

eductaion and Glorious culture of Pondok Pesantren

by Agung Yuwono

Submission date: 07-Aug-2021 10:32AM (UTC+0700)

Submission ID: 1628636504

File name: 3._EDUCATION_AND_GLORIOUS_CULTURE_OF_PONDOK_PESANTREN.pdf (785.5K)

Word count: 8148

Character count: 44084

EDUCATION AND GLORIOUS CULTURE OF *PONDOK PESANTREN*

Ahmad Agung Yuwono Putro^{*1}, Suyanto², and Yoyon Suryono³

¹Department of Primary Educational, Universitas PGRI Yogyakarta, Jalan PGRI I, Sonosewu No. 117, Yogyakarta, 55182, Indonesia

²Department of Educational Management, Universitas PGRI Yogyakarta, Jalan PGRI I, Sonosewu No. 117, Yogyakarta, 55182, Indonesia

³Department of External School Educational, Universitas PGRI Yogyakarta, Jalan PGRI I, Sonosewu No. 117, Yogyakarta, 55182, Indonesia

*Email: agung@upy.ac.id

ABSTRACT

This study reveals the practice of education at Madrasah Ibtidaiyah Baiquniyyah, an elementary school educational institution that has implemented a boarding school system in Yogyakarta for decades. Pondok Pesantren which is originally an institution devoted to deepening the knowledge of Islam has metamorphosed into educational institutions that integrate religious goal: education and general education or formal education. Pondok Pesantren which has complex learning system, many study materials, strict rules and the obligation to stay in the cottage need the right education formula. Data collection is done directly to the research location by observing the process of educational implementation, interviewing the people involved in the education process and analyzing the school documents. The results of the study found that the education of Elementary School-Pesantren Based Baiquniyyah carries out education by giving priority to religious and cultural values. Kyai (Priest), ustad (chaplain) and teacher can replace the role of parents as mentors and role models, so santri or students which are generated understand the religion and intelligent in academic. This study concludes that education conducted in Madrasah Ibtidaiyah with the basis of pondok pesantren has implemented a religious humanist education.

Keywords:

Pondok Pesantren Baiquniyyah, Culture, Integrated Education

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

INTRODUCTION

The chants of the holy verses of the Al-Qur'an were heard through loudspeakers in all corners of the village when researchers set foot in Wonokromo Village on the twilight.

Wonokromo is the village of Santri, many pondok pesantren here, either modern pesantren or traditional pesantren, before the *maghrib* (sunset) time, *santri* must be in the mosque to read the *Al-Qur'an* or recite the praises to Allah and Rosul (God's Messenger) waiting for *maghrib* (sunset) time for congregational prayers. After Kyai came to be the leader of the prayer, it means *maghrib* (sunset) time prayer. After *maghrib* (sunset) prayer finished, then followed by *dzikir* (recitation of God) and *sholawatan* (prayer for God's messenger) until *Isya* prayer arrived. After *Isya* prayer, there are more religious activities depending on each *pesantren*. The village is never quiet of activities, there are religious activities within 24 hours because there are many pondok

pesantren here, students from various regions even also many from outside of Java, Mr. Purwaka (67 years old) said, a native of Wonokromo village, that day-to-day selling an *angkringan* (the name of food and beverage sellers with small carts that can be dismantled pairs).

Other information about Wonokromo Santri Village is also obtained from direct observation of the researcher, an interview with a *kyai* of pondok pesantren, when the researcher came to join the congregational prayers in one of the pondok pesantren, so it can be concluded that Wonokromo Village, a village in Pleret sub-district, has a long history of Islamic entry in Indonesia, especially in Java Island. Cultural values used as media of the spread of Islam in antiquity are still maintained and developed until now by the people of Wonokromo, one of which is pondok pesantren. It can be said that pondok

2474

pesantren in this village has various types, according to students who live, in general, can be classified into three types, children of *pondok pesantren*, adolescent of *pondok pesantren* and adult of *pondok pesantren*. Based on the education or materials taught, boarding school can be classified into two, the traditional *pondok pesantren* (*pondok pesantren salafiyah*) and modern *pondok pesantren* (*pondok pesantren kalafiyah*). Traditional *pondok pesantren* or *salafiyah* teaches only religious education with the curriculum typical of *pondok pesantren* prepared by *kyai pesantren*, while modern *pesantren* is a *pondok pesantren* that has integrated religious education *madrasah* education and general education (formal school education) so that the curriculum which is used include the curriculum

of *pondok pesantren* education, formal education curriculum and *madrasah* curriculum from Indonesian Ministry of Religious Affairs (Arip et al, 2012). The integration of the system is intended to gain excellence in each system, excellence in the field of religion derived from the *madrasah* system, the academic excellence derived from the *madrasah* system, which is done with the *pondok pesantren* system, so that education can be done intensively and can do the learning of Arabic classical books that are conditioned with the typical life values of *pesantren*. *Kyai* as a caretaker of *pondok pesantren* and teacher or *ustadz* play a role in giving exemplary attitude and behavior. The name and type of *pesantren* are presented in the following table:

Table 1. Name and Location of *Pondok Pesantren* in Wonokromo Village

No	<i>Pesantren</i> Educational Institution	Address	Level
1.	Abdul Aziz	Jl. Imogiri Km. 7 Wonokromo I	Adolescence and adult
2.	Al-Fithroh	Jl. Jejeran Wonokromo	Adolescence and adult
3.	Al-Futuh	Pandes Wonokromo Pleret	Adolescence and adult
4.	Al-Mahalli	Brajan Monokromo Plered	Adolescence and adult
5.	Al-Munajah	Wonokromo II	Adolescence and adult
6.	An-Ni'mah	Kanggotan RT.09 RW.06	Adolescence and adult
7.	Baiquniyyah	Jejeran	Children
8.	Binaul Ummah	Ploso	Adolescence and adult
9.	Darul Qur'an Al-Imam	Wonokromo	Adolescence and adult
10.	Fadlum Minalloh	Wonokromo 1	Adolescence and adult
11.	Miftahul Ulum II	Jejeran	Adolescence and adult
12.	Muhammadiyah	Kanggotan	Adolescence and adult
13.	Nahdlatusy Syubban	Kanggotan	Adolescence and adult
14.	Nurul Mu'min	Kerto	Adolescence and adult
15.	Ridlo	Bawuran	Adolescence and adult
16.	Roudlotul Fatihah	Wonokromo 2	Adolescence and adult
17.	Syifaul Qulub	Kanggotan Rt.2 Rw.5	Adolescence and adult
18.	Wali Songo	Gebang	Adolescence and adult

Source: (Putro et al, 2017)

From table 1 which describes the existing *pondok pesantren* in Wonokromo village, there is one type of *pondok pesantren* that is devoted to

children, that is *Pondok Pesantren Anak Baiquniyyah*, an elementary school based on *pesantren*. Researchers are interested to

investigate and analyze how education is applied in this school and reveal the cultural significance that exists in *pesantren* based elementary schools.

The researcher interviewed 18 (eighteen) students consisting of 4 (four) adult students who are in college, 4 (four) teenagers students who are studying in high school and 10 children students of *Pondok Pesantren Baiquniyyah*, to get information about the reasons and hope. In the process of investigating the education and cultural significance of the *Pesantren*-based Primary School, the researcher uses a case study approach that allows us to investigate unusual phenomena occurring in certain social situations. The data collection process is carried out directly to the field intensively to observe the educational process and daily life of the school (Agus & Samuri, 2018). The in-depth interview method is used to get information from the parties involved in the school, such as the founder and caregiver of *Pondok Pesantren Baiquniyyah*, head of *pondok pesantren*, principal, chaplain, teacher and student. They are studying at the boarding school in Wonokromo Village. The results of the interviews concluded that they decide to study at the *pondok pesantren* in Wonokromo because it is comfortable with the atmosphere and life of the village community because it has been since childhood study there, some argue to seek an understanding of religious knowledge and most of children students reasoned simply because of the follow-up of friends and encouragement of parents, although few students reasoned to study in *pondok pesantren* on their initiative.

The investigation continues, furthermore it has narrowed down to the subject of research that made the researcher want to understand deeper, that is an elementary school based on *pondok pesantren* of *Baiquniyyah* children. Researchers are curious about the school system of education, how could an elementary school-age children have to part with their parents? How could the children be able to feel at home and live in *pondok*

pesantren alone with no parents? How could the children leave out most of their playing time just to learn in a place with many rules? A million questions were on the head and wanted an explanation immediately.

On Tuesday, March 14, 2017, at about 9 am the researcher took the courage to visit KH. Imadudin's (68 years) house, the founder and caregiver of *Pondok Pesantren Baiquniyyah* located in the *pondok pesantren* and school neighborhood. Researcher gets a friendly and respectful welcome, after the introduction and explaining the intent and purpose, an interview session packed with laughter jokes began and got data that *Pondok Pesantren Baiquniyyah* was founded in 1984 because the goal is to establish schools that not only educate the academic side but also create students who understand religion. "If someone already understands the religion, will be anything later, his life will always run the values of religion, and will surely be useful to others". At the beginning of its founding, this school has 4 (four) grade 1 students who are children of their relatives. As time passes, the students continue to grow even the majority come from outside of the region.

The students who live here are mostly from outside the *Wonokromo* area, and even once there was a student from Japan who came here. The father of the student is Indonesian and his Japanese mother lives in Japan. One time the father of the student got the office job in Indonesia and happened to be in Yogyakarta. The student's parents are very busy, so look for schools that can provide intensive protection for their child, so they can be at peace in working. Do not know where the information came from, the parents come here and send their children here. *Alhamdulillah* the child is welcome to study here for 2 (two) years, can read *Al-Quran* and have memorized long-term Quran letters, then picked up by his parents because they have to return to Japan.



Figure 1. Interviewing the founding father of *Pondok Pesantren Baiquniyyah*
(Source: Researcher documentation)

DESCRIPTION OF WONOKROMO SANTRI VILLAGE

Wonokromo is one of five villages located in sub district of *Pleret*, *Yogyakarta*, which is located approximately 2 km from sub-district of *Pleret* with 22.97 km² area, with the northern boundary is *Wirokerten* Village, east boundary is *Pleret* Village, same with the name of the sub-district, the southern boundary is *Trimulyo* Village and the western boundary is *Timbulharjo* Village. This village has a historical relic of a mosque called "Taqwa".

This mosque (Taqwa Mosque) is one of *Pathok Negero* mosque founded by *Sri Sultan Hamengkubuwono I*, in addition to functioning as a place of worship in the time of *Mataram*, formerly also has a political function as one of the symbols of the establishment of the kingdom or *Mataram* government. In terms of language, the term "*pathok*" in Javanese means a mark that is planted or plugged that functions as a boundary, a guide, a guide, and a rule, while "*negero*" has the meaning of kingdom, government, or country. So the term "*pathok negero*" can be interpreted as a limit or guideline in implementing state government, so the term "*pathok negero*" can be interpreted as a limit or guideline in implementing state government. As a mosque that serves as a center of community activity, the

mosque's function evolves into a cultural center, an educational center, and a place to settle matters related to social norms" (interview with Mr. Kamto, Taqwa Mosque Administrator, on Friday, 22 September 2017).

Another opinion about the existence of *Taqwa* Mosque which is the *Pathok Negero* Mosque, delivered by Yuli et al (2011) that *Yogyakarta* as an Islamic region has a mosque *pathok* which gives a significant influence on urban planning construction. *Pathok Negero* in the form of a mosque founded by Mangkubumi or Sri Sultan Hamengkubuwono I was designed as the identity of the Islamic kingdom of Java. The influence of cultural values is still maintained by most of *Wonokromo* people, one of them is the development of *pesantren pondok* used to gain knowledge of religion and the implementation of routine cultural rituals such as *Pungkasan Rabu* tradition, in Javanese means "last Wednesday" day. Implementation of this ritual is held every last Wednesday at the month of *Safar* or the second month of the *Hijriah* calendar. The purpose of execution of this tradition is as gratitude for the provision of God's sustenance and as a prayer so disaster not to be revealed to the sins of humanity. The Wednesday event is filled with prayers, alms, and events to strengthen the fraternity.

Based on the information and data described above, the number of boarding schools and the formation of a very religious society

Wonokromo much influenced by the power of the Islamic Kingdom of Java that is the Kingdom of Mataram. Religious and cultural rituals can combine to form Javanese Islamic culture. *Pondok pesantren* which previously only serves as a means to gain knowledge of religion as the times progressed to develop into a modern *pondok pesantren*, the *pondok pesantren* that combines religious education or *pondok pesantren* with formal school education while maintaining the characteristics of boarding schools integrated with Javanese culture. The conclusion is by following the opinion of Raharjo and Mutaqi (2017) that the existence of the Taqwa Mosque as *Pathok Negero* has very high religious values, the values should not only be devoted to the structuring of Jogjakarta but with the Theory of Transit Oriented Development (TOD), the existence of *Pathok Negero* Mosque can be developed into a reference in the implementation of the concept of Javanese philosophy "Hamemayu Hayuning Bawono" or a harmonious life between humans, nature and God.

EDUCATION OF PESANTREN BASED MADRASAH IBTIDAIYAH

The unique phenomenon of Wonokromo Village has been obtained, the investigation of the researchers continued by pursuing the matter at the *Madrasah Baiquniyyah Ibtidaiyah* which however is a *child pondok pesantren* which combines with the formal education of *madrasah ibtidaiyah*. Interview with founder and caregiver, KH. Imaduddin (65 years), on March 15, 2017, is as follows:

Baiquniyyah Elementary School has the vision to manifest human beings with the spiritual, intellectual, and moral balance to the generation of *ulul albab*, a human being who is committed to the benefit of the people in all aspects of life-based on dedication to Allah SWT. The process of education is conducted in an Islamic way that aims at improving the quality, competitiveness based on spiritual, intellectual and moral attitudes to realize the cadres of the *rahmatan lil alamin* people. The purpose is based on the *Qur'an* Letter

of *At-Taubah* verse 122 which means: should not all the believers go (to the battlefield), why not go from each part among them some people to deepen their knowledge of religion and to warn their tier when they have returned to them, so that they may guard themselves

Another opinion was expressed by the head of the pondok, Mr. Aziz (31 years old),

This *pondok* was established in 1984, the development is very rapid, the number of students is growing, and the school facilities are also modern. In 2006, during the devastating earthquake in Yogyakarta, there was a reduction in students, but not long afterward, students in school began to grow again. So this *pondok pesantren* is a modern *pondok pesantren*, meaning that education is not only religious education but also conducting formal education *Madrasah Ibtidaiya* or formal elementary school level education without leaving the hallmark of *pesantren* education.

Fajar (32 years), headmaster of the *madrasah* said that,

This elementary school based on *pesantren*. We combine formal education with *pesantren* education. So all the rules of *pesantren* are applied in this school, starting from the students are obliged to stay in *pondok* or dormitory. The reason why the students want to go to this school which is a *pesantren* is that the students' wishes, agreed by parents then go straight. Another reason is that there is a guarantee, a guarantee that students study religious knowledge intensively, the negative effects of the environment can be minimized, and peaceful life here. Just to compare, in elementary schools that are non-*pesantren*, there must be picky friends, fight, and mock each other. While in *pesantren*, there will be no such problems because they are here to study, far from the parents make the brotherhood here strong therefore the feeling of belonging to each other always exists. Based on the information obtained from interviews, it can be concluded that

the *Madrasah Ibtidaiyah Baiquniyyah* is one of the modern boarding school that conducts holistic and intensive educational activities with the media, sources, and environment model of boarding school.

MADRASAH BAIQUNIYYAH CURRICULUM

In carrying out educational activities, Baiquniyyah has a curriculum on which to base and guide to achieve the goals. The curriculum is holistic. Academic knowledge and skills are studied with *Madrasah* curriculum guidance. Religious knowledge and understanding have the guidelines outlined in the *Madrasah* curriculum, as well as the habituation and practice of education conducted intensively through the curriculum of *pondok pesantren*. According to KH. Imaduddin, a caretaker of *Children Pondok Pesantren Baiquniyyah*, by integrating formal school education with boarding school education will be effective in implementing teaching and learning because children live with *Kyai* and *Ustad*. Formal education runs like a normal elementary school student, plus more religious

education, and it is done with a *pesantren* system. The statement indicates that the curriculum is a very influential factor in the successful implementation of education. Westbrook et al (2013) argue that the curriculum is a fundamental guide that will describe the expected human quality of an educational process.

In connection with the *pesantren* curriculum, Izfanna and Hisyam (2012) argue that education in *pondok pesantren* is based on a complex and time-consuming curriculum, because to build quality human beings cannot be done only for a short time, education must be done intensively and comprehensively integrating all aspects of life. While Nilan (2009) argues that the ideal *pesantren* education institution instills a strong and vigorous spirit of education to its students. The educational process is not only through formal classroom learning but also through the environment and daily routine life in *madrasah* or *pondok*. In learning, *madrasah* or *pondok* people study with a serious intention to get 'privileges' when finishing his education one day.



Figure 2. *Pesantren* and *Madrasah* Education (Source: Researcher Documentation, 2017)

Based on the explanation it can be concluded that *madrasah* education with *pondok pesantren* system, not only provide an education in the classroom like a formal school. In *Madrasah Baiquniyyah* which is *pesantren* based elementary school, besides class learning, and

intensively carry out religious learning, also implementing *pesantren society* environment-based, that is a direct application of religious values which previously learned in daily life. Such education creates a view or perception among

santri that after taking a *pesantren* education will make them have "privileges" later.

Parker (2017) has other opinions about weakness, curriculum combined with religion has problems with environmental education, in religion environment is considered as God's creation, so students are taught to always be grateful with environmental conditions so that environmental development often clash with religious rules. Parker's opinion was denied by Nor and Malim (2014) which explains that Islamic education is formed to prepare students to recognize, understand, and appreciate the creation of Allah so that students have the attitude of trust, piety, and have a good character according to Al-Quran and Al- Hadith through the process of guidance, teaching, training, and experience. Even in relationships with people of different faiths, students are taught to respect and appreciate. Regarding the utilization of the natural environment as a form of optimizing the potential of resources, I would argue that there are no restrictions on natural resources and the environment as long as humans are not destructive and able to manage them properly.

METHOD OF SOROGAN

A unique learning method that researchers find in *pesantren*-based schools is a four-eye study between *santri* and teachers (*ustad*). In this method of learning, *santri* deliberately seek teachers and show the subject matter that has been mastered. The *santri* wait their turn to show their ability. Sentence of praise from the teacher will come out of the *ustadz* if *santri* able to carry out their duties properly. The implementation of *sorogan* method has different ways according to the ability of *santri* that can be seen from the age and class level. In low-grade students or new students, *ustad* read and show the intent and purpose of material then *santri* repeat with *ustad* guidance. For the senior students, a *santri* will go to the *ustad* to show his ability for a material and the *ustad* will hear and make corrections to what the *santri* have learned.

If analyzed from the results of research ever conducted, this *sorogan* method has advantages, as expressed by Wekke (2015) that through learning *sorogan*, *ustad* can monitor and guide the intellectual development of students directly. This method requires an *ustad* to be very patient and resilient in dealing with the uniqueness of different *santri*. This method also takes a long time so it is less efficient even though the results obtained are considered effective. Furthermore, to avoid the waste of time, an *ustad* should understand and know the material to be achieved that varies according to the character and function of the material, so as not to contradict the formulation of the objectives to be achieved.

Opinions about the advantages of *Sorogan* method proposed by Shafwan (2015) and Hotifah (2017) that the method of learning teachers and students directly (*Sorogan*) will increase the motivation and ability of students in learning and mastering the material. From these explanations, it can be concluded that the method of learning with *sorogan* system is an effective method of learning, but in its implementation is the most difficult method of all learning systems in the *pesantren* because it demands discipline, patience, perseverance, and cooperation of religious teachers and *santri*.

METHOD OF WETONAN OR BANDONGAN

Another unique learning method that does not exist in a formal primary school is a learning method called *wetonan*. In Javanese, *wetonan* means time, this term is used because learning or recitation is given by *Kyai* at certain times only, that is before and after pray 5 (five) time. *Wetonan* learning method is a classical way of learning, where *Kyai* explains the material and students listening to write a description on the book he was carrying. The *wetonan* method is also known as the *bandongan* method. The practice of *bandongan* method is *Kyai* reading, translating, interpreting, and reviewing the text of the *pegon* arabic book (Arb's writing without *harakat*/punctuation). *Santri* by holding the same book

then equip the *harakat* according to the information from *Kyai* to understand the text. *Wetonan* or *bandongan* method is a collective learning that characterizes *pesantren*. Wagiman (1997) explains of the method of *bandongan* or *wetonan*, that this method is done by *Kyai* read the book at a certain time, whereas according to Tan (2014), the method of learning *bandongan* is a traditional method implemented based on *weton* or time, that is executed by *Kyai* with time, place, and book determined by *Kyai*, *santri* bring the same book, then *santri* listening to *Kyai* explanation together or collectively. In this system, a group of students between 5 (ten) to 10 (ten) people listen to a teacher reading, translating, explaining and frequently reviewing Islamic books in Arabic. Each student looks at his book and makes notes (both meaning and description) of words or thoughts that are not understood.

Based on the explanation that has been described, it can be concluded that the method of *bandongan* or *wetonan* has the advantage of more quickly and practically in delivering the material to the students, but this method has a weakness that is considered traditional methods that are still used in educational institutions that type boarding school.

DELIBERATION (MUSYAWARAH OR BAHTSUL MASA'IL METHOD)

The method of deliberation conducted in the *Baiquniyyah* School is a method of study which is similar to the method of discussion. Some students or *santri* with a certain number make a formation called *halaqah* to recite or discuss a pre-determined subject or subject matter led by *Kyai*, *Ustad*, or a more senior *santri*. In practice, students or *santri* are free to ask questions to be solved together with dialogue. Assessment of the student or *santri* performance conducted during the learning activities. Assessment indicators are the quality of answers and opinions given by students or *santri*, which include the courage of students in opinion, logical answer or opinion of students, and accuracy of

students in concluding the material presented and its application in daily life.

Amran et al, (2016) have an opinion in the implementation of English language learning in middle and high schools in Japan, that the method of discussion has made students active in learning, the rest explained that learning by discussion method tends to be preferred by students. Previously, the advantages of discussion methods conducted in the advanced class once explained by Shabani (2018), that the use of discussion methods conducted by teachers, greatly affect the activity and social interaction of students in the classroom. While there is also a long opinion about the method of discussion presented by Agus & Samuri (2018), who explains that discussions in classroom learning have an impact on creating intimate relationships among class members, the method of discussion also has an impact on teacher dominance in the classroom is very positive for students in sharpening student analysis skills. Discussion methods that are packed in a way and a good language prove to be effective in achieving student learning goals.

RECITATION OR MUHAFAZHAH METHOD

Reading and memorizing *Al-Quran* is a mandatory activity in *Baiquniyyah*, it is because of the belief that the *Al-Quran* is the basic guidance of Muslims, a lot of virtue for someone who can memorize *Al-Quran*, so all *ustad* and *santri* are obliged to read and memorize *Al-Quran*. Every day there should be a target how many verses that must be memorized by students. Actually adapted to the ability of students only, but the important thing is every day must repeat the reading (trying to read and memorize), the case can be quickly memorized or not it is the power of God, the important thing is already trying. (Interview with KH Imaduddin on November 3, 2017).

The method of memorization in *Baiquniyyah* is the learning activity of students or students by way of remembering a particular text or reading under the guidance of *Kyai* or *Ustad*.

Students are given the task to memorize the readings within a certain period time. At the agreed time limit, students must recite the text or memorization in the presence of the related *Kyai* or *Ustad*. Subject material relating to the method of memorization is generally related to verses of the *Al-Quran*, daily prayer, *nazham*, *nahwu*, *sharaf*, *tajwid*, or the problem of *fiqih*.

Concerning memorization lessons with student academic achievement, the researcher once spoke with several teachers, including teacher 'H' who taught in grade 3 (three), said that "most students who stand out in academic achievement in school must have a good Quran recitation". Teacher D who teaches in grade 6 (six) also thinks that students who have a good *Al-Quran* recitation, tend to have a good learning achievement. Of the students, researcher has asked F, a 5th-grade student who has memorized verses of the *Al-Quran* as many as 30 juz, explains that "I did not initially like to memorize, but because in this *pesantren* I often hear and read *Al-Quran* verses loudly, so gradually memorized

by itself". If you often read *Al-Quran*, it is easy to memorize, because it is used to read and hear the *Al-Qur'an* daily.

In connection with memorizing verses of the *Al-Quran*, Sabani et al (2016) explain that the recitation of the *Al-Quran* by students on the guidance of teachers, can train concentration and improve intelligence. This method can keep students from dementia, cultivate discipline, and understand the values of the content of the *Al-Quran* deeply. Further explained, that children who are familiar with memorizing the verses of the *Al-Qur'an*, indirectly will be more able to manage time and more serious in life. Memorizing *Al-Quran* has a good influence on the development of student skills so that academic achievement can be increased. Faruqi (2003) and Nawaz and Jahangir (2015) concluded that memorizing the *Al-Qur'an* has a positive influence on academic achievement and socio-cultural life, so it is recommended that *madrasah* or schools include the subject of reading and memorizing the *Al-Qur'an*.



Figure 3. Learning Methods at Pesantren Based *Madrasah Ibtidaiyah Baiquniyyah*
(Source: Researcher Documentation, 2017)

METHOD OF DEMONSTRATION

In addition to the methods already described, there is one method of learning that is often practiced in *Baiquniyyah*, the method is a demonstration method. This method is

implemented by *kyai*, *ustad*, or *teacher* by way of modeling or demonstrating a skill in the implementation of worship or how one should do when facing something that happened to him. The steps of implementation of demonstration methods

throughout the observations of researchers in the field are as follows, at the beginning of the lesson, the *santri* hear and pay attention to the explanation *kyai*, teacher, or *ustad* about the theory of the procedure of worship practice which is then practiced directly. The question and answer session took place between *kyai* and *santri*. Students with guidance from *kyai* or *ustad* prepare equipment and equipment to be used for practical activities. After the time and place are determined, the *santri* get together first to receive directions and brief explanations about the sequence of activities to be performed as well as the delivery of the tasks that the *santri* should perform. Students, in turn, practicing the practice of worship with witnessed by *Kyai* or *Ustad* so that by the procedures and order of worship. Implementation of the practice has been completed; students are allowed to ask questions.

Referring to the exposure, it may be concluded that the method of demonstration is teaching by showing or demonstrating events, sequences, rules, and things to be done on a particular situation or situation, either directly or using a proponent relevant to the subject matter or subject discussions that are being studied. Jones (2017) once said that "if explanations with a picture are better than explanations with a thousand words, then explaining with a demonstration has a value thousands of times than just explaining through words or pictures." For example, someone who has never eaten in a modern restaurant, he will dabble on how to use forks and spoons by trial and error, and drop his food on the table. Unlike if someone who has never eaten in a modern restaurant went with a friend who often ate to the restaurant. Then the person will see, observe, and learn how to use forks and knives from people who frequently ate to the restaurant, it does not take long that the person will be able to eat properly and confidently.

The explanation of the method of teaching and demonstration was also expressed by Umar et al (2016) who compared demonstration methods with a four-week lecture method, his research

results show that demonstration methods are more effective in increasing interest and motivation. The effectiveness of the demonstration method is reinforced by Basheer et al, (2017) in chemistry studies, the study concluded that the implementation of demonstration methods for learning is very effective in improving students' motivation and interest in learning.

CULTURE OF BAIQUNIYYAH SCHOOL

In *Pesantren* Based Baiquniyyah Elementary School, the development of school culture becomes the main focus in the implementation of education. The researcher conducted an interview with *Kyai Pondok, Gus Baiquni* (36 years old) who was the son of the founder of *pesantren*, as follows:

Culture formed in schools is very important in the implementation of the educational process. If the school already has a good culture, the activities carried out become easy and directed. For example, the prayer time *dzuhur* is coming, the children will soon be out of class and marching neatly to the place of ablution alternately. We familiarize *santri* for discipline for congregational prayer. The activity of reciting, eating, doing school work also so, the time is scheduled.

Short et al (1994); Maslowski (2006); Samuelsson et al (2015), explain that a good school culture will affect the performance of every individual in the school community. Referring to this opinion, the habits and rules that have been designed at *Baiquniyyah School* should be able to create effective school conditions. However, different opinions are expressed by Martin (2019), who said that the level of education and health of students with dormitories or *pondok* systems is relatively lower than international standards, so the parents are urged not to send their children to the school with such system. The explanation put forward by some of these people have been asked

by the researcher to the manager of the pondok, Mr. Aziz reveals matters relating to health, that "student health problems become the focus of its treatment". Sometimes there is a sick student, to keep the disease from becoming infectious, so a sick student is allowed to stay in the room, the school provides the school health unit as a form of first aid if there is something to the students. Although there have been no cases of a severely ill student, if that happens then the school will do the best for the students. To prevent skin disease or skin disease transmission, schools try to keep the water in this school abundant and always flowing so very rarely there are puddles. The maintenance of cleanliness is an obligation of every individual; every week there is an *mbontot* activity that is works together to clean the *pondok*. If the school or *pondok* looks dirty just a little bit, *kyai* would immediately rebuke. Cleanliness is part of faith.

In the development of school culture, *Pondok Pesantren Based Madrasah Ibtidaiyah Baiquniyyah* does it by familiarizing the entire school for discipline and obedience to the rules that exist in the school. Be respectful, get a clean and healthy life and teamwork. Competition is done in the case of good done fairly and full of responsibility. The school culture in *Baiquniyyah* became an intergenerational cultural transmission whose existence needs to be held firmly by *kyai*, headmaster, pondok head, *ustadz*, teacher, school staff, and all *santri* or students.

THE MEANING OF SARONG AND PECI IN PESANTREN SOCIETY

In the morning before school hours, at a glance, the *Baiquniyyah* Elementary School is the same as a primary school in general. Red trousers, white shirts, shoes, and bag supplies used by elementary school students when leaving for school. If thoroughly observed from bottom to top, it turns out there are things that differentiate between *santri Baiquniyyah* and elementary school students in general. The difference is in the cap, all students, teachers, and male *ustadz* always

wearing the cap. *Peci*, *kopiah*, or *songkok* for Muslims especially in Indonesia is used as a complement to traditional clothing or worship, especially during prayer or attending official events such as religious recitation or religious events.

According to Mr. Kyai, the use of *peci*, *kopiah*, or *songkok* not solely for complement or identity as a *santri* course, here is the explanation:

Behind the terms of *peci*, *kopiah*, and *songkok*, contained a very deep philosophical meaning, this is an extraordinary education from Indonesia. *Peci*, *kopiah*, and *songkok* are prayer and hope for the *santri*. They are worn on the head, which is the uppermost and the most honorable part of the body, so that the person wearing the *peci*, *kopiah*, or *songkok* is expected to always put himself on a high degree of glory in the sight of God. Moreover, if the *peci*, *kopiah*, or *songkok* worn is the type of "duwur" which is an acronym from *dudu ngawur*, a Javanese term that means not arbitrary, to reach the position of God then must increase the degree by implementing the practices of *sunnah* consistently.

Based on the explanation, it can be concluded that the obligation to use *peci*, *kopiah* or *songkok* which is applied in *Madrasah Ibtidaiyah Baiquniyyah* is not just a compliment or identity of students or *santri* who are studying in *pesantren*. Behind it, there is an extraordinary philosophy or education in *peci*, *kopiah*, or *songkok* worn; it is a symbol that he is a servant of God who must always keep his commandments and prohibitions. *Peci*, *kopiah* or *songkok* is also a symbol of reminder when students will do things that are against the religion, it is expected that the *santri* will realize that he is wearing a noble symbol to cancel his intention. Besides *peci*, *kopiah* or *songkok*, a simple life picture in *pesantren* is also reflected on the clothes worn by *kyai*, *ustad*, and the most typical *santri*, namely

sarong. In such a way, *sarong* is a compulsory dress for *pesantren* students, until the *pesantren* society is nicknamed by "kaum sarungan". Almost in all teaching and learning activities of *pesantren*, *santri* are required to wear sarongs.

Like a *peci*, *kopiah*, and *songkok*, *sarong* also has deep philosophy and education value. According to *kyai*, *ustad*, and some teachers in *Baiquniyyah*, *sarong* which is identical to Islamic culture especially in Java is not just clothes to cover a *body* but has deep meaning. The rules of using sarongs are unwritten because sarongs are already common clothing in *pesantren*. Although *Baiquniyyah* is a modern *pesantren*, but when it is out of school or after school formal education, they must wear a *sarong*. Habituation of wearing the *sarong*, is to familiarize the *santri* about the *qona'ah* alive (steadfast stance), so that in the future, *santri* become simple individuals, not arrogant, and can be independent. This is following the research of Afrianto (2012), which states that the outward state of behavior and habits is a reflection of the state of mind and soul of a person. This opinion is also reflected in the most famous Javanese philosophical advice that says "*ajining diri ono ing lathi, ajining sariro ono ing busono*" which means that one's self-esteem is in uttered utterances and one's identity is strongly reflected in the clothes worn.

Sarongs in ancient times were only plaid. The *sarong* motif is just like the chessboard (pointing to the *sarong* of a *santri* who is in front of us), now it has various motives, *batik* motif, snake picture, etc., depending on the taste that makes. The sarongs there are here and in the *pesantren* are generally only plaid. The motif also has a meaning, that the *santri* in every step of his life either to the right or to the left, up or down, like the chessboard, while at the white point, to move wherever, the difference will always be there, so the safe step is to move straight toward the diagonal. The connection is, how consistent *santri* can maintain the characteristics and nature of *santri* in a plural society in building relationships with God and its relationship with fellow human beings.

So deep, the value and the message contained in the *sarong* commonly worn by the *santri*, then it is supposed the *santri* understand the meaning of the *sarong* that he wore, not only as of the identity that he is as a *santri*. Students should be able to make auto criticism, that wearing a *sarong*, as well as wearing the value contained therein, so it has consequences that require its users to always do things by religious rules. Another meaning of *sarong* is explained that "in the colonial era, the *pesantren* participated in fighting for Indonesian independence; the colonial peoples were using firearms, uniforms, coats, and shoes so that the strength at that time was not balanced. To distinguish between enemy forces, at that time the *pesantren* used this *sarong*. Although with limited strength, still leaving to join the war, *Diponegoro's* troops are all wearing *sarong*". Based on the above explanation, it can be concluded that the meaning of *sarong* among *santri* has an important value, in addition to containing the philosophy of the way of life; *sarong* is a symbol of resistance to oppression. If associated with the current conditions, sarongs should be a symbol of resistance to ignorance, moral degradation of the nation, due to the adverse effects of the times in all fields.

KISSING HANDS CULTURE

Pondok Pesantren with all its uniqueness will not be exhausted if told with only one night. One more thing that makes researchers interested in the life of *pondok pesantren* is the habit of students shaking hands and then kissed the hand. Not only when shaking hands with *kyai*, *ustad*, or teachers who educate them, *santri* will do the same thing when meeting adults who visit in the *pondok pesantren*. In recitation event at *pondok pesantren* on August 21, 2017, at *Pondok Baiquniyyah Mosque*, Mr.H, an *ustad* who taught the subject of *Fiqh* (27 years), became a speaker in the recitation, explaining that:

When shaking hands with parents or adults, students must kiss hands by sniff their hands. Besides as a token of respect to the person, it is also a hope that the knowledge and intelligence of

the person will be transmitted to the *santri*.

Regarding culture of shaking and kissing the hands among the *santri*, Arifin (2013) explains that kissing someone's hands because of knowledge and understandability is the recommended action. Based on the explanation, the culture of hand-kissing among *santri* is a noble culture that must be preserved. In addition to having a philosophical meaning, shaking hands and hand-kissing will add respect to older people and create a strong inner relationship.

CONCLUSION

Based on the data and research findings, it can be concluded that the Pondok Pesantren based *Madrasah Ibtidaiyah Baiquniyyah* has conducted a religious humanist education. It can be seen from the integrated and comprehensive education system by freeing the mind and behavior of *santri*, while under the supervision and guidance of *kyai*, *ustad*, and teacher, to remain in the corridor of religious, cultural and humanitarian values.

ACKNOWLEDGMENT

The researcher would like to thank the caretaker of Children *Pondok Pesantren* and *Madrasah Ibtidaiyah Baiquniyyah*, who has helped and gave permission to carry out the study at the institution. I also would like to thank to Promoters and Co Promoters who have provided much guidance to the completion of this article.

REFERENCES

- [1] Agus, R., & Samuri, S. M. (2018). Learning Analytics Contribution in Education and Child Development: A Review on Learning Analytics. *Asian Journal of Assessment in Teaching and Learning*, 8, 36-47.
- [2] Afrianto. I. (2012). "Analisis Novel Penangsang, Tembang Rindu." Universitas Negeri Sebelas Maret.
- [3] Amran, Rozalina, Fumie Yokoyama, and Kazunori Nishino. (2016). "Development of Active Learning Methods of English in Japanese High Schools to Support Student Activities in Group Discussions." *Procedia - Procedia Computer Science* 96 (September). The Author(s): 1471–78. doi:10.1016/j.procs.2016.08.193.
- [4] Arifin, Achmad Zainal. (2013). "Charisma and Rationalisation in a Modernising Pesantren: Changing Values in Traditional Islamic Education in Java." University of Western Sydney, Australia. <http://researchdirect.uws.edu.au/islandora/object/uws%3A17130/>.
- [5] Arip, M. A. S. M., Jais, S. M., Benu, A., Zakaria, M. S., Zahariman, N. H., & Ishak, N. (2012). Construction, Validity and Reliability of the Inventory of Basic Religious Knowledge (IBRK). *Asian Journal of Assessment in Teaching and Learning*, 2, 86-94.
- [6] Basheer, Ahmad, Muhamad Hugerat, Naji Kortam, and Avi Hofstein. (2017). "The Effectiveness of Teachers' Use of Demonstrations for Enhancing Students' Understanding of and Attitudes to Learning the Oxidation-Reduction Concept." *Eurasia Journal of Mathematics, Science and Technology Education* 13 (3): 555–70. doi:10.12973/eurasia.2017.00632a.
- [7] Faruqi, Shad Saleem. (2003). "Affirmative Action Policies and the Constitution." *Kajian Malaysia* XXI (1 & 2): 31–57.
- [8] Hotifah, Yuliati. (2017). "Peer Counseling in Perspective of Pesantren." *Journal of Social Sciences Journal of Social Sciences (COES&RJ-JSS)* 6 (2): 273–81. <http://centreofexcellence.net/J/JSS/JSSMainpage.htm>.
- [9] Izfanna, Duna, and Nik Ahmad Hisyam. (2012). "A Comprehensive Approach in Developing Akhlaq." *Multicultural Education & Technology Journal* 6 (2): 77–86. doi:10.1108/17504971211236254.
- [10] Jones, Siân. (2017). "Wrestling with the Social Value of Heritage: Problems, Dilemmas and Opportunities." *Journal of Community Archaeology & Heritage* 4 (1): 21–37.

- doi:10.1080/20518196.2016.1193996.
- [11] Maslowski, R. (2006). A Review of Inventories for Diagnosing School Culture. *Journal of Educational Administration*. Vol. 44. doi:10.1108/09578230610642638.
- [12] Nawaz, Nazia. and Syeda Farhana Jahangir. (2015). "Effects of Memorizing Quran by Heart (Hifz) On Later Academic Achievement." *Journal of Islamic Studies and Culture* 3 (1): 58–64. doi:10.15640/jisc.v3n1a8.
- [13] Nilan, Pam. (2009). "The 'Spirit of Education' in Indonesian Pesantren." *British Journal of Sociology of Education* 30 (2): 219–32. doi:10.1080/01425690802700321.
- [14] Parker, Lyn. (2017). "Religious Environmental Education? The New School Curriculum in Indonesia." *Environmental Education Research* 23 (9): 1249–72. doi:10.1080/13504622.2016.1150425.
- [15] Putro, Ahmad Agung Yuwono, Suyanto, and Yoyon Suryono. (2017). "Educational Management for Elementary Based On Baiquniyyah Koranic School." *Advances in Economics, Business and Management Research* 45 (CoEMA): 132–37. doi:10.2991/coema-17.2017.22.
- [16] Raharjo. W. and Ahmad Saifudin Mutaqi. (2017). "The Influence of Pathok-Negoro Mosques on the City Wide Dimension of Cultural Speciality for the Future Planning and Design of Yogyakarta." *UIA 2017 Seoul World Architects Congress O- O-0879 Th: 1–6.*
- [17] Martin, M. (2019). Implementation and usefulness of outcomes-based instruction among college of education students. *Asian Journal of Assessment in Teaching and Learning*, 9(2), 18-28
- [18] Nor. M. R. M. and Maksum Malim. (2014). "Revisiting Islamic Education: The Case of Indonesia." *Journal for Multicultural Education* 8 (4): 261–76. doi:10.1108/JME-05-2014-0019.
- [19] Sabani, Noraisikin, Glenn Hardaker, Aishah Sabki, and Sallimah Salleh. (2016). "The International Journal of Information and Learning Technology Understandings of Islamic Pedagogy for Personalised Learning Understandings of Islamic Pedagogy for Personalised Learning." *The International Journal of Information and Learning Technology* 33 (1): 17–35. doi:10.1108/IJILT-01-2016-0003.
- [20] Samuelsson, Katarina, and Sverker Lindblad. (2015). "School Management, Cultures of Teaching and Student Outcomes: Comparing the Cases of Finland and Sweden." *Teaching and Teacher Education* 49. Elsevier Ltd: 168–77. doi:10.1016/j.tate.2015.02.014.
- [21] Shabani, K. (2018). Elicitation of L2 Learners' Reading Comprehension Skills and Strategies through Cognitive Diagnostic Assessment. *Asian Journal of Assessment in Teaching and Learning*, 8, 7-22.
- [22] Shafwan, Muhammad Hambal. (2015). "'Deresan' Program the Mastery of Arabic-Classic Book at Pondok Pesantren Karangasem Lamongan East Java Indonesia" 1 (2): 125–30.
- [23] Short, Paula Myrick, John T. Greer, and William M. Melvin. (1994). "Creating Empowered Schools: Lessons in Change." *Journal of Educational Administration* 32: 38–52. doi:10.1108/09578239410069106.
- [24] Tan, Charlene. (2014). "Educative Tradition and Islamic Schools in Indonesia." *Journal of Arabic and Islamic Studies* 14 (May 2010): 47–62. http://www.lancaster.ac.uk/jais/volume/docs/vol14/v14_03_tan_047-062.pdf.
- [25] Umar, Muhammad Amin, Dauda Bala, and Kolomi Mutah Ladu. (2016). "Effectiveness of Demonstration and Lecture Methods in Learning Concept in Economics among Secondary School Students in." *Journal of Education and Practice* 7 (12): 51–59.
- [26] Wagiman, Suprayetno. (1997). *The Modernization Of The Pesantren's*

Educational System To Meet The Needs Of Indonesian Communities 151.

- [27] Wekke, Ismail Suardi. (2015). "Arabic Teaching and Learning: A Model from Indonesian Muslim Minority." *Procedia - Social and Behavioral Sciences* 191. Elsevier B.V.: 286–90. doi:10.1016/j.sbspro.2015.04.236.
- [28] Westbrook, J., N. Durrani, R. Brown, D. Orr, J. Pryor, J. Boddy, and F. Salvi. (2013). "Pedagogy, Curriculum, Teaching Practices and Teacher Education in Developing Countries. *Education Rigorous Literature Review.*," no. December: iv + 144 pp. <http://r4d.dfid.gov.uk/Output/195891/Default.aspx>.
- [29] Yuli, Nensi Golda, Sri Haningsih, and Radhika Adikrishna. (2011). "The Common Room Design of Islamic Boarding School: A Preliminary Research in Yogyakarta Islamic Boarding School." *International Journal of Engineering & Technology IJET-IJENS* 11 (4): 127–34.

eductaion and Glorious culture of Pondok Pesantren

ORIGINALITY REPORT

4%

SIMILARITY INDEX

4%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

download.atlantis-press.com

Internet Source

2%

2

Submitted to Krida Wacana Christian University

Student Paper

2%

Exclude quotes On

Exclude bibliography On

Exclude matches < 1%