parents, fellow human beings, and teachers who educate. Islam is peace, universal beliefs which are based consciousness, love, peacefulness, compassion, human security, and moderation. Islam is a religion that leads people to always be compassionate and loving. Merciful and full of love will bring peace.

Keywords: islamic boarding school, radicalism, terrorism, affectionate

INTRODUCTION

The term radicalism has various meaning based on different expert. According to Azyumardi Azra, the word radical refers to a certain situation, person, or movement requiring a thoroughly rapid change in social and political aspect without compromising with other parties, even using violence actions rather than the peace ones (Azra: *Conflict Within Civilization, Raja Grafindo Persada*). Therefore, religious radicalism refers to the way of fighting for one’s belief without compromising; instead it is done violently (Nuh, 2010: 2).

Anarchistic and violent actions are not the only one solution in changing movement. A good changing does not mean always involving violent way and hurting others. People have their own human right. Hurting them without any reasonable reason means that their rights have been taken away. That is why there should be alternative way to facilitate these changes without using radicalism, but still respecting another religious understanding.

Radicalism phenomena within Moslems typically alleged to their religious understanding, even the source of radicalism may come from any aspect including economic, political, and social and etc. Terrorism resulted from radicalism now becomes a big problem for Indonesian Moslems. Those radicalism and terrorism issues make the image of Islam as a terrorist religious and Islam is claimed as an anarchy religion that uses only violent action in spreading their belief. Even though those perceptions are incorrect, but the fact that the suspect of terrorist in Indonesia is a strict Moslem give burdensome for all Moslem in general (Rokhmad, 2012: 80)

This issue have given deep painful for Moslems because originally all of them are bothers who are taking care for each other. Even though they are not real blood brothers, but actually God makes all human being as brothers. The more violent actions performed, the more people got hurt. The worst is those who got hurt may not only physically hurt, but also psychologically in pain. They will not believe and feel afraid of being a Moslems.

DISCUSSION

Mas’ud, an expert in the religion field, stated that the world of Islamic Boarding School is related with the world of knowledge. *Pesantren* itself is defined as the process of learning consisting of education components include teachers, students, and supporting facilitation as learning settings (Nur, 2010: 32). All those components are related as well as supporting each

other in order to achieve the learning objectives. Of course, there still some problems that appears and it makes the whole learning objectives cannot be achieved yet.

The problems of *pesantren* education system cannot be separated from the problems of national education system. From day to day, the results of education are much left behind than what is need for Indonesian development (Wagiman, 1997: 117). It means that in *Pesantren*, the education system should be controlled and treated as proper as possible like any other formal schools out there. Education in Indonesia is left behind by the other countries, so there should be a more intensive focus to this matter in order to maximize the result of education. So does for education in *Pesantren*.

The function of *Pesantren* as Islamic sharing organization actually can be successfully achieved as long as it is functioned as it is. In this case, *Pesantren*'s roles can be divided into two, internal and external role. Internal role refers to the education in which students are taught religion-related material in the boarding school. In the other hand, the external role refers to the relationship between its religious materials with general society, from the application until the development of its relationship (Jamaluddin, 2012: 134).

Ngatami (in Kosim, 1006: 853) described that the current image of *Pesantren* is different from its earlier period. The current situation makes *Pesantren* no longer homogeneous as before, so it may difficult to make similar stigma among them. In other words, it is possible to find one or more *Pesantren* that still have radicalism perception and is used as terrorist' bases since they may such illegal connection with other radical organization outside it. Therefore, this issue should be perceived wisely in order to overcoming it. It is unnecessary for *Pesantren* itself to keep spacing out from the society concerning terrorist related issue. Spacing out from society, in opposite, will make this problem grows bigger. All they need to do is making intensive clarification along with real action that they oppose such radicalism or another violent ideology. By doing so, society will come to their reasonable judgment concerning which *Pesantren* is radicalism-based ideology and which one is moderate-based ideology.

However, in most of Eastern counties, Moslems still perceive their religion from normative-doctrinal point of view that causing a negative attitude called intellectual obstinacy. This attitude, up until certain level, will result an unreasonable truth claim. Moslems who are still trapped in this one-sided perception of this attitude generally judge that their belief is the best and the only one with truth value, while others belief are even unacceptable. Literally speaking, this kind of perception is the source that substantially decrease the image of Islam in which actually, Islam is inclusive, cosmopolitan, and inseparable with historical dialectic (Zuhdi: 3)

Generally, *Pesantren* has tolerance and moderate tradition, but sometimes, it is still possible that radicalism-oriented actions occur there, particularly the ones that are built unconcernedly with ideology, value, and culture of surrounding society. This type of *Pesantren* is built without considering the surrounding emotional attachment, without having strong social base, and without knowing the social cohesive of the surrounding society. It is built only to bring in the ideas and one-sided Islamic ideology from its former founder, so it is no wonder if they do not aware of social and cultural issue in the society. Being narrow-minded and spaced themselves out of society, having strict understanding of Islamic ideology, and excluding the society in their daily activity are some characteristics had by these *Pesantren*.

Lately, there is significant increase in term of terrorist and radicalism-related issues. In 2011, there were some accidents occurred that all of them were using bombs as the main weapon. Some of them were bomb inside of a book incident, suicidal bomb in police station in Cirebon, West Java province, and another suicidal bomb in Kepunton Solo, Central Java Province. Then, in the midst of 2012, there was a terror of bomb in a police station in Central Java that was followed by shooting incident to suspected terrorist in the same year. Then in 2013, Indonesian Anti-Terrorism Act 88 chased after a group of Poso's terrorist in Makassar and there was also a

shooting incident to a suspected terrorist in early 2014 in Ciputat, Banten Province (Rokhmad, 2014: 28).

Considering these issues, there are some factors influencing the existing of radicalism in the religion. They are misconception of religion understanding believed, social injustice, poverty, political grudges covered by his belief to justice his action, and social discrepancy or one's jealousy toward other's success (Nuh, 2010: 2).

This matter, however, should not be used as a justification that *Pesantren* is a base for terrorist. Instead, there should be any socialization to make people aware that *Pesantren* is not a place where extreme radicalism can grow. It is an effective place for students to learn in-depth about the religion matter. *Pesantren* is supposed to be judged with a globally wider point of view as originally is has a very good objectives.

Sukanto (in Solichin, 2012: 60) explained that the objective of education in *Pesantren* is to strengthen one's religious belief, as implied in *Kyai* (former founders) personalities. Usually, they express the objective using wisdom word to guide and teach the students to have better personality toward God, parents, and teachers as well as to have better understanding toward their religious perception. The development and change in modern society do not lessen some people intention to keep strengthening their children religious understanding as they strengthening the physical and psychological health, and spiritual, intellectual, emotional, and social attitudes. Children raised in this environment hopefully will have knowledge and skills needed in the society and be a helpful people for others (Fahrudin, 2011: 5).

Furthermore, Muarif Ambari (in Kosim, 2006: 846) stated that *Pesantren* is a social religious organization that had been existed from long time ago up until now. When others social foundations had not been functionally work, *Pesantren* has gave their active contributions in society, start from teaching religious education, giving health service, being agriculture consultant, matching marriage partner, helping housing development, until fighting to against colonialism. It shows that *Pesantren* always try to be active and productive in society.

According to Jamaluddin (2012: 134), *Pesantren* is as based on the Prophet Muhammad SAW justice policy; it is supposed to be aware toward the ups and downs within the society it is living in. Once they got the tolerance among others, students in Islamic Boarding School will be open-minded person in accepting disagreement toward religious belief. Egalitarianism and unity principles in *Pesantren* make them close to the society and get additional sign to show what they got. Thus, *Pesantren* becomes a place to protect national integration.

In nationality point of view, *Pesantren* is the front-liner in engaging society development. Triggering the rising of society is done through education including the learning methodology, curriculum and freedom in speaking. Breakthrough toward the culture of *Pesantren* is done to facilitate the freedom in new thoughts. It is done since *Pesantren* has strong influence in educating people (Rohani, 2014: 98). In historical perception, *Pesantren* is a fusion of Islamic Traditional Perception and historical indigenous traditions. From this perception, Dr. Sutomo during 30's cultural polemic, suggested to use educational principles in *Pesantren* as the basic of national development. Even though this suggestion was rejected, at least the existence of *Pesantren* becomes inseparable part in the process of Indonesian identity development.

Pesantren is closely integrated to Islamic education. Islamic teachings are based on a strong foundation of tolerance. Islam has no connection whatsoever with either terrorism or extremism. Islam is a peaceful, practical religion whose Universal teachings are based on duty consciousness, love, peace, mercy, security of mankind and moderation at all levels (Hasan, 2012: 822).

Islamic education is brought as a mercy for the whole world. It means that Islam will set people free from any form of anarchy action and injustices. Besides, peaceful concepts is an essential aspect in Islam because it is derived from *Tauhid* concept that is covering not only the Unity of

Godhead, but also the unity of humanity, unity of creation, and unity of existence. *Tauhid* is the concept unity that becomes the base of Islamic belief and spirituality (Zuhdi: 20). Thus, peaceful and affection are the things highly suggested in Islam because it is the agent bringing them up to the whole world.

God loves His prayers who love their fellows (*H.R. Bukhari and Muslim*). A kind-hearted people have heart full of love and affection toward another people since this feeling will create a lovely, peaceful life and will lead people to be better life. Literally speaking, human has their own rights. That is why they should be treated as the way they are. What result will be achieved, whether it is good or bad, God is the only One having right to choose. What is given in one's life is supposed to be the main source to always say thank you since it is impossible for people to repay, even count the grace they got. However, there is still a possibility in which people will make mistakes due to their lack of understanding. Then, education in *Pesantren* comes to facilitate people to have a better learning achievement.

Education system in *Pesantren* is built and managed based on the Islamic value. This basic of teaching is in line with the contextual structure and social reality actually happening in real life. These two components are the source of life orientation that may influence someone concerning what to learn and how to learn that. That is why someone's life orientation may change so often depend on the reality he/she is facing on. Then, education system provided in *Pesantren* comes to overcome this situation and develop students' character building done by giving positive value so that later on, they will have clear vision toward life they are having in, whether it inside or outside the *Pesantren* (Madjid in Solichin, 2012: 63).

Modern *Pesantren* is supposed to actively participates in the development of knowledge and sense of competition. In the other hand, they are also required to continue their morality teaching as it is considered as a good achievement in education. Once this concept of teaching is well applied, *Pesantren* will grow bigger, better and its credibility in educating people will be well maintained in the society (Jamaluddin, 2012: 138).

Pesantren should be able to keep struggling in improving the character building toward students to improve the quality of life. The development of *Pesantren* has possibility to develop students' knowledge. Love and affection are needed to be developed, too, since they are the basic elements of a peaceful life.

CONCLUSIONS

Radicalism is a perception that is doing any changing through extreme ways and violent actions. This perception is closely related to terrorism. That is why *Pesantren* (Islamic Boarding School) sometimes is analogue as terrorist's base. Instead, *Pesantren* has good objectives in improving the quality of education and it is a very good place to learn and improve life skills. Having good life skills will ease people in overcoming the global challenge. Along with it, being loveable may comfort other people in certain setting and it will not let anyone got hurt.

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International Seminar on Education “Education Trends for Future Society”

Teacher Training and Education Faculty, Muhammadiyah University of Ponorogo, August 30, 2016

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