

## THE PESANTREN (ISLAMIC BOARDING SCHOOL) TRADITION IN PREPARING HUMAN RESOURCES AT PESANTREN DARUL HIJRAH BANJARBARU, PESANTREN IBNUL AMIN PAMANGKIH, AND PESANTREN RASYIDIYAH KHALIDIYAH AMUNTAI IN SOUTH KALIMANTAN PROVINCE

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### Abstracts

This pesantren education model not only maintains its existence, but it also significantly contributes to the advancement of science. Within the world of pesantren, there is a term known as pesantren tradition. Pesantren tradition is defined as the habits practiced by pesantren residents. Therefore, to envision the future of pesantren education and its potential to play a strategic role and be considered an option, it is essential to possess open-mindedness and courage to address its challenges fundamentally and comprehensively. One approach to achieving this is by cultivating habits and traditions within pesantren. The results have shown that several traditions have developed in the boarding schools studied by the author, which are related to both scientific and skill-based fields. In science, these traditions include writing books, practicing reading the yellow book, following the rules of learning Nahwu and Sharaf, and fostering the habit of memorizing vocabulary (in Arabic and English). In the field of skills, there are traditions such as engaging in foreign language conversations (in Arabic and English), reading maulid, observing the pilgrimage tradition, participating in muhadharah/foreign language speech practice (in Arabic, English, and Indonesian), adhering to the rules of memorizing the Qur'an, memorizing prayers for the deceased, conducting haul prayers and congratulatory prayers, upholding haulan traditions, and practicing khat/calligraphy.

#### Keyword:

Boarding Schools, Human Resources, Tradition

### Introduction

In Indonesia, education is conducted through a variety of educational institutions, including both general and religious (Islamic) education. One such Islamic educational institution is Pesantren. Pesantren represents a traditional form of Indonesian Islamic education that delves into Islamic religious knowledge and applies it in everyday life, emphasizing moral values in social interactions (Mastuhu, 1994). This perspective is echoed by Amin Abdullah, who contends that the world of Pesantren serves as a hub for nurturing, practical experience, and simultaneous advancement in Islamic sciences (Abdullah, 1995).

Pesantren is a traditional Islamic educational institution that has existed since around the 13th century AD. In its development, Pesantren evolved into an Islamic educational establishment that thrived and expanded in rural, or remote areas and experienced rapid growth

and development in urban areas during the 1980s. In this context, Pesantren has demonstrated its ability to coexist with the surrounding community and even become a point of reference for the local population, especially in morality.

When examining the development of pesantren, this model of educational institution not only maintains its existence but also significantly contributes to the advancement of science. The essence of pesantren as an Islamic educational institution endows it with a unique role in the realm of religious sciences, both on a macro and micro scale. Nevertheless, it is equally essential to recognize that pesantren education institutions are perceived as religious and educational establishments that uphold high moral values in the lives of both individuals and the collective pesantren community. These moral values also extend to the broader society, particularly the community surrounding the pesantren, dispelling the notion that pesantren represents backwardness and isolation (Rahardjo, 1995).

Several internal and external factors will shape the future of pesantren education, especially in Indonesia. Internally, the field of pesantren education needs to enhance the quality of its human resources responsible for education. This is closely linked to educational personnel's education and coaching programs (ustadz and ustadzah), which require strengthening, and the employee recruitment process, which should become more selective. Externally, the future of pesantren education is influenced by three major issues: globalization, democratization, and the liberalization of Islam (Rahim, 2001).

Considering the factors impacting the future of pesantren education, it indirectly necessitates that pesantren education administrators adopt a rational approach and become more oriented toward the broader community's needs. According to Malik Fadjar, contemporary educational thinking primarily aims to prepare human resources for the future, not just as a means to wield political influence or as a limited da'wah agency (Fadjar, 1995). Pesantren education, requiring a clear orientation, can only succeed through generational continuity. Hence, when envisioning the future of pesantren education and its potential to play a strategic role and be considered a viable option, it is imperative to possess open-mindedness and the resolve to address its challenges comprehensively. Within the world of pesantren exists a concept known as "pesantren tradition." Pesantren tradition encompasses the values comprehended, lived, practiced, and embraced by all components of the pesantren (Nata, 2010).

In South Kalimantan, numerous Islamic boarding schools, both traditional and modern, exist, including Pesantren Darussalam Martapura, Pesantren Ibnul Amin Pemangkih, Pesantren Al-Falah Banjarbaru, Pesantren Darul Ilmi Landasan Ulin, Pesantren Darul Hijrah Banjarbaru, Pesantren Rasyidiyah Khalidiyah Amuntai, and others. Each pesantren employs distinct approaches and strategies in fostering and educating its students. This independence in managing the pesantren results in varying methods, free from conformity to a particular standard.

## **Methods**

### **Type and Approach**

This research falls under the category of field research, conducted by directly visiting pesantren institutions to investigate the pesantren tradition's role in preparing human resources at Darul Hijrah Banjarbaru pesantren, Ibnul Amin Pemangkih pesantren, and Rasyidiyah Khalidiyah Amuntai pesantren. The research approach employed is qualitative, emphasizing the analysis of the inductive inference process and examining the relationship dynamics between observed phenomena using scientific logic (Saifuddin, 2005). The nature of this research is descriptive, meaning it aims to provide a detailed account of various aspects and circumstances related to the topic (Saebani, 2008).

### **Subjects and Objects of Research**

To align with the research objectives, the subjects in this study are as follows:

- 1) The foundations of Darul Hijrah Banjarbaru Islamic Boarding School, Ibnul Amin Pemangkih Islamic Boarding School, and Rasyidiyah Khalidiyah Amuntai Islamic Boarding School.
- 2) The heads of Darul Hijrah Banjarbaru, Ibnul Amin Pemangkih, and Rasyidiyah Khalidiyah Amuntai boarding schools.
- 3) The administrative heads of Darul Hijrah Banjarbaru Islamic Boarding School, Ibnul Amin Pemangkih Islamic Boarding School, and Rasyidiyah Khalidiyah Amuntai Islamic Boarding School.

The object of this research is the pesantren tradition in preparing human resources at Darul Hijrah Banjarbaru, Ibnul Amin Pemangkih, and Rasyidiyah Khalidiyah Amuntai.

### **Data and Data Sources**

The primary data explored in this study pertains to the pesantren tradition in preparing human resources at Darul Hijrah Banjarbaru, Ibnul Amin Pemangkih, and Rasyidiyah Khalidiyah Amuntai Islamic boarding schools. Conversely, the supporting data encompass information about the research locations, including their historical background, the condition of teachers/ustazd, the state of students, and the facilities and infrastructure at Darul Hijrah Banjarbaru, Ibnul Amin Pemangkih, and Rasyidiyah Khalidiyah Amuntai Islamic boarding schools.

The data sources in this research include:

- 1) Respondents, comprising foundation administrators, pesantren leaders, ustazd/ustazdah, and administrative heads with knowledge of pesantren traditions in preparing human resources at Darul Hijrah Banjarbaru Islamic boarding school, Ibnul Amin Pemangkih Islamic boarding school, and Rasyidiyah Khalidiyah Amuntai Islamic boarding school.
- 2) Informants, consisting of several formal (community) figures well-versed in the pesantren tradition of preparing human resources at Pondok Pesantren Darul Hijrah Banjarbaru, Pesantren Ibnul Amin Pemangkih, and Pesantren Rasyidiyah Khalidiyah Amuntai.

### **Data Collection, Processing and Analysis Techniques**

To collect data in the field, the following data collection techniques were employed:

- 1) Observation: This observation technique was utilized to explore data related to the pesantren tradition in preparing human resources at Darul Hijrah Banjarbaru Islamic Boarding School, Ibnul Amin Pemangkih Islamic Boarding School, and Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, as well as to gather data about the background of the research objects.
- 2) Interviews: This study's interviews included free-lead and casual interviews. Guided free consultations were employed to obtain information about the pesantren tradition in preparing human resources at Darul Hijrah Banjarbaru Islamic Boarding School, Ibnul Amin Pemangkih Islamic Boarding School, and Rasyidiyah Khalidiyah Amuntai Islamic Boarding School. These interviews also encompassed information about the background and history of the establishment of the boarding schools.
- 3) Documentation: This technique was employed to retrieve data related to pesantren traditions in preparing human resources, as well as data about the historical establishment of pesantren, the condition of ustazd/ustazdah, the state of students, and the status of facilities and infrastructure at Darul Hijrah Banjarbaru Islamic boarding school, Ibnul Amin Pemangkih Islamic boarding school, and Rasyidiyah Khalidiyah Amuntai Islamic boarding school.

## Results and Discussion

1. The traditions developed at Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai are related to the scientific aspect, namely as follows:
  - a. The tradition of writing the book. Based on the research results, the activities of writing kitab or study materials used by Santri are only found in the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School.
  - b. The tradition of reading the Yellow Book. Regarding the habit of reading the Yellow Book, according to the research results in Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities. This is something that characterizes a boarding school. However, there are some emphases, especially about the books read.
  - c. The tradition of learning Nahwu and Sharaf. Learning Nahwu and Sharaf is prioritized in a pesantren so that students know the tools to read the yellow book. From the results of the research, it is known that Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities. It's just that the implementation time, the books, and the participants are only santri who stay or are in the dormitory, such as at Pondok Pesantren Rasyidiyah Khalidiyah Amuntai.
  - d. The tradition of memorizing vocabulary (Arabic and English). The boarding school also carries out the activity of learning language in Arabic and English, which is the object of research. Where the students in groups under the guidance of senior students memorize vocabulary. There is also learning vocabulary under the direction of ustadz in their fields, namely Arabic teachers and English teachers appointed by the leadership. With this guidance, the students are eager to memorize vocabulary.
  - e. Learning Package B and C. A uniqueness of a pesantren is that it organizes education outside of pesantren activities, namely learning package B and package C. This is intended so that students gain both religious and general knowledge. However, some students only utilize this opportunity; only a few follow it. For Santri, who take part in package B and package C learning, they aspire to study not only religious knowledge but also obtain general knowledge to continue to college.
  - f. Learning Falaq Science, Measuring Qibla Direction, and Calculating Time. The activities of learning Falaq Science, measuring Qibla direction, and calculating Time only exist in Ibnul Amin Pamangkih boarding school. There is no teaching, unlike Darul Hijrah boarding school and Rasyidiyah Khalidiah boarding school.
2. The traditions/habits developed at Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai related to the skills aspect are as follows:
  - a. Tradition of foreign language conversation (Arabic and English). Regarding the tradition of foreign language conversation (Arabic and English), according to the research results in Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities with the guidance of language teachers with different places and times of implementation.
  - b. The tradition of reading the maulid. Based on the presentation of data regarding the habit of reading the maulid, in Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities. It's just that the Time and place of implementation are different. Some are held after the Asr prayer, and some are held once a week, like in Ibnul Amin Islamic boarding school. Some are held once a week, every Friday night,

after the Maghrib prayer, as implemented in the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School.

- c. Pilgrimage tradition. Regarding the pilgrimage tradition, according to the results of the research in Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities, especially the pilgrimage to the tomb of the founder or caretaker of the boarding school as done by the Bnul Amin students and the Rasyidiyah Khalidiyah students. At the same time, the students of Pondok Darul Hijrah made a pilgrimage to the grave of Datu Kalampayan and the grave of Guru Sekumpul.
- d. The tradition of muhadharah/speech practice in foreign languages (Arabic and English) and Indonesian. Based on the data presentation, it is stated that the rule of muhadharah/speech practice in foreign languages (Arabic and English) and Indonesian with variations in Time and implementation. Pondok Darul Hijrah Banjarbaru is carried out at night after Isha prayer for foreign languages (Arabic and English) and during the day until before Asr for Indonesian. Pondok Pesantren Ibnul Amin Pamangkih is held once a week, every Wednesday night, after Isha prayer, which is divided by how many consuls. Whereas in Pondok Pesantren Rasyidiyah Khalidiyah Amuntai, muhadharah activities are scheduled in formal activities every week, and extra activities are carried out in the evening every Thursday night after Isha prayer.
- e. The tradition of memorizing the Qur'an. Based on the presentation of data that has been presented regarding the practice of learning the Qur'an, in Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih, and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities. It's just that the Time and place of implementation are different. Pondok Darul Hijrah is carried out every Monday to Saturday, from Asr until 17.30 and bada Isha until finished. In the Ibnul Amin Pamangkih Islamic Boarding School, the implementation of memorizing the Qur'an is associated with a pre-requisite if the santri want to take the book test which they want to learn. In the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, the tradition of memorizing the Qur'an is included in the school schedule activities and extra activities in the dormitory.
- f. The tradition of memorizing prayers of the dead, prayers of haul, and prayers of congratulations. The practice of learning prayers of the dead, prayers of haul, and prayers of congratulations, according to research results in Pondok Darul Hijrah Banjarbaru, is carried out independently using the Risalah Amaliyah book. This activity is carried out at Pondok Pesantren Ibnul Amin Pamangkih every Friday afternoon after the Asr prayer. While at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, it is carried out after completing the semester test.
- g. Haulan tradition (tahlil recitation practice and prayer). Based on the presentation of data that has been presented regarding the haulan rule (tahlil recitation practice and prayer) in Pondok Darul Hijrah Banjarbaru, Pondok Pesantren Ibnul Amin Pamangkih and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai have carried out these activities. It's just that the Time and place of implementation are different. In Pondok Darul Hijrah Banjarbaru, the Time is unscheduled. At the same time, in Pondok Pesantren Rasyidiyah Khalidiyah Amuntai, it is carried out once a week, and tahlil recitation is also carried out during a pilgrimage to the grave of the muassis.
- h. Khat/Calligraphy Training. Regarding the tradition of khat and calligraphy training, according to the research results in Pondok Darul Hijrah Banjarbaru and Pondok Pesantren Rasyidiyah Khalidiyah Amuntai, calligraphy is included in formal lessons. In addition, khat and calligraphy are also extra activities at Pondok Pesantren



Rasyidiyah Khalidiyah Amuntai, carried out through the Darul Khattat Rakha Calligraphy Studio.

## Conclusion

Based on the results and discussion above, it can be concluded as follows:

1. In preparing human resources (santri) at Darul Hijrah Banjarbaru cottage, several traditions or habits related to the scientific field and midwife skills are carried out.
  - a) Scientific fields include the tradition of reading the yellow book, learning nahwu and Sharaf, and memorizing vocabulary (Arabic and English).
  - b) Skills include foreign language conversation traditions (Arabic and English), maulid recitation traditions, pilgrimage traditions, muhadharah traditions/speech practice in foreign languages (Arabic and English) and Indonesian, Qur'an memorization traditions, memorizing prayers for the dead, haul prayers and congratulatory prayers, haulan traditions (tahlil recitation practice and prayers), and khat and calligraphy practice
2. In preparing human resources (santri) at Ibnul Amin Pamangkih Islamic boarding school, several traditions or habits related to the scientific field and midwife skills are carried out.
  - a) Scientific fields include the tradition of reading the yellow book, the rule of learning Falaq Science, measuring the Qibla direction and calculating Time, the practice of learning Packages B and C, and the habit of memorizing vocabulary (Arabic and English).
  - b) The skills sector includes the tradition of foreign language conversation (Arabic and English), the habit of reading maulid, the pilgrimage tradition, the tradition of muhadharah / speech practice in foreign languages (Arabic and English) and Indonesian, the rule of memorizing the Qur'an, the habit of memorizing prayers for the dead, prayers for haul and prayers for congratulations, the tradition of practicing corpses, the tradition of learning computers, the tradition of muzakarah, the tradition of practicing Hajj and Umrah and the rule of practicing qurban and aqiqah.
3. In preparing human resources (santri) at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, several traditions or habits are related to the scientific field and skilled midwives.
  - a) Scientific fields include the tradition of writing books, the habit of reading the yellow book, the practice of learning Nahwu and Sharaf, and the rule of memorizing vocabulary (Arabic and English).
  - b) Skills include foreign language conversation traditions (Arabic and English), maulid recitation traditions, pilgrimage traditions, muhadharah traditions / foreign language speech training (Arabic and English) and Indonesian, Al-Qur'an memorization traditions, memorizing prayers for the dead, haul prayers and congratulatory prayers, haulan traditions, and khat/calligraphy training.

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