

At-Turats

Jurnal Pemikiran Pendidikan Islam

journal homepage:

<http://jurnaliainpontianak.or.id/index.php/atturats>

**CONCEPT OF PESANTREN MANAGEMENT IN DEVELOPING
MUSLIM PERSONAL**

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ABSTRACT

Management is important in pesantren because to run optimally a pesantren, the development of pesantren, and for the advancement of the pesantren. Pesantren whose management system is low or even not good, can result in reduced the usefulness of a pesantren, so that good management is needed in managing Pesantren in order to print a true Muslim generation. Religious guidance actually has a function and purpose. Religious guidance is carried out with the aim of helping individuals understand their potential, adjust to the environment, find solutions to the problems faced in order to achieve well-being in life. Religious guidance has a preventive function that helps individuals maintain or prevent the onset of problems for themselves.

Keywords: Management, Pesantren, Muslim Person.

INTRODUCTION

The rapid advancement of science and technology in this global era is felt once its influence in various areas of people's lives, especially in the fields of education, social, and culture, including in pesantren education.

In order to face the demands of the community, community educational institutions including boarding schools must be functional.

Because educational institutions as one of the containers in society can be used as a gateway in the face of the demands of society, science and technology that continue to change.

Pesantren institutions need to make changes continuously along with the development of the demands in society. The development of Pesantren Management is one of the solutions that can be used to improve the quality or quality of

pesantren. Management escorts and provides Education effectively and efficiently." So-called direction on the process of running a boarding "effective and efficient" is the management that school institution can be monitored. Not unlike successfully achieves the goal perfectly quickly other educational institutions such as formal precisely and safely. While the "ineffective" is schools, pesantren education also requires management that does not succeed in meeting the management to develop or advance a pesantren. objectives because there is *mis-management* then

Management is important in pesantren inefficient management is management that because to run optimally a pesantren, the succeeds in achieving the goal but through waste development of pesantren, and for the or waste of both time and cost.

advancement of the pesantren. Pesantren whose One of the most important parts of management system is low or even bad, can result pesantren management is related to the in reduced the usefulness of a pesantren, so that management of pesantren budgeting. In financial good management is needed in managing management will cause serious problems if the pesantren in order to print a true Muslim management is not good. Good management of generation.

pesantren budget is actually an effort to protect pesantren management personnel (kyai, caregivers, ustadz, or other pesantren managers)

THEORETICAL FOUNDATION

Definition of Pesantren Management

Hamzah (1994: 32) mentioned that what is meant from a less good view from outside the by Pesantren Education Management is the pesantren. During this time many pesantren do activity of combining the sources of Pesantren not separate between the wealth of pesantren with Education to be centralized in an effort to achieve the property of the individual, although it is the goals of Pesantren Education that have been realized that the financing of pesantren is actually determined before in other words education more sourced from individual wealth. But in the management is the mobilization of all pesantren framework of good management should be held education resources to achieve the educational sorting between the wealth of pesantren with goals that have been set.

individual property, so that the weaknesses and

So the management of Pesantren shortcomings of pesantren can be known Education is essentially a process of structuring transparently by other parties, including parents. and managing Pesantren Education institutions Understanding financial management that involve human and non-human resources in itself is the management and accountability of an moving to achieve the goals of Pesantren institution to funders both individually and

institutionally. In the preparation of the budget contains the division of receipts and expenditures of routine budgets and budgets of improvement and incidental budgets if necessary.

Related to the management of the budget there are things that need to be considered by the treasurer of pesantren including:

- a) At the end of each budget year the treasurer must make a report to the pesantren committee to be matched with RAPBP.
- b) The budget report must be presented with evidence of existing deployments, including evidence of tax deposit (VAT and PPh) if any.
- c) Receipts or proofs of purchase or proof of receipt of honorarium or assistance or other valid means of dissemination.
- d) The balance of budget must also be shown to be checked by the team responsible for the response of the pesantren committee.

History of Boarding School

. Pesantren is an Islamic educational institution that has aged once in its age, has grown since hundreds of years ago, which has at least five main elements, namely kiyai, santri, pondok, mosque and teaching of religious sciences.

In determining when the first pesantren stood in Indonesia, it is first necessary to track when islam first entered the archipelago peninsula. There are various

opinions about when the entry of Islam in Indonesia, some argue since the seventh century, but there are also those who argue since the eleventh century.

Despite the debate around when Islam entered Indonesia, more intense contact between Hindu-Buddhist and Islamic cultures began around the thirteenth century when trade contacts between the Hindu kingdoms of Java and the Islamic Kingdom in the Middle East and India began. And the spread of Islam in Indonesia, especially in Java, is inseparable from the role of wali songo who persistently championed and spread Islamic values.

The establishment of Pesantren was originally also initiated by Wali Songo initiated by Sheikh Maulana Malik Ibrahim from Gujarat India. The Wali Songo is not so difficult to establish Pesantren because there has been a hindu-Buddhist education institution with a monastic and dormitory system as a teaching and learning ground for monks and priests in Indonesia. During the islamic development of Islam, the monastery and dormitory did not change shape but the contents changed from Hindu and Buddhist teachings replaced with Islamic teachings, which were then used as the basis for the establishment of pesantren.

Furthermore, pesantren by some members of Wali Songo who use pesantren as

a place to teach Islamic teachings to the people of Java. Sunan Bonang founded pesantren in Tuban, Sunan Ampel founded pesantren in Ampel Surabaya and Sunan Giri founded pesantren in Sidomukti which later this place is better known as Giri Kedaton.

The existence of Wali Songo who is also a pioneer of the establishment of pesantren in the development of Islam is very important in connection with its very dominant role. Wali Songo carried out an endless process, gradual and succeeded in creating an order of santri society that is mutually peaceful and side by side. An approach that is very compatible with the javanese philosophy of life that emphasizes stability, security and harmony.

Wali Songo, who then gave birth to pesantren with all its traditions, behavior and pious lifestyle by following and following the best predecessors, ariaring local culture and traditions is the main characteristic of pesantren community. This character is expressed as the dominant factor for the spread of Islam in Indonesia. In addition, the most prominent feature in the early stages of pesantren is the education and cultivation of religious values to the santri through the classical books. The question of the origin of pesantren is historically more appropriate when viewed as a result of acculturation of

two great Islamic and Hindu-Buddhist traditions that interact and influence each other than to accept the heritage of traditions that position Islamic traditions as passive traditions. That is, the outlook on life and religious thought among pesantren does not just inherit the taken for granted Hindu-Buddhist culture.

Pesantren during the Colonial Period

In the Dutch colonial era, in various ways the Invaders sought to discredit Islamic education managed by the natives including Pesantren. Because the colonial government established educational institutions with a system that prevailed in the west at that time, but this was only intended for the elite of Indonesian society. So at that time there were two educational alternatives for the Indonesian nation.

Most colonial schools were directed at the establishment of an elite society that would be used to maintain political and economic supremacy for the Dutch Government. With the establishment of educational institutions or schools intended for some Indonesians, especially for priyayi and officials by the colonial government, since then there has been competition between pesantren educational institutions and government educational institutions.

Although it has to compete with schools organized by the Dutch government, pesantren continues to grow in number. Competition that occurs not only in terms of ideology and educational ideals, but also appears in the form of political and even physical resistance. Almost all physical resistance (warfare) against the colonial government in the 19th century was sourced or at least received full support from pesantren, such as the priest war, Diponegoro and Banjar War.

Facing such a reality caused the Dutch government in the late 19th century to suspect the existence of pesantren, which they considered as a source of resistance against the Dutch government. In 1882 the Dutch established *priesterreden* (religious court) which one of his duties supervised education in pesantren. Then issued ordinance (law) in 1905 regarding the supervision of teachers who only teach religion (pesantren), and teachers who teach must get the permission of the local government.

Development of Pondok Pesantren

After the war of independence, pesantren experienced a test again because sukarno's secular government conducted uniformization or national education center which of course still adheres to the western system of Snouck Hurgronje. As a result, the influence of pesantren

began to decrease, the number of pesantren decreased, only large pesantren were able to survive. This is because the government develops as many public schools as possible. Unlike the Dutch period which is especially for certain circles only and besides that the positions in modern administration are only wide open to people attending the school.

At the time of Sukarno, pesantren had to deal with the communists. There are many disputes at the bottom level involving the santri and communists. Until its peak after the G30S / PKI, the santri community along with the TNI and all components who opposed communism muzzled communism in Indonesia. An estimated five hundred thousand communist lives were lost as a result of this event. This event was arguably the bloodiest event in the republic, but the result of communism eventually disappeared from Indonesia.

Even so, with such great services, the Suharto government did not seem to recognize pesantren services. Suharto still continued his predecessor's play that did not recognize pesantren-style education. Santri is considered a second-class human being who cannot continue his education to college and cannot be accepted to be government employees. Presumably, this was deliberately systematically planned to keep

Muslims away from the structure of government in order to perpetuate secular ideology.

Nevertheless, pesantren in both orders are still able to print great people who become important people in our country such as, K.H. Wahid Hasyim, M. Nastir, Buya Hamka, Mukti Ali, K.H. Saifuddin Zuhri, etc.

In the first decade of the 20th century marked by the emergence of "pesantren children" in the form of madrasah educational institutions. This institution grew mushrooming in the first and second decades in response to the classical system launched by the previous Dutch government. Although there are some differences between pesantren and madrasah, the historical, cultural, moral, ideological relationship between the two cannot be separated.

Once we know how the long history of pesantren huts is not restricted, and has even stands and the development of boarding schools, we still need to analyze so that we get a better understanding of the ins and outs of boarding schools. From some versions of opinions, we follow or support the strongest version of opinion. That Walisongo played a very big role in the development of boarding school. Obstacles must be passed by the 9 Guardians. But with the spirit of da'wah that they planted in the minds, we can see the fruit of their spirit. Sultan Agung who also plays an important role for the

development of boarding schools must be acknowledged his services. Thanks to him, the boarding school can spread widely.

In the colonial period, the boarding school experienced its decline. Where the space to develop and carry out all its activities with the maximum shackled. But we need to appreciate the courage of the boarding school parties, especially the students. With the upheavals being formed, with the aim of restoring the rights of the people and to abolishing colonialism, we must not simply forget about it. We can see that how the boarding school today at will be doing various pesantren activities.

In the era of reform until now, we must also appreciate the government's performance, that the government has fully supported pesantren education in Indonesia. Where the wiggle room of

pesantren huts is not restricted, and has even developed into a modern boarding school, by providing a balanced portion between religious science and general science.

RESULTS AND DISCUSSIONS

Forming a Muslim Person in Pondok Pesantren

Religious guidance actually has a function and purpose. Religious guidance is carried out with the aim of helping individuals understand their potential, adjust to the environment, find solutions to the problems faced in order to achieve well-being in life. Religious guidance has a

preventive function that helps individuals maintain or prevent the onset of problems for themselves. Personality is generally considered as a person's physical state or appearance, style of speech, passion, and attractiveness. Sigmund Freud proposed that the human personality consists of three systems, namely the Id (biological impulses), ego (awareness of the reality of life), and superego (normative consciousness) that interact with each other and each has a distinctive function and mechanism. Thus it can be said that personality is an identity in a person that manifests in the form of behavior and behavior becomes typical of each individual because of differences in influences experienced such as heredity, environment and learning outcomes (Bastaman, 2011: 49-50). Personality is also described in the Qur'an Surah An-Naziat verses 37-41.

been carried by the individual since birth, both psychiatric and necessary. Psyche is a mind, feeling, will, fantasy, memory carried from birth. Environmental factors are everything that exists outside of humans. Environmental factors that affect personality such as geographical conditions, environment of residence, parental work, culture, and religion (Sujanto et al, 1993: 5). Broadly speaking, the characteristics of Muslim personality include having a clean *aqidah*, true worship, and noble manners. Specifically, the characteristics of muslim personality include love for Allah, having a steady faith, the purpose of his life to uphold *tawhid* by always serving and worshipping Allah, helping in goodness, being fair, respecting each other' Muslims, being honest, and loving each other Muslims (Bastaman, 2011: 121)

An-Naziat verses 37-41.

There are several types of boarding

In the above verse, human personality can develop schools for example, *salaf boarding school*, *kholaf*, like an angel, and can also be like a demon. It depends on the choice. Man can choose to fill his soul or heart with piety or with *fujur*. When he chooses is piety, then *kolbu* (a spiritual function as a combination of reason and taste) will move him to behave meaningfully (charity), and noble science owned by a *kyai*.

personality. However, if it is *fujur*, then it will be a *mufsid* who does evil on the face of the earth (Yusuf LN and Juntika, 2008: 213). Factors that affect personality are briefly divided into two factors, namely carrier factors and environmental factors. The bearing factor is everything that has Adjustment to each individual has differences that can affect the quantity and quality of learning acquisition through intermediaries, namely motivation to study at Pondok Pesantren.

Conclusion

So the management of Pesantren Education essentially a process of structuring and managing Pesantren Education institutions that involve human and non-human resources in moving to achieve goals of Pesantren Education effectively and efficiently." So-called "effective and efficient" is management that successfully achieves the goal perfectly quickly precisely and safely. While "ineffective" is management that does not succeed

meeting the objectives because there is *mis-management* then inefficient management is management that succeeds in achieving the goal but through waste or waste of both time and cost.

Likewise, in forming a Person in Pondok Pesantren must be really serious in carrying out Directed Management and Based on Aqidah that is straight with the Qur'an and Sunnah as the Treatise brought by the Prophet

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