**STREGHTHENING PESANTREN’S CORE VALUES AS A LOCAL WISDOM OF ISLAMIC HIGHER EDUCATION INDOENSIA THROUGH MA’HAD JAMIAH: Learn From UIN Malang**

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**Abstract**

Pesantren an embryonic Indonesian Islamic educational institutions proved adaptive in developments. This proves that the formulation can be a value uniquely pesantren spirit of Islamic educational institutions. This means that educational institutions who actualize pesantren’s core values is possible adaptive to developments and changes. Concrete data shows that Islamic schools are developed - with many varian- is the institution that makes the core values of pesantren as the spirit and culture of the organization. UIN Malang is one example that integration of pesantren and universities proved able to sustain and encourage progress. Therefore this paper describe what has been done in an effort to unearth UIN Malang and turn on the ideal value of our oldest Islamic institution. It is intended to reaffirm our confidence as a Muslim scientist appears logical that is rich with scientific treasures global flavor.

***Key Words: Pesantren’s Core Values, Ma’hadJamiah***

**Introduction**

Indonesian Islamic education can not be separated from pesantren as the root and spirit. The uniqueness and durability of pesantren has always been an interesting and exixting study. The existence of pesantren become an attraction in all its aspects. This makes all of its pesantren as a local wisdom. Flexibility of pesantren evident from the many studies conducted. It is seen from the many literatures, the conference of pesantren that held at UIN Malang last year.

Pesantren and the universitiy are like the ideal and reality of education in Indonesia. Idealism of educational Indonesia still refers to the formation of Indonesia fully human - IPTEKnya IMTAQ . This condition is clearly illustrated in pesantren, especially the characters formed therein. On the other hand, universitiy - ideally - is a symbol of *life long learning* bring the students to mature intelectuality, but in reality makes the student have not a curiosty and the other good character. So, it is very important to synergize the two types of this institution as the spirit and driver for the quality Islamic education in Indonesia.This paper confirms the important strategic of strengthening the role of both worlds – Pesantren and University - as well as the real action ideas that deserve to be as local wisdom of Islamic education in Indonesia. In addition confirmed that the Islamic Education loaded with local wisdom that can be used as a masterpoece for improving the quality of Islamic education without having to learn from each other.This paper also presents data as well as real and concrete effort of what has been done in UIN Malang, with the belief that the greatness and the advancement of education will only be realized when we realize the wealth of local wisdom that we have.

**Discussion  
Pesantren-HigherEducation:A Synthesis**

The existence of pesantren and universitiy is like two sides of a coin, never become one. There are several characteristics that can be presented related to boarding schools, *firstly, the orientation*, pesantren churning out identical as mental and moral development of society. This requires the application of core values ​​such as modesty, discipline, self-reliance and others.*Secondly, the educational system*, pesantren teach good life properly and that prioritizes character or value for life and interact. *Thirdly, Human resources*, at pesantren mostly with those who seek knowledge and sincere spirit of their knowledge. *Fourthly, the infrastructure*, pesantren is not the complete facilities but also not deny them. These four characteristics above, represents pictures of pesantren as a storehouse of local knowledge. All four were fully describe the body, soul and value are fostered in pesantren. However pesantren consistently since the beginning of its existence makes itas the first and mainly. The main aspect of this value for synthesized and internalized anywhere and anytime. It should be emphasized that any type of pesantren, [1]pesantren’s core values ​​remain the same. This indicates that the core values ​​of pesantren actually derived from a long process of internalization and down through the generations as a result of the interaction between humans and the environment.This is reasonable considering the historicity of pesantren was long and winding. See the values of pesantren below:

Besides the three pesantren’s values above [2], attention should also be a standard value large family attitude Diniyah University Women Padang Panjang, namely Ikhlas, Integrity, Respect for, Serve and Achievement. [2] All variants of the value of pesantren always boiled down to five souls initiated by KH Zarkasyi could be agreed at the seminar boarding schools across Indonesia in Yogyakarta on 4-7 July 1965.

*Sincerity* made capital and main base in all its activities. All activity is based on the intention of worship to God, away from the desire to gain material recompense. *Simplicity* interpreted as strength, endurance and self-control in the struggle facing the attitude and character of luggage. Become self-sufficient principle, that pesantren to be independent and stand on their own feet. This value implanted to build and explore their potential optimally wherever they serve. *Ukhuwah Islamiyah*, a fraternal familiar into pattern interaction. This eliminates interaction patterns ukhuwah bulkhead or limit either because of race, language, clothes and other organizations. *Freedom* into the patterns of thought, which meant freedom in determining the way of life with a high-minded and optimistic in the face of adversity in accordance with the values ​​that have been instilled. To be more concrete five souls who later associated with the world of higher education can be described as follows:

Image above tries to explain more specifically that Panca Jiwa Pondok suitable as core values ​​in the learning process anytime and anywhere.

Islamic University begins with the establishment IAIN expected to fill the gap that existed at the pesantren that the mindset is more profane, which is feared to shrink the mission of Islam itself, is limited to*rahmatan lil Muslims* not *Rahmatan lil alamin*.The presence IAIN to UIN increasingly becoming momentum to always change and improve. Unfortunately, The University as a Higher Education preoccupied with revamping the physical components such as hard or completeness of facilities, compliance with prevailing accreditation status. Universities develop less-religious humanist tradition that the basic concept is looking for and the science.

There are three fundamental differences between Pesantren and University are:

Table 1.

|  |  |  |
| --- | --- | --- |
| **Aspect** | **Pesantren** | **University** |
| Orientation- The Goal | Good and right | Good and Smart |
| Human Resources’s Comittmen | Thalab Ilm and practicing ilm sincerly | Fulfiil the duties and obligation |
| Educational System | Problem Solving - Inquiry | Critically |

From the three differences above were the most difficult adressed to rector as leader is the comittmen. Working hard without thought of reward firstly was the heavy work. Its need the sincerty from the strong leader.

Pesantren more mature to hone spiritual and moral aspects , otherwise the Higher Education while struggling with academic and intellectual development. Both of these are tried to be synthesized in addition to answering anxiety practitioners predecessor also be concrete evidence of the development dynamics of Islamic education.

**The Dimention of Pesantren’s Local Wisdom in Higher Education**

Historicaly, Pesantren was an embryonic Islamic educational institutions such as madrasah and Islamic Higher education. That is, the specific and unique of pesantren indirectly into the treasures of Islamic education process. Pesantren said to be a storehouse of local knowledge. Local wisdom is defined as local ideas that are thoughtful, full of wisdom, good value, embedded and followed by the community. The characteristics:

Able to withstand foreign cultures

Having the ability to integrate elements of foreign culture into the native culture

Having the ability to control

Being able to give directions of cultural development

Local knowledge is also said to come about through a long process of internalization and down through the generations as a result of the interaction between humans and the environment. Likal wisdom has also become a traditionphysical - and cultures and can be seen as a cornerstone in the establishment of the identity of a nation (Suyuti, 2005).

The three differences between pesantren and Higher education could be boosted as indigenous dimension in Higher Education.

*First, The Orientation*, universities are still putting the intelligence of college students rather than character or personality. This is due to the standard used was a formality without a mandate. The rise of cases committed by some individuals who called scholars prove that the character is not the authority and responsibility of Higher education. This is what must be straightened and understanded for the academic community, that the character formation is a continuous process, so the Higher Education still has a moral responsibility to participate in it. This condition is also corroborated that the world of work today is no longer based on the hard skill but the soft skilled. This shift also proves that pesantren is already doing right, prioritizing the character rather than intellectual. Then, it's time to minimize the university performance which is loaded with the formalities. The university performance be more strengthening of the soft component that can only be done with an orientation based on the heart rather than the bond formalities.  
*Second, HR Dimensions*, lecturers and students form the core of human resources in each of the learning process. Lecturer not only to transfer knowledge, but also have 3 main activities: teaching, research and serve. Learning from the pesantren, then the three main duties is to be decorated with the intention of worship is not just fulfill the obligationeaching which is based on the intention to worship indirectly into the controller to provide the best based preparation which is able to inspire students. The research activities have been undertaken not to pursue a project or meet the elements of BKD but is used to find the root of the problems faced in the learning process with students. All are packed with the spirit of devotion, provide benefits by as much as possible for the institution and its students.Not only lecturer aspect, the students also need to be understand how it "nyantri". The position will be full of struggle, penance, and ketawadhuan. Al Zarnujy [1] nicely describes what is supposed to be realized and performed by students at this time. The synergy both the soul - lecturers and students - laden with religious values ​​is a valuable educational investment.Third, the Educational Systhe, Pesantren finally time to make brotherhood Islamiyah as a principlein interaction. The student university can be bond with intelectual activitivty.

***Describe Ma’had Jamiah***

There are two figures who popularized this term, namely KH Hasyim Muzadi with Ma'had Aly al Hikamnya and Imam Suprayogo with Ma’had Jamiah. Both are figures that tasted the sweetness of pesantren’s life. Both never relinquished of willingness to always be able to bring benefits to others.The existence of association Ma'had come from the brightest minds of Imam Suprayogo as UIN Malang’s designer. He believed that unite pesantren and the campus is an ideal step to address the nation's problems. This is also confirmed Abdurahman Wahid when he inaugurated the Ma’had Jamiah UIN Malang. Currently the Ma’had Jamiah become an integral part of the College. [3] Ma’had Jamiah and pesantren only differ in terms, but substantively both have the same *ghirah* that internalization of values. Ma’had Jamiah fully adopt what at pesantren done, like elements, education and learning process. Although there is differents from the age of the students as well as the necessity to rule together with the rules of the college.  
Ma’had Jamiah consists of two words, Ma'had which Identics with pesantren and gathering a higher education institution in charge of delivering intelligent and humane student. Ma’had Jamiah is the only solution, which is a symbol merger merging both orientations are the responsibility of all parties. Ma’had Jamiah phenomenon is not only in UIN Malang but also has become a prerequisite for the Islamic Universities in Indonesia. Awareness of this kind should be capable of being regenerated, until the urgency for some decade can still be felt.

**The Strategic Step : UIN Malang’s steps**

Bringing uniquely value of pesantren in Higher education is a mind that is considered "crazy", need intense efforts related to understanding the intention, vision and sustained role model. So learn from UIN Malang, there are several steps that must certainly exist in every university that wanted to make the core values of pesantren as drivers of progress. In detail, these strengthening measures as follows:

Three steps above laden with indigo uniquely pesantren werse successfully implemented Prof. Imam with his peculiarities. The following words or actions that can explain more concretely the 3 steps aboveIslamic Universities related conditions that are far from quality than non-Islamic PT,

*words of encouragement, such as: [1]*

*"What is wrong? Islamic Thought Islam very beautiful and noble, but why adherents childbirth Higher education as great works of Islamic teachings? I believe if you work hard, willing to unite the will and determination, to close ranks shof and could definitely be realized ....  
It is apparent that Prof. Imam unified vision through words meaning pas.Memang familiar with this excess to him, in simple words can be used as a magic word for anyone who hear it*

And So many word from Imam Suprayogo make the UIN community aware the real responsibility, not jus t teaching but also da’wah.

**Implication**

Education as a *da’wah* need strong belief that what is done for the ummat and religioun. The Panca Jiwa remain every one to doing best and more productively. Impelemented what pesantren do bring the distigtive effort.[2] Titin Murhayati, et al said from her paper that the peope have the panca jiwa more productive and doing hard.[2]

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