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## A Social Relation between Pesantren (Boarding School) and Indonesian society

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### ABSTRACT

*In the society life, interaction is an crucial point in forming social culture system in the society. Because it is a socio-cultural system formed through the social interaction formed in a long time. A good social relationship produces an ideal society while a standard of its ideal based on the value and norm within the relevant society. One of the patterns of social relationship needs to be noticed so that an ideal socio-cultural system created is the interactions and social relations in educational institutions. Educational institutions in Indonesia, since colonial rule until now, is still dominance by educational institutions based on religion, namely pesantren (Boarding School). The aim of this study is to describe the social relations between pesantren (boarding school) and Indonesian society. This research is kind of a field research which uses a qualitative approach to obtain information of integration between pesantren and the society. The results of this study showed that: generally, there are four forms of social relations between the pesantren with the society. The social relations are the field of religious, sports, daily life, and economics.*

**Keywords:** Social Relationship, Pesantren (Boarding School), and Indonesian Society.

### INTRODUCTION

Education is the most strategic way in instilling and implementing the values of sustainable development. In chapter 36 of Agenda 21 on Earth Summit in Rio de Janeiro in 1992 stated that "education is very strategic in promoting sustainable development and improving human capacity to cope with the issues and problems of environment and development" (Listiwati, 2013).

Education for Sustainable Development (ESD) is a multidisciplinary concept that viewed the concept of development from the perspective of Social, Economic, and Environmental. This concept is not a new concept, but it has implied clearly in Law Number 20 Year 2003 on National Education System as well as in the Preamble to the Constitution of the Republic of Indonesia Year 1945. The Ministry of National Education Strategic Plan 2010-2014 includes this concept in national education paradigm, namely education for development, development, and/or sustainable development (PuP3B). This paradigm states that education creates the human noble character, a man who became a mercy to the worlds, the man that meets its needs by taking into account the needs of the present generation and future generations (intergenerational sustainability). This paradigm invites people to think about the sustainability of planet Earth and the overall sustainability of the universe (Ministry of National Education, 2010).

Based on the ideal goals of education mentioned above, the *pesantren* (Islamic boarding school) has been since time immemorial present in the midst of the Indonesian people and contribute to both the unity and prosperity of the nation. As time turned out to *pesantren* underwent a change in the education system, where schools today many are already based modern *pesantren*. This change is not necessarily as deterioration of the education system but this is precisely the *pesantren* innovation in adapting to the times, so expect these institutions can print a religious generation and mastering science and technology.

*Ma'had Tahfidz Qur'an* (MTA) is one of the schools that implement a modern *pesantren* education system. The meaning of modern *pesantren* is that Islamic boarding schools in addition to studying the religious sciences, Quran and *hadits*, they also learn general sciences and technology. MTA initially only as an informal educational institutions that focus to memorize the Quran, but even here the MTA was able to establish other educational institutions from Islamic Kindergarten, *Taman Pendidikan Al-Qur'an* (Quran Boarding School), *Taman Tahfidz AL-Qur'an* (TTQ), *Madrasah Tsanawiyah* (Junior High School), and *Madrasah Aliyah* (Senior High School). Especially for Junior High School and Senior High School in *pesantren* is almost the same as formal schools in general, where students have to be taught natural science, social, technology, arts, culture, religion, etc. If all schools is generally only learn sciences above, but the privilege of MTA are students required to memorize the Quran at least 3 juz/chapter to get a diploma in MTA.

Payaraman society and surrounding communities are very enthusiastic and happy of the existence of the MTA that is present in their midst, since its foundation in 2003 until today MTA is one of the educational institutions were popular. The society seemed to flock to enter their children into *pesantren*, especially since the MTA has educational institutions from kindergarten level up to Senior High School. Thus the presence of schools in the community and surrounding Payaraman can realize national ideals that create a generation of civil, independent and Islamic character. As explained the vision and mission of education in the legislation: Indonesians to realize the vision of education as a social institution education system strong and authoritative to empower all citizens of Indonesia to develop into a human quality and productive answer the challenges of the times are always changing. From the above vision has been lowered seven overall mission of education that leads to the formation of qualified Indonesia human.

*Pesantren* as one of the religious and social institutions as well as an educational institution is an institution very active role in realizing the human soul and Islamic dignity. MTA is one of the few schools in the district Payaraman. The existence of these schools since its inception in 2003 greatly welcomed by the community because of its existence creates its own peace and coolness to the surrounding community schools.

Reactions were greeted well MTA on society is inseparable from relations or relations were good and courteous of the founders of schools, teachers, and students to the public. Where the intertwined relationships patterned entrenched even assuming that teachers and students is good and pious man, that citizens *pesantren* are those that should be appreciated and treated well. Here are some forms of the social relationship between MTA with Payaraman society:

**Table 1.1. Social Interaction and Social Relationship between Ma'had Tahfidz Quran (MTA) Raudhatul Quran with Payaraman Society.**

No	Good Pattern of Social Relations between MTA with Society Payaraman	Indicators of The Good Social Relationship Pattern
1	The citizens of pesantren are as community role	<p>Teachers is a speaker at <i>dawah</i> recitation Payaraman</p> <p><i>Kyai</i>(Religious Leader) and teachers is a lecturer at religion events in the community</p> <p><i>Kyai</i> and teachersis as a speaker at some schools</p> <p><i>Kyai</i> and teachersserved as a <i>khatib</i>and prayer leader at the wedding.</p> <p>Teachers took part in the religious activities of mothers and young women in society.</p>
2	The citizens of <i>pesantren</i> are privileged in society's views Payaraman	<p><i>Kyai</i>, teachers, and students are good people and pious</p> <p>Attitude of generous to <i>kyai</i>, teachers and students</p> <p>The community are very respectful to <i>kyai</i>, teachers, and students</p> <p>Studentswhose formal schooling beyond the <i>pesantren</i> is exemplary in school</p> <p>Studentswhose formal schooling beyond the <i>pesantren</i> are those who excel both in academic and non-academic.</p> <p><i>Studentsi</i> are contingent in any <i>Musabakoh Tilawatil Quran</i> (MTQ) district and province representing the District Payaraman.</p>

Source: Primary Data (interviews and observations).

## METHODS AND PROBLEM STATEMENT

This type of research is a descriptive qualitative approach, in which to view and analyze in depth the phenomenon requires an approach that is able to describe in detail and perfect. The data collection was done by direct interviews with informants study from teachers, citizens of Payaraman, and the students. Stages of research including data collection, data reduction, data presentation and conclusion. The issues in this research is how the patterns of social interaction between MTA with the Payaraman society. Then to the data and the data source in this study there are primary data and secondary data. Primary data is data that directly obtained from informants research, secondary data is the data that have become or are already public knowledge gained from studies, journals, books and reading materials other problem associated with this.

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## THEORY, NOVELTY, AND THEORETICAL FRAMEWORK

The pattern of interaction MTA with the community categorized very well which people interpret each other positively to symbols played of *kyai*, teachers and students vice versa. Therefore, the researchers used the approach interactionism symbolic theory of George Herbert Mead. Where his theory states that communication occurs because humans can each interpret symbols, social relations will not be established if the man failed to manage a set of symbols in his life.

Substantively, Mead's theory agrees with the primacy and priority social world. Namely the world social consciousness, mind, self, and so on appear. The most basic unit in social theory is the action, which includes four phases related dialectically, impulses, perception, manipulation, and settlement. A social act involving two or more people, and the basic mechanism of social action is a gesture. While animals are lower and people were able to have a conversation cue, only men that can convey the meaning of the gestures are aware of them. Human especially able to create vocal cues, and it causes the typical human's ability to develop and use symbols that are significant. Symbols are significantly led to the development of language and the typical human ability to communicate with one another, in the full sense of the term. The significant symbol is also possible to think, and also of symbolic interaction (Ritzer, 2014).

## DISCUSSION

### **Social Interaction and The Social Relationship between Ma'had Tahfidz Qur'an (MTA) Raudhatul Qur'an with Payaraman Society.**

The various development agendas of interest above makes the students many expertise and skills they possess as a provision of their lives now and in the future. Here are some forms of integration and social relations between the MTA with the Payaraman society:

**The first, social relations in the religion field** that is no doubt MTA as efficacious catechism then everyone will interpret the citizens of *pesantren* as a symbol of the pious (master of religious knowledge). MTA forms of social relations with the public are as follows:

- a. *Musabaqoh Tilawatil Qur'an* (Contest of Quranic Recitation), MTQ activities of both the district and provincial participants are *students* of the MTA. Both branches *Tahfidz* (memorizing quran), recitations, commentary, etc. MTQ district level is a routine activity 2 years where the participants are of each sub-districts as Ogan Ilir. Payaraman since a few years ago always send students MTA as a contingent of the District Payaraman MTQ participants and has several times become champions even won the overall championship. It is not a coincidence if students win because basically, they are no less competent in the field of religious Tahfidz and with students in other Islamic boarding schools.
- b. *Kyai* and teachers have a scheduled routine priests and Friday sermons in mosques in Payaraman.
- c. Teachers often invited on the agenda recitals community groups either as a participant or as a speaker. Students as well as *kyai* alike have charisma in view of the public so that the



sciences are taught teachers received and responded positively by the public. Hiroko Horikhosi said that *kyai* have the charisma so as to make social change for the community (Horikoshi, 2006).

There are many study groups weekly and monthly in the community and there are a couple of prayer groups who routinely bring religious teachers of the MTA. This phenomenon thus explains that it is so important and the timeline is going to Islamic boarding school in the community. Religious teachers and clerics seen is that they are exemplary so that people are courteous, polite and obedient to the teachings presented in the recitation event.

MTA social relationships with society are not necessarily without foundation and values, where participation teachers in society as part of a routine recitation and applicable on the order of Allah to teach and practice the Quran hadiths, so there is no reason for them to refuse the invitation from the community because the very nature of science to be learned and taught. As for some argument about the primacy of science and science teaching there as follows:

Allah SWT said in Al-Qur'an:

يرفع الله الذين آمنوا منكم والذين أوتوا العلم

**Means:**

"... Allah will exalt those who believe among you and those -people who believe given some degree of knowledge. "(Al-Mujaadilah:11).

Prophet Muhammad SAW said:

"The best of you is the studied and taught".  
(HR. Al-Bukhari) (Ishaq, 2015).

**The Second, social relations in the sports field** no doubt that MTA is one of the schools that students and *kyai* and his cleric has extraordinary ability in the field of sports. The existence of schools in terms of sport is already very well known to the South Sumatra province, where MTA is a winner/overall champion in the League Pupils throughout South Sumatra Province. Moreover, the foundation's president MTA is H. Hendri Zainudin as members of the DPD (House of Representative) of Indonesia, the former Sriwijaya FC (Football Club) Managers, Technical Director of Sriwijaya FC make this *pesantren* more famous name and exist in the community. Then, as a form of integration to society MTA Chairman of the Foundation held Payaraman Super League (Football Club).

**The third social relations in everyday life**, there are many forms of social relations intertwined in daily life between the MTA with the community, such as:

- a. MTA has always been invited to the event marriages in Payaraman and surrounding areas, where, according to the civil society boarding schools are part of the community and vice versa.
- b. Students is exemplary and intelligent, before the establishment of formal schooling MTA at all students free to choose any school they are interested and educated in accordance with their school hours each. This makes them increasingly integrated directly and intensively with Payaraman and surrounding communities, especially those of school age and the teachers. Any students who attend school outside the formal schools are those that become the example and excel in their respective schools. Proven with the most

winning champion class is the students as well as virtually any school events involving students as a speaker, speakers, prayer, and remarks. Generally, symbolize of students as a good and pious man so meaning the school community and the community determine the attitude and behavior to the students.

- c. Private children ages kindergarten (TK) to younger teachers, some parents ask for help in private to some cleric to guide their children learn to memorize the Quran and religion. The parents hope their children can memorize the Quran and to be smart religion from an early age. Although parents of children who follow private are the religious teachers at several schools in Payaraman, but they still rely on the MTA as a reliable making generation and excel-based Quran. This means that the very people how to symbolize that the MTA is a golden generation of printing machines as well as the vision and mission MTA to restore the glory of Islam.

**The fourth social relations in the economic field**, the presence of MTA, directly and indirectly, will be able to build the local economy Payaraman and surrounding areas, such as construction workers, cooks, washerwoman, guard cooperation, suppliers of goods hawker cooperatives, etc. This means that not a few people in the community who feel blessed of existence MTA.

- a. Cook and wash clothes interpreter. Examples mother 'S' is one of the cooks boarding schools in the kitchen first, he worked as a cook has been since the founding of boarding until now, he has several children who are married and some are not married, her husband first odd jobs pulmonary time, and categorized the economy is low. But now the family economy mother 'S' very helped because he worked as a cook and wash in the MTA. In addition to a wage/monthly salary, the cooks and the family relies daily meals from *pesantren*. There are much more mothers kitchen or other cooks who also feel blessed to work in *pesantren*.
- b. Guard cooperation, MTA brings in workers from outside to deal with cooperation, where workers' cooperation and family provided a separate residence in boarding schools. In addition, there is also a supplier cooperation guard snacks cooperation that follows to get the blessing of the existence of the MTA. Citizens schools, especially students would be happy if many stocks of food and snacks in the cooperation because they do not have to suffer anymore permission to leave boarding school for snacks. Thus creating a symbiotic mutualism between schools with the community and it is gradually improving integration and good social relations between the community and residents of *pesantren*.
- c. Construction workers, because until now the MTA continues in development infrastructure by involving many construction workers. Thus it would be a lot of workers are brought in to complete all the development projects.

## CONCLUSION

Intertwined good integration between the MTA with Payaraman society, where people interpret the symbols *Kyai*, teachers, and student as to be good and pious so as meaning that generate positive attitudes and behavior to citizens *pesantren* community and vice versa. Forms of positive attitude and behavior of the citizens to the MTA is integrated into every attitude and good behavior and respect so as to create harmony and peace. It is true to say by Mead that

humans interact with the symbol and the symbol was created by the man himself, as well as the MTA citizens who make themselves good symbol gesture, language, and appearance so that the symbols were made acceptable to society. Among the interactions and the social relationship that exists between the MTA by the public are social relations in the field of religion, sports, daily life and social relations in the economic field.

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