

Salafi Pesantren's Character Education

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Abstract—Salafi pesantren is a conventional Islamic educational institution which rooted deeply in Indonesian society. In Banten province, salafi pesantren is becoming an integral part of society's culture, hence salafi pesantren can be found in each and every village. The communities' love toward salafi pesantren is because this educational institution aims to produces ulama (kyai, Islamic scholar). This is the main reason that pesantren is still able to exist and compete with schools and modern pesantren. This research intended to reveal the role of kyai on shaping santri's (students of pesantren) characters. Research methodology used was a field research or survey. Research concluded that on this santri's characters education, kyai's role is very important and central. Pesantren through its learning process, learning sources in form of classical scriptures, is directly infusing the elements of santri's characters, such as characters of science, moral, and socio-cultural. The process of character building is through the example of kyai, and the values of pesantren's association which attached to symbols, clothing, traditions, and customs of pesantren.

Keywords—salafi pesantren, kyai, santri, character education

I. INTRODUCTION

Pesantren as the oldest Islamic educational institutions in Indonesia has contributed significantly to the development of the nation and state of Indonesia. Islamic education movement that spearheaded by kyai has not decreased much less extinguished. Its endurance on facing the challenges and threats of public and modern education is very amazing. Educational values of pesantren from the past until now still exists and passed down from one generation to the next. These values become an adhesive of pesantren's life which make it an unique education. Based on data from Religion Department Office of Banten Province year 2009, there are total of 2.514 listed pondok pesantren institution with total of 228.132 santri; such are great and strategic educational potential for human resource development on Banten province.

From those numbers, most of them are still in form of salafiyah or salaf or salafi pesantren, that is a pesantren institution which is still using traditional educational patterns. What interesting is, that the educational pattern in salafi pesantren doesn't recognize expiration period as they have principle that seeking religious knowledge is obligatory and only ends if one is dead. This is in accordance with the long-life education principle, that education lasts a lifetime.

II. METHODS

Research methodology used was a field research or survey in which data collection conducted by visiting research' subjects and objects. This type of research was a qualitative research that aimed to describe and analyze social phenomena, events or activities that took place in society.

III. RESULT AND DISCUSSION

A. General overview Salafi Pesantren

Pesantren or also known as pondok pesantren is a society-based educational institution. On implementation of education, pesantren is grouped into traditional pesantren (*salafi*) and modern pesantren (*kalafi*). On *salafi* pesantren, its educational curriculum is purely teaching about theology, instrumental science, and some other science.

Pesantren institutions generally have features of pondok (dormitory), mosques, *santri*, teaching classical Islamic literatures, and *kyai*. Specifically, the characteristic of pesantren's education consists of five specific points, which according to Jauhari called "*panca jiwa*" (five spirits), namely: sincerity, simplicity, independence, Islamic brotherhood (*ukhuwah Islamiyah*), and freedom spirits [1].

Meanwhile, pesantren educational system has quite complex principles. According to Mastuhu, there are: (1). Theocentric; (2). Voluntary and devotion; (3). Wisdom; (4). Simplicity; (5). collectivity; (6). Organizing joint activities; (7). Guided freedom; (8). independently; (9). Pesantren is a place for seeking knowledge and servitude; (10). Practicing religious teachings; (11). Without a diploma; and (12) *Kyai's* blessing [1]. Aside of those, pesantren has a unique tradition, such as learning sources in form of classical scriptures (yellow scripture); traditional education model; and teaching methods such as *watonan*, *bandongan*, *sorogan*, and other methods.

The purpose of pesantren education is to establish a pious and independent human. To achieve such goals, pesantren has implemented assessments of Islamic scriptures which are concerned with the shariah law and morals development patterns or morality [1]. Thus the life of piety and independence of *santri* is done through debriefing in form of education which is applying materials from Islamic scriptures. The scriptures which were taught in pesantren based by levels with presentation patterns of *matan* (subject matter), *syarah* (commentary of *matan*) and *khaisiyah* (commentary of *syarah*). The scriptures which are becoming extremely popular

literatures (according to its disciplines) among others are *Sullam (Taufiq)* - *Safinah (Najah)*, *Takrib (Fath Qorib)*, *Bidayatulhidayah*, *Ta'limu Ta'allim*, *Jurumiyah*, *Imrithi*, *Bulughul Marom*, *Fath Wahab*, *Al-Iqna'*, *Tafsir Jalalain*, *Tafsir Al-Maraghi*, *Ibn Aqil*, *Hadith Arbain*, *Fath al-Bari*, *Sahih Muslim*, *Sahih Bukhari*, *Madzahibul Arbaa'*, *Al-Muwatho'*, *Ihya'ulumuddin*, and many others.

In general, pesantren education is using classical basic scriptures mentioned above, but specifically and almost all *salafi* pesantren (traditional) cannot ignore following scriptures as their basics (hidden curriculum), among them consisting knowledge of *nahu shorof*, *ushul fiqh*, *fiqh*, hadith and its interpretations, Qur'an and its interpretation, *tauhid*, *tasawuf*, *tariqh* and *balaghah* [1].

There are at least 6 methods used by pesantren in shaping *santri's* behaviors, namely; 1) Method of Modeling (*Uswah Hasanah*); 2) Training and habituation (*tadrib*); 3) Taking lessons (*ibrah*); 4) Advice (*mauidzah*); 5) Disciplinary; 6) Praise and Punishment (*targhib wa tahzib*).

B. Kyai's Role in Santri's Charaters Formation

Kyai's existence in a pesantren holds a central position. Kyai is the source of inspiration and a source of knowledge for *santri*. According to Dawam Rahardjo kyai as the leader of pesantren in guiding the students or the surrounding communities is using the situational approach [2]. This is apparent in the interaction between kyai and *santri* in educating, teaching scriptures, and giving advices, as well as a place of consulting issues, so that a kyai sometimes is also functioning as a parent and a teacher who is available indefinitely. This condition indicates that the leadership of kyai is full of responsibility, caring, charming and very influential.

With such large roles of kyai, he requires strong attributes and personalities to support the success of his work. The attribute of the kyai is sincerity [3]. Ziemek put kyai's position as a central leader with complete sovereign in the pesantren. Kyai has the authority and competency which determines all aspects of education and religious life on his own responsibility [4]. Kyai's duties and position as an Islamic teacher are producing influence that goes beyond the boundaries of the village where the pesantren is located [5].

Sociologically, the role and function of kyai's leadership are very vital. He has a high cultural and structural positions in the eyes of his society. This reality allows kyai to contributes greatly to the various problems of humanity [6]. Cultural and structural positions in question are the role of kyai's leadership not just limited to the spiritual aspect, but also for wider aspects of social life [7]. Thus, the roles of kyai are as a law's and Islamic doctrines' mediator, as an agent of social change, and at the same time as a cultural mediator (cultural broker). This means that kyai has the ability to explores more spaces because of the extent of the role in which he aspires.

The roles of kyai as described above have graced the *salafi* pesantren educational characteristics, namely: the spirit of sincerity; the spirit of modesty; spirit of independence; spirit of Islamic brotherhood; and free spirit [1], then to achieve pesantren's goals, pesantren educates its *santri* to have reliable

characters, such as character of scientific fields, character of moral fields and character of social fields, which to put it simply can be displayed as follows: First, to build *santri's* character of scientific fields through learning the basic sciences of Islam through the classic scriptures as its source of learning [8]. From this expertise, they can deepen their knowledge based on classic scriptures through a long process with its general pattern of learning such as memorization (*tahfihz*); *hiwar* or consensus; *mudzakarah* (*bahtsul bahtsul*, reminding each other); *fathul kutub* (scriptures reading); *muqoronah* (comparative); and *muhawarah* or *muhadatsah* (talk/speech training) [8]. The character of this scientific field should be strong in order to produce candidates of *ulema*. Second, to build *santri's* character of moral fields. The purpose of pesantren's education is based on *tafaquh fiddin* (deep understanding on religion) which aims to establish people's morality, especially forming morals as a part of building the character of *santri*. This character in the substance of *akhlakul-karimah* is to bears high morals to God, to others and to the environment [9]. In this case, if we borrowing the thought of Yusuf, it can be summarized that the *santri* are directed to the morals of self, such as patience, trust, pleased to, gratitude, humble, and others [9]. In addition, *santri* is strived to have commendable morals toward parents, both to parents who are alive or already passed away. Morals toward family with genuine affections, just as how sincere the parents have raised him/her and gave a good education, especially faith and fear toward Allah SWT. More broadly, the *santri* is pursued to have commendable morals toward others or society by promoting interaction which based on courtesy, not hurting other's feeling much less injuring their bodies (or even killing), and like to ask forgiveness and giving it if a mistake occurs. Third, pesantren's education role in building *santri's* character of social field which is a learning applied by pesantren to its students in order to find themselves as a social being. According to Rofik [1], that pesantren is an integral unity that cannot be separated from the societies' objective reality to be able to answer the challenges of times. That's why in pesantren, education also lead to the creation of social characters such as eager to help, harmonious and peaceful, full of responsibility for the good of the people, and such others.

IV. CONCLUSION AND IMPLEMENTATION

Kyai's role in shaping the characters of *santri* is very central and important. Science-based learning process requires *kyai* to masters a variety of religious knowledge while also behave in accordance with the guidance of religion, so *kyai* is the role model for his *santri*.

Santri's characteristics are built in accordance with the purpose of *Salafi* pesantren's education which is to creates *ulama*, therefore *santri* should have broad scientific aspects, noble character, and adequate socio-cultural skills.

The implications of *Salafi* pesantren's character education model can be applied at schools and other educational institutions in order to build a strong national character.

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