

HISTORY AND DYNAMICS OF PONDOK PESANTREN MODERN DAAR AL ULUUM KISARAN DISTRICT ASAHAN

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Abstract

The objective of this research were to analyze: 1) The dynamics of educator in Modern Boarding School Daar Al Uluum Kisaran Asahan District, 2) The dynamics of students in Modern Boarding School Daar Al Uluum Kisaran Asahan District, 3) The dynamics of curriculum in Modern Boarding School Daar Al Uluum Kisaran Asahan District. The approach of this research was qualitative methods. The data obtained through interviews, observation and document. The Informant of this research was the Director of Islamic boarding school, Director Curriculum of Islamic boarding school, Director Administration of Islamic boarding school, headmaster of MTs, headmaster of MA, headmaster PKU, Adviser to the Asahan regency Indonesia islamic boarding school Majelis Ulama and others. The result of this research showed that: 1) The dynamic of educator in boarding school initially, the teaching staff at the boarding school were only buya or ummi who taught at Madrasah Tsanawiyah, Madrasah Aliyah in 1979, but since the opening of the Madrasah Aliyah Religious program in 1999, the teaching force at this boarding school has continued to increase, and now the number of educators has reached 111 people. 2) The Students at the boarding school in the beginning of its establishment experienced an increase and the highest glory was 3000 students in 2000, in 2007 decreased by 1500 students, and now the number continues to decline 760 students. 3) There are three curricula used in this boarding school, namely the Tahfizh curriculum which is implemented using the tasmi' and muraja'ah methods, while the National curriculum is a curriculum that is applied nationally throughout Indonesia such as K.13 and the boarding school curriculum, which is all student activities for 24 hours at the boarding school, along with teaching classical books.

Keywords: dynamics of educator, curriculum

INTRODUCTION

Reforms in pesantren are still being carried out in line with the times, at first pesantren were only as a place to gain religious knowledge. Now pesantren has come with new nuances, such as the existence of madrasahs under the auspices of pesantren, even public schools and universities. Although in salafiyah and modern Islamic boarding schools there are some differences, but the purpose of the two educational institutions is to both produce happy human beings in this world and the hereafter.

To achieve this goal, education based on the Qur'an and hadith is certainly very important. Therefore, at the present time the dynamics of

pesantren are marked by the rise of pesantren which are characterized by: typical of tahfizul quran or memorizing the quran. The Qur'an is the holy book of Muslims which was revealed by Allah swt to the prophet Muhammad SAW, the last prophet as a complement to the books that were revealed previously, as well as a mercy for all the worlds. The Qur'an has its own specificity when compared to other books, namely Allah swt promises to preserve the Qur'an from various deviations and changes. However, this does not mean eliminating the responsibility of Muslims to maintain the Qur'an, either by memorizing the verses of the Qur'an or by other means.

Memorizing the Qur'an is one of the most noble and commendable acts of worship in the sight of Allah swt and has various virtues, including: 2. The Qur'an is a proof or defender and a protector from the torments of hell fire. 3. The readers of the Qur'an, especially those who memorize the Qur'an, whose reading quality and quantity are better, will be with angels who always protect them and invite goodness, Wahid (2014:13).

Pesantren as an educational institution is the oldest education system today which is considered an indigenous Indonesian cultural product. This education was originally an Islamic religious education which began with the emergence of the Islamic community in the archipelago in the 13th century. Then it continued to grow with the establishment of lodges as lodging places for students (santri), which were then called pesantren.

In this institution, Indonesian Muslims study the basic doctrines of Islam, especially regarding the practice of religious life, Khusnurdilo (2004:1). The position and function of pesantren today is not as big and complex as it is now. Its activities are still around worship to instill faith, tabligh to spread knowledge, and charity to realize community activities in daily life, Barnawi (1993:89).

According to Alwi Shihab, the person who first founded the pesantren was Shaykh Maulana Ibrahim or Sunan Gresik who died in 1419. and able to become a da'wah interpreter or Dai among the wider community. The sheikh's efforts found momentum along with the collapse of the Majapahit throne (1293-1478), Headari (2004:6-7). This is because, boarding schools experienced pros and cons with the Majapahit kingdom which was not Muslim when Majapahit was victorious.

The next turn, the pesantren faced the tyrannical actions of the Dutch colonialists. For the Dutch, Islamic boarding schools were anti-Christianization and attempts to deceive the people, therefore colonialism hindered the development of Islam, so that pesantren could not develop normally. The colonial efforts to hinder the development of pesantren include the formation of Pristeranden in charge of supervising religious teaching in Islamic boarding schools in 1882, and the 1905 Ordination which regulates the permission of religious teachers who wish to teach, Qomar (2005:12). The priesthood and the ordinance were clearly aimed at monitoring the development of Islamic education and anticipating the emergence of Indonesian resistance against colonialism.

The learning system in pesantren is non-classical. Santri are not divided at grade level. The students may sit in the same room, but they read different books. There are no known class associations each year. The level of knowledge of a person is measured by the type of book they read. Santri stay in the boarding school without a definite time limit, Daulay (2009: 125-128), so if someone wants to know how far the knowledge of his students who study at the pesantren, he will ask about what books the santri are studying without asking the class.

Islamic boarding schools continue to experience developments over time, ideas for renewal come among pesantren, both in terms of learning methods, materials or in terms of institutions, but these reforms do not change the pesantren from its original form. Initially, the teaching material was doctrinal in nature, but since the transition from langgar into a pesantren which has a hut, it has brought changes in the material to become more interpretive, such as: the Qur'an. Tajweed, interpretation, aqaid, science of kalam, fiqh, qawaid fiqh, hadith, mushthalah hadith, Arabic, nahwu, sharaf, and so on. While the method used at first was wetonan/bandongan (the teacher reads and explains the book and the students sit around the kiai while listening to the kiai), serogan (santri come to meet the kiai to learn), but over time, this method has shifted and turned into a lecture. In contrast to this method, some Islamic boarding schools such as the Gontor Islamic boarding school apply the muhawarah method (an Arabic language practice activity required by pesantren for students living in the pesantren) in the learning process, Qomar (2005:109-144).

Some skills education has also begun to enter the world of pesantren, such as farming, raising livestock, and handicrafts are starting to become familiar in the daily lives of students, Nahrawi (2008:28). The dynamics of the pesantren education system then occur when science and technology is growing, in facing these challenges, pesantren cannot only be isolated, but must be able to provide alternatives that are oriented towards empowering santri in facing the global era. Therefore, the implementation of education which was originally carried out traditionally, is now carried out with a modern system such as schools developed by the Ministry of Religion, this right began in the 1970s. Examples of significant changes in the pesantren education system are the emergence of the form of the school education system: starting from Madrasah Ibtidaiyah, Tsanawiyah, Aliyah, SLTP/SLTA, religious colleges, and even public universities, Nahrawi (2008:79).

These changes of course also affect the curriculum in pesantren such as the addition of material and general skills in the pesantren curriculum. The curriculum in the pesantren is actually all activities carried out in the pesantren for a day and a night (24 hours). Outside of lessons, many activities of educational value are carried out in the cottage in the form of simple living exercises, managing a common life, taking care of one's own needs, self-defense training, orderly and special worship. While the curriculum in the sense of subject matter is given the teaching of classical books extracting the treasures of Islamic culture through classical books, one of the most important elements of

the validity of a pesantren, such as the science of fiqh studied the books as follows Fathul Mu'in, I 'anatu at-Talibin, Kifayatul Al -Akhyar, Bajuri, Minhaju At-Thullab and Al-Wadih. For the completeness of the science of jurisprudence, it is usually also known as the science of ushul fiqh which studies the books: Lataiful al-Alcondition, Jam'ul Jawami, Luma', Bayan, Bruenessen (1995:115-154).

This is in accordance with the characteristics of the Islamic education curriculum, namely: 1. Emphasizing the purpose of religion and morals in various matters such as the purpose and content, methods, tools, and techniques. 2. Expanding attention and content to include attention, development and guidance on all aspects of the student's personality in terms of intellectual, psychological, social, and spiritual. Likewise, the scope of its content includes various fields of knowledge, tasks and activities. 3. There is a balance principle between the content of the curriculum on science and art, experience and various teaching activities. 4. Emphasizing the overall concept and balance in its content which is not only limited to theoretical sciences, both aqly and naqly, but also includes fine arts, physical education activities, military training, engineering, carpentry, foreign languages, and others .5. The relationship between the Islamic curriculum and the interests, abilities, needs, and individual differences between students. In addition, it is also related to the natural, cultural, and social surroundings where the curriculum is implemented, al-Syaibani (1979: 489-519).

RESEARCH METHODS

This study uses qualitative research methods, namely to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others, holistically and by way of description in the form of words and language, in a special natural context. and by utilizing various natural methods, and in reasonable field situations as they are without manipulation. Data was collected through observation, interviews, and documentation. The data analysis technique used is the Miles and Huberman (1984) model, namely data reduction, data display and conclusion and verification.

RESEARCH RESULT AND DISSCUSSION

The development of educators, both mother and father, has experienced many dynamics of the Daar Al Uluum Modern Islamic Boarding School, both in quantity and quality. Daar Al Uluum Kisaran Modern Islamic Boarding School, initially managed religious teacher education (PGA), since 1979 the 6-year PGA was merged into Madrasah Tsanawiyah and Madrasah Aliyah. pesantren and surrounding pesantren, which have different backgrounds, such as alumni of Al Azhar Cairo, UINSU, Egypt, and so on.

As stated by Buya Sya'ban Nasution as the director of the pesantren, he stated: At first we were looking for educators who were or resided in Asahan Regency. The educators at that time were great and very well-known scholars

in Asahan Regency, the buya-buya at that time numbered about 20 people. he is very proficient in the yellow book and the buya-buya are great scholars and very proficient in the yellow book.

From this statement, it can be explained that the educators at the Daar Al Uluum Kisaran Modern Islamic Boarding School have very professional educators in their fields with approximately 20 educators. In corroborating the information and results of interviews with the director of the Daar Al Uluum Kisaran Modern Islamic Boarding School, the researchers also interviewed the advisory board of the pesantren, namely the Indonesian Ulema Council Level II Asahan at around 11.30 to 12.10 WIB at the Asahan MUI office, based on the results of interviews conducted with pesantren advisors. namely Buya Dahmul Daulay, S. Ag, MA stated: The number of incoming students is increasing, therefore, the Daar Al Uluum Kisaran Modern Islamic Boarding School again conducts the recruitment of educators, the foundation administrators are looking for educators to several areas, including urban areas splicing. The city of Pengabungan in the 1990s was one of the famous cities in North Sumatra because of its many hafizh.

Moreover, analyzing this is something that is commonplace because the hafizh at that time were very difficult to find in various regions, and when the MTQ was held in North Sumatra, the habits of the winners at that time were people who came from the Pengabungan area, in contrast to nowadays, the hafizh-hafizh have now mushroomed in various circles of society.

From the interview, it can be understood that in the process of recruiting educators, when the pesantren program was first opened, there was no recruitment pattern that was so selective and strict. At that time, educators were sought in areas, then given housing facilities in the pesantren environment. The pattern of recruitment of educators or administrators at the Daar Al Uluum Kisaran Modern Islamic Boarding School has changed over time, namely in managing the pesantren, the total involvement of alumni. There are many in various educational institutions, whether in the form of foundations, individuals, groups or others, both now and in the past, employing alumni is a common thing to happen. This is sometimes considered by some to be one of his devotions to the school that has made him a knowledgeable and educated human being, even though basically this service is still rewarded, as is the case with this Daar Al Uluum Modern Islamic Boarding School in Kisaran. Many educators and administrators are recruited from their alumni.

By recruiting alumni themselves, it also has its own purpose for Pesantren, namely maintaining the authenticity of the education such as uniformity, understanding, methods, and having the same vision and mission. The educators at that time were very familiar with the students, the familial learning system was still in effect, the relationship between the students and the parents was harmonious, the students not only interacted with the buya-buya during the teaching and learning process, but outside the learning

process, the students santri also often interact with the buya-buya with various circumstances such as consulting personal problems and so on.

To continue to improve the quality of students and educators at the Daar Al Uluum Kisaran Modern Islamic Boarding School, the Islamic boarding school has changed the way of recruiting educators by prioritizing the professionalism of educators and with various procedures, in accordance with the procedures at the Daar Al Uluum Kisaran Modern Islamic Boarding School. For this reason, there is a dynamic (change) in the pattern of recruitment of educators, if at first all educators who want to apply to become educators at the Daar Al Uluum Kisaran Modern Islamic Boarding School submit an application to the head of the Madrasa concerned who decides to accept or not is the Head of the respective Madrasah. -Respectively, now all applications are addressed to the Director of the Daar Al Uluum Kisaran Modern Islamic Boarding School and the one who makes the decision to accept or not is the Director of the Islamic Boarding School. Likewise with educators who teach in the field of tahfizh. If previously the majority of teaching staff for the tahfizh field were alumni of the Daar Al Uluum Kisaran Modern Islamic Boarding School and were accepted without any selection process, the recruitment process for educators was carried out by holding various selections such as interviews and memorization tests to all prospective educators without exception.

More on the pattern of recruitment of educators, the following is the head of administration, Ummi Dra. Masithoh Dalimunthe said: The recruitment of educators is very different now when compared to the past. In the past, the application was addressed to the head of the respective Madrasah and determined that it was the head of the respective Madrasah, but now the application is addressed to the Director of the Islamic Boarding School, and those who receive the application will be assigned specifically to the office, after the prospective educator is accepted, then the Director of the Pesantren will also decide where he will be placed, whether in Tsanawiyah, Aliyah or Religious.

Administratively, Daar Al Uluum is much better now. From the research findings document on Wednesday, November 25, 2020, so far (the 2020-2021 academic year), the active educational staff of the Daar Al Uluum Kisaran Islamic Boarding School has reached 111 people, both domestic and foreign graduates such as UIN, UNIMED, Al-Azhar, Malaysia and others, with the following details: MTS totaling 31 people, MA as many as 33 people, PKU 47 people.

In order to improve the quality of the teaching staff at the Daar Al Uluum Modern Islamic Boarding School, Kisaran, both buya and ummi. Given some kind of guidance so that the teaching and learning process goes well. Some of the guidance is carried out directly from the pesantren and outside the pesantren, for all educational personnel in the pesantren, such as carrying out programmatic training, guidance to educators, sending several educators to carry out comparative studies in several pesantren outside North Sumatra (the

implementation is scheduled / in rotation), sending educators to follow the upgrading program. government implemented.

Professional educators, both male and female, certainly have a very large influence on the success of students, if an educational institution has professional educators, it is likely that the institution will also produce quality students, but if the institution does not have professional educators In their field, it is likely that the institution will also find it difficult to produce quality students.

That there has been a dynamic in the pattern of recruiting educators, both buya and ummi. This can be seen when the pesantren was first established, the pattern of teacher recruitment was carried out by looking for professional educators who were around Asahan Regency to be recruited as educators, while for the tahfizh program, the buya were sought in various regions to be recruited as educators, and facilitated such as places of worship. live in the boarding school area. Gradually, there was a dynamic in the recruitment of educators.

Pesantren are no longer looking for educators to various regions, but recruiting alumni of their own pesantren, then pesantren recruiting teachers are carried out using various social media to disseminate information about the recruitment of educators in pesantren. the goal for the interests of a teacher's professionalism in the teaching and learning process.

The number of educators, both old and young, at the Daar Al Uluum Kisaran Modern Islamic Boarding School is now experiencing many developments, both in terms of quality and in terms of quantity. In terms of quantity, the number of teaching staff continues to increase in accordance with the increase in the number of students each year, and in terms of quality, educators at this pesantren continue to strive to continue to progress in terms of professionalism, such as: a. Always have energy for students, pay attention to students in every conversation or discussion with them, and the ability to listen carefully. b. Have clear goals for lessons, work towards meeting specific goals in each class. c. Have effective disciplinary skills, which can promote positive behavior change in the classroom. d. Having good classroom management skills, can ensure good student behavior, when students learn and work together effectively, get used to instilling respect for all components in the classroom. e. Have high expectations for students to always work and exert their good potential.

Furthermore, the students who study at the Daar Al Uluum Kisaran Modern Islamic Boarding School are students who are resident, in other words, the students who live in the Daar Al Uluum Kisaran Modern Islamic Boarding School dormitory. Recruiting students at the Daar Al Uluum Kisaran Modern Islamic Boarding School is carried out every new school year.

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One of the curricula at the Daar Al Uluum Kisaran Modern Islamic Boarding School is the tahfizh curriculum. As for tahfizh education, it started with the initiative of Mr. Abdul Manan Simatupang, this inspiration arose when he carried out the pilgrimage and he noticed that many children were memorizing the Koran in the corners of the Grand Mosque and the Prophet's Mosque. Tahfizh education that took place at that time was still simple. Tahfizh education at the Daar Al Uluum Kisaran Modern Islamic Boarding School with the tasmi' learning method.

The tasmi' method at the Daar Al Uluum Kisaran Modern Islamic Boarding School is a learning method that has been applied since tahfizh education was opened until now. The tasmi' method is carried out by means of the students, both male and female, depositing what they have memorized in the dormitory to buya and ummi who enter class that day.

In addition to the memorization deposit, the students were also given additional lessons such as tajwid, makharijul letters and so on. This lesson does not have special lesson hours, but is taught by the buya during the tasmi' process, while the recitation lesson is learning to recite the verses of the Koran in various tones such as soba, jiharka, race, or others given to students as extracurricular.

The implementation of learning carried out at the Daar Al Uluum Kisaran Modern Islamic Boarding School uses the curriculum as in Islamic boarding schools in general, as conveyed by the head of curriculum Buya Drs. HM Thahir Tanjung, MA, said that: The curriculum used at the Daar Al

Uluum Modern Islamic Boarding School is the National Curriculum such as the K13 curriculum, the Minister of Religion curriculum, and coupled with the pesantren curriculum such as nahwu, sorof, interpretation, hadith and so on, and in particular the tahfizh curriculum. From this information, it can be understood that although the Daar Al Uluum Kisaran Modern Islamic Boarding School has the same curriculum as other Islamic boarding schools, this Daar Al Uluum Kisaran Modern Islamic Boarding School also has a distinctive curriculum which is a plus compared to other Islamic boarding schools, namely the tahfiz curriculum.

As an Islamic educational institution, namely pesantren, which has a vision and mission to achieve happiness in the world and the hereafter, the curriculum certainly does not only describe teaching and learning activities that are arranged in a series of subjects, but all activities or activities of students. For 24 hours, such as being diligent in worship, living, being independent, disciplined, all of which are part of the pesantren curriculum. The students at the pesantren are equipped with various knowledge and skills.

The curriculum of Madrasah Tsanawiyah Islamic Boarding School Daar Al Uluum is a pattern and arrangement of subjects that must be taken by students in educational units in learning activities which are prepared based on the Decree of the Minister of Religion of the Republic of Indonesia (KMA RI) No. 165 of 2014 concerning the structure of the 2013 Curriculum on subjects of Islamic Religious Education and Arabic in Madrasahs, which are adapted to the characteristics of the Madrasah Tsanawiyah education units.

All extracurricular activities at the Daar Al Uluum Kisaran Modern Islamic Boarding School are extracurricular activities intended for all students in the Islamic boarding school according to their respective abilities and talents. The curriculum used in the Daar Al Uluum Kisaran Modern Islamic Boarding School has developed, if at first the existing curriculum was only the National curriculum, but the development of the curriculum in Islamic boarding schools continued to grow and increase, along with supporting the smooth running of the Daar Al Uluum Kisaran Modern Islamic Boarding School curriculum.

Conclusions and Recommendations

The conclusions that can be given are:

1. The dynamics of the educators of the Daar Al Uluum Kisaran Modern Islamic Boarding School continues to increase, from the first Daar Al Uluum Kisaran Modern Islamic Boarding School that was established until now. In the beginning, the teaching staff in the pesantren were only young people or ummi who taught at Madrasah Tsanawiyah, Madrasah Aliyah in 1979, but since the opening of the Religious Madrasah Aliyah program in 1999, the teaching staff at this pesantren has continued to grow. Until now the number of teaching staff has reached 111 people, with various graduates both domestically and abroad such as UIN,

UNIMED, Al-Azhar, Malaysia and so on, with the following details: MTs totaling 31 people, MA 33 people, PKU 47 people.

2. The dynamics of students in Daar Al Uluum Modern Islamic Boarding School Kisaran at the beginning of its establishment experienced an increase and the highest glory of 3000 students in 2000, in 2007 decreased by 1500 students, until now continues to experience a decline in the number of students 760 students.
3. The curriculum used in the Modern Islamic Boarding School Daar Al Uluum Kisaran, at first the curriculum referred to the SKB 3 Ministerial curriculum, then increased with the opening of the Religious Madrasah Aliyah/Ulama Cadre Education program and the Tahfizh program. Religious subjects such as interpretation, hadith, figih, balaghah, monotheism, tasawuf, and so on. The tahfizh program curriculum is carried out for 6 semesters or three years using the tasmi' and muraja'ah methods. While the Madrasah Tsanawiyah and Madrasah Aliyah curricula previously used the 1975 curriculum (SKB 3 Ministers), changed the 1984 curriculum, then the 1994 curriculum, changed again to the 2004 curriculum (Competency-Based Curriculum), then used the Education Unit Level curriculum (KTSP), and now the 2013 curriculum (K13).

Suggestions are given as follows: (1) In this study, the discussion discussed is about the dynamics of educators, student dynamics, curriculum, it is hoped that this research will be perfected by conducting further research from other aspects, such as leadership, management or its contribution to society, so as to provide a more comprehensive picture. complete information about the Dynamics of Daar Al Uluum Kisaran Modern Islamic Boarding School, (2) Educators, both Buya and Ummi, should always improve themselves in order to improve their quality, either by attending educational seminars, deliberations, comparative studies of other Islamic boarding schools or continuing their education to a higher level, and (3) To students, they should understand and practice the verses that have been memorized and be consistent in repeating the memorization, so that the memorization that has been memorized sticks in the mind and heart, and is ingrained in the body. Students are expected to uphold etiquette or manners, especially to buya and ummi, because in fact adab is higher than science, so that students gain blessings in studying. 4. Researchers are very aware of the many shortcomings of this scientific work. Suggestions and motivation are very much needed by the author for future improvements.

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