

The Typology of Pesantren's Islamic Thoughts in Java: A Qualitative Study

Muhammad Ikhsanudin^{1✉}, Sahiron Syamsuddin², Sunarwoto³

¹Post-Graduate Program UIN Sunan Kalijaga Yogyakarta, Indonesia

²Fakultas Ushuluddin dan Pemikiran Islam, UIN Sunan Kalijaga Yogyakarta, Indonesia

³Interdisciplinary Islamic Studies, UIN Sunan Kalijaga Yogyakarta, Indonesia

Corresponding author: ikhsanudiniiq@gmail.com

ABSTRACT

Purpose – This study aims to present a typology of Pesantren in the current modern era based on the basic ideas of each Pesantren. This study is essential as part of efforts to dynamize the development of Pondok Pesantren in Indonesia.

Design/methods/approach – A descriptive qualitative approach was utilized to conduct this study, and the informants were leaders of Pesantren located across Java. Data was collected through in-depth interviews, participatory observation, and documentation. Miles-Huberman data analysis was used to guide the data analysis process.

Findings – The observations resulted in a typology of three Pesantren. The first is the Pesantren, which maintains learning and preserves the classical Islamic inheritance with all educational instruments. Second, Pondok Pesantren accommodates the two mainstreams of thought, social modernity and social-humanity tradition, by establishing official/formal schools or education and combining two intellectual traditions, Islamic tradition and Western tradition. Third, Pondok Pesantren expanded learning beyond the madzab era (the era of the school of scientific thought about Muslim laws) to include religious books or Kitab Kuning.

Research implications/limitations – This study has implications for developing the broader characteristics of Pesantren. In addition, a complete understanding of the Pesantren was obtained. This study has limitations in the aspects observed. This study only observes the type of Pesantren typology seen from the form of educational thought that is developed.

Practical implications – This study offers a fresh perspective on the typology of developing Pesantren and explains the significance of Pesantren in the discourse of Islamic education in Indonesia.

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1. Introduction

Indonesia is a Muslim nation with many *Pesantren* (Islamic boarding schools). *Pesantren* colored religious patterns and created subcultures, cultural makers, cadre institutions, and agents of change in Indonesian society, especially between the mid-15th and late 19th centuries (Azra, 2002; Nurtawab & Wahyudi, 2022). *Pesantren* has traditionally served religious, social, and educational purposes (tarbawiyah). *Pesantren* has maintained these three functions since its founding (Assa'idi, 2021; Dhofier, 1998).

Since Islam arrived in Indonesia, *Pesantren* has flourished. If this growth and development follow historical evolutionary lines, *Pesantren* may be Indonesia's oldest universities embryos. It could be an early form of Oxford (12th century), Harvard (1636), Yale (1701), and other world universities "Indonesian style" where theological schools became the world's top universities (Ikhsanudin, 2020;



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Supriatman, 2017). *Pesantren* education is essential to Indonesian Islamic thought. *Pesantren* educates most ulama and intellectual Muslims. Indonesia's oldest education system is the *Pesantren*. It covers Indonesia. There are over 29,095 *Pesantren* (Ditpontren Kementerian Agama, 2021). *Pesantren* education delays and revives social and cultural change.

Thus, scholars find *Pesantren* fascinating. Javanese historiographies, such as *Babad Tanah Jawa* and *Serat Centini*, were represented, as were modern studies by Zamakhsari Dhofier, Yunanto, Mastuhu, Ridwan Nasir, Abdurrahman Mas'ud (All Indonesian Writer), and foreign researchers such as Martin Van Brunessen, Karel Stenbring, Denys Lombart, Mark R Woodward, and Clifford Geertz. Numerous articles have been written about *Pesantren* (Bruinessen, 1994; Dhofier, 1984; Geertz, 1976; R. Nasir, 2005; Steenbrink, 1994). Most *Pesantren* studies used descriptive analysis models to study *Pesantren* histories, politics, tarekat, and social movements. *Pesantren*'s mainstream or dynamic thinking is rarely studied. Thus, this study discusses *Pesantren*'s thought, social background, and typology from its origins to the present or after Indonesia's reformation.

Pondok Pesantren is unique, typical, and pluralistic. Indonesian *Pesantren* ranges from elementary (simple facilities, learning-oriented, classical teaching method, no brochures or promotion) to very modern (definitely modern facilities such as computer, internet center, website, and other facilities, standardized teachers of Bachelor's Degree, modern teaching methods, various brochures or promotion). Based on *Pondok Pesantren* models, categorizations, and typology, researchers cannot generalize that all *Pesantren* in Indonesia is identical.

The development of *Pesantren* has encouraged many scholars to carry out further studies. Several Muslim scholars have tried to make a typology of various types of *Pesantren* in Indonesia. In his dissertation, Dhofier (1984) proposes two categories: *Salafi* and *Kholafi*. *Pondok Pesantren Salafi* still forbids learning classical books or *Kitab Kuning* in *Bandongan* or *Sorogan*. *Pondok Pesantren Kholafi* restricts the learning of classical books or *Kitab-Kitab Kuning* and adds general lesson materials or funds public schools alongside its lessons. Further, Steenbrink (1994) divides *Pondok Pesantren* into traditional and modern. Traditional *Pesantren* still respect local customs. Modern *Pesantren* emphasizes formal or general education, collective leadership, and modern English and Arabic-based curricula, but classical teaching methods and *Kitab Kuning* are not its primary materials.

Daulay (2001) divides *Pondok Pesantren* into five categories. *Pondok Pesantren* teaches religious materials from classical books or *Kitab-Kitab Kuning* using *Bandongan* or *Sorogan*. *Pondok Pesantren* teaches religious materials from classical books or *Kitab-Kitab Kuning* using classical and non-classical methods. *Ibtidaiyah* (Elementary schools), *Tsanawiyah* (Junior High schools), and *Aliyah* (Senior High schools) are the levels of *Santri* in this category. *Bandongan*, *Sorogan*, and *Musyawahroh* are teaching methods. The third category of *Pondok Pesantren* teaches general lessons and other skills like sports, scouting, art, organization, and even social or civic education. *Pondok Pesantren* emphasizes religious and skill materials in the fourth category. Skill materials are taught to provide for *Santri* after learning in *Pondok Pesantren*. The fifth category of *Pondok Pesantren* teaches religious materials from classical books, *Kitab-Kitab Kuning*, and general subjects. *Pondok Pesantren*'s curriculum has two sections. *Pondok Pesantren*-made curricula are first. Government-created curricula modify *Pondok Pesantren*'s religious materials.

Yunanto (2005) categorizes *Pondok Pesantren* into five categories based on *Kyai* affiliation. The first is *Pondok Pesantren*, where its religious leaders are recognized as figures of *Nahdlatul Ulama'* (the largest socio-religious organization in Indonesia) with the organizational characteristics of *Ahlus Sunnah Wal Jamaah*. Social knowledge also identifies three other schools of Islamic thought: *Pondok Pesantren*, founded by Muhammadiyah. *Pondok Pesantren* was founded by activists and figures from the Indonesian Islamic Association (PERSIS), and finally, *Pondok Pesantren* without any socio-religious affiliation. They claim to be independent and represent all Indonesian socio-religious groups and

communities. The fifth is *Pondok Pesantren*, whose founders know Darul Islam figures. They initially worked together to establish the NII (Indonesian Islamic State) (Yunanto, 2005).

Many Muslim scholars have made a typology of *Pesantren*. However, the existing typology looks more at *Pesantren* from the side of their religious practices. On the other hand, the existing typology has not seen *Pesantren* in the framework of the latest era of development. This study covers this knowledge gap (Miles, 2017). This study aims to present a typology of *Pesantren* in the current modern era based on the basic ideas of each *Pesantren*. This study is essential as part of efforts to dynamize the development of *Pondok Pesantren* in Indonesia. Three types of *Pesantren* typologies are discussed in the findings.

2. Methods

This study employed a descriptive qualitative approach to examine the leaders of *Pesantren*, located in the Java region of Indonesia. This study focused on this area as it represents a significant hub for developing *Pesantren* in the country. The study used a triangulation of research methods, including in-depth interviews, participatory observation, and document analysis, to gather data from the informant leaders. The collected data were then analyzed using the Miles and Huberman data analysis framework, which involves three main steps: data reduction, data presentation, and conclusion drawing (Miles et al., 2019). This study aims to comprehensively understand the experiences and perspectives of the leaders of *Pesantren* in Java.

3. Results

This study aims to present a typology of *Pesantren* in the current modern era based on the basic ideas of each *Pesantren*. Five mapping types can be identified Based on the data from the study in *Pondok Pesantren*'s central regions in Central Java and East Java, including Madura. This mapping is based on *Pondok Pesantren*'s great religious mainstream, formed by various historical processes and its touches or contacts with external traditions like social modernization and many political phenomena.

Indonesia's first religious *Pondok Pesantren* is Sufistic. *Pondok Pesantren*'s dominant model of thought develops along with Fiqh reinforcement. The model of thought integrates social modernity and social humanity. The three mainstays are intellectual touch, social modernity, and *Pondok Pesantren*'s thought.

First, Pondok Pesantren maintains learning and preserves the classical Islamic heritage with all its educational tools. The *Santri* community usually mentions *Pesantren Salaf* or *Pesantren Tradisional* (Traditional *Pondok Pesantren*). This category includes *Pesantren* API Tegalrejo Magelang, *Pesantren* Darul Muttaqien Temanggung, *Pesantren* al-Falah Ploso Mojo Kediri, *Pesantren* Syaikhono Kholil Bangkalan Madura, *Pesantren* Putri al-Hidayah Magelang, and *Pesantren* Kyai Parak Temanggung (Bruinessen, 1994; Dhofier, 1984; Mustajab, 2015; Tm, 2007).

Second, *Pondok Pesantren* accommodates two main streams of thought, social modernity and social-humanitarian traditions, by establishing schools or official/formal education and combining the two intellectual traditions between Islamic and Western traditions. The *Santri* community usually mentions *Pesantren Modern* (Modern *Pondok Pesantren*). These categories represent several prominent *Pesantren* such as *Pesantren* Tebuireng, *Pesantren* Darussalam Gontor Ponorogo, *Pesantren* Putri al-Mawaddah Ponorogo, *Pesantren* As-Salam Solo, *Pesantren* al-Amien Prenduan Madura, *Pesantren* Durunnajah Jakarta, *Pesantren* Darul Ulum Jombang, and *Pesantren* Guyangan Pati (Aly, 2011; Madjid, 2002; Mastuhu, 1994; Nata, 2001; Susilo, 2003; Zarkasyi, 2005).

Third, Pondok Pesantren developed the learning towards religious books or *Kitab-Kitab Kuning* beyond the initial basis of *masa ke-mazhab-an* (Era of the school of scientific thought about Muslim

laws). It can be called a post-traditional *Pesantren*. In this model, *Pondok Pesantren* develops responsiveness and sensitivity to social change. *Pondok Pesantren* also learns the pluralistic themes across *Mazhab* (School of scientific thought about Muslim laws) and develops additional learning of social knowledge. *Pondok Pesantren* of this model can be divided again into two types of *Pondok Pesantren*. The first is *Pondok Pesantren* which has a relatively strong tradition of social-humanity knowledge and liberal characteristics. The contact of this point yields a reform in the modernization of education. It also appears to be the mainstream of liberalization of thought. Several *Pondok Pesantren* incorporate religious discourse beyond the normative boundaries of *Mazhab Fiqh* or *Madzhabul Arba'ah*. Examples include *Pondok Pesantren* Ma 'had Aly Al-Munawwir in Krapyak, Yogyakarta, Madrasah Hidayatul Mubtadiin, and *Pondok Pesantren* Lirboyo in Kediri. The second is *Pondok Pesantren* which carries out a dialectical process with social-critical knowledge. This process produced a transformative Islamic discourse and brought *Pondok Pesantren* into social encounters. This category is like Al-Ma'had Al-Aly Situbondo, East Java (A. Anwar, 2011; Ikhsanudin et al., 2010).

Each of the two typologies has the same roots in *Tradisi Salaf* (A tradition that emphasizes and focuses on learning classical books or *Kitab-Kitab Salafiyah*). One of the similarities is the rich tradition of classical knowledge, which is full of different rich traditions of thought in the form of academic learning. However, the first category of post-traditional *Pesantren* is characterized by the management of traditional education and the boundaries of discourse that are never separated from the traditional paradigm, which refers to the Standard Book (*kutubul mu'tabaroh*). Literature not included in the Standard Book category is considered to have no legitimacy and is qualified to be used as a basis for arguments in analyzing and solving religious and social problems. At the same time, the second category of Post-traditional *Pesantren* is marked by a tradition of thought that has begun to shift from traditional bases. The terms of use of the Standard Book no longer limit it. Apart from the knowledge tradition, this typology still shows a different thought construction. Some *Pondok Pesantren* follow the traditional education system, while others follow the modern one.

On the other hand, the mainstream of *Salafiyah* is different from the four descriptions above. It is called *Salafiyah* because its adherents claim to be followers of *Salafus Solih*. What is different is the root of mainstream epistemology, which builds religious thoughts taken directly from Islamic texts without considering the historical and structural context. This construction of mainstream thought, when it intersects with social modernization, which is considered ideologically contrasted, gives rise to the Revivalism of religious thought and religious movements. This typology can be referred to as the revival or fundamental of *Pesantren* such as *Pesantren* Al-Mukmin Ngruki Sukoharjo, *Pesantren* Isy Karima Tawangmangu, *Pesantren* Az-Zaitun Indramayu (Ausop, 2011; Humas PPIM, 2018; N. K. Ridwan, 2004; TM, 2003).

4. Discussion

4.1. Early Islam and Its Influence on Pesantren's Thought

Tracing the history of thought and Islamic law legislation in Indonesia and reform dynamics begins with Islam's arrival in Indonesia (Renie et al., 2020; R. Ridwan & Zain, 2021; Suryanegara, 1998) and ends with the Islamic movement in the 20th century. Historical aspects show that the reform appearance and significant religious differences between Islamic organizations and Islamic institutions were dynamic responses to the existing reality, particularly social, cultural, and religious realities.

Early Islam in Indonesia is dominated by *Kaum Sufi* (The Mystical Muslim scholars). Islam and the Middle Eastern Sufism movement developed together in the early years. On the one hand, the extended interaction with Animism, Dynamism, and Hinduism created mystical Indonesian

cultures. In Indonesia, Islam faces two social classes: *Golongan Priyayi* (upper class) and *Masyarakat Wong Cilik* (lower class). *Hindu Kejawen* (Javanese Hindu) literature is similar to the *Priyayi* group. The *Wong Cilik* and grassroots communities are the same illiterate cultural stratification tied to the Animist-Dynamic tradition. Births, marriages, deaths and other ceremonies denote culture (M. A. Nasir, 2019; Simuh, 2001). Islam with statistical-syncretic traits results from the cultural dialogue. Islam and local culture engage in long-term dialogue, contestation, and negotiation. The new religious sect *Aliran Mistik Islam Kejawen* is a dialectical result (the religious sect of the mystique of Javanese Islam).

Sufism is still nascent. Because Fiqh is still marginalized, *Mu'tabaroh* and *Ghoiru Mu'tabaroh* are relatively unknown. Contestation of Fiqh discourse began with the founding of the Demak Kingdom in central Java. The actual *fiqh* discourse conflict is *Syekh Siti Jenar*, where the Sufi Sect faces the logic of Fiqh. Furthermore, Sufism organizes and forms communities that follow their respective *Thoriqoh* (religious paths of mystics, especially Sufism), such as *Qodariyah*, *Naqsabandiyah*, *Syatariyah*, and *Rifa'iyah*, which are proliferating in Java. *Thoriqoh's* development has accelerated until the last few years (Bruinessen, 1994). Several *Pondok Pesantren* serves as the center of *Thoriqoh*. These include *Pondok Pesantren An-Nawawi Berjan*, guarded by K.H. Chalwani Nawawi, *Pondok Pesantren Darussalam* in Watucongol, Muntilan, which K.H. Ahmad Abdul Haq guards, *Pondok Pesantren Futuhiyah* in Mranggen Demak, guarded by K.H. Luthfi Hakim (alm.) and K.H. Hanif Muslich, and *Pondok Pesantren Kyai Parak* in Temanggung (alm.).

Beyond Sufism, which accompanies Islam's development in Indonesia, the Islamic world is in the anti-climax phase of civilization history. It can be studied from the thirteenth century, which Islamic historians consider the beginning of Islamic decline, either politically (Hulagu Khan's conquest of the center of Islamic civilization in 1258) or globally (Alaoui, 2022). According to Islamic historians, the disadvantageous condition continued into the nineteenth century after the reformers Jamaluddin al-Afghoni (1839-1897 M), Muhammad bin Abdul Wahab (1703-1781) in Saudi Arabia, and Syaikh Waliyullah ad-Dihlawi in India (Ali, 1991; Hakim, 2004; Nasution, 1985).

Ijtihad's closure signifies Islamic intellectual stagnation (Jackson, 2019). *Ijtihad* is an individual interpretation and judgment by Fiqh experts to establish a fixed law based on Islamic teachings. Intellectual stagnancy and Taqlid cultures have hampered Indonesia's intellectual movement. Taqlid is blind faith in religious tradition. It prevents Indonesian Muslims from developing in any area, including intellectually, regarding Islamic law (Ibrahim, 2022). Islamic intellectual history shows stagnation. *Tasawwuf* (mysticism) and Islamic jurisprudence balanced the intellectuality of 17th- and 18th-century Islamic laws (Fiqh). Law establishments only constitute annotation of the law establishments implemented by classical *Ulama'* in any form, such as *Ta'liq* (Comments as the additional note), *Syarah* (Explanation), and *Ikhtisar* (Summary). However, some *ulama'* have developed unique and typical nuances, such as Hamzah Fansuri, Nuruddin Ar-Raniri, Syamsuddin As-Sumantrani, Abdurrauf As-Singkili, Muhammad Arsyad Al-Banjari, Abdul Malik Bin Abdullah Trengganu, and Muhammad Za. They established a law based on the Fiqh law of *Qouly* establishment (textual law) and *Manhaji* establishment (methodological law) following *Mazhab Syafi'i* (Fuat, 2005).

In 1511, the Portuguese defeated Malaka—Islamic intellectuality developed in a new social context. Indonesian colonialism and imperialism changed society. Colonialism and imperialism radicalized religious intellectuality, causing orthodoxy and practice to cycle. When social dynamics influenced Islamic intellectuality, a new era began. *Santri of Pesantren* (Students of *Pondok Pesantren*) was the main resistance center against colonialism and imperialism, according to historical sources (Burhanudin, 2012). Before colonialism and imperialism, especially in the official schools built by the Dutch, Islamic intellectualism had to be explained. The gradual pilgrimage of

the *Pesantren* community to Mecca is essential. This annual process gives birth to a new *Pesantren* intellectuality, in which the event is not religious. After performing the pilgrimage, some of the congregation did not return to Indonesia, but most settled in Mecca to study Islam. (Isbah, 2020).

Pesantren's Islamic intellectuality was enriched by learning. This phase has two phases. The first phase preceded *Wahabi* Islamic intellectual reformation. Before *Wahabi* Islamic intellectuality emerged, Islamic intellectuality was similar to this phase. *Wahabi* Islamic intellectuality became mainstream in Mecca after its reformation in the second phase. The two phases produced two typologies of *Pesantren*: intellectuality with varieties and varieties of each. The two phases of Islamic intellectuality continue to develop in society (Bachtiar, 2018).

The first phase of Islamic intellectuality inspired nineteenth-century Ulama *Pesantren*, such as Ahmad Rifa'i Kalisasakh, Syaikh Nawawi Al-Bantani, Muhammad Salih Ibnu Umar or Kyai Sholeh Darat, Syaikh Mahfudz Abdullah At-Tirmisy, K.H. Hasyim Asy'ari, Abdul Hamid Hakim, Mahmud Yunus, and others. The century's Ulama balanced *Syariah* (Islamic law) and *Tasawwuf* (Sufist mysticism) from Sumatra and Kalimantan (Fuat, 2005).

In the same century, Indonesia adopted the Ethical Policy. The policy changed *Pesantren's* Islamic intellectuality. The Ethical Policy helped Indonesians access General Knowledge (The restrictive term used to differentiate religious knowledge). Muhammadiyah (Indonesia's second-largest religious-social organization) built schools constantly, intensifying religious-general dialogue. Math, economics, physics, history, sociology, and other scientific subjects were taught in public schools.

Along with Muhammad Abduh and Rasyid Ridho's *Wahabi* reformation, it sparked Indonesian Islamic modernity. However, Western general knowledge was not only liberal and modern, and socialistic, so it strongly influenced Indonesia's new Islamic thought. It was the beginning of secular *Islam Kiri* in Indonesia. Suharto revived *Islam Kiri* in Indonesia.

In the 20th century, *Pesantren's* thought underwent a new evolution. The Muhammadiyah community in Indonesia is leading the way for *Wahabi*-led Islamic reform. Initially, the Muhammadiyah community and the *Pondok Pesantren* clashed because they were genealogically related to the intellectualism of pre-*Wahabism* Mecca—long-term rivalry. Sheikh Muhammad Bin Abdul Wahab, a new variety related genealogically, appears. *Gerakan Salafiyah* differed from modernity. *Gerakan Salafiyah* returns to the *Qur'an* and *Hadith* (*Qur'an* is the Muslim holy book in Arabic that contains Allah SWT's commandments as revealed to Muhammad. *Hadith* are stories about Muhammad's deeds and words. *Gerakan Salafiyah* promoted *Ahlussunnah Wal Jama'ah*. *Ahlussunnah Wal Jama'ah's As-Salafus Sholeh* venerates the past. According to *Ahlussunnah Wal Jama'ah*, non-Muhammadan Muslims are destroying Islam society. Thus, they sustainably imagine the social life of Prophet Muhammad SAW and *Khulafaur Rosyidin* (The governmental era after the death of Prophet Muhammad SAW, which refers to four great Islamic leaders such as Abu Bakar Ash-Siddiq, Umar Bin Khattab, Usman Bin Affan, and Ali Bin Abi Tholib).

Islamic leaders' views of *Pesantren*, which are based on K.H. Hasyim Asy'ari, remain unchanged. Fiqh and textual thought models rule their minds. *Bahsul Masa'il* forums (social discussion forums) show obedience to *Ulama Kuno's* classical texts. *Bahsul Masa'il* at *Pondok Pesantren* or *Nahdhotul Ulama* follows the same logic. The tradition of different thoughts or views, heterogeneous in the Fiqh discipline, influences thought patterns in facing variety. Later, *Pondok Pesantren* and social and cultural pluralisms will recognize it as cultural roots. It makes *Pondok Pesantren* inclusive.

Pondok Pesantren community underwent the same social process as the Modern community in New Era. *Pondok Pesantren's* formal education showed social change. *Pondok*

Pesantren's formal education and school building signaled it. K.H. Wahid Hasyim built traditional schools at *Pondok Pesantren* Tebu Ireng Jombang, East Java.

Religious thought is deconstructed. *Taqlid Qouly* (An unquestioning acceptance of traditional religious interpretation which is conducted textually) into *Taqlid Manhajy* (An unquestioning acceptance of traditional religious interpretation which is conducted methodologically) in *Fiqh* and *Ahlussunnah Wal Jama'ah* concept as *Manhajul Fikr* (Methods of thinking) in *Aqidah* signal the shift (religious belief). Most *Santri* attends *Pondok Pesantren*, where thought reformation still occurs. *Santri* who attend Islamic Religious Colleges or other Islamic universities is different. Religious thought is deconstructed. *Taqlid Qouly* (absolute acceptance of traditional interpretations of religion which is carried out textually) becomes *Taqlid Manhajy* (absolute acceptance of traditional interpretations of religion which is carried out methodologically). It occurs in the *Fiqh* and *Ahlussunnah Wal Jama'ah* as *Manhajul Fikr* (Method of thinking) in *Aqidah* and becomes a signal of shift (religious belief). Most *Santri* attends *Pondok Pesantren*, where thought reform is still taking place. *Santri* who attend Islamic Religious Higher Education or other Islamic tertiary institutions is different.

Two schools of Islamic thought are introduced in social knowledge, the first being critical-deconstructive thinking, which is inspired by Muslim thinkers such as Muhammad Arkoen, Naser Hamid, and Muhammad Abed Al-Jabiri. Deconstructing the text without considering philosophical or traditional ideas is the main point. The second model produces critical and transformative Islam combining classical and social-critical knowledge texts.

4.2. Normative Year and Development of Java's Pesantren

Indonesian *Pondok Pesantren* is a socially rooted educational institution. Indigenous means *Pondok Pesantren's* education concept, building shapes, or locations are unique. *Pondok Pesantren's* culture predates Islam. *Pondok Pesantren*, a unique educational institution, transitioned from Hinduism to Islam. *Pondok Pesantren* continues *Hindu Mandala* education. *Pondok Pesantren* comes from *Funduq*, *Asrama* (dormitory for religious students), and *Shastri*, *Hindu* holy book scholars. Indonesia *Pondok Pesantren* is a socially-rooted educational institution. Indigenous means the *Pondok Pesantren* education concept. The shape of the building or the location is unique. The *Pondok Pesantren* culture predates Islam. *Pondok Pesantren* is a unique educational institution that switched from Hinduism to Islam. *Pondok Pesantren* continues *Hindu Mandala* education. *Pondok Pesantren* originates from *Funduq*, *Asrama* (dormitory for students), and *Shastri*, scholars of *Hindu* scriptures. Thus, *Pondok Pesantren* is a dormitory for Muslims who know and understand their holy books (Tamam & Afif, 2022). In addition, *Pondok Pesantren* is a religious institution that promotes Islamic education, knowledge, and society.

Zamakhsyari Dhofier, a *Pondok Pesantren* research pioneer in Indonesia, states that *Pesantren* comes from *Santri*, which is prefixed "Pe" and affixed "An" to mean a place where *Santri* lives. According to Zamakhsyari Dhofier, Professor John believes *Santri* means *Guru Ngaji* in *Tamil* (A person who teaches religious knowledge becomes the primary reference of religious knowledge). According to C.C. Breg, *Santri* comes from *Shastri*, which in India means a *Hindu* holy book scholar. *Shastri* comes from *Shastra*, religious or knowledge-based books (Dhofier, 1984).

Mujammil Qomari proposes seven theories to explain Indonesia's *Pesantren* word's origin. The first theory holds that *Pondok Pesantren* was modeled after *Hindu* and Buddhist educational institutions before Islam arrived in Indonesia. The second theory claims *Pondok Pesantren* is Indian. The third theory claims that the Baghdad *Pondok Pesantren* model is new. The fourth theory says *pesantren* originates from Hinduism, Buddhism, and India. The fifth theory says *Pondok Pesantren* originates from Hindu-Buddhist and Arabic culture. The sixth theory asserts

that *Pondok Pesantren* originates from India and Indian Muslims. The seventh theory claims that *Pondok Pesantren* originates from India, the Middle East, and older local traditions (Qomar, 2005).

Pondok Pesantren is a social institution that spreads Islam and gives birth to Islamic leaders. *Pondok Pesantren* could replace Hindu-Buddhist religion and culture around 1500 AD. Furthermore, the role of *Pondok Pesantren* is not only education but also politics, information, and coordination for Javanese *Wali* (Islamic religious leaders who spread Islam in Indonesia). (Sunnyoto, 2014). In the early days of *Pondok Pesantren* in Java, the local community was relatively close to immoral acts such as gambling, cockfighting, sex and drinking. The establishment of *Pondok Pesantren* is influenced by socio-religious-cultural life contrary to Islamic values.

Historians disagree on who started *Pondok Pesantren*. Some historians credit Gujarati Syaikh Maulana Malik Ibrahim or Syaikh Maghribi with founding *Pondok Pesantren* in Java (Suparto et al., 2019). Muhammad Said and Junimar Affan claim that Sunan Ampel or Raden Rahmat established *Pondok Pesantren* in Kembang Kuning, Surabaya. According to K.H. Machrus Aly, in addition to Sunan Ampel (Raden Rahmat) in Surabaya, some scholars consider Sunan Gunung Jati (Syarif Hidayatullah) in Cirebon to be the first founder of *Pondok Pesantren*. It was when he and his followers were exiled and went into *Kholwat* (retirement from the world to serve Taqorrub or approach Allah SWT consistently) (Qomar, 2005).

Syaikh Maulana Malik Ibrahim or Syaikh Maghribi is established as *Peletak Sendi-Sendi Pesantren* (The founder of basic principles of *Pesantren*) and Sunan Ampel (Raden Rahmat) as *Wali Pembina Pesantren Pertama* (The first religious leader or Guardian of Muslim boarding schools) in East Java. After Sunan Ampel, Syarif Hidayatullah established *Pondok Pesantren* (Raden Rahmat). They found *Pondok Pesantren* separately. Sunan Gunung Jati (Syarif Hidayatullah) died in 1570, while Sunan Ampel (Raden Rahmat) died in 1467. Thus, an Islamic disseminator's struggle can be separated by 103 years. Some Ulama who call Sunan Gunung Jati (Syarif Hidayatullah) the First Founder of *Pondok Pesantren* may be acceptable, but only for Cirebon or West Java, not for Java (Qomar, 2005).

The reputation of *Pondok Pesantren* as a state school in the sixteenth century was precious, especially in broadcasting and preaching religion. *Panutan* (Main Model) is primarily a moral model. *Pondok Pesantren* grows despite Dutch and Japanese obstacles. Dutch colonized Indonesia for three and a half centuries, dominating politics, culture, and economy and spreading Christianity. *Pondok Pesantren* represents resistance to the Dutch and Christianization and national liberation. The Dutch hindered the development of *Pondok Pesantren* because they were detrimental to Christianity's economic, cultural, and political exploitation. Government regulations hamper *pesantren*. The development of *Pondok Pesantren* was hampered by more than two government regulations (1905 and 1925) (Asiah et al., 2022). Government regulations in 1882, 1905, 1925, and 1932 hindered *Pondok Pesantren*. In addition to the official rules above, Dutch restricted *Kitab Kuning*, which could inspire *Santri* community members. Fahrudin listed Risalah Tauhid, Tafsir Al-Manar, Alquran Wa Al-Ulum Al-Ashriyyah, Al-Islam Ruh Al-Madaniyah, and Izhat Al-Nadsiyin as the books. The books did not contain *Kaidah-Kaidah Politik* (political principles), only moral appeal and advice, so the restriction was unreasonable (Qomar, 2005). *Pondok Pesantren* reject Japanese *Saikere*. K.H. Hasyim Asy'ari started the resistance and was joined by other Ulama *Pondok Pesantren* or Kyai. Because of this, Japan imprisoned *Kyai*, including K.H. Hasyim Ash'ari (Qomar, 2005).

Responding to a more liberal, democratic, and free education system, *Pondok Pesantren* changed. The new nuance is the emergence of freedom in determining a new education system, which prevents colonial political pressure. *Pondok Pesantren* in Indonesia is proliferating. According to Indonesian history, the first stage of independence was marked by cultural and

monumental polemics. There are two controversial views of national culture. Soetomo and Ki Hajar Dewantoro occupied one side. They believe the Indonesian National Education System should refer to *Pondok Pesantren*, deeply rooted in Indonesian culture.

On the other hand, some want Indonesia to adopt a Western education system. This study emphasizes the influence of national education on movement figures and national independence without examining each of their arguments. Furthermore, the National Education System is more like the Western school system than *Pondok Pesantren*. Formal education in the form of schools (state educational institutions) and madrasahs (religious education institutions), which the government is activating, is expanding widely with its pros and cons. *Pondok Pesantren* education also has its pros and cons. The goals of *Pondok Pesantren*, Schools, and Madrasah in developing Indonesian citizens can be bridged. After Indonesia became independent on 17 August 1945, the shackles of colonial education could be lifted. However, the school and madrasah educational models activated and driven by the government through the Ministry of National Education and Religion have sparked and created a separate encounter for *Pondok Pesantren*. Three main factors are the cause. First, the people of *Pondok Pesantren* still consider Model Schools or General Education colonial education. Second, some *Pondok Pesantren* believes their primary responsibility is religious or Islamic education, while the state or government is responsible for the school model or general education. It is also feared that formal education will change the central role of *Pondok Pesantren* as the center of religious and Islamic education. Third, *Pondok Pesantren* must admit that they lack reliable preparation, particularly educational infrastructure, for the general or school education model (R. Nasir, 2005). Thus, people are still unsure about *Pondok Pesantren* as a school for their children. Most prefer State or General Education Institutions to *Pondok Pesantren* for their children. The true meaning is clear. Many small *Pondok Pesantren* are closed. The 1950s was the peak. Only well-known *Pondok Pesantren* can survive and continue teaching.

Pondok Pesantren, which can maintain education, can be divided into two types based on the opinions and responses of the community. The first type of *Pondok Pesantren* is as follows. Adjustments can be in the form of formalizing the education system, organizing formal education separately and maintaining the traditions of *Pondok Pesantren*, or adding foreign languages, skills training, and other curricula. *Pondok Pesantren* Tebu Ireng, Darul Ulum, Bahrul Ulum, Krapyak, and Lirboyo, Kediri are some Indonesian schools that added educational curricula to prepare for modernization and social development. The second type of *Pondok Pesantren* maintains the old system. *Pondok Pesantren* of this type does not follow the National Education System or provide formal education. This *Pondok Pesantren* maintains a classic education system such as *Bandongan* (*Kyai* reads, *Santri* listens) and *Sorogan* (Students read books, *Kyai* listens and corrects if errors are found). Some *Pondok Pesantren* prohibit *Santri* who are boarding (staying and living in the Pondok) from attending traditional schools outside the Pondok. *Pondok Pesantren Asrama Perguruan Islam/API* (Islamic college boarding school) in Tegalrejo follow this model. Both types of *Pondok Pesantren* grow and regenerate in a vacuum. *Pondok Pesantren's* education must be the foundation of Islamic education. Thus, *Pondok Pesantren* can again become a center of excellence for Islamic education.

It is exciting to observe the ability of *Pondok Pesantren* to survive change and modernization. The prominent and well-known *Pondok Pesantren* have existed for more than fifty years, but they have steadily grown in the number of *Santri* and origin of *Santri*. The number of students in *Pondok Pesantren* is significant because it can be used to determine their status or whereabouts. The number of *Santri* can be divided into *Pondok Pesantren Besar* (prominent or well-known), *Sedang*, and *Kecil* (small *Pondok Pesantren*). *Pondok Pesantren*, with over 2,000

students, are considered essential or well-known, *Pondok Pesantren* with between 1,000 and 2,000 students are considered moderate, and *Pondok Pesantren* with under 1,000 students are considered small (R. Nasir, 2005).

Comparing *Pondok Pesantren*'s survival to similar educational institutions in other countries is intriguing. Abdurrahman Wahid (Qomar, 2005) suggests contrasting *Pondok Pesantren* in Indonesia, that have overcome contemporary challenges with *Pondok Pesantren* systems developed by Sufis in Malaysia and Northern Thailand that are constantly under pressure from the Western education system. Most *Pondok Pesantren* in Indonesia takes proactive measures to combat the Western secular education system.

The explanation above shows that *Pondok Pesantren* can maintain, develop, and rise in Indonesia's education system. Based on Indonesian history, *Pondok Pesantren* grows and changes. Researchers may have miscalculated the existence of *Pondok Pesantren*. Researchers only use the speculative theory that rapid modernization will significantly impact traditional institutions such as *pesantren*. Modernization will paralyze *Pondok Pesantren*. A *pesantren* researcher who visited Indonesia was shocked because they thought it had been in ruins. The sensitivity of the *kyai* in responding to the community's wishes allows *Pondok Pesantren* to survive as a traditional Javanese Islamic educational institution (C. Anwar & Sukoharsono, 2016). *Kyai* can act as the Social Engineer to make *Pondok Pesantren* more adaptable to modern life.

The development of *Pondok Pesantren* changed in the 20th and 21st centuries. Two factors point to this development. First, several *Pondok Pesantren* was deliberately established to meet the demands of global societal changes. The vision and mission of *Pondok Pesantren* reflect globalization. In modern *Pondok Pesantren* education, there is a focus on balancing physical and mental health (Izfanna, 2020). This emphasis on health, environment, and financial literacy contributes to a well-rounded education. Examples of *Pondok Pesantren* embodying this approach include *Pondok Pesantren Al-Zaitun* and *Pondok Pesantren Budi Mulya*, and other new *Pondok Pesantren*. *Pondok Pesantren Al-Zaitun* and *Pondok Pesantren Budi Mulya* also attracted attention. Despite their young age, the two *Pondok Pesantren* have more than 3,000 Santri from various regions of origin. Second, the two *Pondok Pesantren* were founded by Salafiyah.

5. Conclusion

The purpose of the current study was to determine the typology of *Pesantren* in the current modern era based on the basic ideas of each *Pesantren*. In general, the typology formed from the observations is that there are three types of *Pesantren*: The first type of *Pesantren* maintains learning and preserves the classical Islamic heritage with all its educational tools. The second type is *Pondok Pesantren* which accommodates two main currents of thought, social modernity and social-humanitarian traditions, by establishing schools or official/formal education and combining the two intellectual traditions between Islamic and Western traditions. The third type is the *Pondok Pesantren* which develops the study of religious books or the *Kitab Kuning* beyond the initial basis of the *madhab* era (the era of schools of scientific thought regarding Islamic laws). These findings confirm the ongoing development of *pesantren*. However, this study has limitations in the aspects observed. This study only observes the typology of *Pondok Pesantren* seen from the developed forms of educational thought. Subsequent studies can emphasize more on how the transformation carried out by *pesantren* in dealing with changes in civilization.

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Additional information

Correspondence and requests for materials should be addressed to ikhsanudiniiq@gmail.com

ORCID

Muhammad Ikhsanudin  <https://orcid.org/0000-0002-7857-4341>

Sahiron Syamsuddin  <https://orcid.org/0000-0002-5761-4412>

Sunarwoto  <https://orcid.org/0000-0002-2005-5549>

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