Abstract
Contemporarily, globalization marked by every access in all fields has created a variety of problems in people's lives. In reality, the world now (as a product of globalization) is almost entirely dominated by Europe and the United States which clearly have different cultural roots with the Indonesian culture. The hegemony that occurs is not merely economical and political, but more than that, it is also the cultural project of modernity. The impact of globalization today has been able to uproot the Indonesian people from the cultural roots that become their inheritance. Dehumanization in the form of an acute moral crisis has also become a part that is almost inherent in the life of every human being. In this context, pesantren as Islamic institutions that are rich of the characteristics of the Indonesian people have strategic values in the development of a multicultural society. For the Indonesian people, the strategic role of pesantren in globalization as a moral development institution, da'wah institution, and educational institutions with a multicultural character and nationalism will greatly determine the direction and purpose of the future of the Indonesian people. The response of pesantren in addressing globalization in accordance with the roles and fields

*Lecturer at Syari’ah Faculty, Study program Hukum Tata Negara Institut Agama Islam Pangeran Diponegoro Nganjuk, syanicha@gmail.com
that they have worked on, "namely the field of moral guidance that is oriented live together through applied learning" will become urgent as a way of life among Islamic community of Indonesia. In this regard, the study on the role of pesantren in actualizing the multicultural insightful learning process will focus on: first, the actualization of the PAI system in Islamic boarding schools in the era of globalization; second, models of PAI development at Islamic boarding schools; third, the development of the PAI system with the model of organisms in Islamic boarding schools.

**Keywords:** Reactualization of Learning Systems, Islamic Boarding Schools, Multicultural

**Maklumat:**

في العالم المعاصر، العولمة المميزة يفتح كل وصول في جميع المجالات قد تركت المشاكل المختلفة في حياة الناس. في الواقع، فإن النظام العالمي الحالي - كنموذج للعولمة. يكاد يغلب عليه أوروبا والولايات المتحدة، التي لها حدود ثقافية متناقضة عن الثقافة الإندونيسية. السيطرة التي تحدثت ليست اقتصادية وسياسية فحسب، بل أكثر من ذلك، إنها أيضا تدخل على الثقافة المشروعة للحداثة. لقد كان تأثير العولمة كما هو معروف اليوم قادراً على اقلاع المجتمع الإندونيسي من حدود الثقافية حتى أصبح الترجم من الإنسانية في شكل أزمة ثقافية حادة أيضًا جزءاً متلاصقاً في كل حياة إنسانية. وفي هذا السياق، فإن المعاهد الإسلامية كمؤسسات إسلامية شديدة الكثافة بخصائص الشعب الإندونيسي لها قيم استراتيجية في تطوير مجتمعها المتعددة الثقافات. بالنسبة للشعب الإندونيسي، فإن الدور الإستراتيجي للمعاده في عصر العولمة كمؤسسة للتعليم الإكليمي، ومؤسسات الدعاية، والمؤسسات التعليمية ذات الخصائص المتعددة الثقافات والقومية سيحذد بشكل كبير اتجاه مستقبل المجتمع الإندونيسي وأهدافهم. إن استجابالمعاهد الإسلامية في معالجة العولمة بما يتناسب مع الأدوار واليدولات التي أصبحت تعمل فيها، أي مجال التدريب الإكليمي وهو يعيش معاً متوسطاً من خلال التعليم التجريبي، سيصبح عاملًا كطريق للحياة في المجتمع الإندونيسي. فيما يتعلق بهذا، سيركز البحث في دور المعاهد الإسلامية في عملية التعليم بالبيدولات الثقافات على: أولاً، تطبيق نظام التربية الإسلامية في المعاهد الإسلامية في عصر العولمة؛ ثانياً، نماذج تطوير نظام التربية الإسلامية في المعاهد الإسلامية. ثالثًا، تطوير نظام التربة الإسلامية بنموذج كائن حي في المعاهد الإسلامية.

**Makna kata-kata:** إعادة تأهيل نظام التعليم، المعاهد الإسلامية، متعددة الثقافات

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Abstrak

Dalam dunia kontemporer, globalisasi dengan ditandai oleh semakin terbukanya setiap akses dalam segala bidang telah mewariskan beragam problema di tengah kehidupan masyarakat. Secara nyata, tatanan dunia yang sekarang ini berlangsung (sebagai produk globalisasi) hampir semuanya didominasi oleh Eropa dan Amerika Serikat yang jelas-jelas memiliki akar budaya yang berbeda dengan kultur bangsa Indonesia. Hegemoni yang terjadi pun bukan semata-mata bersifat ekonomi dan politik saja, akan tetapi lebih dari itu, ia juga bersifat the cultur project of modernity.


Kata Kunci: Reaktualisai Sistem Pembelajaran, Pondok Pesantren, Multikultural
Introduction

Education in a formal sense is one of the various ways and phases taken by humans to proceed towards maturity. Pesantren is an institution that accompanies the work of Islamic da’wah, in addition to being perceived as a ritual institution, a moral development institution and a da’wah institution. Pesantren are also popularly considered as Islamic educational institutions that have roles like other educational institutions.\(^1\)

Pesantren as a religious institution that also plays an Islamic education institution in the third millennium era has a dimension not only in the domestic, regional dimensions, but the global dimension—the reality of a world life that is so open and unlimited—has experienced conjuncture and romantic life that there is no escape from the challenges (whether derived from internal or external pesantren), in addition course to new opportunities that were not found in previous eras. For Islam, this era without borders or globalization is one of the most pressing realities when facing the contemporary world with all its consequences, namely the emergence of a variety of different understandings of religious reflection. The difference between the description of globalization in turn will also lead to differences in responses regarding how to respond. The responses that arise can be from various aspects including economics, ethics, politics, culture or education (Islam).

As a religious institution, the challenges of pesantren that have emerged lately can be exemplified by the stigma of some people who see pesantren as nests rather than traditionalism and even as a nest of nurseries of religious radicalism. For the pesantren community, this stigma can be indirectly said to be an effort to deconstruct the role of the pesantren which has been explicitly seen especially in delivering the Indonesian nation to its independence. The existence of a boarding school that is quite prestigious among Indonesian people may be reversed if the stigma of the community is

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\(^1\) Pesantren as an educational institution, as stated by Qomar, has existed in the midst of society for 6 centuries and was once the only educational institution owned by indigenous people that contributed greatly to shaping literacy and cultural literacy. See, Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2007), xiii.

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proven and he does not immediately actualize himself again in the community life.

The existence of pesantren as a religious education institution in the era of globalization will be determined by how far it is able to face every challenge that arises. The response of the pesantren in this case could be actual in a way that is able to provide solutions to the needs of people who are suffering from various problems surrounding access openness in every side of their lives. The existence of pesantren in order to continue to exist in this unlimited era requires pesantren to be able to contribute to create new opportunities to improve the standard of living of the people in all its aspects.

Since the beginning of its birth, the existence of pesantren as stated by A’la is an Islamic institution that is very rich of Indonesian characteristics and has strategic values in the development of Indonesian society, including all possibilities that arise related to solutions in the face of globalization. To this day pesantren still has a strong influence among the majority of Indonesian Muslims, especially for rural Muslim communities. The strong influence of pesantren on all aspects of life makes every development of religious thought and interpretation coming from outside the pesantren elite does not have a significant impact on the way of life among the Indonesian Islamic community. In other words, the development of religious thoughts and interpretations that occur in Indonesian society both in the economic, political, and social fields will actually depend on the actualization of the pesantren world in general with its role as an institution that carries out the work of religious institutions who maintain social work, da’wah and education.

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2 Globalization by many people is acknowledged to be born of modernity which is actually neo-colonialism and the affirmation of Western hegemony as the First World towards the Second and Third Worlds. Globalization in turn has made the world a battle arena which until this moment has always won a strong group against the weak. Concretely, the current world order is almost entirely a product dominated by Europe and the United States. This hegemony is not merely economic and political, but more than that, it is also the culture project of modernity. See, Abd A’la, *Jahiliyah Kontemporer dan Hegemoni Nalar Kekerasan: Merajut Islam Indonesia Membangun Peradaban Dunia* (Yogyakarta: LKiS, 2014), 142.

Based on the context in relation to the role of pesantren as Islamic education institutions in a variety of cultures, this paper focuses on several issues: 1) How to reactualize the PAI system in Islamic Boarding Schools in the Globalization Era?; 2) What are the models for PAI development in Islamic Boarding Schools?; 3) What is the development of the PAI system with the model of organisms in Islamic Boarding Schools? The discussion of the problem is intended to: 1) understand the actualization of the PAI system at Islamic Boarding Schools in the Globalization Era; 2) understand the models of PAI development in Islamic boarding schools; 3) understand the development of PAI systems with organism models in Islamic Boarding Schools.

Discussion
Reactualization of Islamic Education Systems in Islamic Boarding Schools in the Globalization Era

Basically, pesantren is an Islamic educational institution that is implemented with a boarding system (pondok) with kyai the main figure and mosque as the center of its institution. According to Arifin, as quoted from a study conducted by Rahardjo, from the beginning, the growth of the pesantren had diverse forms so that there was no standardization applicable to all pesantren. However, in the process of growth and development of pesantren, there is a general pattern taken from the meaning of the term pesantren itself which shows a certain pattern.4

Pesantren as defined by Dhofier is formed from the word santri that gets the prefix pe and the suffix an, which means the place of residence of the santri. According to him, cited from Johns' opinion, the term santri came from the Tamil language, which means teacher of the Qur’an. As a traditional Islamic education boarding school, pesantren have basic elements that become their traditions, namely huts, mosques, santri, teaching classic books and Kyai.5

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4 Imron Arifin, Kepemimpinan Kyai: Kasus Pondok Pesantren Tebuireng (Malang: Kalimasahada, 1993), 3
5 Zamakhsyari Dhofier, Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai (Jakarta: LP3ES, 1984), 18 and 44
Pesantren is one type of Indonesian Islamic education which is traditional in nature to study Islamic religion, and practice it as a guide to daily life, or called *tafaqquh fi al-ddin* by emphasizing the importance of morality in community life. The existence of pesantren as stated by Mastuhu has been recognized as an educational institution that has participated in the independence effort and filled it with efforts to educate Indonesian people. Previous researchers who used pesantren as the object of their study agreed that the pesantren was the result of Muslims who developed it from the Javanese religious education system. Thus, judging from the historical side that marks its existence, the pesantren as an Islamic educational institution is none other than one of the Indonesian culture that has been entrenched and sustainable.\(^6\)

From its function, pesantren not only functions as an educational institution, but it also functions as a social institution and broadcasting of religion or Islamic da'wah. As an educational institution, pesantren is organized in formal education (madrasas, public schools, and colleges) and non-formal education which specifically teaches the sciences of religion (fiqh, hadīts, tafsīr, tawhīd and taṣawuf). Pesantren as a social institution can be seen from its function which accommodates all students without discriminating the background and socio-economic. As an Islamic da'wah institution, pesantren in which there is a mosque which is its basic element also functions as a public mosque which is a place of worship for the general public, organizes tālim assemblies and religious discussions by the general public. From the connection between these three functions, pesantren seems to show its orientation more towards the attitude and behavior of pesantren citizens who value high togetherness and harmony. Humans are treated in the unity of the nature of the universe, the environment of their society, and themselves as divine truth-seeking beings.\(^7\)

Pesantren as a sub-culture of Indonesian society in Islamic education has the main reason for every teaching of Islam which is one of the great


\(^7\) Ibid., 59-61.
traditions. The main reason for the emergence of this pesantren was none other than to transmit traditional Islam as contained in the classic books written centuries ago. Although the pesantren is described by Bruinessen in its classic, orthodox style and the limited number of books taught in it, the reality of the paradigm shift in Islamic education conducted by pesantren in facing all the challenges of the present age is quite interesting.

In the context of Islamic education in Indonesia, the pesantren is a vibrant and dynamic institution, in which there is a lot of space which is why it is always interesting, fresh and actual to discuss. The dynamics of the pesantren and their interaction with the community played by the kiai, santri, and alumni increasingly reaffirmed that the pesantren is part of the infrastructure of community life. In the micro and macro scale, for example, pesantren as educational institutions have participated in the community awareness raising movement to always adhere to idealism, the development of intellectual abilities, and behaviors that are based on akhlāq al-karīmah to organize and build a dignified and civilized national character.

Pesantren as a sub-culture of society can be seen from the main influence it has on people's lives which lies in individual relationships that penetrate all obstacles that are caused by differences in the existing strata in society. This relationship as said by Abdurrahman Wahid is a reciprocal path that has two tasks; arranging spiritual guidance from pesantren to the community in matters of civil religion, ritual worship, and regulating material-financial maintenance by the community over pesantren. Madrasas in the pesantren environment as stated by Wahid also act as providers of prospective religious teachers to the community. In maintaining social discipline as mentioned above, pesantren also have complementary facilities which include as a means of ritual work, maintaining general recitation, other religious indoctrination, and maintaining social institutions that develop close ties within the santri class, such as zakat and orphanage. See, Aburrahman Wahid, Pesantren sebagai Subkultur, in Pesantren dan Pembaharuan, Dawam Rahardjo (ed.) (Jakarta: LP3ES, 1974), 54-57.

Martin van Bruinessen, Kitab Kuning, Pesantren dan Tarekat (Yogyakarta: Gading, 2012), 85.

This paradigm shift is as described by A'la in the role of Islamic boarding school Annuqayah Guluk-Guluk Sumenep in East Java in its development towards the community. See, Abd A'la, Pembaruan..., 55-70.

In addition to the awareness and development of intellectual abilities, the pesantren in the history of independence of the Indonesian people also contributed externally in the formation of the Republic of Indonesia with its basic Pancasila. NKRI's survival until now, as stated by A'la cannot be separated from the role of the majority of Indonesian Muslims who were born from the womb of Islamic boarding schools and raised by socio-religious organizations such as Nahdlatul Ulama and Muhammadiyah. Lih. Abd
Pesantren seen from its existence have many dimensions, such as its character which is plural, not uniform, and does not have a single face. Pesantren can be born in a uniform pattern, but actually it is very diverse. It can also appear conservative, but secretly or openly has changed itself and offset the pulse of the development of his time. It is a classic and perhaps the most traditional educational institution, but it actually survives, and is even considered as an alternative educational institution in the era of globalization and modernization of the world as it is today.

In the contemporary world, dehumanization in the form of an acute moral crisis has become a part that is almost inherent in every human being. In such circumstances, as spiritual and moral beings, humans have been cut off from their nature. Humans only pursue life that is outward, which is surface and prioritizes formality by overriding substance. In the era of globalization, humans have also lost their conscience and are no longer able to grasp the universal wisdom that exists in tradition and religion. The multidimensional crisis that initially developed in humanity in the modern First World, such as countries in the Western world. But now it has also spread to almost all people in various parts of the world including in Indonesia. This reality is shown by the Indonesian nation which is often

A'la, Jahiliyah., 167. Compare this with Bizawie's writing, which although it seems too subjective has written the role of ulama 'Nusantara with Nahdlatul Ulama based pesantren' in their struggle to deliver and maintain the independence of the Indonesian people with Jihad Resolution which has been said by scholars' -ulama 'NU as a result of their political Ijtihad. See, Zainul Milal Bizawie, Masterpiece Islam Nusantara: Sanad dan Jejaring Ulama-Santri (1830-1945) (Tangerang: Library Kompass, 2016), 30-41.

This pattern, as said by Abdurrahman Wahid, is the result of the superficiality of values, so that only outward actions must be assessed, completely ignoring the depth of compassion. This kind of superficiality, according to him, will continue to output in a doctrinal way of life, which in turn will classify human beings into two groups, those who belong to our side and the other is the opposite. See, Aburrahman Wahid, Pesantren., 52.

According Cromer and Balfour, as quoted by Said, the term "Western country" is the opposite of "Easterners" or "Eastern nations / countries". In this term the East person is said to be irrational, depraved moral, childish, and "different" (pen; in reality that the East is actually even though he is different from the West, but he also lives regularly, a world of national boundaries, culture and its etymology and the principles of its own internal coherence). In Cromer's language, he later described the East as the person on trial or the defendant as in the court of law, the person studied and described as in the curriculum, the person who was disciplined as in school or prison, or even as illustrated
referred to as a religious nation, with all its hospitality, now it is in a decadent pop culture and lives with pretense.  

Along with the development of the world community like that, it is now recognized that pesantren in accordance with the above three functions has been faced with several phenomena of social change that are impossible to avoid. The advancement of information technology, socio-political dynamics, not to mention a number of changes framed in the dynamics of society, all lead to questions about resistance, responsibility, capacity and sophistication of pesantren in guarding the work of Islamic da’wah, especially in the frame of Islamic religious education.

In this context, pesantren, especially in its Islamic education system, is required to be proactive and able to respond by appearing creatively with local culture and outside culture, as well as modifying it into a new culture that can be accepted by the local community and of course in accordance with religious values. It must also be able to develop a culture of tolerance that it already has and foster an inclusive understanding to harmonize religions in people’s lives. Pesantren must be the vanguard in combating group fanaticism because in addition to that it can obscure the validity of Islamic teachings, in this case Imam Mazhab (in practicing) himself also forbids his followers to be blind to him. Without a strategy like this, pesantren will only function as a counter culture that is counter-productive and often has values and norms that are different from the culture.

Delivery of religious sciences in educational activities are carried out in order to develop the learning of Islamic religious sciences as well as

in the zoological handbook. In essence, that East people here in each case as mentioned above are almost always controlled and represented by the structures that dominate them (pen; at this time in this case the West dominates). See, Edward W. Said, Orientalism, trans. Achmad Fawaid (Yogyakarta: Putaka Pelajar, 2010), 53.

Abd A’la, Jahiliyah., 29-30.

A warning to maintain the purity of Islamic teachings in jurisprudence as a result of ijtihad when dealing with the Prophet’s hadits as said by Shafi’i “Izā wa'jadum fi kitāhbī khilāfa sunnati rasulillāh faqūla bisunnati rasulillāh wa da’ū qawlī: wa ruwiyā ‘anhu izā šahha al -hadītsu khilafu qawlī fa’malū bi al-hadīts wartakū qawlī ”. see, Muhyiddīn Abu Zakariyā Yahya An-Nawawī, Al-Majmū ’Syarh Al-Muhazzab (Beirut: Dār Al-Fikr, 2001), j. I, 63.
pesantren also involved in them according to Muhaimin. Furthermore, it can potentially lead to tolerant or intolerant attitudes, the potential to realize integration or disintegration in people’s lives. This phenomenon, according to Muhaimin, will be determined at least by: first, the view of religious theology and the doctrine of its teachings; second, both the attitude and behavior of its adherents in understanding and living their religion; third, socio-cultural environments that surround it; and fourth, roles and influences of religious leaders, including religious teachers in directing their followers.16

By referring to Muhaimin’s formulation above, pesantren as an Islamic education institution in Indonesia with its multicultural society demands a change in mindsite in every learning activity that adapts to the situation, condition and place where the institution is located without having to discard the basic foundation that becomes its main base.17 In the learning activities of Islamic sciences such as in theology, for example, pesantren will be faced with two choices that will determine the direction and purpose of the output in the educational process that is applied. Still according to Muhaimin, if the theological views held and taught are extreme - accompanied by a symbolic, textual and scriptual model of understanding and appreciation of religion, the explanations are doctrinal, rigid, develop an attitude of blind fanaticism, and in them supported and with an exclusive socio-cultural environment, it could be the birth of an intolerant attitude. In such learning, religion according to Muhaimin can act as a disintegrative factor which in turn multicultural ideas for learning to live together with diverse cultural communities that are united with one nation and one state bond as taught by pesantren in the past will turn into monocultural. 18

PAI development without removing the basic foundation that is the main base of religion as intended is an inclusive PAI development. In this development, one of the important capital is that a PAI educator must have

17 Ibid.
an attitude of caution towards the phenomenon of religious activities that develop in schools or madrasas as a result of the decentralization of education. The impact of decentralization in this case can be positive and negative. Among the negative impacts that arise as exemplified by Muhaimin is the issue of religious ideology radicalism.

**PAI Development Models at Islamic Boarding Schools**

The phenomenon of demoralization that occurs in everyday life in our society tends to increase. Against this, it is not surprising that to this day there are those who say that the implementation of Religion (Islam) education in schools / madrasas as morals become their concern is considered less successful (not to say "failed"). The various arguments used to support the statement as Muhaimin points out as indicators of weakness inherent in the implementation of Islamic religious education include:

1. PAI is less able to convert cognitive knowledge that is cognitive into 'meaning' and 'value' or with easy language to understand, he is less able to encourage inspiration for religious values that need to be internalized in students. In this case, PAI only emphasizes the aspects of knowing and doing and has not yet led to the aspect of being (especially in the level of living together in diversity life).
2. PAI is not able to collaborate with non-PAI education programs (there is still a stigma about the dichotomy between religious science and general science).
3. PAI lacks relevance to social changes that can be seen in various perspectives, including: 1) historical perspective. In this perspective, it shows that in a country that has entered the industrial era, where the people crave rationality, efficiency, technicality, individuality, mechanistic, materialistic, it will negate all that is sacred in that society; 2) socio-cultural perspective. In this perspective, the era of globalization according to John Naishitt & Patricia Aburden will be characterized by a 3 F lifestyle, namely food, fashion, and fun. Humans who are swept away in the current of globalization will tend to be materialistic, consumptive, individualistic, over-loving and not qana'ah, hedonistic; 3) the perspective of modernization. In this perspective, it could be part of the modernization project of thought in Islam, which attempts to purify Islamic teachings practiced by its people will have an impact on the students' lack of religious feeling; 4) legal perspective. In this perspective it can be seen that law enforcement in our country is still weak in law enforcement efforts. As an indicator, it can be exemplified by the widespread practice of bribery, money politics and corruption. See, Muhaimin, *Model*, 59.

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19 In exploring the cause of the emergence of demoralization, according to Muhaimin can be seen in various perspectives, including: 1) historical perspective. In this perspective, it shows that in a country that has entered the industrial era, where the people crave rationality, efficiency, technicality, individuality, mechanistic, materialistic, it will negate all that is sacred in that society; 2) socio-cultural perspective. In this perspective, the era of globalization according to John Naishitt & Patricia Aburden will be characterized by a 3 F lifestyle, namely food, fashion, and fun. Humans who are swept away in the current of globalization will tend to be materialistic, consumptive, individualistic, over-loving and not qana'ah, hedonistic; 3) the perspective of modernization. In this perspective, it could be part of the modernization project of thought in Islam, which attempts to purify Islamic teachings practiced by its people will have an impact on the students' lack of religious feeling; 4) legal perspective. In this perspective it can be seen that law enforcement in our country is still weak in law enforcement efforts. As an indicator, it can be exemplified by the widespread practice of bribery, money politics and corruption. See, Muhaimin, *Model*, 59.

20 Ibid. 56.
occur in the community or this happens because of lack of illustration of socio-cultural context or still acontextual and ahistorical, so that students in this case according to Muhaimin do not appreciate religious values everyday (this indicator can be the impact of the existence of a scientific dichotomy so that in the end the religious material understood by students will experience a history intersection with the teachings of religion when handed down to mankind which is also surrounded by the context that accompanied it at that time).

In addition to some internal problems that are a problem in the implementation of Islamic Religious Education as mentioned above, which has not yet been adequately resolved, the challenges faced by PAI now also arise from external factors such as the strengthening of the influence of materialism, consumerism, culture, and hedonism, so in turn it is the cause of changes in the life style of the community and students in general. Observing these challenges, the current PAI reactualization according to Muhaimin is very urgent to be carried out immediately. Reactualization of PAI in schools / madrasahs and educational institutions including Islamic boarding schools according to him needs to be done by positioning PAI which has been positioned as a cognitive and academic subject (which is separated from its khittah), to be directed back to the formation of attitudes and the character of Islamic religiosity which is rahmatan lil ‘alāmīn.

Reactualization of Islamic Education is still according to Muhaimin, it is needed concerning the aspects of learning methodology from the dogmatic-doctrinal and traditional ones to a more dynamic-actual and contextual learning. PAI learning with an ontological and axiological contextual approach will not change the basic principles and principles of religious teachings, because it will remain as it is. However, in this approach epistemologically it will move according to the challenges of every condition, place and time it faces. The contextual approach in the epistemological area

21 These attitudes and characters are one of the characteristics of the 2013 curriculum implementation in PAI subjects, namely in order to build a future of dignified national civilization. You see. Muhaimin, Model., 58.
is the point of emphasis lies in the processes, procedures, and methodologies used to acquire Islamic religious knowledge, live it, and practice it.\footnote{Muhaimin, \textit{Rekonstruksi}, 31-32.}

Islamic religious education carried out in schools / madrasas and in Islamic boarding schools is known to consist of several aspects, namely: al-Qur‘ān-Hadīts, Akidah, Morals, Jurisprudence, and Tārikh (history). In pesantren, the five aspects of scientific discipline as described by Bruinessen are taught to students at various levels using various books, including:\footnote{The list of books that became teaching material in this pesantren was the result of Buinessen’s research on 46 pesantren in the archipelago: 4 pesantren in Sumtera, 3 pesantren in South Kalimantan, 9 pesantren in West Java, 12 Pesantren in East Java and 18 pesantren in East Java. In addition to these five aspects, as stated by Bruinessen in pesantren also taught aspects of Arabic grammar, Tajwīd, and logic which include several disciplines such as: \textit{Sarf}, \textit{Nahwu}, \textit{Balaghah}, \textit{Tajwīd}, and \textit{Manthiq}. A more complete description of the list of books taught at pesantren in various levels can be explored in, Martin van Bruinessen, \textit{Kitab}., 167-191.}

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In dealing with the above challenges, PAI according to Muhaimin can now be actualized by educators on the five aspects (disciplines) of PAI by instilling in students through learning using a contextual approach. In
essence, in this approach educators are required to always link PAI learning with the diverse contexts and life experiences of students or the context of the problems and real situations in their lives. At this level, PAI learning should be more oriented towards moral action, so that students do not just stop at the level of competence (competence), but more than that, they will have the will and habits in realizing the religious teachings and values. If in the daily lives of these students have based moral action from the teachings of their religion, then surely their religious attitude will also not be partial, but universal.

In the reality, the question often arises whether religion is part of the aspect of life, so that religious life also means carrying out one aspect of life, or whether religion is a source of values and operational life, so in this case religion will color all aspects of life itself. Educational thinkers and developers in this context generally have different views, so that these differences give rise to models in the development of existing Islamic religious education. Some of these development models can then be described: 

1. Dichotomous model, in this model the aspect of life is viewed very simply, and as the key word is dichotomy and discrete. Everything in the view will be seen from two opposite sides. This kind of view will in turn have implications for the development of Islamic religious education which only revolves around aspects of the life of ukhrowi which are separate from worldly life or spiritual life separate from physical life. PAI in this case will only dwell on issues related to ritual and spiritual, while life in the economic field, political arts and culture, science and technology will become the field of non-religious education.

As an implication of the view with this dichotomous model, the education system will cause dualism which in turn will change and narrow the meaning of ulama to become fuqaha' who only understand religious matters and cannot be included as intellectuals. New

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24 Muhaimin, *Rekonstruksi*, 34.
25 Ibid., 59-70.
26 This understanding according to Azra as stated by Muhaimin arises when Indonesian Muslims experience a very long period of colonialism, in which Muslims experience backwardness and disintegration in various aspects of people's lives. See, Ibid., 60.
intellectuals (secular intellectuals) basically emerge from the clash of Muslims with Western education and progress, which according to their objects is largely the result of trained Western education thinking by following Western methodology. In the process of education, they experienced brain washing from Islamic matters, so that they finally became far from the teachings of Islam and Muslims.

2. Model Mechanism, this model views that life consists of various aspects, and education itself is seen as the cultivation and development of a set of values of life, each of which moves and runs according to its function. In view of the mechanism model, life is illustrated as a machine consisting of several components, each of which performs its own functions, and between one another can consult each other and cannot.

The mechanism model views that aspects or values of life consist of religious values, individual values, social values, political values, economic values, rational values, aesthetic values, biophysical values and so on. Religious value in this case is part of the value of life whose relationship can be: 1) horizontal-lateral (independent); meaning that some existing subjects and religious education have an independent equal relationship and do not consult each other. 2) lateral-sequential; meaning that each of the subjects has an equal relationship that can consult with each other. 3) vertical-linear; meaning that religious education is placed as a source of value or source of consultation, while a set of other subjects includes the development of human values that have vertical-linear relations with religion. 27

According to Muhaimin, of the three variations of this development model, which seems to have a lot of difficulties to implement is a development model that is lateral-sequential. Difficulties in this pattern or variation will be felt when developing different rationale, resulting in a conflict between the two. A simple example here is about the origin of humans. Science in this case teaches and departs from the premise that humans come from apes, while religious education is not so. Behavioral

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27 The phenomenon of the development of Islamic religious education by following the three variations of this model in public schools or colleges according to Muhaimin is very varied. All of this according to him is largely determined by the willingness, ability and political will of the leader of an educational institution that houses him.
psychology departs from the results of research on a number of animals to be applied to humans, while religious education departs from the results of an understanding of revelation (scripture). This situation will cause tension in students, especially if religious and non-religious education impose the truth of their views. One of the reasons for this tension is that religion departs from a belief that is believed, whereas science (science) starts from doubt.  

3. Organism / Systemic Model, in this model, the context of Islamic education is that education activities are a system consisting of components that live together and work together in an integrated manner towards a specific goal, namely the realization of religious life, imbued by religious teachings and values. This view, as stated by Muhaimin, underlines the importance of a framework that is built from fundamental doctrines and fundamental values which are contained in the Qur’an and As-Sunnah, as the main sources. Divine teachings and values are placed as a source of wise consultation, while other aspects of life are positioned as human values that have vertical-linear relationships with divine values or religion.

Development of education by using this paradigm according to Fadjar in Muhaimin seems to be initiated and developed in the education system in madrasas which is declared as a public school characterized by Islam, or superior (Islamic) schools. The policy of developing madrasas like this according to Fadjar seeks to accommodate three main interests, namely: 1) As a vehicle to foster the spirit or practice of Islamic life. 2) Clarify and strengthen the existence of madrasas to be equal to the school system, namely as a vehicle for developing intelligent, knowledgeable, personality and productive citizens. 3) Able to respond to demands in the future, in the sense that they must be able to give birth to humans who

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28 As stated by Muhaimin, when religious and non-religious education face each other accompanied by a rationale that becomes a different starting point, students will be tested for their views. When their thinking is dominated by religion, sometimes there is a tendency to be passive and static or fatalistic. Conversely, if the one who denominates their thinking is science, then there will be a tendency to be split personality.
have the readiness to enter the era of globalization, industrialization and the information age.\textsuperscript{29}

Development of PAI system using organism models in Islamic Boarding Schools: Interdisciplinary, Multidisciplinary, and Transdisciplinary

The multidimensional crisis faced by humans, especially Indonesian people in facing the era of globalization today, is not enough to see and find a solution only through a mono-dimensional approach. In the development of the education system with various methods as explained above, Islamic religious education is seen as having a vital role in efforts to build dignified national character and civilization. One of the most effective, conducive and prospective development models for Islamic religious education to face crisis that originates from moral crises is to use the method of vertical-linear paradigmatic organisms rather than having other paradigms.\textsuperscript{30}

In practice, the learning of Islamic religious education with the method of vertical-linear paradigmatic organisms must also be followed by a multi-dimensional approach involving interdisciplinary, multidisciplinary and transdisciplinary.\textsuperscript{31} This kind of approach is done to solve the problem of

\textsuperscript{29} Presumably the last two main interests that become policies in the development of PAI by using this paradigm now in the era of globalization need to be re-actualized by changing its direction from what clarifies and strengthens the existence of madrasas so that the equivalent of the school system becomes how madrasas are able to be superior to the general education system. This is by remembering that madrasas with their characteristics have a vertical-linear approach, which is generally not owned by the education system other than that. Likewise with the next main interest, the madrasa which previously only prepared itself to face globalization, now it must be able to be an agent of the solution to every problem of the accompanying progress. This main interest is very urgent to be actualized by remembering that globalization born from the effects of modernism has obviously brought to humanity in a pool of moral crises (humans tend to live individually, materialistically and hedonically).

\textsuperscript{30} According to Tilaar, that research, thoughts and ideas from experts that are separated (horizontal-lateral / independent) or not departing from the organism / systemic paradigm, will be dangerous in the existence of human life. Thus, according to him, it can be seen from the dangers of bio-technology practices with the practice of cloning that was previously carried out on animals, nowadays it has also begun to be applied to humans. See, Muhaimin, \textit{Rekonstruksi}, 70.

\textsuperscript{31} The use of interdisciplinary, multidisciplinary and transdisciplinary approaches based on science as stated by Kaelan is more due to the fact that basically in human efforts to solve the problems that develop, a certain scientific discipline will take place in the collaboration of science. This, according to him, occurs because of the practical
human life so that it is more comprehensive and not partial, which in turn will create a new problem of the method used. 32

In the use of educational development methods with various existing paradigms, in practice, the process of Islamic religious education should also not be done without looking at various things. Among the various considerations that must be considered is the age of students who will follow the learning of a subject matter. For example in delivering material related to diversity found in the community, so that the output produced by students has a 'multiculturalist' attitude and is far from racist fanaticism, then, as stated by Molan, this kind of education will be good if done early starting from family and basic education with more methods starting from psychomotor areas. In terms of the effectiveness of this education, according to him at the level of advanced education as well as at the level of SMA / Madrasah Aliyah or the equivalent, it would be better if departing from the affective part, while at the tertiary level, the method of education would be better if many rely on the cognitive part. 33

problems faced by humans. Discussion with the bases of science like this, then explained by Kaelan that: 1) Monodisciplinary Science is a separate field of science with certain formal and material objects, as well as separate scientific methods, such as biology, chemistry, physics and so on; 2) Multidisciplinary Science is an interconnection between science with each other but each will work based on their respective disciplines and methods; 3) Multidisciplinary Science is the collaboration between one science and another so that it is a unity with a separate method. See, Kaelan, *Metode Penelitian Kualitatif Interdisipliner: Bidang Sosial, Budaya, Filsafat, Seni, Agama dan Humaniora* (Yogyakarta: Paradigma, 2012), 18-21. With some of these definitions, the basis of the science of Transdisciplinarity as an approach can be interpreted as a collaboration between one science and another that has been distinguished by the starting point as the basic foundation of each of these sciences, which is automatically different in its discipline and method. As a result, disciplines with this Transdisciplinary approach can be exemplified as well as National Jurisprudence, Democratic Jurisprudence, and so on.

32 According to Paulo Freire, education should be a concept of liberation and not an "ivory tower" that tries to stay away from social and cultural realities. According to Freire, education must be able to create an educated and educated society, not a society that only glorifies social prestige as a result of the wealth and prosperity it experiences. See, Paulo Freire, *Pedagogy of the Oppressed*, trans. Utomo Danandjaya (Jakarta: LP3ES, 2013), 178-179.

In connection with the educational method proposed by Molan, the learning process in fikih with a multicultural and national perspective using organism / systemic methods and a vertical-linear approach at the Madrasah Aliyah level in Islamic boarding schools can be exemplified as follows:

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<th>Material</th>
<th>vertikal-linier Approach</th>
<th>Values</th>
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<td>Qunut in shubuh.</td>
<td>Interdisciplinary Base: The learning process with this approach can be done by using other disciplines that are still in the same family of science, namely UṣulFiqh or Qawā'id Al-Fiqhiyyah. With the use of these two disciplines, this can be used to reduce the existence of various differences in the implementation of Qunut in performing shubuh prayers, which in the end if this cannot be reduced, it is possible to become the beginning of disharmony in the lives of people in Indonesia. In the disciplines of UṣulFiqh or Qawā'id Al-Fiqhiyyah, a rule is examined which states &quot;al-Ijtihādlāyunqadlu bi al-ijtihād&quot;.</td>
<td>The expected value of the organism’s method with this approach is: Clarify and strengthen the existence of madrasas that are superior to the school system, namely as a vehicle for developing intelligent, knowledgeable, personality and productive citizens.</td>
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34 The application of this method excludes from the method as stated by Madjid, that in certain pesantren, there is only education that is done to form santri who have a pattern of "fundamentalism", in the sense that the students will be trained in such a way by their pesantren, a very fundamentalistic spirit with outpouring the concern is in the field of jurisprudence. See, Nurcholish Madjid, Bilik-Bilik Pesantren: Sebuah Potret Perjalanan, 1997, 13.

35 Reading the prayer qunut after the ruku 'in the raka'at both shubuh prayers for those who follow the Syafi‘i school are including Sunnah Ab’ad which as a consequence, for those who have forgotten not to do so, he is stressed to replace it with sujud syahwī. See, Abu Syujāʿ Al-İṣfahānī, Fath Al-Qarīb Al-Mujīb (Surabaya: Maktabah al-Nabhanī, 1980), 13.

36 Muhammad Sidqi, Al-Wajīz: fi ʻIdāli Qawā‘id al-Fiqh al-Kuliyyah, (Beirut: Muassasah al-Risālah, 2002), p. 384. See also in, Nashr Farid Muhammad Washil and Abdul Aziz
| Qunut shubuh prayer | Multidisciplinary Base: The learning process with this approach can be combined using other disciplines that are still in the same starting point as the foundation. In practice, learning Qunut material in the shubuh prayers in which there are various understandings (mazhab), in this case a separate discipline can be used such as morality, or the Prophet's Hadith. In this moral science discipline an educator can take lessons from the morality of Imam Shafi'i (as the founder of the school which advocates the implementation of qunut) when one day he also left the qunut carried out in the area near the grave of his |

| | The expected value of the organism's method with this approach is: As a vehicle to foster spirits or Islamic life practices (not only formality, but there are also values of morality and spirituality) |

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The study of jurisprudence in pesantren as in Abdul Mughits's research shows that most of them use a school system dominated by Shafi'iyyah books. In his research at three pesantren (Lirboyo Kediri, Al-Falah Ploso kediri and Ma'had Aly Situbondo), according to Mughits only in Ma'had Aly Situbondo, the discourse on fiqh relativity was developed, namely the ability to "select" schools or opinions of scholars, especially those still in the Sunni family, provided that they are in accordance with the maqāṣid or contextually relevant to the needs of the people. Furthermore, according to Mughits, this can be understood because the orientation of fiqh studies there is prioritized over the methodology deepening (manhaji) rather than the product, namely the fiqh itself. See, Abdul Mughits, *Kritik Nalar Fiqh Pesantren* (Jakarta: Kencana, 2008), 260.
teacher, Imam Abu Hanifah (who argued that there was no need for qunut in prayer). This attitude by Syafi’i was carried out as a form of ta’adduban (respect) to the teacher.\textsuperscript{38} In the Hadīts study, attitudes that are more moral when addressing differences in fiqh are also widely mentioned as well as when differences occur about the ability to perform jama' qashar when on a journey.\textsuperscript{39}

| Qunut in shubuh prayer | Transdisciplinary Base: The learning process with this approach can be carried out by an educator by integrating the material using other disciplines that have different foundation.\textsuperscript{40} In the practice of learning with Qunut material in the prayer in which there are various understandings (mazhab) which are equally believed to be the most correct by each of its followers, then in the context of Indonesian one discipline |

\textsuperscript{38} In the pesantren tradition, a tolerant attitude based on morality in addressing differences of opinion in the problem of furū‘iyyah related to fiqh issues like this was also carried out by KH. Fakih Maskumambang with KH. Hasyim As'yari was at loggerheads in the Kentongan issue which was generally found in mosques or NU community mushalla. See, Abdurrahman Wahid, Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi (Jakarta: The Wahid Institut, 2006), 14-15.

\textsuperscript{39} In an atsar shahabat, it was also told how Abdullāh ibn Mas‘ūd's attitudes were over his own fatwa which allowed jama' qashar, whereas one day when he endeavored to Uthman (who finished with his opinion) he left his fatwa not to be enforced. It is very interesting in this regard, when Abdullāh bin Mas‘ūd was questioned by his students, and he answered "al-khilafu asyaddu" (the split was even more dangerous). See, Samsul Munir Pluralisme Mazhab: Dakwah Jamā’ah Tablīgh di Kampung Madinah (Yogyakarta: Library of Science, 2015), 225.

\textsuperscript{40} Such an approach in the context of religiosity does not necessarily mean that carrying out religious teachings may use a foundation other than what has become one's belief (al-Qurān and Hadīts). However, in this case the values of the substance of religious teachings contained in the main source of religion may be used as a foundation in solving the reality of daily life.
can be used such as Citizenship Education. In the Civics Education discipline, an educator can sharpen his material by taking the foundations that are used as a basis in Indonesian society system. Practically speaking, in religious life an educator may use the 1945 Constitution article 29 paragraph 2 in addressing the freedom of every religious community to carry out his religious teachings.\(^{41}\)

The use of this kind of Transdisciplinary approach in Islamic Religious Education is not intended to reduce the Qur’an and Hadīts which are fundamental doctrines and fundamental values of the Islamic Religion. After all, basically substantially the teachings originating from both of them (al-Qur’an - Hadīts) also provide many clues to freedom in religion in the midst of the pluralistic realities that exist.\(^{42}\)

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\(^{41}\)The 1945 Constitution article 29 paragraph 2 stated: "Negara menjamin kemerdekaan tiap-tiap penduduk untuk memeluk agama y amasingmasing dan untuk beribada menurut agamanya dan kepercayaannya yaitu ". This paragraph can provide guidance to every religious community that their freedom to embrace religion and trust is guaranteed by the state, with no permissibility there is an element of coercion from any party in carrying out their worship. Every citizen in this case should not be able to prohibit people from choosing the religion they believe in. Every religion has a variety of ways and processes of worship, therefore every citizen must not forbid people to worship according to what they believe.

\(^{42}\)Freedom for every human being in choosing and carrying out the religious teachings he believes in, as stated by Madjid in QS. Al-Baqarah: 256 has been explained by the translation: "There is no compulsion for (entering) religion (Islam); indeed the right path is clear than the wrong way. Therefore whoever denies Thaght and believes in Allah, then indeed he has held on to a very strong knot that will not break. And Allah is Hearer, All-Knowing. See, Nurcholish Madjid, *Islam: DoktrindanPeradaban* (Jakarta: Paramadina, 2000), lxxviii.

Among the hadith which give special attention to the work of ijtihad which ultimately produces a product in the form of fiqh, in this case also substantially does not provide criteria about the right to get "reward" and the wrong will get "punishment". But on the...
Conclusion

After the discussion of the existing problem formulation, it can be concluded that:

First, in the era of globalization, dehumanization in the form of an acute moral crisis has become a part that is almost inherent in every human being. In this context, pesantren, especially in its Islamic education system, is required to be proactive and able to respond by appearing creatively in dialogue with local culture and outside culture, as well as modifying it into a new culture that can be accepted by the local community, and of course by adjusting it to the values that are the substance of religious teachings. Reactualization of pesantren as an Islamic educational institution that teaches Islamic sciences in theology in this era for example, it must be brave to change the paradigm that was once extreme with a symbolic, textual, and scriptural model of understanding and understanding of religion because of his doctrinal explanations paradigm that leads to integrative ideas in building community life.

Second, PAI development models in schools / madrasahs must be more oriented towards moral action, so that students do not just stop at the competent level (competence), but more than that, they will have will and habits in realizing religious teachings and values in daily life. Some development models that can be used as references in this case are: 1) the dichotomous model, in this model the aspect of life is viewed very simply, so that everything in view of this model will be seen from two opposite sides. This kind of view will in turn have implications for the development of PAI which only revolves around aspects of the life of ukhrowi which are separate from worldly life. 2) Mechanism Model, this model views that life consists of various aspects, and education is seen as the planting and development of a contrary, against the work of ijtihad, the Prophet stated "idza hakama al-hākim fa ijtahada tsu(m)ma aṣāba fa lahu ajrāni wa idza hakama wa ijtahāda tsu(m)ma akhṭa’a fa lahu ajrun”. (HR Bukhārī). From the hadīts, an indication can be taken that the judgment which is the measure of a person in fiqh here is the level of sincerity (ijtihad) carried out by a mujtahid in understanding the main source of religion. As a consequence, then for a Muslim who is jealous in the midst of existing differences cannot be used as a basis for weakening the opinions of others.
set of values of life, each of which moves and runs according to its function.
3) Organism / Systemic Model, in this model in the context of Islamic education, the perspective is that educational activities are a system consisting of components that live together and work together in an integrated manner towards a specific goal, namely the realization of religious life, imbued by religious teachings and values.

Third, some methods of PAI development at the level of SMA / Madrasah Aliyah such as in Islamic boarding schools, where the affective area is the most effective to apply, then in this case an educator in the learning process in fiqh study can use the organism / systemic method with a vertical approach linear with an interdisciplinary, multidisciplinary and transdisciplinary basis. With the use of these development methods, the fiqh material contained in various books or literature can actually give a new pattern to the subject, namely "Multicultural Insightful Jurisprudence". This new style in the field of study is intended as an effort to develop a “learning to live together” culture in one national bond.

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