



Nusantara Islamic Education at Islamic Boarding Schools

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ABSTRACT

*Islam Nusantara as an Islamic concept unique to the archipelago has become an interesting topic of discussion among academics and observers of Islamic education because, at the beginning of its emergence, there were pros and cons. After all, it was felt that Islam Nusantara was a new religion, even though Islam Nusantara was not the result of cultural creation but was the teaching of Islam by *Ablussunnah Wal Jamaah* as a whole. essential even though linguistically there are various debates. The purpose of writing this article is to present Islam Nusantara in the style of Islamic boarding schools, where Islamic boarding schools in this context are also educational institutions that give birth to the concept of Islam Nusantara so that from the results of academic discussions at Islamic boarding schools, Islam Nusantara can be well accepted by society in general. as an inevitability in the life of a nation with Islamic culture and religion. This research uses qualitative research with a literature study approach. Meanwhile, the results of this research obtained several recommendations regarding Nusantara Islam in Islamic boarding schools, namely, 1) It is considered important for Islamic boarding schools to preserve Indonesian Islamic education, 2) The model of Nusantara Islamic education in Islamic boarding schools, and 3) The role of government is needed in the formulation and implementation of Nusantara Islamic education. in formal education.*

Keywords: *Education, Islamic Archipelago, Islamic Boarding School*

INTRODUCTION

Islam Nusantara is not a new religion as previously thought to have emerged among Muslims, but Islam Nusantara is a form of appreciation for the style of Islam that has been and/or is currently developing in the Indonesian Archipelago based on the principles of *Ablu as-Sunnah wa al-Jama'ah* (Rahmat, 2021). As a large country, Indonesia has diverse cultures, races, ethnicities, skin colors, and beliefs (religions). So, religion, especially Islam, as one of the religious treasures in this country, later became the forerunner to the emergence of the term



Islam Nusantara, which means Islam in the Archipelago (Islam in Indonesia), not Islam that was born in the archipelago but Islam in the style of the Archipelago—Indonesia.

As a religion, Islam remains the religion brought and taught by the Prophet Muhammad SAW. However, after undergoing a long historical journey, it is recorded that Islam reached the Indonesian archipelago and was well received by the people due to the experience of Islam (Islamic religious teachings) that the people gained from preachers from Yemen and so on or what is known as the *Wali Sembilan* (Agus Sunyoto, 2012) At that time, it did not conflict with the culture that had taken root among society, of course.

Islam as a religion taught by the nine guardians is Islam *rahmatan lil al-'Alamin*, namely Islam which brings love (peace) to all of nature (Thalha Hasan, 2006). This means that in his teaching, the nine guardians have a humanistic educational model or teaching model, in other words, combining religion with local culture, aka Islamizing the culture. This kind of model was felt to be very effective in attracting the sympathy of the people who at that time really loved the cultural heritage of their ancestors but on the other hand they were also interested in Islam because its teachings could be "compromised" with their culture.

The humanist teaching model is the reason why Islamic teachings are easily accepted by the people of the archipelago. It is said that the acceptance of Islam among the people is conveyed easily without any friction. Thus, it is hoped that this humanist teaching model will continue to be preserved both in schools and madrasas. Interestingly, this humanist teaching model has actually been applied in Islamic boarding schools for a long time. As an institution, Islamic boarding schools are a legacy of the nine guardians for this nation to produce a generation of cultured, Muslim and intelligent people (Ahmad Siddiq, 2006). Islamic boarding school graduates cannot be underestimated because graduates from these Islamic educational institutions have even been the number one leader of the Republic of Indonesia, namely Abdurrahman Wahid or who is usually called Gusdur - the 4th President of the Republic of Indonesia.

The humanist teaching model in practice has several dimensions, namely, 1) Approach, 2) Method, 3) Technique, 4) Evaluation, and 5) Media (Fathurrohman, 2017). These five dimensions of teaching are the minimum components that a teaching model must have. Therefore, in this paper, researchers will analyze first, how important it is for Islamic boarding



schools to preserve Indonesian Islamic education, second, the model of Indonesian Islamic education in Islamic boarding schools, and third, the role of government in the formulation and implementation of Indonesian Islamic education in formal education.

RESEARCH METHOD

The research method used is descriptive qualitative (Lexy J. Moleong, 2001). This type of research initially looks for primary information and then carries out descriptions, systematizing the data that has been collected and providing descriptions without presenting numbers. Furthermore, descriptive research is research that attempts to describe the reality that occurs in the field, whether natural in nature or the result of human engineering (M Subana, 2005).

This research focuses on literature review, where research activities prioritize library data. In another sense, library research is research that extracts data through literature such as scientific books, journals, results of thesis research, theses, dissertations and so on in order to obtain complete information and data (Nana Sujana, 1989).

The researchers explain that this writing is based on discussions related to Indonesian Islamic education in Islamic boarding schools, as for the direction of the model which is used as an approach to studying content in detail using print media (Robert C. Bogdan, 1982) including books, journals, electronic media such as ebooks and scientific research works as additional theory (Sukardi, 2004). The collected data is then put together through a text reading process with the stages of understanding, studying and recording as information regarding the problem being studied (Lexy J. Moleong, 2007). This will certainly make writing much easier.

RESULTS AND DISCUSSION

Islam Nusantara and Islamic Boarding Schools

Islam Nusantara in this language concerns the definitive understanding of Islam Nusantara. Islam is a religion that was accepted and brought by the Prophet Muhammad and religion is a teaching that is believed and practiced by its adherents. Meanwhile, archipelago comes from the words "*Nusa*" which means island and "*Tara*" which means other, so Nusantara means another island. Now the archipelago is popularly known as the Earth of Indonesia and



its surroundings (Seminar Results, 2016)

Rais Akbar gave an implicit explanation, Islam Nusantara is the Islam of *Ahlu Sunnah Wal Jamaah* which is practiced, preached and developed in Bumi Nusantara by its preachers.

فصل في بيان تمسك اهل جاوى بمذهب اهل السنة والجماعة, وبيان ابتداء ظهور البدع وانتشارها في ارض جاوى, وبيان انواع المبتدعين في هذا الزمان. قد كان مسلموا الاقطار الجاوية في الازمان السالفة الخالية متفقى الاراء والمذهب, متحدى المأخذ والمشرّب, فكلهم في الفقه على المذهب الامام محمد بن إدريس واصول الدين مذهب الامام محمد بن الحسن الاشعري وفي التصوف على مذهب الامام الغزالي والامام ابى الحسن الشاذلي رضي الله عنهم اجمعين.

Article about Javanese people adhering to the Ahlu Sunnah Wal Jamaah school of thought, and an explanation of the emergence of groups of Bid'ah and their spread in Java, explanations of various people committing Bid'ah in this era, Muslims in Javanese areas in the past agreed on opinions and schools of thought and their unity. All of them in matters of Fiqh follow the Imam Muhammad Bin Idris school of thought, in matters of Usuluddin (Aqidah) follow the school of Imam Abi Al Hasan Al Asyary and in matters of Sufism follow the School of Imam Al Ghazali and Abi Al Hasan Asy Syadily RA (Syekh Hasyim Asy 'Ari, 1930).

Sheikh Abu Al Fadl As Sanusy when telling the polite preaching of Sayyid Rohmat (Sunan Ampel)

ثم قال السيد رحمة الله انه لم يوجد في هذه الجزيرة مسلم إلا انا واخي السيد رجا فنديتا وصاحبى ابو هريرة. فنحن اول مسلم في جزيرة جاوى. فلم يزل السيد رحمة يدعو الناس الى دين الله تعالى عبادته حتى اتبعه في الاسلام جميع اهل وحكمته في الدعوة وحسن خلقه مع الناس وحسن جادلتهم اياهم اعتنالا لقوله تعالى :

وهكذا ينبغي ان يكون أئمة المسلمين وشايخ على هذه الطبقة حتى يكون الناس يدخلون في دين الله افواجا.

Sayyid Rahmat said, that there is no Muslim on this island, except me and my brothers Raja Pastor and Abu Hurairah, we were the ones who started as Muslims on the island of Java. Sayyid Rahmat continues to preach to the community inviting him to the religion of Allah SWT and worship Him, so that the residents of Ampel and surrounding areas convert to Islam, including the majority of Surabaya's population. This happens unless he gives good advice and gives wisdom, in preaching he also has good ethics towards the community and is good in debating with them because he follows the Word of Allah Ta'ala: This is how Muslim figures and their leaders should use methods like this so that people can join the religion. God in droves (Sheikh Abu Al Fadl, nd).

Islam Nusantara is intended as a style/method (*Manhaj*) of Islamic propagation in the Archipelago amidst multi-ethnic, multi-cultural and multi-religious educators which is carried out politely and peacefully as implied in the statement of Sheikh Abu Al Fadlal As Senori. The principle can be taken to mean that Islam Nusantara is an Islamic teaching that was developed in Java (Mankind or the Archipelago) with the Islamic model or method of Ahlu Sunnah Wal



Jamaah by the Guardians to this day. It turns out that the application has nothing in common with the place where Islam emerged (Arabic). It is very important to let the perpetrators who spread Islam in the archipelago tell their own narratives using speech as a historical label that continues to be inherited to this day. Communicating and capturing their narratives can provide a good map for understanding the characteristics and constructiveness of the Islam they built for the archipelago.

Islamic boarding schools as educational institutions inherited from the nine guardians of the archipelago are Islamic educational institutions that represent Islamic education that maintains the richness of local culture (local wisdom). Thus, Islamic boarding school institutions are Islamic educational institutions that are the grass roots for the growth of Islamic education in the archipelago.

Meanwhile, Islamic boarding schools have 2 (two) important elements attached, namely, 1) Characteristic physical elements and 2) Educational elements (Directorate General of Religious Education and Islamic Boarding Schools, 2005). First, from the physical element, Islamic boarding schools have the characteristics, a) Islamic boarding schools are led by a kyai who teaches and provides education at the same time, b) Santri study with the kyai, c) Mosques, as places for education, five daily prayers and congregational activities. , and the hut can be interpreted as a place for students to stay (Abdurrahman Wahid, 2001). When an Islamic boarding school does not have these physical elements, it is felt that it cannot be called an Islamic boarding school like infrastructure.

Second, the characteristic element of education in Islamic boarding schools is teaching classical books as the main reference because from the classical books or commonly known as the Yellow Book (*kitab kuning*), Kyai and Islamic boarding school students can study the teachings of their predecessors and then their understanding is collaborated textually to become contextual to embrace cultural dynamics (Jasmadi, 2002).

Model of Indonesian Islamic Education in Islamic Boarding Schools

A model can be interpreted as a mental image that reflects and explains thought patterns and action patterns on something. Meanwhile, education or learning is an activity



carried out by teachers in order to create a conducive atmosphere for students to learn. Thus, a learning model can be interpreted as a concept that helps to explain the learning process, both explaining thought patterns and learning action patterns.

Learning model according to Yulaenawati (Yulaenawati, 2004) offers structure and understanding of learning design and allows learning developers to understand the problem, break down the problem into units that are easy to solve, and solve learning problems. According to Mulyana (Mulyana, 2003). The learning model aims to present a conceptual relationship between the expected learning outcomes and the appropriate teaching method or methods.

According to Gagne and Briggs—The purpose of the teaching model is to provide a link between a desired outcome and an appropriate teaching methods of set of methods (Robert M. Gagne et al, 2005). According to Joyce et al (B. Joyce et al, 2007)A learning model is a pattern or plan, which can be used to shape a curriculum of course to select instructional materials, and to guide a teacher's actions. This formulation is clarified by the model characteristics that must be present as elements in every teaching model, namely 1) Orientation to the model; 2) The model of teaching; 3) Application; 4) Instructional and nurturant effect.

Based on the opinions above, it can be concluded that a teaching model is a plan or pattern used to compile a curriculum, organize learning materials, and provide instructions to teachers in the classroom regarding the teaching and learning process that will be implemented.

A model must contain four basic model components, namely 1) Orientation to the model (which can basically be aligned with the approach); 2) The model of teaching (which can be equated with method); 3) Application (which can be equated with technique); 4) Instructional and nurturant effect (learning objectives). Based on this reality, it is clear that the learning model is basically a forum for learning approaches, methods and techniques.

The Indonesian Islamic education model in Islamic boarding schools can use several approaches, methods, techniques and learning media. Meanwhile, first, approach(Saputra, nd)which can be utilized in learning Indonesian Islam in Islamic boarding schools, can apply an individual approach or a group approach. An individual approach is used to identify students (santri) who have problems in learning. The teacher (ustad) can take a personal approach to



students who have problems in learning because if they use a group approach it is feared that it will cause the students to become inferior in learning because learning problems are usually caused by students' lack of confidence in their personal abilities or caused by a new learning atmosphere. he had difficulty adapting. Therefore, an individual approach will be very useful for students who have a somewhat closed educational background or personality.

Likewise, the group approach can be used by teachers to condition students who have excessive self-confidence or have high learning abilities and a good learning speed. This type of student will usually show his abilities in front of other students so special handling is also needed to direct his personal abilities so that they lead to positive things, so in this kind of situation the ustad or teacher is recommended to announce the student's abilities in front of his friends in the hope that the students will feel appreciated in front of his friends and for his classmates this recognition is an injection of motivation to imitate.

Second, the learning method that needs to be used by ustad or teachers in learning Islamic Nusantara material is a method that can facilitate thinking in the style of *ahlu as-sunnah wa al-jamaah*, especially *ahlu as-sunnah wa al-jamaah al-Nabdliyah*, namely maintaining traditions as a way of taking lessons and doing things. new as innovation. The method that is suitable for such situations is to use the inquiry method, which prioritizes students' activeness in the learning process. This method develops critical and creative thinking skills in collaboration with other students (Tri Fahad Lukman Hakim, Rahmat, 2022).

Third, Relevant learning techniques to be applied in Indonesian Islamic education in Islamic boarding schools are lecture, question and answer and discussion techniques (Rahmat, 2022). In practice, lecturing is a classic technique, but it is very popular among Islamic boarding schools because the lecturing technique is very easy to convey material. However, lecture techniques will be very boring if they are not accompanied by question and answer techniques. As an advanced technique, question and answer can break down deadlock or boredom in learning. The question and answer process will make it easier for students to get new material and clearer explanations regarding an issue explained by the teacher. Furthermore, to perfect the technique in delivery and ensure absorption of the material, discussion techniques can also be applied. This discussion technique can be carried out between the ustad/teacher to the students or the students and fellow students to strengthen understanding and fill each other in



when there is a possibility that there is missing understanding between the students.

Fourth, the learning media used is of course the yellow book (Budiman, 2013). As a cultural heritage or legacy of classical scientific treasures, Islamic boarding schools truly understand the importance of studying the intellectual heritage of previous scholars as the main reference for understanding the Islamic religion and as a consideration in carrying out da'wah in the future because facing the ummah in the future they should have intellectual property from the past and have extensive knowledge and experience. Of global development, both renewable scientific capabilities and the capability to operate technology.

The Role of the Government in Islamic Education in the Archipelago

The government's role is highly anticipated in realizing Indonesian Islamic education, because government intervention in the educational context is able to make archipelago-Indonesian education into the basis of cultural education which is of course very different from Western-style education. Typical Indonesian education prioritizes cooperation, respecting differences, and respecting diversity (Izna Maulina, 2017).

Starting the government's role in Indonesian Islamic education can be done by providing a policy on the importance of our education being based on local wisdom. Especially in Islamic boarding schools, the education pattern is based on local wisdom. Thus, the government's role is to make Islamic boarding schools a rule model in compiling the Islamic religious education curriculum in formal education. So far, Islamic religious education in formal schools has often been missed because the Islamic religious education teaching materials have deviated from the founding vision of this nation - the Pancasila vision. Islamic religious education materials in formal schools are indicated by radicalism, and pornography and contain racial issues. Thankfully, now there is a Religious Education Book Assessment program or PBPA for short (Team, 2016).

This PBPA needs to continue to be maintained by the government as a program that handles the assessment of religious education books, which include not only Islamic religious books but all religious elements. Christian, Buddhist, Hindu and even Confucian religious educational books. PBPA is a very real breakthrough carried out by the government as a form of anticipation of the spread of religious books containing radicalism, pornography and racial



issues because so far, the Ministry of Religion in particular, has often received reports from various educational observers regarding the existence of many religious education books. displays material containing pornographic content, sara issues, and teachings of radicalism (Rahmat, 2019).

For this reason, it is also necessary for the government not only to strengthen the ministry of religion with its PBPA program but also to pay more attention to Islamic boarding schools which have long been icons of education long before this nation declared its independence from colonialists. As the government's highest appreciation, apart from making October 22nd a national santri day and endowment funds for Islamic boarding schools, it is hoped that the government will also be more serious about making the Islamic boarding school curriculum a reference for preparing Islamic religious education material in formal schools. The consideration is to make Islam Nusantara the basis for preparing Islamic religious education material.

CONCLUSION

In this conclusion, it can be understood that Nusantara Islamic education is not something new, instead Nusantara Islam is a classic intellectual treasure heritage that should be proud of to be used as a reference for preparing Islamic religious education materials both in Islamic boarding schools and in formal schools to avoid pornographic elements. radicalism or racial issues are disturbing because they are often indicated in religious education textbooks in formal schools. By making classical books typical of Islamic boarding schools, the quality of teaching materials for Islamic religious education in formal schools can be more guaranteed as well as a form of government appreciation for the richness of the archipelago's local scientific treasures.

The educational model that can be applied in Nusantara Islamic learning has a model component that at least contains several components, namely, 1) The learning model must use individual and group learning approaches, 2) Appropriate learning methods in Nusantara Islamic education include the inquiry method, which in In its application, the inquiry method relies heavily on the students' ability to solve their learning problems, 3) Indonesian Islamic education learning techniques can, in their relevance, utilize techniques, a) Lecture techniques,



b) Question and Answer techniques, and c) Discussion techniques between teachers and students, or students with fellow students, and 4) Learning media in Indonesian Islamic education of course uses learning media based on the yellow book (classical book) in order to maintain an understanding that is in line with leading scholars in their scientific fields and as an important material for applying the knowledge of previous scholars to the current context.

Meanwhile, the government's role is highly expected to continue to support the Ministry of Religion's program in anticipating the circulation of religious education content containing elements of racial issues, pornography or radicalism as a preventive measure for the proliferation of the nation's enemies who wish to destroy the morals of the nation's generation or enemies who wish its destruction. the integrity of this nation.

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