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Role of Education Shaping in Professors of Islamic Boarding Schools in Indonesia

Papel de la educación en la formación de profesores en internados islámicos de Indonesia

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ABSTRACT

This paper attempts to describe the role of Islamic boarding school education (Pondok pesantren) in shaping the inclusive mentality and religious ideology of the community, especially in university professors. The results of the study show that teachers with experience in Islamic boarding schools have an inclusive religious ideology. The data shows that 95% of these teachers recognize the reality outside of schools and groups. Eighty percent are tolerant in religion or practice fiqh. Sixty-five percent do not agree with the khilafah, and thirty percent believe that it is difficult to implement the khilafah in Indonesia.

Keywords: Boarding school, education, inclusivity, lecturers.

RESUMEN

Este documento intenta describir el papel de la educación de los internados islámicos (Pondok pesantren) en la configuración de la mentalidad inclusiva y la ideología religiosa de la comunidad, especialmente en los profesores universitarios. Los resultados del estudio muestran que los profesores que tienen experiencia en internados islámicos poseen una ideología religiosa inclusiva. Los datos muestran que el 95% de estos docentes reconocen la realidad fuera de las escuelas y grupos. El ochenta por ciento son tolerantes en la religión o practican el fiqh. El sesenta y cinco por ciento no está de acuerdo con la khilafah, y el treinta por ciento cree que es difícil implementar la khilafah en Indonesia.

Palabras clave: Conferencistas, educación, inclusividad, internado.

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INTRODUCTION

Pondok Pesantren or Islamic boarding school is a traditional Islamic education institution which has various activities, like, studying, comprehending, deepening, appreciating, and practising Islamic teachings by pointing out the importance of religious moral as a day-to-day guideline. According to Rahim, an Islamic boarding school is the oldest educational institution in the history of Indonesia that has run for hundreds of years. By looking at its age, it can be said that Islamic boarding school has been part of the Indonesian educational culture. Furthermore, it has also taken part in enhancing national education. Islamic boarding school emerges as a living community that is able to merge to be part in creative activities through alternative education. It combines teaching and community building.

The existence of Islamic boarding school has long been recognized by society. Islamic boarding school plays a significant role in enhancing national education and in building education in general. Islamic boarding school is also seen as a ritual, character building, dakwah (Islamic teaching), and most popularly, resilient institution which survived from internal and external challenges (Muhammad: 2019, p.796).

The ability of an Islamic boarding school to survive is considered an achievement. Even though the wave of globalization severely hits various aspect of Indonesian people's life, Islamic boarding school still consistently studies Kitab Kuning (classical books), which is the fundamental element of the school itself. Doctrines stated in the books mainly come from the Quran and hadith; these give the school its soul that is one of a kind. In addition, classical books teach Islamic boarding school's students about tolerance, appreciating diversity in fiqh (Islamic jurisprudence), and growing thoughts in Islam.

Although Islamic boarding school is the oldest educational institution in Indonesia (Ismail: 2017, p.129), it has shown significant contributions by educating its students in developing religious teachings, embracing diversity, and showing their existence in the society (Ahmad: 2018, p.751). However, Islamic boarding school as an established institution cannot let itself detached from the educational management system which teaches inclusivity, tolerance, and capacity to deal with dissenting opinions (Binti: 2015; Sukier et al.: 2020). In its internal scope, Islamic boarding school conducts its learning in the dormitory where students will learn religious subjects and also inclusivity, tolerance, and capacity to deal with dissenting opinions (Miftachul: 2018, p.21).

There are many studies on Islamic boarding school, such as Zamakhsyari Dhofier (1982), Imron Arifin (1992), Mujamil Qomar (1996), Mastuhu (1994), Manfred Ziemek (1986), Karel A Steenbrink (1994), Martin Van Bruinessen (2012), Ridlwan Nasir (1995), Sukanto (1999), Khairul Wahidin (2001), Hanun Asrohah (2002), Mardiyah (2010), Sugeng Haryanto (2011), Abdul Malik Karim Amrullah (2011), and M. Busyairi AS (2010). These studies discuss topics related to the main topic of this article such as curriculum in pesantren, philosophy of life in pesantren, classical books studied in Pesantren, opened and tolerant styles of kyai, practices of tolerance in worship and the plurality of social life in pesantren.

Institution of pesantren has a philosophy that education is an effort to form a perfect human being, and a perfect human being is being a comprehensive human covering those aspects as spiritual, intellectual, vocational, social, physical, cultural, and emotional. This character can be trained by institutions such as pesantren. This study focuses on the role of Islamic boarding school's education in shaping the career of its alumni, especially those who become lecturers in higher education institutions. This study tries to figure out the influence of Islamic boarding school's education to lecturers' religious knowledge in several higher education institutions.

A study by Muhammad Roy Purwanto (2017) indicates that Indonesian lecturers are divided into three groups, namely inclusive, exclusive, and radical. The inclusiveness referred to in this study was to have an open understanding of differences of opinion and to accept dissent as something natural, sunnatullah, and equally having truth value. The exclusiveness was the understanding of an opinion that the truth was only one, but not imposing this opinion to others because they still thought that differences were sunnatullah. The radicalism was the assumption that the correct opinion was one's own opinion, while the opinion of others was

wrong and had to be straightened to fit his opinion. There is about 52% of Indonesian lecturers who belongs to the inclusive group with various educational background. This study is a follow-up study to the aforementioned one which has mapped the "inclusive" type of lecturer. One of the indications is having an educational background from an Islamic boarding school. The study will then observe the role of Islamic boarding school's education in shaping the inclusivity of the lecturers who are alumni of Islamic boarding school.

METHODS

The main objective of the research is to prove the assumption that boarding school education makes its students become inclusive and tolerant. For the purpose of the study, the researchers decide to apply primary data search as in distributing a set of questionnaires to selected respondents. Five questions on self-identity, religious learning experiences in Islamic boarding schools, concepts of truth outside the group and school of thought, religious tolerance, and the concept of Khilafah were asked in the questionnaire. Each response to the question shows the level of religious views of the respondent, which is inclusive and exclusive. In four major cities, Bandung, Yogyakarta, Semarang, and Malang, university lecturers took samples. Two universities, namely universities under the Ministry of Research and Technology and universities under the Ministry of Religious Affairs, were taken from each city. The choice of these two types of universities is to make conclusions more objective. Furthermore, from each university, five lecturers were taken randomly as respondents. Therefore, the total number of lecturer respondents who filled out questionnaires was 40 people. The detail respondents can be seen in the following table:

Age	> 40	25 respondents
	<40	15 respondents
Gender	Male	20 respondents
	Female	Ten respondents
University under MoRA		20 respondents
University under the Ministry of Research and Technology		20 respondents
Type of Pondok Pesantren	Modern Pondok Pesantren	10 respondents
	Clasical Pondok Pesantren	30 respondents

Table 1. Detail Respondents

RESULTS

Acknowledging the Truth of Other Group

The result of this study indicates that lecturers who have the educational background of Islamic boarding school possess a religious understanding of inclusivity, tolerance, and capacity to deal with dissenting opinions. The research data show that 95% of the lecturers can accept the truth of other mahlab (schools) and groups. It means that truth in a particular school and its furu'iyah (subdivision) tends to be relative for them. The lecturers state that the truth may be acceptable in their group, the other group, or both groups. They clarify that truth cannot be solely maintained by a specific group. 5% of the lecturers refuse to decide the truth of schools or groups other than theirs.

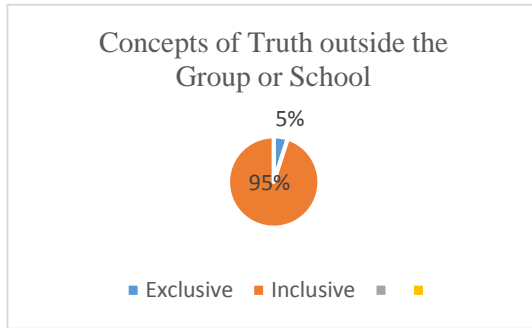


Figure 1. Concepts of truth outside the group or school

Being Tolerant of Different Religious Practices and Law Implementations

The result of the study shows that lecturers who have the educational background of Islamic boarding school have a high degree of tolerance on different religious practices and law implementations. The data show that 80% of these lecturers can compromise to differences in practices and law implementations. The lenient acts that the lecturers adapted are implemented in daily practices of law implementation. They conduct religious and social practices not only referring to single school (e.g. Syafi'i), but also adopting from other schools (e.g. Hanafi, Maliki and Hanbali). The example reflects candour and tolerance in both religious and social practices.

Another result shows that there is 20% of the lecturers who have the educational background of Islamic boarding school has intolerance on different religious practices and law implementations. They state that the intolerance is principally on consistencies in conducting religious and social practices. It cannot be considered entirely negative since they do not refute other's religious and social practices. These lecturers primarily disagree with inconsistencies that occur in the practices.

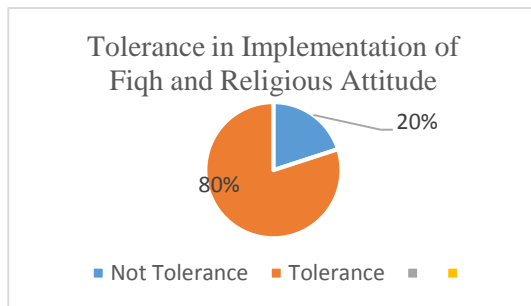


Figure 2. Tolerance in implementation of fiqh and religious attitude

Problems with *Khilafah's* Implementation in Indonesia

On the data about khilafah's implementation in Indonesia, there are 65% of the lecturers disagree, 30% hesitant, and 5% agree.

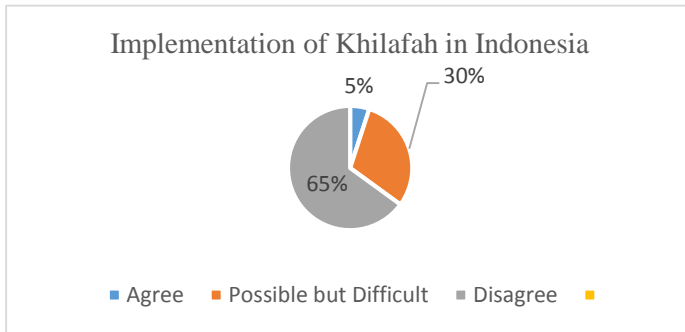
The lecturers who disagree state that rationally, the Khilafah system is not in-line with the Indonesian context. The country is built by multi ethnics, cultures, and religions. Moreover, the system will be difficult to be implemented since it depends on centralized Islamic government without the presence of nation-state.

Also, it is not stated in both the Quran and Hadith that Khilafah Islamiyah (Islamic state) is an obligation. In addition, it is proven in contrary to the way khilafah's devotees comprehend the concept of the Islamic state.

There is about 30% of the lecturers who are hesitant about the implementation of the Khilafah system in Indonesia. They argue that every type of administrations that the world has is possible to be implemented; everything is possible. However, in the current situation, the Khilafah system cannot be implemented in Indonesia.

The rest 5% states that the Khilafah system can be implemented in Indonesia as in the history of Islam, the Khilafah system was once successfully established and discussed in several classical books. However, the lecturers cannot explain in details on the roadmap of the Khilafah system's implementation.

Figure 3. Implementation of Khilafah in Indonesia



The study of political science in an Islamic boarding school is conducted by discussing books, such as al-Ahkam as-Sulthaniyyah wa al-Wilayat ad-Diniyyah by al-Mawardi, al-Ahkam as-Sulthaniyyah by Abu Ya'la, al-Siyasah al-Syar'iyyah fi Islahi al-Ra'i wa al-Raiyyah by Ibn Taimiyyah, al-Thuruq al-Hukmiyyah fi al-Siyasah al-Syar'iyyah by Ibn Qayyim al-Jauziyyah and al-Islam wa Ushul al-Hukm by Ali Abdurraziq. Through extensive studies on fiqh siyasah (political sciences/studies) in Islamic boarding school, the lecturers have a thorough understanding of the problems with Khilafah implementation in Indonesia, especially in a recent situation.

DISCUSSION

Tolerance among the lecturers can result from the learning environment and curriculum in Islamic boarding school itself, which are inclusive and able to deal with dissenting opinions. In the boarding school, the students learn subjects, like, Islamic Jurisprudence, Principles of Islamic Jurisprudence, Comparison of Schools, Logics, Philosophy of Islamic Law, History of Islamic Law Establishment, Quranic Exegesis of Legal Principles, Quranic Interpretation, and General Philosophy. These subjects shape the students to be more tolerant and able to weigh problems from different angles (Supriadi & Muhammad Roy Purwanto: 2019, p.352).

For instance, when students learn Islamic Jurisprudence, they will know that there are four major schools in Islam, namely Maliki, Hanafi, Syafi'i, and Hanbali. There are also minor schools, such as Ja'fari, Laitsi, Dhahiri, Zaidi, Thabari, Thawus, etc. Each school produces numerous thoughts (aqwal). From this subject, students have to learn various answers or solutions from a single problem. Another example is in Marriage Law. There are different opinions on this subject, like, obligated, strongly suggested, allowed, and likely avoided. Same answers go to law on fasting. These jurisprudence issues are discussed repeatedly and in a relatively long time (Coulson: 2017).

The consequence which comes from the abovementioned learning system is dissenting opinions. It becomes a common thing and even, obligated. There is an Arabic saying which is popular among students of Islamic boarding school "ikhtilaf al-ummah rahmatun lil ummah" (dissenting opinion is a blessing for ummah/people). Students also learn that there are ahadith states "ikhtilafu ummati rahmah" (differences among my ummah/people are blessings).

Hence, the high prevalence of tolerance among the lecturers can be the result of an Islamic boarding school's education which highlights different religious practices and law implementations. For instance, in conducting daily prayers, the school combines Syafi'i and Hanbali principles at once. In a Subuh prayer, a student can read doa qunut (additional grace/plea cited in the final Rakat) like the Syafi'i principle, or just skip it like the Hanafi principle. He/she can adopt ablution practice as Syafi'i principle and do the social practices as Hanafi and Maliki principles (Muammar: 2014, p.173-181).

Different religious practices and law implementations in an Islamic boarding school is considered common. The school's students understand that there is no valid or invalid principle in implementing Islamic teachings. They know that there are only right and highly suggested ones. The aforementioned principles are reflected in the lecturers' acceptance of different religious practices and law implementations.

CONCLUSION

Islamic boarding school's education plays a significant role in shaping the religious mindset, understanding, and attitude of its students and alumni. It not only demonstrates inclusivity, tolerance, and capacity to deal with dissenting opinions but also gives virtuous influence to its alumni who teaches in higher education institutions in Indonesia. The aforementioned influences are reflected in the results of this study. The results show that 95% of the lecturers can accept the truth of other mahzab (schools) and groups; 80% can compromise to differences in practices and law implementations, 65% of the lecturers disagree to the implementation of khilafah system in Indonesia, and about 30% is in doubt to the implementation of khilafah system in Indonesia.

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