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Strengthening Pesantren Through Education Desentralization

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Abstract: Pesantren is acknowledged to have participated in solving the problems of people in various aspects of life, such as education, *da'wah*, politics, economy, culture, religion, development, and other aspects. The great contribution of pesantren to the people of the nation and state does not then indicate that pesantren is an ideal and criticism-free institution. Many criticisms are addressed to pesantrens. This paper is intended to reveal the practice of strengthening pesantren through education decentralization. Strengthening pesantren is aimed at improving the quality and functions of pesantren as one of the important centers of community development as a whole. With its distinct position, pesantren is expected to continually improve its condition and becomes an alternative of people-centered development as well as a value-oriented development center. The era of decentralization of education makes the existence of pesantren an ideal partner for government institutions to jointly improve the quality of existing education as a basis for the implementation of social transformation through the provision of qualified human resources and good moral. The process of social transformation in the current era of autonomy requires regions to be more sensitive to explore local potentials and community needs, so that existing capabilities in society can be optimized. Thus, pesantren should work harder to improve all its shortcomings and add new things to the needs of people of the present time. Therefore, the model of pesantren education based on conventional system today is not enough to assist in the provision of human resources that have integrative competence both in the mastery of religious knowledge, general knowledge, and technological skills.

Keywords: *strengthening pesantren, decentralization of education, pesantren*

A. Introduction

Religious education gained momentum in the national education system after the issuance of Law No. 20 of 2003 on National Education System. Currently Islamic religious education institutionally can be said to lead to mainstreaming. The issuance of Government Regulation No. 55 of 2007 on Religious Education and Religious Education, has positioned Islamic religious education no longer in the periphery but has shifted to the center, even in some respects already in the central area (center). This development is a strategic momentum for Islamic religious education to continue to record progress in each component of education.

Religious education serves to prepare students to become members of the community who understand and practice the values of religious teachings and / or become a religious scholar. While the purpose of religious education is the formation of learners who understand and practice the values of religious teachings and / or become an expert knowledge of religion that is knowledgeable, critical, creative, innovative and dynamic in order to educate the religious life of believers, cautious and noble (PMA Number 13 of 2014). The Islamic religious education consists of education diniyah and pesantren.

The role of pesantren education in Indonesia is acknowledged to be big enough in developing young generation. However, according to Mas'ud, the attention of government, educational experts, and society given to pesantren is not enough (Mas'ud, 2003). In different languages Imam Suprayogo mentions that attention to pesantren is only given to certain moments (Amin Haedari, in An-Nahidl, et al, 2010). While the facts show Pesantren has crossed a very long time following various experiences and has participated solve problems of people in various aspects of life both education, da'wah, social (political and economic), as well as other social aspects such as socio-cultural, religious, and others. Because of these roles, Azra stated that the renewal of pesantren is directed to functionalize pesantren as one of important center of development of society as a whole. With its distinctive position and position, pesantren is expected to be a people-centered and people-centered development alternative as well as a value-oriented development center (Amin Haedari, in An-Nahidk, et al. 2010). A similar opinion is expressed by Abdurrahman Mas'ud (2003) that pesantren is a strong fortress in the face of the enormity of the wave of culture and civilization that are not in line with the divine values

As the times change and the dynamics of life very quickly there are many questions about the possibility of pesantren's achievement being maintained or enhanced as much as possible. In this regard Mastuhu calls the importance of changing the value of pesantren towards a more global, inductive, empirical, and rational orientation of thought (in Qomar, 2002). In this paper will be described about the possibility of development of pesantren through decentralization of education that became education policy in Indonesia

B. History and Dynamics of Pesantren

By not abandoning tradition, this 21st century, pesantren continue to make renewals both in the field of institutional and management, this is in line with the development and demands of the times.

Therefore, in today's era, there are many pesantren models in Indonesia that are almost different from the design of the buildings with the classical pesantren. Looking at these changes, by borrowing from the opinion of Manfred Ziemek, the types of persantren in Indonesia can be classified as follows (in Kesuma, 2017)

- a. Type A of Pesantren, which is a very traditional pesantren. The hallmark of this type of pesantren is still retaining its traditional values. Pesantren does not experience significant transformation in its education system or there is no prominent innovation in its pesantren style. This type of pesantren still retains the traditions of the classical pesantren with its Islamic style. The mosque is used for Islamic learning besides the place of prayer. This type of pesantren is usually used by groups of tunnels. Because of that, the pesantren is called pesantren Tarikat. But they do not live in a mosque that is used as a boarding school. The santri generally live in dormitories located around the house of kyai or at home kyai. This type of pesantren consists of mosques and houses of kyai, which are commonly found in the early days of the founding of a pesantren.
- b. Type B of Pesantren, is boarding schools that have physical facilities, such as; mosque, kyai house, cottage or dormitory provided for the santri, mainly for santri who come from distant areas, as well as a study room. This pesantren is usually a very simple traditional pesantren as well as a characteristic of traditional pesantren. The learning system of this type is individual (sorogan), bandungan, and wetonan
- c. Type C of pesantren, or salafi pesantren with school institutions (madrasah, SMU or vocational) which are characteristic of renewal and modernization in Islamic

- education in pesantren. Nevertheless, the pesantren does not eliminate the original learning system that is sorogan system, bandungan, and wetonan done by kyai or ustadz
- d. Type D of Pesantren, that is modern pesantren. Pesantren is open to the public, this pesantren style has undergone a very significant transformation both in the education system as well as institutional elements. Lesson materials and learning systems are already using modern and classical systems. The level of education held from the elementary level (perhaps early childhood and kindergarten) is in the pesantren until university. In addition, modern pesantren is very concerned about developing the talents and interests of students so that students can explore themselves in accordance with the talents and interests of each. It is no less important is the seriousness in the mastery of foreign languages, both Arabic and English as well as other international languages. For example, for example, Gontor pesantren, Tebuireng and other modern pesantren in the country
 - e. Type E of Pesantren, which is boarding schools that do not have formal education institutions, but provides opportunities for students to study at formal education level outside the pesantren. This type of pesantren can be found in salafi pesantren and the number in the archipelago is relatively smaller compared to other types.
 - f. Type F of pesantren, or ma'had 'Aly, this type, usually exist in religious colleges or colleges having a religion. Students in the ashraikan within a certain time with the rules set by college, students must obey these rules for students who live in dormitory or ma'had. For example, ma'had 'aly UIN Malang which has

existed since 2000 and all students must be held for one year. Then ma'had 'aly IAIN Raden Intan Lampung which has stood since 2010 ago. The goal of the ma'had 'aly is to provide students with a spiritual deepening and create a conducive campus climate for the development of foreign languages

Based on the diversity of the pesantren, Abdullah Syukri Zarkasyi argues that pesantren from its foundation to its development today, pesantren can be categorized into three forms: First, traditional pesantren which still retains old traditions, book study, to sleep problems, eating and toilets, and his maraji 'books are usually called yellow books. Second, the pesantren semi modern, the pesantren that combines traditional pesantren and modern pesantren. The learning system in addition to the traditional pesantren curriculum in classical book review also uses the curriculum of Ministry of Religious Affairs and Ministry of National Education. Thirdly, modern pesantren whose curriculum and learning system are structured in a modern way as well as its management. In addition, according to Zarkasyi modern pesantren has been supported by IT and foreign language institutions are adequate. Including ma'had 'aly is categorized as a modern pesantren (in Kesuma, 2017).

C. Function and Role of Pesantren Institution

In the 5th mukernas RMI (Rabithah al Ma'ahid al Islamiah) in Probolinggo in 1996, there are three roles and functions of pesantren according to the independence character of their emancipatory vision. First, as an institution of education and teaching of Islam. That is, boarding schools are responsible for educating the life of the nation and preparing the human resources of Indonesia who have a reliable science, and based on faith and piety that is solid. Second, as an institution of struggle and da'wah Islamiah. That is, boarding schools responsible for mensyiarkan religion of God and participate actively in building religious life and increase harmony among religious

believers in the life of society, nation and state. Third, as an institution of empowerment and community service. That is, pesantren must mendarmabaktikan role, function, and emancipation potential that has to improve the life and strengthen pillar of existence of society for the realization of society of Indonesia which is just, civilized, prosperous and democratic (in Muhakamurrahman, 2014)

Education in pesantren does not stop as a transfer activity of science only. Azyumardi Azra mentions, besides being a transfer of knowledge, pesantren also as a cadre of scholars' and as preserver of Islamic culture. These two additional elements need to be emphasized because a scholar 'is not just a man who has a high mastery of knowledge, but also must be accompanied by the ability to practice the science. The same thing was also expressed by Tholkhah Hasan, that pesantren should be able to live the following functions, 1) The religious sciences (tafaquh fi al-din) and Islamic values are transferred through pesantren education; 2) pesantren as an institution that carries out social control; and 3) social engineering (social engineering) or community development done by pesantren. The function will be able to run well if the boarding school is able to take care of the good traditions that exist. Besides pesantren also required to adapt the latest scientific development, so that role as agent of change can be realized. Another strength is the existence of network (network) pesantren to the community that focuses on the bonds of parents, students with boarding schools, or tariqah networks that exist in certain pesantren. This tariqah network usually has a stronger relationship with the pesantren than the relationship of the santri's parents in general (in Kesuma, 2017)

Referring to the above-mentioned statements it appears that the function and role of pesantren is very dynamic, progressing from time to time. This is according to Husni Rahim due to the existence of pesantren because it is driven by the demand and the needs of society (in Qomar, 2002)

D. Decentralization of Education

New hope arises as the regional autonomy / decentralization policy rolls out. Indradjati (2003) says that regional autonomy is done because it is a necessity with the aim of improving people's welfare, equity, justice, democratization, and developing local cultural values as well as exploring the potential and diversity of the region, not just moving the central problem to the districts and cities. Similarly, education autonomy aims to improve the quality of education for all levels of society.

Based on Law no. 22 of 1999 on Regional Government and Law no. 25 of 1999 on Fiscal Balance between Central and Local Government decentralization was officially enacted in 2001. Rapid political developments led to the two laws being replaced by the new law, Law no. 32 of 2004 on Regional Government and Law no. 33 of 2004 on Fiscal Balance between Central Government and Local Government (<http://sambassalim.com/pendidikan/desentralisasi-pendidikan.html>)

Decentralization as a handover of power to autonomous regional governments is carried out in various fields or affairs, except in the fields of foreign policy, defense, security, justice, monetary and national fiscal, as well as religion, which are still central government affairs. Based on Article 14 of Law no. 33 of 2004 there are 16 (sixteen) obligatory affairs become the authority of regency / municipal government as the district / city scale affairs. One of the obligatory functions is the provision of education (<http://sambassalim.com/pendidikan/desentralisasi-pendidikan.html>)

The regional autonomy law puts most governments of education and culture in the central government to the local government (kabupaten / kota). The remaining authority of the central and provincial governments is limited only in magnitude. The shift in the authority structure of education management system in the region, because the development which has been dominated by the central government has proven to be less effective. This is evident in the fact that the various investment programs for the

expansion of educational access and quality improvement that have been undertaken have not been able to achieve the expected results.

Tilaar (2003), argued that Law No. 22 of 1999 which was then replaced by Law No. 32 of 2004, the affairs of education submitted to the region. This means that the regions have full authority in managing and managing education in their area. Furthermore Tilaar (Tilaar in People's Mind, 2010) emphasized that decentralization of education is a must. According to him, there are three things related to the urgency of decentralization of education. These are (a) the development of a democratic society; (b) the development of social capital; and (c) enhancing the nation's competitiveness. These three things are more than enough to be the reason why decentralization of education should be done by the Indonesian nation

Decentralization implies the process of delegation, delegation and authority from superiors to subordinate levels within the organization (Greenberg and Baron, in Rafiqie, 2008). Riwukaho further said that through decentralization all decisions made within the body of the organization are delegated to subordinates. Implementation of delegation in the framework of organizational efficiency and effectiveness. In the world of decentralization education can be applied in the organizational structure of education providers from the central, provincial, district / city level to the school level (in Nasir, 2006)

Shepard as quoted by Rafiqie (2008) states that decentralization contains local self-government meaning that is historically based on various aspects of community life which in turn function as social cohesion that shape the pattern of life and behavior for the community concerned. Decentralization is local self-government which is the embodiment of a modern local government that local institutions reflect communal affairs through democratically elected political institutions is a trend and symptoms that begin to emerge again. According to Kjeliberg (1985), local self-government is closely related to three sets of

values: (1) liberty or outonomy, ie the freedom of local communities to develop themselves based on their preferences, which is a very strong ideology as an expression of the freedom of a society freedom society). The forms of local self-government are, for example, increasingly limiting the role of central government in matters of authority. Restriction of authority matters in order to provide opportunities for local governments to develop the potential of resources owned by the region. Examples of local governments are authorized to manage and implement educational programs from planning, implementation, monitoring and evaluation by local governments to district education offices, (2) democracy or participation, ie active participation of local communities in administering authority which the central government provides to local governments. Community participation is intended as a learning process in nation and state, with the community participating in governance, and society will be familiar with the real and varied political issues, and also understand how to reach a compromise on different interests. In other words, democracy and community participation are closely related to a sense of solidarity within a community of regional communities. Democracy and community participation are inseparable, and (3) efficiency, which is the strengthening of institutions that in their performance put forward an efficient way of dealing with the gap between what is needed and the growing demands in the community, while still seeking to bring benefits for the public. One of the main reasons deemed logical regarding efficiency is that regions are in a better position to implement and coordinate actions that reflect the public interest and more potential in synergizing various communal issues as well as more expressions of local community communities (in Nasir 2006)

Mawhood (1983) states that decentralization is an organizing principle that contains devolutive (divisive), democratic, and political elements. So that the role is local government with the concept of local self-development and that will

happen not just delegation of power, but more of a devolution of power, where policy makers are representative local officials.

E. Potential of Decentralization of Education for the Strengthening of Pesantren

Decentralization of education in Indonesia is an excellent opportunity to improve the democratization of education, the efficiency of education management, and the quality of education. With the decentralization of regional education is encouraged to provide good education services to all children, including children in remote areas and disadvantaged children, at least according to the compulsory education of 9 years of basic education ([http://sambassalim.com/pendidikan / decentralisasi-pendidikan.html](http://sambassalim.com/pendidikan/decentralisasi-pendidikan.html))

With the decentralization of regional education can develop the potential of its territory in accordance with local situations and conditions. One of the policies that can be developed is to create a curriculum based on local and global excellence pesantren.

Decentralization also encourages the efficiency of education management, including pesantren education, since most of the education management authority, whether planning, implementation, financing and control of education is left to the local government, adapted to the circumstances, needs, desires and capabilities of each region. With great authority in education management, local governments are encouraged to explore local potentials and encourage community participation to help finance educational development in their regions. Conversely, community participation can be raised if education management in a region or school can be implemented efficiently, transparently, and accountably, and responsive to the needs and desires of the community.

Decentralization of education in Indonesia is an opportunity for improving the quality of teaching and learning activities in pesantren. In other words, it is an opportunity for improving the quality of education in each region. This is because

attention to the improvement of teacher / ustad quality, improving the quality of pesantren management, improving the facilities and infrastructure of pesantren education, pesantren financing becomes better if managed professionally and proportionally. Ultimately, the goal of decentralization of education is to increase the quality of education, including pesantren.

The decentralization policy of education to achieve the above expectations is supported by various potentials in the form of political decisions at the central and regional levels, innovative educational ideas, as well as real conditions in the regions. A very supportive political decision is the enactment of the provisions of the 1945 Constitution regarding the minimum education budget of 20%. This constitutional mandate is not only an obligation for the central government to fulfill it, but it also encourages local governments to provide a fairly high education budget for education development in their regions.

The next potential is a policy of creating more democratic nongovernmental institutions to support education in the regions and schools, namely education boards and school committees. Education councils at the district / city level (some also at the provincial level) are an independent institution whose members reflect educational figures. The education council has a strategic role, for example acting as a consideration and support to the executive and legislative in education, supervising the implementation of education policy by the executive, and also acting as a liaison between the legislature, the executive and society in general. Meanwhile, school committees (sometimes referred to by other names such as school boards or majlis madrasah) are an organization whose membership consists of representatives of parents, teachers, and community leaders who care about education, including from the business community. This institution acts as a partner of the school in promoting education services in pesantren in a more

democratic, participatory, transparent and accountable

Other ideas that are in line with decentralization of education are community-based management and school-based management. Nielsen as quoted by Indradjati (2003) provides a general definition of community-based education as "education that most of his decisions are made by society." From this understanding it can be understood that community-based education is essentially community involvement in decision-making in the provision of education, just to donate capital or fund for education only

There are various reasons underlying the implementation of community-based education management in Indonesia. First, the policy of regional autonomy encourages decentralization of education, so that the regions and communities are given greater opportunities to make decisions in education. Second, the government's desire to democratize the life of Indonesian civil society (democratization of civil society), including democratization in the administration of education. Third, the limited funding of government education, mainly due to the prolonged political and economic crisis, so that the government is less able to finance education throughout Indonesia optimally. Fourth, the diversity of Indonesian society, so that education is less effective if it is managed centrally by the government without involving public participation. Fifth, in fact since the first community has participated in the implementation of education in Indonesia, despite having limitations.

The principle of pesantren is *al muhafadzah 'ala al qadim al shalih, wa al akhdzu bi al jadid al ashlah*, that is to maintain a positive tradition, and to balance with taking positive new things. Problems related to civic values will be addressed through the principles held by pesantren. Pesantrens need to make effective, efficient, and equitable reforms that can provide parallels as human beings.

Renewal in pesantren should be continued especially in the field of management, building governance should

also be serious attention so that it looks beautiful, curriculum of pesantren education, and various areas of expertise (language and life skill). Thus, pesantren can play an educative role in the provision of qualified human resources that are integrated in faith, science, and good deeds. Which in the same language Masni Usman mentions that pesantren not only provide religious knowledge but also contribute real to economic improvement, productive culture for society (in Rizal, 2013).

According to Rachmawati, the process of pesantren development is the internal responsibility of pesantren, and the government's support is serious as a whole human development process. Development in the era of regional autonomy is an effort to develop and enhance the role of pesantren and the process of strategic steps in the effort to realize the goals of national development especially the education sector currently experiencing moral degradation (Kesuma, 2017)

F. Closing

The existence of pesantren is an ideal partner for government institutions to jointly improve the quality of existing education as the basis for the implementation of social transformation through the provision of qualified human resources and morals *karimah*. The process of social transformation in the current era of autonomy requires that regions be more sensitive to explore the local potential and community needs so that the existing capabilities in society can be optimized. Thus, pesantren should work harder to improve all its shortcomings and add new things to the needs of today's people. Therefore, the model of pesantren education based on conventional system today is not enough to assist in the provision of human resources who have integrative competence both in the mastery of religious knowledge, general knowledge and technological prowess.

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