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The Role of Islamic Boarding Schools (Pesantren) in Community Social Life

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ABSTRACT

Islamic boarding schools or Pesantren have an important role in character formation in Indonesia. Islamic boarding schools also contribute to nation and state development through community service in the fields of religion and education. This research was written using a literature review. The results of this research reveal that Islamic boarding schools have a role in strengthening Islamic institutional capacity and strengthening Indonesian Islamic traditions in Indonesia. Friendly Islam by respecting local culture, carrying out cultural acculturation and mingling with local communities and respecting differences are among the teachings of the walisongo and ulama that we should be able to maintain.

Article History

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INTRODUCTION

Judging from the history of the emergence of the term, Islam Nusantara is actually a change in Islamic values that have been acculturated with local culture, namely Nusantara/Indonesian culture (Yumnah, 2021). This can be seen from the characteristics of the application of Islam Nusantara itself. This can happen for several reasons, namely strong relationship between Islam and local culture, religious stance towards the homeland (Nusantara), and with love for tradition and homeland (Nusantara) (Tolchah, 2016). It is proven that Islam Nusantara has never rebelled against the legitimate government.

Because it is based on the teachings of Ahlusunnah wal Jamaah which has the characters of tasamuh (tolerance/flexible), tawasuth (moderate), tawazun (balanced) and i'tidal (maintaining justice). These characteristics become the spirit of Indonesian Islam, creating a friendly, peaceful, polite and cool face. Because the teachings can be harmonized with the context or social conditions of the community so that acculturation occurs with the culture and socio-political conditions of the local community.

Islam Nusantara is a unique Indonesian style of Islam, a combination of Islamic theological values with local traditional values, culture and customs in the country (Saumantri, 2022). The character of Nusantara Islam shows the existence of local wisdom in the archipelago which does not violate Islamic teachings, but instead synergizes with the customs that exist in the Indonesian region (Kasdi, 2018). Islam Nusantara is an Islam

that is friendly, open, inclusive and capable of providing solutions to the big problems of the nation and state (Pratama *et al*, 2023).

Dynamic Islam is friendly to diverse cultural, sub-cultural and religious environments (Aziz dan Arlianto, 2023). There are several opinions from state and religious figures who describe the concept of Islam Nusantara, as stated by KH Said Aqil Siraj, Chair of PBNU, "Islam Nusantara is a form of affirmation of Islam that provides prosperity and peace for all Indonesian people." And Prof. Dr Azymardi Azra, a figure in Islamic thought, said; "...Islam Nusantara is needed by the world community today because its characteristic is that it prioritizes the middle way."

LITERATURE REVIEW

The term *pesantren* comes from the word *pe-santri-an*, where the word "santri" means student in Javanese. The term *hut* comes from the Arabic *funduq* (فندق) which means lodging (Hafidz, 2021 ; Bata *et al*, 2022). Especially in Aceh, Islamic boarding schools are also called *Dayah* (Illyas and Sibuea, 2019). Moreover, Islamic boarding schools are led by a *Kyai* (Latif, 2016). According to Sulaeman (2016), to regulate the life of the Islamic boarding school, the *kyai* appoints a senior *santri* to manage his younger classmates, they are usually called the village head of the boarding school with the aim of separating the students from their parents and family, so that they learn to live independently and at the same time can improve their relationship with the *kyai* and also God. An alternative viewpoint suggests that *pesantren* is derived from the term *santri*, which can be interpreted as a place for students. According to Zuhirsyan (2019), the term *santri* originates from the word *cantrik*, which is of either Sanskrit or Javanese origin, and denotes someone who diligently follows their teacher. This concept was later expanded upon by Taman Siswa College, resulting in the establishment of a dormitory system known as *Pawiyatan*.

RESEARCH METHOD

This research used literature review. The literature review is a basic and comprehensive investigation of existing writing on a particular point or investigate address (Fink. 2019). Literature review is an basic component of scholastic and investigate composing, regarly included in investigate papers, theses, and other insightful works (Gilbert and Stoneman, 2015). The primary purpose of a literature review is to supply a rundown, union, and assessment of the existing information and inquire about important to the chosen theme.

RESULT AND DISCUSSION

Islamic Boarding School (Pesantren)

The term *santri* also exists in Tamil, where it refers to a teacher of the Al-Qur'an. Alternatively, C.C. Berg posits that the term derives from "Shastri" in Indian, which signifies a person well-versed in the sacred texts of Hinduism or a scholar specializing in Hindu religious scriptures. Furthermore, there is a belief that it is a combination of the words "saint" (a virtuous person) and "tra" (a suffix implying a tendency to help), thus implying that the term *pesantren* denotes a place of education for morally upright individuals.

Basic Elements of an Islamic Boarding School (Pesantren)

1. Pondok

Pondok Pesantren is basically a traditional Islamic educational dormitory where students (santri) live together under the guidance of one or more teachers, better known as Kyai, as well as described by Zarkasyi (2015).

2. Masjid

According to Rahman et al (2021), the presence of a Masjid in Islamic boarding schools is indispensable and is regarded as the most suitable setting to instill education among students, particularly in the aspects of performing the five daily prayers, attending sermons and Friday prayers, and studying classical Islamic texts.

3. Teaching of Classical Books

In the pursuit of the primary objective of Islamic boarding schools to educate future ulama who are dedicated to traditional Islamic principles, the teaching of classical books has been deemed essential. These classical Islamic books, often referred to as the 'yellow book' in the Islamic boarding school community, hold significant value and contribute to the fundamental understanding within these institutions (Ritonga et al., 2019). The origin of this term remains uncertain and may be associated with either the timeframe of composition or the yellow color of the paper. However, it is important to note that this argument holds little relevance today as many classical Islamic books are now printed on white paper.

4. Santri

Santri is the term for students who study religion in Islamic boarding schools. Usually these students live in the boarding school huts or dormitories that have been provided, but there are also students who do not live in the places that have been provided, who are usually called santri kalong as the author has stated in the discussion above. According to Zamakhsyari Dhofir, he believes that: " Santri, also known as Islamic boarding school students, reside within these institutions in order to engage in the study of yellow books or classical Islamic texts. Typically, these students can be classified into two distinct groups., namely: -Santri Mukim, namely students or students who come from far away who live or stay in the Islamic boarding school environment (Hidayah, 2023). Santri Kalong are students who come from villages around the Islamic boarding school, they do not live in the Islamic boarding school complex, but after attending lessons they go home (Fuadi, 2023). In living life in Islamic boarding schools, in general they take care of their own daily needs and they receive the same facilities between one student and another. Students are required to obey the rules set out in the Islamic boarding school and if there is a violation they will be subject to sanctions according to the violation committed.

5. Kyai

The term Kyai does not come from Arabic, but from Javanese. The word Kyai has the meaning of great, sacred and auspicious (Aisyah *et al*, 2022). Apart from that, the title Kyai is given to an elderly, wise and respected man in Java. The title Kyai is also given to sacred and auspicious objects, such as keris and spears (Imamah dan Pebriyani, 2023). However, in the broadest sense in Indonesia, the term Kyai is intended for the founders and leaders of Islamic boarding schools, who as honorable Muslims have dedicated their

lives to Allah and deepened the teachings and views of Islam through education, as well as described by Abbas (2021), Umayah and Junanah (2021), and Sa'ad (2022), .

Types of Islamic Boarding Schools in Indonesia

Over time, in response to the growing societal emphasis on general education, a number of Islamic boarding schools have incorporated a general education curriculum. This has led to the emergence of two distinct categories: Salaf Islamic boarding schools, which prioritize religious education exclusively, and modern Islamic boarding schools, which adopt a broader educational approach and incorporate general education principles in their teaching system and curriculum.

1. Salaf Islamic boarding school

Islamic boarding schools that only teach Islamic knowledge are generally called salaf Islamic boarding schools.

2. Modern Islamic Boarding School

There are also Islamic boarding schools that teach general education, where the percentage of teaching is more Islamic religious education sciences than general sciences (mathematics, physics, etc.). This is often referred to as a modern Islamic boarding school.

The role of Islamic boarding schools in community social life

Islamic boarding schools can be expected to play an effective role in empowering and transforming society, including the following:

1. Instrumental and facilitator roles
2. The Role of Mobilization
3. The Role of Human Resources
4. As an agent of development
5. As a center of excellence
6. As a shaper and giver of patterns
7. As a training center and culture center
8. Agent of Change (Agent Of Change)
9. Social and Community Laboratory

CONCLUSION

Islamic boarding school (Pesantren) and Islam Nusantara explains the historical, philosophical and sociological introduction of Islam in Indonesia. According to the term, Islam Nusantara must begin to understand the pattern and character of Islam in Muslim communities in the archipelago which indeed has a character that is very different from the Islamic style of the Middle East, where Islam originated. develop. Friendly Islam by respecting local culture, carrying out cultural acculturation and mingling with local communities and respecting differences are among the teachings of the walisongo and ulama that we should be able to maintain.

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