

## The Role of Islamic Boarding School in The Formation of The Madani Community

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### **Abstract:**

This study aims to review the concept of civil society as *masyarakat madani* by looking at the role of pesantren in building civil society in Indonesia. The method is used by descriptive qualitative with library research. The findings of this paper are civil society is an expected society in Islam. The role of Pesantren is representing the diversity of ethnic and various regions of *santri* consulate in the Islamic environment. The contribution to the development of an Islamic economy with their economic independence either business units or the uniqueness of each Pesantren in Indonesia with the addition that *pesantren* is the basis genuine for an islamic education learning center in Indonesia.

**Keywords:** Pondok Pesantren, civil society, human resources, Islamic economics

### **Abstrak:**

*Kajian ini bertujuan untuk mengkaji konsep sosial masyarakat sebagai 'masyarakat madani' dengan melihat peran pesantren dalam membangun sosial masyarakat di Indonesia. Metode yang digunakan adalah deskriptif kualitatif dengan studi pustaka. Temuan dari makalah ini adalah bahwa masyarakat sipil merupakan masyarakat yang diharapkan dalam Islam. Peran pesantren mewakili keberagaman suku dan berbagai daerah konsulat santri di lingkungan Islam. Kontribusi pembangunan ekonomi Islam dengan kemandirian ekonominya baik unit usaha maupun keunikan masing-masing Pesantren di Indonesia dengan tambahan bahwa pesantren tersebut menjadi dasar asli sebuah pusat pembelajaran pendidikan Islam di Indonesia.*

**Kata kunci:** Pondok Pesantren, masyarakat sipil, sumber daya manusia, ekonomi Islam

### **1. Introduction**

The purpose of humans being created on this earth is to provide services to people. This is closely related to developments in the economic field which answer all forms of individual and group human needs.<sup>1</sup> Islamic economics

has penetrated the community, especially Muslims, providing evidence that the economic potential of Islam can develop even though it

<sup>1</sup>Seyed Mohammad Moghimi, *Leader*

*Styles in Islamic Management, dalam Organizational Behavior Management.* (2018), 159-220. <https://doi.org/10.1108/978-1-78769-673-020181006>

has only been felt little by little. Individuals are the smallest unit in society who have a role and as a special leader for themselves and can also influence empowerment in their environment.

Community empowerment in Islam has been described implicitly in Surah Al Hujurat verse 13,

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْلَمُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنَّفُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ

"O people, we created you from a man and a woman and made you nations and tribes so that you would know each other. Surely the noblest among you in the sight of Allah is the most devout among you. Allah is All-Knowing, All-Knowing."

Based on the above verse, Allah created men and women to live side by side and in groups in building a community in a social environment that is expected to know each other well. Each individual has been given an important role by Allah in order to form a community where their strengths can be utilized materially or spiritually. This is inseparable from the substance described in Surat Az-Zukhruf verse 32 because in a society there are superior leadership, material wealth as well as spirituality so that others can complement each other because Allah has brought them to life according to their abilities as the best way to gather them in one unit.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ تَحْنُنْ قَسْمَنَا بَيْنَهُمْ  
مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ

بَعْضٍ دَرَجْتِ لَيْتَنِدَّ بَعْضُهُمْ بَعْضًا سُخْرِيَّاً  
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

"Are they sharing the grace of your Lord? We have determined between them their livelihood in the life of the world, and we have exalted some of them over some others a few degrees, so that some of them may use some of the others. And your Lord's grace is better than what they have gathered

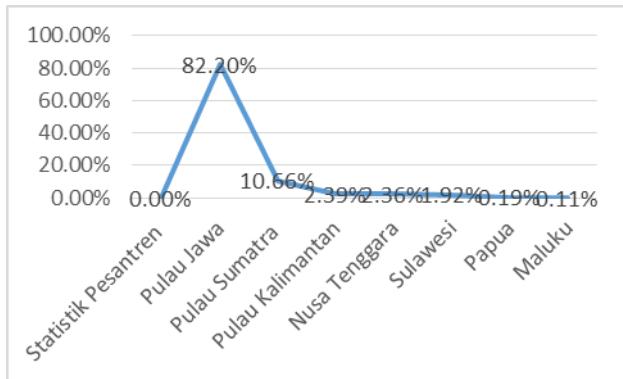
In the context of society, individuals and families need to meet needs and demands. Economic problems are very closely related to humans, especially in Islam, which has an economic system based on the Qur'an and Hadith where every resource used by humans in their economic activities must meet the elements and procedures of sharia. The largest resource in Indonesia is human resources which are dominated by Muslims who can be used as pillars of economic and social growth

According to Yusuf Qardhawi that in this Islamic economic system humans are the target and also the means, namely in realizing a good life for humans as a whole with all its elements and substances where this means also makes humans the perpetrators by utilizing the knowledge that has been taught by Allah through the Prophet with the sunnah and also the Qur'an. Civil society is a form of discourse on community empowerment in Islam which has actually been implemented during the reign of the

Prophet Muhammad. This group of individuals known as a family eventually socializes and expresses it in community and organizational activities and ultimately makes them need each other because humans are social creatures.

Islamic education institutions, namely Islamic boarding schools, have become one of the benchmarks for empowering the Muslim community on a micro level that has the potential to produce human resources with their uniqueness and uniqueness. Data obtained from the Pondok Pesantren Database (PDPP) states that the proportion of the number of pesantren mentioned in the statistics as a whole in Indonesia reaches 27,719 Islamic boarding schools from Sabang to Merauke with a total of 4,158,810 students from SD to Aliyah levels. Based on the number of pesantren previously mentioned, the proportion of the number of Islamic boarding schools in all corners of Indonesia is as follows:

**Figure 1.**  
The proportion of pesantren by island  
in Indonesia in  
2018



Source: [www.kemenag.go.id](http://www.kemenag.go.id) (2019)

Based on the data listed above, the number of Islamic boarding schools in all corners of Indonesia has spread widely with the largest number of Islamic boarding schools dominating the island of Java with a percentage of 82.20%, while the island with the least number of Islamic boarding schools is on the island of Maluku, namely at 0.11%. Even so, representatives of Islamic boarding schools in each region contribute their potential in forming an Islamic society in the micro sphere. Various kinds of Islamic boarding schools in Indonesia, the author wants to know the role of Islamic boarding schools in the formation of civil society. This is because civil society is an interpretation of the Madina society in the era of the Prophet, but pesantren has a characteristic pattern of society. This paper aims to examine the concept of civil society and how Islamic boarding schools

play an important role in the formation of civil society.

## 2. Concept of Civil Society

In language, the concept of civil society is known as al-mujtama 'al-madani in Arabic, while in English it is called the term civil society. In history during the reign of the Prophet Muhammad that civil society refers to the development of society in Medina, namely a society that refers to the values of a general policy called al-khair. When compared to the present time with the development of communication technology which is quite rapid, this also has a major influence on human life, the article is that all kinds of free flow of information obtained for humans, trade, and all forms of activities in human life are born. . In fact, what society wants is a society that is peaceful, prosperous, open, advanced and also modern, this is what has come to be known as civil society or civil society.

Meanwhile, the concept of civil society or madaniyah is a society developed by the Prophet during his reign in Medina, namely a society that has a democratic civilization, fearing Allah SWT with a balance between the dimensions of thought (science and technology), the dhikr dimension (imtaq), and the ability harmonizing the dimension of 'abdun, namely as a creature of Allah and the Caliph on earth.<sup>2</sup>

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<sup>2</sup> Irfan Charis, Mohamad Nuryansah, *Pendidikan Islam dalam Masyarakat Madani*

Humanity is the essence of community life which is the actor and means of community development. Its role in creating a good life is one of the goals in Islam, namely by worship. Work is one of the indicators in worship according to Islam because the work done by humans is in accordance with their abilities and jihad. Two elements that need to be completed in order to have a good life are the fulfillment of the material and spiritual elements.<sup>3</sup>

Preparing to face the era of the ASEAN Economic Community (AEC), Islamic education in Indonesia is expected to lead its people to become civil society (civil society) that has hard skills and soft skills based on Islamic values. Civil society has three things, namely religion, civilization and urban areas, it can be interpreted that religion as its source and essence, civilization as a process of activity and urban society is the result of both.<sup>4</sup>

It is hoped that the linkage of sources, processes and results can form a basic concept of development. There are several basic concepts of sharia development which are used as the basis, namely the concept of monotheism, caliph in economic

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*Indonesia, dalam Mudarrisa: Jurnal Kajian Pendidikan Islam.* Vol. 7, No. 2 (Desember, 2015), 229-258

<sup>3</sup> Ibid., p.66

<sup>4</sup> Eko Nursalim, *Pendidikan Islam Menuju Masyarakat Madani di Era Globalisasi (Suatu Ikhtiar Menghadapi Tantangan Masyarakat Ekonomi ASEAN/MEA)* dalam At-Turats: *Jurnal Pemikiran Pendidikan Islam*, Vol. 10, No. 1 (2016) , 43-51

development, physical material and spiritual morals as aspects of development, humans as the main focus which are the subject and object of development which also aims at social welfare and the role of the state. In the first point, namely the concept of khalifah and the third point, namely humans who are the main focus, implicitly state that the task of humans as servants of Allah as well as khalifah fil 'ardh is highly emphasized.<sup>5</sup>

Madani is taken from an Arabic uptake of madinah, which means City, where it was told earlier that the Prophet Muhammad SAW united muhajirin and anshor to join forces to form ukhuwah to complement each other. Islamic economic empowerment innovation is a shortcut for some communities or educational institutions in providing an independent initiative in economic activities. Civil society, which is one of the current trends, illustrates that several indicators of civil society are seen from; leaders, manners or regulations, the surrounding community, institutions, one of which is the construction of mosques, in the fields of economy, social, culture, faith and piety. From some of these indicators, it can be stated that the community also participates in appreciating the formation of civil society even though the context of civil society is

not yet very common in all levels of society.

### 3. Islamic Boarding School

Historically, the Prophet Muhammad Saw has taught his people to do everything according to Islamic law without leaving and neglecting their religious duties. A worldly orientation is needed to create prosperity and also to prepare for the afterlife. The balance of lessons that the Messenger of Allah possesses is a dimension of intelligence inspired by Allah so that the lessons that the Prophet receive are more intimate and perfect than ordinary humans. He taught his family, friends and even followers to commit to the goals of freedom, truth and justice.<sup>6</sup>

Da'wah and knowledge spread by Rasulullah SAW are applied in human daily life, one of which is in the world of education. Islamic education is also one of the learning themes. Thus, Islamic boarding schools are present in the community to build a civilization and study of science in order to create a knowledgeable society without forgetting the value of spirituality. There is a view that Islamic boarding schools are one of the hard work of their predecessors, which has grown rapidly to this day in Indonesia. Pesantren has become an Islamic education institution that

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<sup>5</sup> Irfan Syauqi Beik, Laily Dwi Arsyanti, *Ekonomi Pembangunan Syariah*, (Depok: Rajawali Press, Cet. Ket.3, 2019), 66.

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<sup>6</sup> Muhammad Saalih Al-Munajjid, *Interaction of the Greatest Leader (The Prophet's Dealing with Different People)*, (2014)

is indigenous and genuine in Indonesia.<sup>7</sup>

*Langgar* is one of the characteristics of Islamic education in villages with a mosque-based system. In the early days of Islamic education, the mosque was not only used as a place of worship but also as a place to learn to read the knowledge of the Qur'an and religion, which was indicated by learning to read the letters hija'yah (Arabic) or followed directly by reciting the Qur'an directly. an. The basis of this langgar education system is to print and produce students in order to understand Islamic teachings which can eventually continue their education to the pesantren.

This pesantren is also a community forum for developing religious education where the kyai is a figure in it and the mosque is the center of its activities or as an Islamic Center. In his book, Ahmad states that the philosophy of a boarding school is described in Surah Ibrahim (14): 24-25, namely as syajarah Tayyiba (a good tree) where the roots are firm with branches and twigs towering into the sky also bear fruit with ripe fruit. in every season by the permission of Allah. The verse is as follows:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً  
كَشَجَرَةً طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي

السَّمَاءِ ثُوَّتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا  
وَيَضْرُبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُونَ

*"Don't you notice how Allah has made a parable of a good sentence like a good tree, its roots are firm and its branches (towering) into the sky, (25) the tree gives its fruit in every season with the permission of its Lord. Allah made these parables for people so that they would always remember. "*

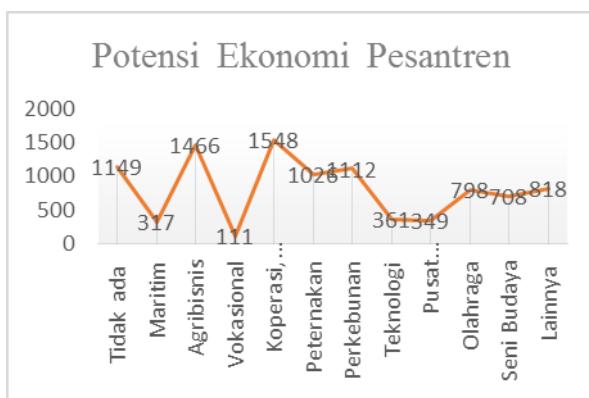
Pesantren is the embryo of Islamic educational institutions such as madrasas with a wider scope. Pesantren is a local wisdom because it has several unique characteristics, first, the orientation of the pesantren which focuses on mental development and community morality with some deepening of core values such as simplicity, independence and Islamic brotherhood. Second, the boarding school education system teaches to live properly and properly which refers to the characteristics or values of life in interacting. Third, it is identical to the enthusiasm and sincerity of the students when studying and memorizing to hone their knowledge. Fourth, the pesantren does not prioritize completeness of services and facilities, but there is no rejection or acceptance of this if any. The four things describe one body with the soul and values contained in the boarding school.

The independence of Islamic boarding schools in meeting the

<sup>7</sup> Ahmad Suharto, *Melacak Akar Filosofis Pendidikan Gontor*, (Yogyakarta: Namela, Cet.1, 2017), 1-70

needs of the people who live in them, needs to be supported by the existence of a pesantren business unit that has the potential to grow and develop. The number of Islamic boarding schools itself also encourages the Islamic economy by operating in various business units. The data obtained from the official website of the Minister of Religious Affairs explains the economic potential of pesantren, with the following graph:

**Figure 2.** Number of Potential Business Units in the Economy of Islamic Boarding Schools in Indonesia



Sourcer:

[www.ditpontren.kemenag.go.id](http://www.ditpontren.kemenag.go.id) (2019)

Based on the graphic image above, the economic potential of Islamic boarding schools is currently the highest in the cooperative, SME and Islamic economy units with a total of 1548 business units, while the Islamic boarding schools that do not have business units are at 1149. This reinforces the problem of civil society that In terms of economic independence, Islamic boarding schools are capable of building business units to ensure the

fulfillment of the needs of students and teachers.

#### Research methods

This research is a qualitative descriptive study that discusses and explains a systematic picture and facts empirically and actually supported by written data in the form of literature studies from journals, books, magazines, and other supporting data.<sup>8</sup>

The author uses this method because this method is in accordance with the needs of this study which sees deduction first then viewed by induction, namely from general to specific.

#### 4. The Role of Islamic Boarding Schools in the Formation of Civil Society

Islam became the place for a careful negotiation process between religiosity and modernity. This is related to the potential of individuals who are expected to live in harmony based on the Qur'an and Sunnah.<sup>9</sup> The main capital in Islamic development is human resources of recommended quality both physically and spiritually in order to manage and utilize the natural resources bestowed by Allah with everything in it on earth. Therefore,

<sup>8</sup> Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remadja Karya CV, 1989), 11

<sup>9</sup> Abdur Rafik, Anjar Priyono, *A New Sight into Alumni Satisfaction Model for Islamic Higher Education Institution (IHEI)*, dalam *Journal of Management Research Review*, Vol. 48, No. 12, 2018, 1411-1437

Islamic boarding schools become pillars in Islamic development in the field of Indonesian Islamic education that contributes to creating an Islamic generation to produce qualified human resources. On a micro level, Islamic boarding schools have human resources that continue to contribute in the delegation and sustainability of human resources.

The world of education is part of realizing civil society because educated people can participate later so that the community in their environment can be organized. In addition, there are differences in the characteristics of society in Indonesia with other countries; (1) diversity / pluralism, (2) mutual understanding among community members, (3) having high tolerance, (4) having moral sanctions meaning that there is law enforcement, (5) having the confidence to compete, (6) becoming a community with Pancasila spirit and loyalty to the nation and state of Indonesia, (7) with maximum education and quality.<sup>10</sup>

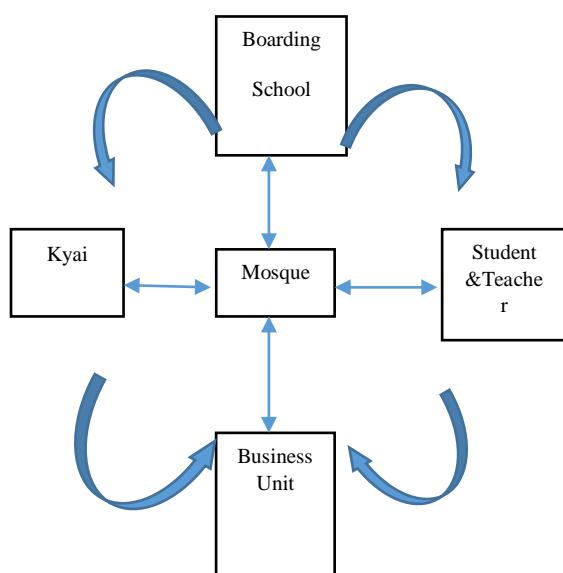
It is also reinforced that civil society is not formed and processes instantaneously and quickly but is expected to process according to the aforementioned characteristics in a systematic and slow manner, meaning that there are efforts to empower communities in various aspects of life.

Civil society has become a social order that is coveted by all levels of society in the country of Indonesia.

<sup>10</sup> Suroto, *ibid.*, 3

The role of Islamic boarding schools is to become a mediator in the formation of individual character and to promote the diversity of individuals who are gathered not only from one area but from various ethnicities and cultures with the same mission and vision to learn.

**Figure 3.** Civil Society Thinking Framework in Pondok Pesantren



Source: Author

Based on the picture above, that the focal point of life in the Islamic boarding school is in the mosque where all studies and activities are centered. This is reinforced by the fact that the kyai as figures from the santri and also teachers live side by side to advance the activities of the boarding school. One of them is the cottage business unit which was built with the agreement of the kyai to encourage and support the activities of the members of the boarding school who

in fact are students and teachers, then the senior santri are the managers of the business unit who are responsible for organizing the business unit under the guidance of teachers and then passed on to the students junior before the term of responsibility ends. This is the role of collaboration in forming community cadres and providing guidance and duties not academically but also in socializing and organizing.

Broadly speaking, the above example is a frame of mind for writers who have experience while studying in Islamic boarding schools.

## 5. Empirical Study of Islamic Boarding Schools in Indonesia

Several previous studies have discussed the role of Islamic boarding schools which have distinctive characteristics and the adoption of Islamic development which is channeled to students or to the community around the cottage.

Pondok Pesantren Hidayatullah Balikpapan is one of the special schools which has a different demographic status, which is located in the equatorial area. Environmental management is one of the orientations that are expected to provide lessons to students at the pesantren to try to design and develop the environment around the boarding school environment according to the policies of the caregivers in forming artificial lakes and reforestation as well as protected

forests. In this regard, students contribute to overcoming environmental disasters around the pesantren which are caused by human error itself. Changes made by the students to help empower the environment around the lodge are one of the jobs to foster individual potential in community practice.

Subsequent research on the Gontor Islamic boarding school on environmental awareness was analyzed by that the Gontor Islamic boarding school is one of the pesantren that is aware of environmental cleanliness. The education taught to students and students makes them aware that the actualization of education taught is not only academic orientation in the classroom but also through environmental cleanliness management with participatory activity strategies to build collective awareness about the importance of protecting the environment which ultimately makes the students feel Eco-spirituality in the natural surroundings. Scheduling clean environment around the cottage is a routine rule that needs to be obeyed and done so that students and students become aware of the importance of discipline and love for the environment. The management used is

Not only in the Hidayatullah Islamic boarding school, but also in research at the Islamic boarding school in West Java, namely the Nurul 'Amal Islamic boarding

school, which implements local economic development and is reviewed with the maqashid sharia in rural areas by carrying out economic development in the Islamic boarding school business unit. This development is also assisted by workers from the local community around the cottage so that this is one of the village development programs in reducing unemployment and poverty. The contribution of this pesantren to the local community, empowering people who are less fortunate in opening up non-teaching jobs, and adding insight and work skills. Local economic development is a bottom-up initiative in a collective movement that starts from local authorities, namely from local governments, private organizations, local communities and other parties to create better conditions for economic growth.

In an Islamic education institution, Islamic boarding schools have an important role in Indonesia, seeing that the number of Islamic boarding schools is growing rapidly from year to year. The orientation taught by the pesantren has uniqueness without leaving the element of individual diversity from various islands in Indonesia. Not only as academic learning, but the students who live in Islamic boarding schools make the environment a place to adapt to one another. This community exercise is an adaptation that has learning value

to act out the attitudes of civil society.

In this regard, pondok pesantren is an Islamic education institution that is indigenous and genuine in Indonesia. This institution is also a community forum in the form of a religion-based educational institution, where the kyai are the figures in it and the mosque is the center of its activities.

The formation of individual Muslim character in pesantren is obtained not only by the classroom curriculum but also by environmental adaptation, mutual organization, tolerance between areas of origin with their own characteristics. However, this emphasis is inseparable from stopping economic activity. In this case, research on Islamic economic learning in Islamic boarding schools in Indonesia has been applied practically. Quality human resources become the capital and potential for Islamic economic development by providing a statement that activities in Islamic boarding schools also reflect quality and Islamic civil society.

## 6. Conclusion

Islamic boarding schools are one of the places in the formation of civil society because in the learning process, students from various ethnicities and cultures unite to learn academically and also in society. Mutual tolerance and responsibility with the mandate given by teachers

or kyai to hone knowledge and experience in various fields, one of which is in the economic sector, namely the pesantren business unit so that the characteristics of this Islamic boarding school provide added value to contribute to the development of a civilized society.

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