

Traditionality, Modernity, and Leadership at Pesantren Al-Hamidiyah, Depok City, West Java

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Abstract—This article discusses a traditional Islamic boarding school in Depok City, West Java, namely, Pesantren Al-Hamidiyah. A qualitative method with interview, literature study, and observation is used. This research finds that Pesantren Al-Hamidiyah is the embodiment of the lofty ideals of Kiai Achmad Sjaichu, the son of the founder of Nahdlatul Ulama. The school's main goal is to foster a generation of new scholars with deep understanding of various knowledge forms. As a *pesantren* under the auspice of the institution, the school is managed and led by a *Kiai* who is not from the biological family of KH Achmad Sjaichu but instead comes from a family trusted by the institution. Since the *pesantren* was established, both traditionality and modernity have been deeply embedded in it. Therefore, the discussion in this paper focuses on the traditional and modern sides as well as leadership of the *pesantren*.

Keywords—*pesantren*, Al-Hamidiyah, Salafiyah, Al-Ashriyah

I. INTRODUCTION

Depok City is part of the Province West Java, which is located in the south of Jakarta city. Depok was formerly a sub-district city in the Bogor Regency area, which later received administrative city status in 1982 based on Government Regulation No. 43 of 1981, which was inaugurated on March 18, 1982 by the Minister of the Interior (H. Amir Machmud). Since April 20, 1999, Depok has been established as a municipality (now a city) that is separated from Kabupaten Bogor. Depok City consists of 11 sub-districts, which are divided into 63 villages. Depok originated from a sub-district located in the district (district head) authority in the Parung area of Bogor regency. Then, in 1976, housing began to be built by Perum Perumnas and developers, which was followed by the construction of the University of Indonesia (UI) campus, and trade and services increased rapidly so that a greater speed of service was needed.

This city is one of the areas that is currently developing into a residential area that indirectly serves to compensate for the urbanization flows occurring in Jakarta. In addition to the development of residential areas, other Depok city developments are taking place in the fields of industry, education, offices, and trade. The concentric theory of Ernest W. Burgess states that the development or expansion of cities begins from the center and then as the urban population increases, development extends to the periphery or away from the center. New zones that arise are concentric in shape

with circular structures. Thus, the term central business district (CBD) emerged, which became the term for DKI Jakarta, a place of transition where people working in the capital established workers' settlements that became known as commuter areas. With more widespread public facilities and settlements for workers who worked in the central area of activity, the population density in the city of Depok could not be avoided. The research team from the Bogor Agricultural Institute (1993) provided an overview of the increase in the population of a city in the long run and its consequences on increasing pollution, decreasing natural resources, and decreasing the quality of human life. One form of declining quality of human life due to busyness and lifestyle in urban areas is decreasing morals and lack of knowledge, especially religious knowledge. That way, an educational institution becomes important for urban communities in meeting their spiritual needs, as well as reconstructing human faith.

Education is one of the main aspects and pillars in building a nation's progress, including building Indonesia. Education itself is carried out in various educational institutions formal, non-formal, and informal institutions. One of the places where the educational process takes place is considered the oldest educational institution in Indonesia, the *pesantren*. The Islamic Research Institute defines a *pesantren* as a place available for students to accept Islamic religious lessons as well as a place of residence and a gathering place for students. According to Mujamil Qomar, the *pesantren* is defined as a place of education that focuses on teaching Islamic religion with the support of dormitories as permanent residences for *santri*. While Mastuhu defines *pesantren* as traditional Islamic educational institutions to understand, appreciate, and practice Islamic teachings by emphasizing the importance of the morality of Islam as a guideline for daily community life.

The presence of *pesantren* in the midst of society since the 17th century was often identified with education that was closely related to traditional systems. There is also a stigma that *pesantren* is a place of learning for rural communities and tends to be closed and not open to the development of progress toward modernity. Now, however, some *pesantren* have undergone various changes influenced by the internal *pesantren*. These changes are a form of adjustment to the needs of the *pesantren* itself. In addition, the number of *pesantren* grew in various regions so that *pesantren*, which

were originally only rural-based institutions, now developed into urban and suburban education institutions.

Pesantren Al-Hamidiyah (Al-Hamidiyah Islamic Boarding School) is one of the leading private education institutions in one of Indonesia's suburban areas, Depok City. This *pesantren* is also one of the work units under the auspices of the Al-Hamidiyah Islamic Foundation (Yayasan Islam Al-Hamidiyah/YIH). It was founded by KH Achmad Sjaichu on December 6, 1976 with the aim to foster, spread, and enhance the quality of Islamic education and seek prosperity for Muslims. Al-Hamidiyah Islamic Foundation is committed to education and *da'wah*, but the foundation also has programs that focus on community needs and services, through several work units. In terms of education, there is madrasah education and formal education consisting of the Quran Educational Park (TPQ), kindergarten (TK), playgroup (KB), Integrated Islamic Elementary School (SDIT), and Islamic Junior High School (SMPI), as well as *pesantren* education that is integrated with *madrasah tsanawiyah* (MTs) and *alimah* schools (MA), and STAI Al-Hamidiyah. From other fields, there are programs such as Hajj Guidance Services and Amil Zakat, Infaq, Shodaqoh, and Endowments (LAZISWAF) Institutions. These programs are within the scope of the Al-Hamidiyah region, located at Sawangan street, Rangkapan Jaya, Pancoran Mas, Depok.

Pesantren Al-Hamidiyah was established on July 17, 1988 to realize the great desire to handle the development and preservation of educational activities and *da'wah*. This *pesantren* was built in an area that in the city of Depok became a residential area. Around Pesantren Al-Hamidiyah are areas in the form of residential housing surrounded by many shops. The school located in the city center of Depok with a position on the main roadside of the Sawangan highway, so it is not surprising that at certain hours the front area of the *pesantren* building is congested.

Pesantren Al-Hamidiyah is a boarding school that combines *salaf pesantren* and modern education known as Salafiyah Al-Ashriyah. Traditionalization in this *pesantren* is not contradicted by modernization but has incorporated it since the inception. To maintain the progress and development of a boarding school, a leading figure who is able to organize the life of the *pesantren* is required. The *Kiai's* leadership as the founder and main leader in the *pesantren* will generally be passed on to his children or even son-in-law (if the *Kiai's* children are female), but at Pesantren Al-Hamidiyah this did not happen. KH Achmad Sjaichu as the founder and the first *Kiai* in Pesantren Al-Hamidiyah had eight sons and daughters who did not have sufficient depth of religious education to be able to succeed him. Thus, the role of the *Kiai's* leadership or the caretaker of Pesantren Al-Hamidiyah was given to people other than KH's family. Achmad Sjaichu was elected and supervised by the foundation.

In this article, Pesantren Al-Hamidiyah Depok, West Java, is elaborated to show the presence of one suburban educational institution that has a synthesis between traditionalization and modernization and non-biological succession of *Kiai*.

II. METHODS

In preparing this journal, we use a qualitative method by conducting interviews, observations, and literature studies.

The interview stage was conducted to obtain information by asking directly to the parties related to Al-Hamidiyah Islamic Boarding School such as the Public Relation Division, Head of Pesantren, Ustaz/Ustazah of the Pesantren, and students, either interviewed formally or informally with a questionnaire and recording device to facilitate the process of data collection. Furthermore, we made observations (direct review) carefully in Pesantren Al-Hamidiyah. To support the process of observation, we used a camera for the documentation of objects or important places and stationery to take notes. In addition, we obtained information from books related to Pesantren Al-Hamidiyah, theories about *pesantren*, as well as archives and important documents owned by Pesantren Al-Hamidiyah.

III. RESULTS AND DISCUSSION

A. Traditionality

Pondok pesantren is an educational institution that since its inception in Indonesia has changed at various times. From these developments, Mujammil Qomar divides *pesantren* into two types: traditional *pesantren* and modern boarding schools. The division takes into account several aspects, namely, leadership, institutions, curriculum, methods of education, and facilities provided by the boarding school. Based on the characteristics of traditionality expressed by Zamakhsyari Dhofier, *pesantren* that retain their original form merely teach the book written by the 15th century Ulema in Arabic or the so-called "yellow book". He also revealed that in traditional *pesantren* there are five main elements consisting of the *Kiai*, book, cottage, mosque, and *santri* (students).

Pesantren Al-Hamidiyah has elements of *Kiai* and *ustaz/ustazah*, which signify the traditional characteristics of a *pesantren*. *Kiai*, *ustaz*, and *ustazah* in Pesantren Al-Hamidiyah are the important elements to carry out the teaching and learning activities of *pesantren*, especially the learning of *salaf* books. There are currently 40 *pesantren* faculty members consisting of 2 *Kiai*, 27 *ustaz*, and 11 *ustazah*. Both the *Kiai* and all the teachers of *kepesantrenan* (one of the education units in Al-Hamidiyah which focuses on studying Islam) in Pesantren Al-Hamidiyah are the people with a background of *pesantren* education, and most of them are graduates from Pesantren Modern Gontor and Pesantren Daarul Rahman: *Kiai pesantren* yang juga mengajar para santri di Al-Hamidiyah yaitu, KH Drs. Achmad Zarkasih dan juga, dan KH Drs. Mahfudz Anwar, MA. In addition to the *Kiai*, *ustazs* who teach in Pesantren Al-Hamidiyah include H. Addin Abdul Rochim, Lc, H. Asenih, S.Ag, H. Abdul Rasyid Marhali, Lc, Fahmi A. Purnoto, M.Pd.I, R.A. Fauzan, S.Pd.I, Abdul Mun'im Hasan, S.Pd.I, M. Miftachul Arif, S.Ag, Imam Mahrus, S.H.I, Wawan, S.Ag, Muhaidi Abdul Muhit, Lc, Ahmad Ridwan, M.Sy, Teguh, Aan Khumaidi, S.Ag, Ariyan Kusuma, S.Pd.I, Drs. Ashri Azhari, M. Syifa Zakaria, Fajri Choirul Umam, Zainuddin Nur, Nanang Su'aidi Ahmad, Muhammad Iqbal, H. Mukhtar Syarih, Yunus Priyadi, Lc, Arbi Banu Saputra, and Ahmad Toha. The *ustazahs* who teach there are Dra. Masfufah, Siti Hanah, S.Ag, Nurul Abidah, Siti Sholihah, S.Pd, Fotri Ariyani, Ilah Rohilah, S.Hum, Tanzilul Rahmah, Istianah Masfufah, S.Pd.I, Hj. R. Zulfatul Laila, S.H.I, and Hj. Nur Ilman H.¹

¹ Arsip Distribusi Jam Pembelajaran Kajian Islam Pesantren Al-Hamidiyah Depok Tahun Pembelajaran 2017–2018.

In the learning process not only do educators become the main element, but guidance is needed in the form of a curriculum. At Pesantren Al-Hamidiyah, especially in *kepesantrenan* programs, an Islamic curriculum is used with Islamic study materials that refer to the yellow books (*salaf*). In addition to the book of *salaf*, the curriculum focuses on the teachings of *mazhab Ahlussunah wal Jama'ah* and *Thariqah Qadiriyyah wa Naqsabandiyah*. The curriculum has been structured and divided into three groups of subjects, namely, Arabic, Alquran, and Salaf. As one of the *salafiyah pesantren*, Al-Hamidiyah Islamic Boarding School follows the Muadalah Education Unit system (Equal Recognition), which has been written in the Minister of Religion Regulation (PMA) Number 19 of 2014. The Muadalah Education Unit is an Islamic religious education unit organized by and located in the *pesantren* by developing a curriculum in accordance with the peculiarities of *pesantren* with the yellow book or *dirasah Islamiyah* base with a tiered and structured *nualinin* education pattern that can be equated with primary and secondary education in the Ministry of Religion. By implementing the education unit, Al-Hamidiyah Islamic Boarding School from year to year always gets the same recognition and opportunities as madrasas in general, especially in the competition toward state and superior universities.

As a hallmark of traditional *pesantren*, Pesantren Al-Hamidiyah uses a method of teaching that characterizes *pesantren*, the method of *bandongan* with *halaqah* system. There is also another method of *sibgho mahadi*. The method of *sibgho mahadi* is a method of Pesantren Al-Hamidiyah where the majority of learning is filled with Islamic *da'wah* activities, with the aim that students can deepen and practice the religious sciences they have received. One of the activities of the *sibgho mahadi* method is Community Service Activities/Kegiatan Pengabdian Masyarakat (KPM) Pesantren Al-Hamidiyah.

Keeping the *salaf* books as the main learning book is one proof that this *pesantren* is a *salafiyah pesantren*. In this *pesantren*, the books used are divided into three subjects, namely, Arabic, Alquran, and Book of Salaf. Within each group of subjects, subcategories can be identified based on the names of books and subject schedules, as shown in Table 1.

In addition to the above elements, the mosque is one of the traditional elements of *pesantren* and is generally the center of the teaching of *salaf*. In this *pesantren*, there is the Jami 'Al-Hamidiyah Mosque, which was designed by the son of KH Achmad Sjaichu, namely Ir. H. Sucahyo, and built around 1990. The area of Jami 'Al-Hamidiyah Mosque is 225 m², used for places of worship and other activities such as practice places for sermons and non-academic activities of male *santri*. Most of these functions are not reserved for female students because they have a special prayer room in the women's dormitory area. The prayer room is different because it does not physically have domes at the top like mosques in general. The roof of the mosque has circles of eight pieces that represent the number of KH Achmad Sjaichu's children. When it was first built, the mosque was very thick with simple shades of brown from roof tiles and roofs from the color of wall paint and mosque pillars. On the front of the mosque, there are also stairs leading to the second floor, which is a four-story roof, and calligraphy with the Jami Masjid 'Al-Hamidiyah in Arabic. The building is

surrounded by a lawn with a paved road leading up to the front. Around 2016 and 2017, Jami Mosque 'Al-Hamidiyah experienced many changes, both in its physical condition and in the transfer of functions. These changes are the library area, which was originally located on the first floor of the mosque and is now moved to a special library room; the mosque pillars, which were originally only square/blocks and are now circular; the outside walls of the second floor, which originally had a simple look and are now beautified with motif walls; and the white walls that have replaced the terraced roofs once above the stairs to the second floor of the mosque. The calligraphy that reads Jami Mosque 'Al-Hamidiyah in Arabic, which was in front of the mosque, was also not visible. The yard and road access to the mosque, which was previously covered with grass, is now paved and used as a courtyard/terrace covered with patterned white-gray and brown ceramic floors and a small garden area. As a division between the area of the mosque and the *pesantren*'s lobby, and the sacred limits and limits on the use of footwear, there is a not too high iron fence with black paint in front of the mosque courtyard.

TABLE I. LIST OF THE BOOKS PROVIDED IN PESANTREN AL-HAMIDIYAH

Tauhid	Risalah Ahlussunah wal Jamaa'ah fii haditsil Mauta wa Asyraitis Saa'ah wa Bayaan Mafhuum Ahlussunah wal Jama'ah, Ujja' Ahlusunnah wal Jama'ah, Jawahirul Kalamiyah, Husunul Hamidiyah
Tafsir	Tafsir Jalalayn
Hadist	Bulughul Marom, Mutholaah Haditsah, Baiquniyah, Riyadus Shalihin
Fiqh	Fathul Mu'in, Matan Taqrib, Fathul Qorib
Ushul Fiqih	Mabadi' Awaliyah
Tasawuf	Nashaihlul Ibad
Arabic Language	Nahwu, Imrity, Shorof, Imla', Balaghatul Waadihat, Durusul Lughoh
Alquran	Tahqiq/Tahfidz, Tajwid, Bin Nadzor/Tilawah
Akhlak	Akhlak lil Banin, Akhlak lil Banat
History	Khulashoh Nurul Yaqin

The dormitory (Pondok/Asrama) is also one of the traditional elements of a *pesantren*. At Pesantren Al-Hamidiyah, there are men's and women's dormitories with a total area of 3,389.75 m². In both dormitories, there are three buildings with one special building for the Madrasah Aliyah Religion Program (MAPK) students. The MAPK *santri* placement has been specifically enforced since 2016 as the program is a flagship program of Pesantren Al-Hamidiyah. In addition to the division of the *santri* boarding house based on program, the students' rooms are classified using the names of the nine *walis*, such as Sunan Giri, Sunan Gunung Jati, Sunan Bonang, Sunan Ampel, Sunan Kalijaga, Syarif

Hidayatullah, and Muria in the male *santri* dormitory. The female dormitory uses the surnames (female) of KH Achmad Sjaichu's family, such as Mariam, Rachmawati, Zubaidah, and Faridah.

The division or placement of both male and female *santri* students is generally done randomly but adjusted to the level of education so that in one room there are students who have different class levels but are still one madrasa. For example, in one room there are students with the MTs level as well as 7th, 8th, and 9th grade students. They are separated and placed in one dormitory building so that in one room there are only MAK students from various levels. The placement of the MAK students specifically took place in 2016. This specialization has become a consideration for caregivers and boarding school leaders, because the MAK program is the flagship of Al-Hamidiyah Islamic Boarding School. All activities and daily activities of MAK students both in class and in the dormitories are monitored, especially in the use of Arabic and English. MAK students are placed in a dormitory and room building which is separate from Tsanawiyah and Aliyah IPA students as well as IPS so that they are not mixed and not influenced by other students in their learning and language use.

In Pesantren Al-Hamidiyah, the students receive three report cards, one of which is the Dormitory Report or the Report of the Results of the Santri Nursing Assessment for Al-Hamidiyah Islamic Boarding School. Dormitory report cards assess students' activities, attitudes, and behavior during their time at the *pesantren* and things that do not enter into academic assessment. Dormitory report cards have been used for a long time, and the evaluations are divided into three categories. The first category is worship, in which there is an assessment of the student's involvement and perseverance in performing prayers in congregation, *rawatib sunnah* prayer, other *sunnah* prayers, *sunnah* fasting, and other *ratibul haddad* and *aurad* prayers. The second category is morality/behavior. This category consists of seven assessments of how students behave in greetings, speak politely to the teacher/coach, cooperate and care for others, display cleanliness and tidiness of dress, keep the cabinets and beds clean and neat, and keep the room tidy. The last category is discipline. This category contains assessments related to the accuracy of sleep and waking up from sleep, the attendance and timeliness of joining KBM Islamic Studies/mentoring, the attendance and timeliness of participating in Madrasah KBM, the accuracy of attending prayer, attendance and accuracy when attending independent learning activities, and obedience to the rules. In addition to these three aspects, the report card notes the number of times the student was absent or sick, either excused or unexcused, and the number of rule violations over the course of the semester. To perform the assessment and monitor the behavior of the students, there is one cleric or *ustazah* of the dormitory who supervises at least four rooms.

Salafiyah Al-Ashriyah has a variety of activities involving students and is characterized as a traditional *pesantren*. *Santri* activity is not separate from the learning activities that take place daily, weekly, monthly, and even yearly. Students' daily activities are routines of worship, recitation of the Qur'an and *pengajian tabarukkan*, and *kepesantrenan* studies. Weekly student activities include a pilgrimage to the Tomb of KH. Achmad Sjaichu every Friday night, *Muhadharah* (practice speech) every weekend,

and special events such as *Manaqib*, *Rawi*, *Diba*, *Berzanji*, and *Bahtsul Masail*. For the monthly student activities, *muhadharah kubra* activities are generally carried out for all students, both male and female, in the prayer rooms and mosque. Then the annual traditional activities of Pesantren Al-Hamidiyah are *dzikir* together before the National Examination, Pilgrimage to the Tomb of Wali Songo, and Community Service Activities (KPM).

In line with the ideals of KH Achmad Sjaichu, who wanted to create new ulama cadres, besides providing religious knowledge and general knowledge, the Al-Hamidiyah Islamic Boarding School also has activities engaged in *da'wah* in Community Service Activities/KPM. This activity is not only a training activity for *santri* to become accustomed to and brave about spreading Islamic knowledge, but also serves as a means for *pesantren* to be close and known to the public, so that the role of *pesantren* as educational institutions, *da'wah* institutions, and social institutions is fulfilled. This activity has been going on since the Al-Hamidiyah Islamic Boarding School was established, but indeed in its development this activity was vacuumed in 2007 to 2017 and is currently taking place again. The KPM of Al-Hamidiyah Islamic Boarding School are compulsory and attended by 7th, 8th, 10th, and 12th grade students so that at each level the students perform community service twice. The form of KPM that must be carried out by the students is to fill the Ta'lim Majlis by becoming an MC, *sholawatan*, lecture/*tausiyah*, and reading prayers.

Before carrying out this activity, of course the students make preparations. The form of preparation and training is through *muhadharah* activities that take place every week and month. The themes and materials that the *santri* bring in the practice of KPM at the determined majlis are the result of the training and preparation initiated by the students themselves. The role of the *ustaz* and *ustazah* is to guide, correct, help provide material in the form of arguments according to the theme appointed, and to accompany the *santri* during the KPM process at a predetermined location. Before the KPM, usually the *santri* will be given a letter and will be asked for their willingness to participate in the KPM. After that, the officials of Kepesantrenan Al-Hamidiyah will make KPM schedules, plan a process of collaboration with the *taklim* assembly or the KPM location, designate *santri* mentors who will accompany the *santri* during the KPM runs, and schedule people to take the *santri* and mentors to the KPM location. In 2018, there were 35 KPM locations that were divided into 37 groups. The KPM took place in April and May 2018 in areas like in Depok, Jakarta, Bogor, and Bekasi. These activities took place during the 9th and 12th class exams.

B. Modernity

Pesantren continue to grow. Some maintain the older tradition, but others have begun to modernize. For example, Kiai Imam Zarkasyi is a *pesantren* that combines the virtues of the traditional *pesantren* education system, modern education system, and modern education practice. Modern cottages have a systematic learning system, provide large portions of time for general subjects, and provide lessons in the classroom with the students in neat, uniformed clothing. Another characteristic of modern *pesantren* is an emphasis on learning and practice of language usage, both Arabic and English, which is not only done in the classroom but also in daily conversation in the *pesantren* environment.

As a manifestation of modernity, traditional *pesantren* also offer the formal education of madrasah and even establish non-madrasah formal education. As in this *pesantren*, formal education is provided, namely, MTs Al-Hamidiyah and Madrasah Aliyah (MA). MA is also divided into three educational programs: IPS (Social Sciences), Natural Science (IPA), and Madrasah Aliyah Religious Program (MAPK). In addition to the two formal education programs based on the madrasah, other formal and non-formal education is implemented, such as Quran Islamic Park (TPQ), Islamic Kindergarten (TK) and Play Group (KB), and Integrated Islamic Primary School (SDIT). In the foundation, there may be only one school or formal education unit for the first level of secondary school. However, at Al-Hamidiyah, there are two education units in the foundation, namely, the Islamic Junior High School (SMPI) and MTs Al-Hamidiyah. There are differences between SMPI and MTs at Al-Hamidiyah in terms of the structure; MTs is a formal school for the Al-Hamidiyah Islamic Boarding School, while SMPI is not included in the Al-Hamidiyah Islamic Boarding School formal education program. In addition, MTs Al-Hamidiyah is more focused on Islamic learning and the use of Arabic language, while SMPI is more focused on applying English in everyday life. Moreover, MTs Al-Hamidiyah *santri* are required to live in the dormitories, while dormitories are not offered for SMPI students. Madrasahs and schools are located within the area or environment of Pesantren Al-Hamidiyah and remain grounded in the teachings of Islam.

Besides the Islamic religious curriculum or *dirasah Islamiyah*, which is the traditional curriculum of *pesantren*, there is another curriculum that has become a marker of *pesantren* modernity. The curriculum adapts to the level of the school or madrasah education in Al-Hamidiyah. The curriculum used in MTs and Aliyah Pesantren Al-Hamidiyah is a general education curriculum that uses the Curriculum of Education Unit Level (KTSP) 2013 and the Curriculum of the Department of Religion, which has Islamic religious education content, as well as the Pesantren Local Content, such as the Yellow Book Review. Meanwhile, the curriculum for SMPI Al-Hamidiyah integrates national and international curricula, and a curriculum containing Islamic values in each subject. The curriculum adopted by SDIT Al-Hamidiyah is a modified version of the National Curriculum (competency-based curriculum 2004), Cambridge Curriculum, The Montessori Curriculum, and other student-centered curricula. The curriculum used by the Kindergarten and Playgroup Al-Hamidiyah uses a national curriculum integrated with Islamic values, Multiple Intelligence, active-learning approach, Montessori, and Cambridge program for English language usage. Meanwhile, TPQ Al-Hamidiyah applies the curriculum of the Education Coordination Board of Alquran & Family Sakinah Indonesia (BKPAKSI) and local content of Pesantren Al-Hamidiyah. The curricula are determined by each of the administrators and headmasters of each educational program and adapted to the vision, mission, and needs of the students, which certainly cannot be separated from Islamic teaching.

In terms of *pesantren* traditional education, Al-Hamidiyah applies the *sorogan* method and *bandongan* with the *halaqah* system. Then, in terms of modern education, Al-Hamidiyah Islamic Boarding School uses the modern *pesantren* method characterized by the application of Arabic and English in everyday life as well as classroom teaching.

The language is taught through the *muhawarah* and *mubasyarah* methods, in which the cleric/*ustazah* avoids the use of Indonesian in communicating with the *santri*. However, for the application of the prejudice method, currently more emphasis is placed on MAK students.

In addition to applying the *mubasyarah* method, Al-Hamidiyah Islamic Boarding School facilitates learning methods that utilize advancements in science and technology. This method is used so that the students do not fall behind on technology skills and can absorb information through the internet and under the supervision of the teaching staff. The method is also applied in disseminating propaganda through several learning and training activities such as digital *syiar* training and the publication of learning outcomes and the works of *santri* (as published in Warta Al-Hamidiyah). In addition, during the implementation of teaching and learning activities, Al-Hamidiyah students not only learn by the *bandongan* method but are encouraged to be interactive in the classroom with the active-learning method. This method is applied to *bandongan*, but the teaching practice depends on the method used by each teacher.

As one of the leading *pesantren* in Depok City, Pesantren Al-Hamidiyah not only provides core facilities such as a mosque and dormitory but other facilities that support student needs: Mathematics and Science Laboratory, Computer and Internet Laboratory, Multimedia Laboratory, Library, Women's Field, Ceremony Field, Sports Field (Futsal, Basket, and Badminton), Broadcasting Room, Telephone Facilities, Cooperative and Grocery, Canteen, Dining Room Students, WiFi Hotspot, Polyclinic, and Counseling Guidance Room. In addition, it provides adequate classrooms as places of teaching and learning activities for both madrasah and *pesantren*. In addition to these core facilities, the *pesantren* also provides laundry service for the students so that they are not bothered with the hassle of washing their clothes daily and can focus on learning. Apart from the facilities reserved for madrasahs, Al-Hamidiyah provides facilities for non-madrasah school students because both the madrasah and non-madrasah schools have different needs. Other supporting facilities include classrooms equipped with air conditioning, libraries and interest centers, catering facilities, a full playground (indoor or outdoor), traffic park, special library for the Kindergarten and Playgroup students, and a shuttle service.

Santri are an important element that supports the life of a *pesantren*. If a *pesantren* experiences a decrease in the number of students, it can be said that the *pesantren* is not developing successfully. *Pesantren* used to be known locally and were only chosen by rural groups. However, Pesantren Al-Hamidiyah is an illustration that an Islamic educational institution can develop in the city of Depok. One form of development of Al-Hamidiyah Traditional Islamic Boarding School since its establishment until now is the increasing interest of people who want to send their daughters to Pesantren Al-Hamidiyah. Right at the beginning of the opening of the Al-Hamidiyah Islamic Boarding School on July 17, 1988, the *pesantren* received 150 students from the MA and 120 from the MTs. In that year, only 75 male students and 40 female students resided in the dormitory, and the rest were female students. In the following years, the number of students studying and enrolling in Al-Hamidiyah Islamic Boarding Schools grew rapidly, so that from around 1996–1997, Pesantren Al-Hamidiyah began implementing a

selection system for prospective students and a quota or maximum student capacity. The increase in the number of enrolled and prospective students is inseparable from the increased number of residents in the city of Depok and other urban areas.

From the traditional viewpoint, Al-Hamidiyah students are busy with the activities of the *pesantren*, from the modern viewpoint, they are involved in various activities that characterize a modern *pesantren*, including daily, weekly, monthly, and annual activities. For daily activities, the students participate in madrasah learning activities from 7:00 a.m. until the time before Ashar. For weekly activities, they can join recreational activities or extracurricular and scout activities. In addition, annual activities are offered such as seminars with different themes, Maulid Nabi Muhammad SAW, extension programs on counseling for medicines, femininity, and health counseling, and performing arts and other activities that are part of the Ikatan Santri Pesantren Al-Hamidiyah (ISPAH) program.

The modern side of Pesantren Al-Hamidiyah is also seen in the existence of a student organization similar to the Intra-School Organization (OSIS) in high school or school in general, under the name of the Pesantren Al-Hamidiyah Islamic School or commonly called ISPAH. The difference between ISPAH and OSIS lies in the role, programs, and recruitment of ISPAH members. ISPAH in the internal Pesantren Al-Hamidiyah plays the role of assisting board members, *ustaz*, and *ustazah* in guiding and supervising the younger staff as well as friends of Al-Hamidiyah. ISPAH also plays a role in carrying out various activities involving students. The membership of ISPAH includes all the students of Aliyah 11th grade and some members of the Tsanawiyah students who entered the Department of OSIS MTs through the recommendation of the teacher Counseling Guidance. At Pesantren Al-Hamidiyah, ISPAH is not separated according to the education level between Tsanawiyah and Aliyah but is divided into ISPAH Putra (male) and ISPAH Putri (female). In the ISPAH structure, there is an Advisory Board, a Trustee, and a Daily Executive Board (Chairman, Deputy Chairman, Secretary, Treasurer) as well as departments such as the Security Department, Worship Department, Language and Ta'lim Department, Public Relations Department, Department Hygiene and Health, Department of Interest and Talent, Department of Entrepreneurship, and OSIS Department. Each of the ISPAH Putra and ISPAH Putri departments have different agendas and tasks that aim to help the *ustaz/ustazah* and create activities involving *santri* and all *pesantren* residents.

C. Leadership

Leadership in a *pesantren*, especially *Kiai*, is an essential element because the survival of the *pesantren* usually depends on the *Kiai*'s ability or leadership. A *Kiai* considers the survival of the *pesantren* after his death and strives to keep it running and developing further. To this end, the *Kiai* may take various approaches, usually by passing the role to his child or son-in-law, or by pointing his best students to become helpers in the *pesantren*. However, in this *pesantren*, other ways are employed.

Pesantren Al-Hamidiyah from the beginning was founded and directed by KH Achmad Sjaichu until he died on January 5, 1995. After his death, the determination of the caretaker/*pesantren* leader did not following the method of

designating a *Kiai* used by other *pesantren* (generally passed on biologically or in lineage). This is because of the seven sons and daughters of Sjaichu, none followed in the footsteps of their father to focus on studying religion. It was hoped that Sjaichu's youngest son, Achmad Fauzi, might take on the role. Psychologically, Fauzi since childhood had been prepared to adapt to the sphere of *da'wah* and *pesantren*. After graduating from junior high school, Fauzi was entrusted to Pesantren Daarul Rahman and raised by KH Syukron Makmun. However, after five years of studying in *pesantren*, Fauzi felt he was no longer able to continue his education there. In the end, he attended high school and continued his studies at Trisakti University Faculty of Engineering. Faced with this fact, Sjaichu did not impose the role on his son. He still established his dream *pesantren*, and he felt able to practice his knowledge.

The determination of a *Kiai* or a *pesantren* caretaker after Sjaichu's death was ultimately the responsibility of the party or head of the Al-Hamidiyah Islamic Foundation. The foundation assesses individuals who are considered capable of developing and managing the *pesantren* and makes the SK (Decree) regarding the change of management. Formally, the process concerning *Kiai* turnover in this *pesantren* is not specified. The *Kiai*'s period of leadership is determined by his willingness to serve. However, the average *Kiai* generally runs a maximum of two periods and each period is valid for five years. At the *pesantren*, the *Kiai* leadership was as follows: 1) KH Achmad Sjaichu (1988–1995), 2) KH Achmad Dimiyati Badruzzaman (1988–1994), 3) KH Ali Mustofa Ya'kub (1995–1997), 4) KH Hamdan Rashid (1997–1999), 5) KH Zainuddin Maksum Ali (1999–2017), and 6) KH Achmad Zarkasyi (2017–present).

The leadership of Pesantren Al-Hamidiyah, Depok, has an organizational structure led by the *Kiai*. However, the *Kiai* does not have full authority to decide all matters because the *pesantren* is a work unit under the Al-Hamidiyah Islamic Foundation. Structurally, Pesantren Al-Hamidiyah is led by a *Kiai* who is not related to the founder of the *pesantren*, in contrast to the structure of Al-Hamidiyah Islamic Foundation, which is directly chaired by the son of the founder of the foundation/Pesantren Al-Hamidiyah. This means that even though Achmad Sjaichu's children are not the successor *Kiai*, they are still responsible for managing and overseeing the development of the foundation. Thus, with the institutional form of *pesantren* under the coordination of the foundation, *pesantren* cannot make decisions without the approval of the foundation leaders. In this case, the leadership of the foundation chairman becomes more absolute than the *Kiai*.

IV. CONCLUSION

Pesantren Al-Hamidiyah was a pioneer in the building of educational institutions in the early days of the establishment of Depok as a municipality. It experienced the impact of the development of the city of Depok, which was then a non-commuter area but is currently a support area for workers in the capital city of Jakarta. The increasing population in Depok led to a rise in interest and the number of prospective students seeking to study at Pesantren Al-Hamidiyah. In terms of urban planning, the *pesantren* does not present an obstacle because it has been in existence for 40 years, and the surrounding area is residential. The *pesantren* is well integrated in the community and offers Depok residents an

option for Islamic education with traditional and modern systems.

The traditional education system at Pesantren Al-Hamidiyah is seen in the five main elements of the *pesantren* and other elements such as the teaching methods and *pesantren*-related activities. Modernization is specifically shown by the madrasahs, schools, facilities, infrastructure, student organizations, and non-*pesantren* activities. The *pesantren* leadership consists of two roles, the Chairman of the Foundation and the Pesantren Helper. Leadership within the foundation is held mostly by KH Achmad Sjaichu's family or the founding board of the Al-Hamidiyah Islamic Foundation. When KH Achmad Sjaichu died, the leadership of the *pesantren* was given to *Kiai* who were not his descendants of Sjaichu but were trusted and chosen by the foundation.

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