

## GLOBALIZATION AND PESANTREN'S RESPONSE

### Abstract:

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*Sociologically historically, pesantren have the power responsive and adaptive to various developments of globalization and the demands of contemporary society, so that schools can survive to this day. This situation can be seen from the efforts to modernize, innovation and creativity towards many things in it. And in between modernization, innovation and creativity that made pesantren in an effort to respond to globalization are: 1) transformation of the leadership of the pesantren; 2) transformation of pesantren education system; 3) Transformation of an Institution of Pesantren; 4) transformation curriculum of pesantren; and 5) transformation of educational methods at pesantren.*

**Keywords:** *Globalization, Transformation, Pesantren.*

### Pendahuluan

Globalization is something that can not be negotiable. He has approached every continent, region, country, and even he has entered every home of the world's population. This is in accordance with the proverb that says, "*Like or not globalization was come true*". He has removed geographical boundaries between one country and another. Even the world has become, "*The small village*".

With regard to the foregoing, Firedman and Kenichi Ohmae in H.A.R. Tilaar said, that globalization has changed the way of life of individuals as well as with the state and society. No one else can come out of the currents of globalization. Everyone there are only two choices that he chose and put himself in the changing tides of globalization, or he drifted by the wave of globalization anonymous (Tilaar, 2006: 143).

And one of the indicators of globalization is the changing values. And changes in a country as a result of the development of science and technology very fast. The values of morality have shifted in line with the influence of science and technology and communication. Even in Abdullah Idi Alfin Toffler have predicted that would happen 'cultural shock. Due to globalization as a product of modernization, has changed the way of human life, both individual and citizens and the world-including Indonesia. For that, every individual exposed to only two choices: to act as a 'player'; or to act as a 'victim' (Idi, 2015: 207).

More Abdullah Idi said, that a shift in values as such, that there is in society and among teenagers or children of school age because due to the influence of science and technology and globalization, and in fact they only become "victims" of globalization are always demands practicality, of sheer pleasure, and instant culture and shortcuts (Idi, 2015: 379). But for that, we are

still faced with only two choices: to be a "player" or the "victim", as described in the three paragraphs above.

Pesantren as a subsystem of national education, should respond positively to globalization meant, that is by becoming a player in the current. Because at the beginning of its existence boarding underestimated by most people, boarding schools at that time were placed outside the line of modernization, even once seen as the institutional education is synonymous with the sarong, the traditional, backward, old-fashioned, rundown, even until someone calls fatalist and other etc.

Yet in this era, where the bustle and the bells-and whistles competitive educational system becomes very tight, of course, pesantren as educational institutions oldest surviving until now of course have to realize that the orientation in the religious sphere is no longer adequate. Pesantren appreciative once demanded to be selective in addressing and responding to developments and changes (Subhan within Zuhri, 2016: 3). The trick is, the salaf pesantren should not be content with what is already there to be a relic of his predecessors, and not to be content changes only to the physical aspects, without touching the system. As for modern pesantren or who adopt modern education system, do not tend to drift and be a duplication of public schools with menjiblak categorically official curriculum, both of which have its main office in the Ministry of National Education and Ministry of Religious Affairs of the Republic of Indonesia and does not reduce the role of himself and his character itself so as not to be a figure which is not independent anymore (Anshor, 2008: 50).

### **Origin and definition of Pesantren**

Most experts argue, that the schools were first founded in the Walisongo. And the man who is regarded as the founder of the first pesantren in Java is Sheikh Ibrahim Malik/Maulana Malik Ibrahim or more would be known as Sheikh Maghribi. He was the first who Islamized Java (Mastuki, 2003: 8). According to Mahmud Yunus, in pesantren that he educate religious teachers and preachers-preachers of Islam which broadcast the Islamic religion to the whole island of Java (Yunus, 2008: 256). This makes sense, because he is the first Walisongo. While the term is not used in addition to boarding school in Java. In Sumatra is a new term known and used after Indonesia's independence and the birth of the Republic of Indonesia. Shaykh Ibrahim Malik lived around the XV century AD, and died, and was buried in Gresik, East Java in 1419 AD

The history of the early establishment and the establishment of pesantren is not the same as direct or schools constructed buildings as well as office or school, but he gradually. According to Imam Zarkasyi in Muhammad Idris Jauhari said, that after the Guardian successfully propagate Islam from place to place, and Islam began widely known by the public and received peacefully, then he is already quite frail approaching death, they began to choose certain places as a place to stay once a final resting place. Once people know the advantages possessed by the Walisongo in many areas of life, they began coming to study religion and other sciences, by setting up small huts,

where they study and rest. Slowly but surely, these places growing and processing to be an educational institution, even institutional cadre of scholars and called boarding schools (Jauhari, 2002: 9-10). And in the end, the names of places they occupy more famous than the names of the Sunan itself. As Sunan Ampel, which is the name of a place in the Delta area of Surabaya in East Java, Sunan Kudus, which is the name of the place or precisely districts in Central Java, Sunan Muria, which is the name of the mountain in Kudus, Central Java, as well as Sunan Bonang which is the name villages in Rembang, Central Java, and others.

There is still disagreement among experts about the origin and terminology of the pesantren. In Encyclopedia of Islam was written and said, that the pesantren or santri coming from the Tamil language which means "teacher of the Koran". Some say that the word santri comes from the Indian language Shastras Shastri from the root word meaning "holy books", "religious books:", or "books about science "(Asrohah, 2008: 7). While Zamakhsyari Dhofier say, that the word of the pesantren itself is taken from the santri, to get the prefix "pe" and the suffix "an", which means that residence studentssometimes the word "sant" (the human kind) are associated with the syllable "tra" (like help), so that said schools can mean "a good human education" (Dhofier, 2011: 41).

Viewed organizations pesantren in Java, surau and rangkang in Sumatra, which a lot of shows similarities with dormitory system (system of guru-kula) in India, there is a strong presumption that institutional-institutional kind of education that has existed long before Islam entered Indonesia (Djumhur, 1976: 113). According to Abdurrahman Wahid, was quoted as saying Faiqoh in Nyai Agents of Change in Pesantren said, that pesantren are educational institutions religio-traditional Islam, which has historical roots not only in Indonesia but are also found in Southeast Asia, although with different terms. In Aceh commonly pesantren called rangkang, or Dayah, in Java and Madura called pondok pesantren, while in Southeast Asia precisely in Malaysia, Southern Thailand and Southern Philippines called pondok (Faiqoh, 2003: 143).

For that, historically history of pesantren in Indonesia there are linkages and close relationships with histories of boarding schools in Southeast Asia, particularly in Malaysia, Southern Thailand and Southern Philippines, precisely Moro can not be separated from each other.

### **History periodization Pesantren.**

Historically, Muhammad Idris Jauhari divides the history of pesantren into four parts, namely the early development of Islam, colonialism, post-independence period, and the present.

#### **a. Early Development of Islam in the Archipelago.**

According to historians, that pesantren and that time is the result of the acculturation process of peace between the teachings of Islam brought and introduced by Muslim traders, with the culture of indigenous peoples in Indonesia. Sourced from Hindu and Buddhist teachings (Yunus, 2008: 238). So it is no exaggeration to then they called pesantren as indigenous culture of Indonesia. Acculturation peaceful it is obvious from the many indicators of indigenous cultures of our nation

were accommodated significantly in the daily life of Muslims in Indonesia, which in many ways is different from Muslims in other parts of the world (Jauhari, 2002: 10-11) , Therefore, Islam is easily accepted by the people of Indonesia at that time predominantly Hindu and Buddhist.

b. Dutch Occupation Era.

Wayoetomo in Muhammad Idris Jauhari said, that after the Netherlands came up with all imperialistiknya mission in all sectors; both in the political, economic, cultural, or even religious, and they consider pesantren as one threat to the goals of colonialism, they began to perform a variety of ways and attempt to destroy even the discrediting of pesantren education. For example, they introduced the school education system and treat it as a golden boy, and then they create a stigma and negative assumptions about pesantren, as well as making rules and other policies are discriminatory and racist (Jauhari, 2002: 12-13). From this end, the perception of science dichotomy is happening now in the realm of education in Indonesia is getting worse with the arrival of the Dutch who clearly wanted to separate between religion and general knowledge as we see in most schools in Indonesia.

c. Post-Independence Era.

As a result of the colonial treatment as described above, then among our nation's non-pesantren appear negative and cynical attitude towards pesantren. They were worn away by the invaders systematic stigmatization effort-even among those who claim Muslim-start even despise, harass, to be a priori, and appeared more stigma against pesantren which is unreasonable. These are problems which raises dikhonomis thinking among analysts of Islam in Indonesia is split between Islam and Islamic Students. A dichotomy that is so ironic and quite disturbing (Jauhari, 2002: 16-17). That they do so the pesantren do not have the space, so it can not affect Muslims in Indonesia as a whole, and this is a sly sense at the time the Dutch colonized Indonesia. Unfortunately however, many observers pesantren today who still believe in the negative stigma about pesantren that deliberately exhaled invaders that time, so it is very detrimental to the existence of pesantren.

d. Factual Reality Present

Although in the course of its history pesantren experience various kinds of pressure, trials, treatment is completely unfair from invaders or even from their own nation -as though the authors explain in the beginning of this article, but until recently was pesantren still exist even growing year after year, Even the factual evidence and can not be refuted by anyone is, the number of pesantren in Indonesia, which according to EMIS 2005 reached 14.656 (Ditpdpontren, 2005: 20). While the EMIS in 2012, the number of pesantren in Indonesia to 27.230 (ditpdpontren.kemenag.go.id). Increasing the number of pesantren from 2005 to 2012 was fantastic at 90%. Not to mention the number of pesantren in Indonesia from year to year will continue to grow in significance. Even pesantren is not only located in the villages, but rather in the middle of the city, even in the capital city of Jakarta. Other evidence is, many figures of the country that were previously cynical about

pesantren, secretly have entered their children to pesantren (Jauhari, 2002: 19-20). This proves that the pesantren education is an education that has clearly established it self as the institutional Printers Indonesia fully human as mandated by law on National Education System, the Indonesian man who has the ability connative (*al-tauhîd*), cognitive (*al-'aql*), affective (*al-akhlâq*), and psikomorik (*al-jism*), and not just Indonesian human cognitive ability alone is a big issue, but not clever brain tends to degenerate and worldly, and justify the various ways in achieving a goal.

From the description above periodization pesantren could conclude that, survivalitas schools from time to time is very tough and exalts. It appears from the ways and methods that pesantren in meeting the challenges and obstacles of different views on the challenges that exist and at different times also vary. It's a lesson to us, that the existence and level of immune pesantren education in the midst of society are highly proven and outstanding in its performance build children's education more dignified nation.

### **Purpose of Pesantren.**

The purpose of education is a part that can not be separated from the factors of education itself. Objectives included key educational success, in addition to other factors related: educators, learners, educational tools, and educational environment (Qomar, 2005: 3).

Although in the course of its history pesantren said as institutional education who do not have written goals, clearly, and programmed, but a clear, pesantren founded solely for the worship of Allah (*li ajli al-ibâdah ilâ Allah*), and would like to give birth to generations who have a certain and mutafaqqih fiddin and can provide a warning to his people when they return to their own villages. As word of Allah SWT:

*"It is not for the Believer to go forth together: if a contingent from every expedition go forth to devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (QS. Al-Tawbah / 09: 122).*

Ibn Kathir says in interpreting this verse, that verse is an explanation of Allah SWT. when will dispatch troops along with the Prophet. in the battle of Tabuk. Where a large group of friends go, due to go to war is an obligation for every Muslim, in which the Prophet. also out. Therefore, then Allah SWT. said, "Go ye feel good in a state of mild or severe". (Al-Tawbah / 09: 41). And said, "It is not fitting for the people of Medina and the Arabs Badwi who dwell around them, did not accompany the Prophet (fight) and inappropriate (too) for those more love themselves rather than to love themselves apostles". (Al-Tawbah / 09: 120). Further Ibn Kathir says that verse 40 above is removed with this verse (al-Tawbah 120) (Ibn Kathir, 1999: 235).

While the Ministry of Religious Affairs in Al-Qur'an and its interpretation interpret the paragraph above, Allah explains that not all believers have to go to war, if war it can be done by most of the Muslims alone. But there should be a division of labor in society, the majority went to war, and some of them have to study and study the Islamic religion, so the teachings of religion may

be taught evenly, and propaganda can be done in a way that is more effective and dignified so that the intelligence community Islam can be improved. The war aims to defeat the enemies of Islam and to secure the road preaching Islamiyah. Are studying and studying religious sciences aims to educate people and develop the Islamic religion, to be distributed and understood by all sorts of walks of life. Thus, this verse has close links with the verses and then, as it is equally explained the law of jihad, but in the fields and in different ways (Departemen Agama RI, 2009: 232-234).

The task of scholars in Islam is to learn the religion and practice it well, and then submit it to the knowledge of religion who do not know. The tasks shall be the duty of the people and every individual Muslim, according to the abilities and knowledge of each, because the Prophet. has said:

بلغوا عني ولو آية

*Proclaim (anything you have earned) on me, even if only one verse in the Quran alone.* (HR. Bukhari).

However, not every Muslim had the opportunity to prosecute and deepen knowledge and deep religious knowledge, because it was busy with a task on the battlefield, in the fields, in factories, in shops and so forth. Therefore, there must be a majority of Muslims who use their time and energy to prosecute religious sciences, so that later they once completed and returned to the community, can spread the knowledge, as well as running a propaganda Islamiyah manner and a good method to achieve results which is better anyway.

For that, of the two interpretations as described above can be concluded, that the letter al-Tauba paragraph 122 above verse gives guidance to people all believers to not go to the battlefield to fight against their enemies. However, there should be among those studying sciences shari'ah, know what it means and its secrets and teach it to others and then give a warning when they come back. In this case -dijelaskan- about the primacy of science, especially the science of jurisprudence in religion and is the most important affairs.

Normatively, the use of *al-fi'lu al-mudâri* 'in the above verse to explain to Muslims that Islamic education should always innovated, is the development and renewal in all areas, whether it involves institutional, curriculum, strategies or methods and other etc. The goal is clear, that Islamic education is outdated, backward and abandoned. However, Islamic education must be packed and always renewable in accordance with the demands of the times, but without leaving the original foundation, namely Islam.

As evidence, what is revealed by Manfred Ziemek in Mujamil Qomar, that the purpose of pesantren he said, "is shaping personality, strengthen character and equip with knowledge" (Qomar, 2005: 3). While Mastuhu reveal more detail, that the purpose of education pesantren is to create and develop the personality of the Muslim, the personality of faith and piety referred to God, noble, beneficial to society or submissive to the community by becoming a servant or a public servant as an apostle, that a minister community, as the personality of Prophet Muhammad (follow the Sunnah

of the Prophet), capable of standing alone, free, and steadfast in personality, proselytizing or uphold Islam and the triumph of the people in the midst of society (*Izz al-Islam wa al-Muslimin*) and loved the science in order to develop the human personality (Yunus, 2008: 256).

From the above explanation can the authors conclude, that was at the beginning of the establishment of pesantren do not have a clear objective But definitely education in pesantren is the implementation and manifestation of Surah al-Tawbah verse 122, namely *mutafaqqih fi al-Din*. However, in order to get closer to the progress of time, then boarding the present has to improve itself in all fields, including the determination of the vision and mission, goal setting short, medium and long and achievement strategies appropriately, measured and planned.

### **Education System in Pondok Pesantren.**

Pesantren grow as a continuation of the teaching at the break. The Pupils or students who are studying in boarding schools garrisoned in a complex or a place called the cottage, so that this institution later known as pesantren.

Some argue that the educational system is a continuation of langgar system used in education and teaching Hindu. The other says that pesantren education system is influenced by the model of religious education Java (8-9 century AD) which is a blend of confidence Animesme, Hinduism and Buddhism. The latter said that the pesantren education system is affected by the education system in the Arab world Kutab classic during the Umayyad Daula. Kutab is a vehicle and educational institutions as institutional Islam that originally read and write with halakah system (system wetonan) (Yusuf, 2006: 142).

Apart from all the above opinion, Mahmud Yunus said that the education system and teaching in pesantren is almost the same as the system of teaching in the mosque-surau in central Sumatra. Clearly, that boarding school was headed by a priest, but in the implementation of everyday education also helped by teachers of students or pupils who have high levels of lessons (Yunus, 2008: 256). It shows that the orientation of the education system and pesantren in the process of teaching and learning activities putting clerics in the central position (Bakar, 2009: 130).

Also at pesantren, students are educated or trained to perform prayers five times a day in congregation along with clerics or senior student who was appointed to be priests. Similarly, they are trained to help each other and strengthen brotherhood Islamiyah by not distinguishing the origin of regions and ethnic groups (sukuiisme / primordialism) (Yunus, 2008: 258).

In summary, the pesantren education system is training, habituation, cultivation, establishment of a noble character, and a good personality to the formation of the whole man in the Islamic view.

### **Curriculum Pondok Pesantren.**

In its early history, pesantren are less familiar with the term curriculum. But the boarding time was more familiar with the subject matter, the books taught, or the sciences are studied. In the

context of it all, because schools are considered as a continuation of the break in Java, then taught first is the science Sharraf, Nahwu, then the science of Fiqh, Tafsir, Tawhid science, and finally up to the science of Sufism and others. In short, the subjects taught in schools is Arabic sciences (passively) and the Islamic sciences.

But certainly, the curriculum in pesantren covering all aspects of the lives of the students; both in the running relationship with Allah SWT. or relationships with fellow human beings and nature, both aspects of individual and social. Therefore it is not an exaggeration to say that the curriculum of schools is "Curriculum Life and the Life" (Pondok Pesantren Al-Amien, t.t: 14).

Older subjects are not specified. Santri intelligent and diligent, quickly finished his studies and quick smart, so it can become assistant teachers, while students are stupid and lazy until many years were also completed studies. Even came out empty-handed only. Pesantren it does not give a diploma or a letter of graduation (Yunus, 2008: 257).

However, because of the demands of progress, some pesantren adopt and put into boarding school system by not reducing the values uniquely pesantren itself. Namely by opening the SMP/MTs, SMA/MA and even college. Therefore, the curriculum applied also adopted the style of the school curriculum combined with cottage curriculum.

### **Methods of Learning at Pesantren.**

Because at first pesantren institutionally comparatively very simple, as are the methods and the learning process is very simple as well. Or in other words, the learning process in schools not using modern teaching methods as applied in Western countries. Nonetheless, pesantren has reached the point survivalitasnya on a particular decade (Sulaiman, 2009: 306).

At low levels, or the beginning, the lesson is given to the students one by one, one by one by means of turns. The lessons are given by teachers aids or senior students. At first the teacher read the book of honor in Arabic, then translated word for word in the native tongue. Then it explained his point. After the students were told to read and repeat the lesson (Yunus, 2008: 257). This is called studying the books of yellow with sorogan methodology (people).

At a high level, which was attended by students or senior students, lessons are given by meeting with religious scholars (professors). You do this by reading the book of honor, and then translate it word for word, after it has explained the intent that lesson. This is called the method bandongan or wetonan (collective). In short, the way of teaching or learning method is similar across Indonesia at that time (Yunus, 2008: 258).

Therefore, in pesantren learning methods can be divided into traditional learning methods and learning methods that are modern.

#### **a. Traditional Learning Method.**

##### **1. Sorogan**

The learning method with patterns sorogan is a method in which students, students who thrusts



the book (Sorog) which will be discussed, and the clerics, religious teacher listen, after the clerics, religious teacher comments and guidance as may be necessary for students (Ditdpontren, 2009: 19).

2. Wetonan.

The learning method with wetonan pattern is a way of delivering teachings /yellow book in which the clerics, religious teacher read and explained the contents of the teachings of the yellow book, while students, students listen, noting the meaning of vocabulary as well as receiving an explanation. In this method, teachers play an active role, while the students to be passive (Ditdpontren, 2005: 19).

3. Bandongan.

The learning method similar to the method sorogan and wetonan is conducted each bandongan through hooks with previous methods. Bandongan method, the students do not have to show that he understands the lesson at hand. The clerics normally read and translate the words that easily (Dhofier, 2011: 55). Bandongan method is actually another term wetonan methods, although in some areas there are different names. This method can also be called Halaqah.

b. Modern Learning Method.

Mahmud Yunus said that there are rules of common staple in learning is the reference that is both modern pesantren in the learning process or the transfer of knowledge to students are as follows (Yunus, t.t: 13-15):

1. From which can be touched to the Sense.

Learning is essentially mandatory starting from something that is palpable. Because students will not know anything except the sense of something that can be seen with their eyes and can be held by hand. For example, in teaching the letters or numbers must use media that can be touched or held.

2. From Something that is Known to the Unknown.

Indeed sense will not know the new material except by linking them with the materials that have been studied previously learners. Therefore, for the teachers must know the materials that have learners have previously learned.

3. From Examples To The rules or definitions.

If a teacher wants to teach the rules of language for example, then he should start by mentioning examples are many, then the teacher can stimulate learners to infer the rules of such examples.

4. Slowly from Easy to Hard.

In teaching, teachers should start from material that is easy to difficult materials as the foundation of the learning process. For example, a calligraphy teacher should begin the process of a child's learning by asking them to write letters separately followed by writing a sentence consisting of two letters, three letters and so on.

##### 5. Slowly Experimenting with the Can Be Concluded with theory.

The good teacher will conduct experiments in front of learners in the hang of learning materials that will be taught. Then of experiments, the teacher can stimulate them to draw conclusions in the form of theories, rules or formulas.

Thus, in relation to the rules of common staple that became grip boarding schools that are modern in learning, there are several methods that are often used in the learning process as follows (Yunus, t.t: 19-26):

###### 1. Deduction method (*al-Tharîqah al-Istiqrâ'iyah*).

This method can also be said of methods to conclude. Where a teacher begin by calling or writing examples that many then discuss with the students or pupils, for then plots of land-teacher led them to draw conclusions or definitions. This method has the benefit, among others;

- a. Familiarize students to think and conclude a new nature by themselves,
- b. Open in front of students doors inference,
- c. Educate themselves students to be confident,
- d. Students will be satisfied with anything they achieve.

###### 2. The method of induction (*al-Tharîqah al-Tathbîqîyyah*).

This method can also be regarded as a method to provide examples. In this method a teacher started to write specific rules of a subject, followed by writing many examples as the application of the rules that have been written. This method is said to be the fastest method for learning. This method has many disadvantages, among others;

- a. Weakens the confidence of students,
- b. Encourage students to memorize lessons -all eyes in his head,
- c. Not educat the students soul force observed.

###### 3. Methods Lecture (*al-Tharîqah al-Ikhhârîyyah, al-Talqînîyyah, al-Ilqâ'iyah*)

In this method, the teacher asking what is to be taught on the subject matter, while the students are not active in the learning process. This method is suitable for students Marhalah 'Ulya or equal to Madrasah Aliyah (MA) and can not be used for students Marhalah' Ula and Wustha or level Islamic elementary schools and MTs due to several reasons, among others;

- a. Students Marhalah 'Ulya could concentrations of in a long time, while the students Marhalah' Ula and Wustha otherwise,
- b. Students Marhalah 'Ulya can draw their own conclusions, while students Marhalah' Ula and Wustha otherwise,
- c. Students Marhalah 'Ulya able to understand and memorize the materials submitted by teachers in a short time, while students Marhalah' Ula and Wustha vice versa.

###### 4. The method of Dialog (*al-Tharîqah al-Tâhâwurîyyah*).

This method is a method of question and answer. This method is suitable for students learning

Marhalah 'Ula and Wustha because this method can accustom them to reveal what is in their mind regularly. This method is widely used by Socrates.

From the above explanations can be given a note, that they form a distinctive, pesantren are the only institutions of Islamic education which inherited intellectual treasures of classical Islam. Inheritance was reflected, among other things, in his loyalty to continue to conduct scientific studies and transmission of the products of the medieval Islamic intellectual, with a typical method called "sorogan" and "bandongan or wetonan". However, the boarding school also is Islamic educational institutions were always accommodate the modern methods that are in or up to date and implemented by institutional-modern educational institutions today, then their adoption. Of course, with regard to the Sunnah-sunnah and the rules that apply in school and does not eliminate hasnya characteristics as educational institutions that characterized Islam.

### **Typology of Pondok Pesantren.**

In order to get closer to his day, pesantren have made various efforts mainly to answer the challenges of the times that increasingly requires a quality education for all sides. According Ambary, that within the framework of the modification and improvisation, not a few schools who later founded madrasas (Madrasah Ibtida'iyah, Tsanawiyah, and 'Aliyah) and school (elementary, middle, and high school), even establishing the college. Of course, modifications and improvisation is confined to the technical aspects of its operations, not the substance of pesantren education itself. Because, if it concerns the substance of education improvisation, then pesantren rooted for hundreds of years will be uprooted and lost its vital role as a pillar of moral education into the primary image of pesantren (Mastuki, 2003: 5-6).

To that end, as the implications of modifications and improvements as described above, was born variations or categories of pesantren. Category pesantren can be seen from various perspectives; in terms of curriculum series, rate of progress and modernity, openness to change, and from the angle of its education system. In terms of curriculum, Arifin in Mujammil Qomar classifying into modern pesantren, special pesantren (takhusus) (special for tools science, the science of jurisprudence/Usul Fiqh, Tafsir/Hadith, mysticism /tariqat, and qira'at al-Qur'an) and mix pesantren. While Martin van Bruinessen grouping pesantren into simplest pesantren that only teach how to read Arabic and memorize some part or the whole of the Koran, which teaches various schools were books of fiqh, the science of faith, Arabic grammar (nahwu sharf), sometimes practice Sufi, and the most advanced schools that teach the books of fiqh, aqeedah, and Sufism deeper and some other traditional subjects (Qomar, 2005: 16).

Zamakhsyari Dhofier looked pesantren category from the perspective of openness to the changes that occur, then divide schools into two categories namely the Salafi pesantren and Khalafi. Besides that, he also divided the schools based on the number of students and its influence. There

are pesantren of small, medium, and large. There also are looking at a religious school education system is developed. Pesantren in this view are grouped into three categories: The first category, has students who study and live together clerics, curriculum depends clerics, and teaching on an individual basis, second group, has a madrasah, a particular curriculum, teaching is application, religious scholars provide some general lessons in time particular, students residing in the dorm to study religion and general knowledge. And the third group, only a dormitory, students learn in school, the school, even college outside, clerics as supervisors and instructors were mental. There is also a divide schools into five groups: the first, consisting only of mosques and clerics house; The second, made up of mosques, clerics houses and huts (dormitory); Third, have mosques, clerics house, cottage, and formal education; Fourth, have mosques, clerics house, cottage, formal education and skills training; and fifth, have mosques, clerics house, cottage, madrassas, and other physical buildings (Dhofier, 2011: 75-76).

Ahmad Abdillah Qodri Azizy split on the basis of institutional boarding schools associated with the teaching system into five categories:

- a. Pesantren which organizes formal education by implementing the national curriculum, both of which only have a religious school and who also has a public school,
- b. Pesantren organizing religious education in the form of madrasahs and teaching general sciences while not implementing the national curriculum,
- c. Pesantren who only teach religious sciences in the form of madrasah diniyah,
- d. Pesantren who just became a recitation and
- e. Pesantren for public schools and student of universty.

There is also what makes the category of pesantren based on the specifications of science into schools appliance (emphasis mastery of Arabic grammar) as Lirboyo pesantren in Kediri, Bendo Jambes, Lasem and others. In addition there is also a split pesantren category based on the type of its students into three, namely; pesantren special toddlers, pesantren special parents, and pesantren special students. And there are those who classify schools into rural pesantren and pesantren of the city, also privately owned of pesantren and pesantren belonging to the foundation (Qomar, 2005: 17-18).

Although the above categories is still a debate among experts, but there are categories, models or general typology of pesantren which tends to be accepted and undisputed. Category, model or typology is as follows (Malik, 2008: 16-20):

- a. Traditional Pesantren (Salaf).

Traditional pesantren (Salaf) is a type of pesantren that maintains the teaching of classical texts as the core of education. Disciplines that have nothing to do with religion, such as general science is not taught. In addition, the teaching system is still using the classic method possible. This method is known as sorogan and wetonan.

b. Modern Pesantren (khalaf).

A modern pesantren more flexible and receptive to new things-tradisional pesantren while still maintaining the old tradition that already exists. In the process of learning was already familiar (classical) (Malik, 2008: 20). Pesantren this model is the embodiment in the context of the modernization of traditional Islamic education that was born of modernization brought by the European colonizers (Madjid 2010: 7).

While modern pesantren (khalaf), according to Mohammad Idris Jauhari still be subdivided into two patterns, namely:

a. Integration Patterns (Integrative Design).

This pattern is a pesantren with boarding schools that the education system is totally integrated into the public school system. It gives the sense that the two systems together, combined, or combined in a harmonious and comprehensive, so it becomes a system that is truly unique.

One example of this pattern is the "Mu'allimien" used since 1936 by Kulliyatul Mu'allimien al-Islamiyah (KMI) Pondok Modern Dasussalam Gontor Ponorogo of East Java, and then followed by one of the pesantren proxies, namely Tarbiyatul Mu ' allimien al-Islamiyah (TMI) Pondok Pesantren Al-Amien Prenduan Madura since 1971.

b. Patterns Convergence (Convergentive Design).

In this pattern, the pesantren education system is converted with the school system, or otherwise school system converted to the pesantren system. It has meaning, that the educational system is directed to a meeting point and then held together, without eliminating the elements and characteristics of each. The pattern of convergence is what many do schools at this time, among others by organizing MI, MTs, MA or even elementary, junior high, high school or vocational school, and college, where the curriculum and education system refers to a system of school/madrasah set by the government, then converted with traditions of pesantren. Even lately, booming —school calls its superior school — implement convergence patterns, which include Boarding School (Jauhari, 2002: 30-32).

From the description as mentioned above can be seen, that pesantren during this time did not remain silent in order to respond and leaned with his time, it was done by adopting new things better by not reducing and eliminating sunnah and his trademark as institutional education has or native Indonesia (indigenous), characterized by Islam. It was an embodiment of the adage that is very well known among pesantren, namely, "al-muhâfazah 'ala al-qadîmi al-Saleh, wa al-akhdzu bi al-jadîdi al-aslah". In fact, a manifestation of the development of this adage is, "al-muhâfazah 'ala al-qadîmi al-Saleh, wa al îjâd bi al-jadîdi al-aslah".

### **Pesantren's Response Against Globalization.**

Broadly speaking, there are some things that responded by schools in order to bring himself with the progress of time. The response was done by transformation in various fields, of course,

with no reduction of institutional Islam itself as a typical Indonesia. The transformation can be the writer explained as follows:

1. Transformation of the Leadership of the Pesantren.

During this pesantren are known to the leadership of an individual nature. That is, all the decisions are in the hands of clerics. Weaknesses associated with the leadership of the clerics individual ever recorded Nurcholish Madjid as follows: (a) Charisma. The pattern of leadership like this is enough to show in terms of undemocratic, because it is not rational. Especially if accompanied by measures that aim to maintain charisma, like keep the distance and height from the students. Patterns such leadership will lose its democratic quality. (b) Personal. Because leadership is charismatic clerics, it is naturally also be private or personal. This fact implies that the clerics may not be replaced by others as well as difficult subdued under the rule of the game of his administration, and modern management. (c) Religio-feudalism. A clerics besides being a religious leader as well as a traditional mobility in feudal society. This religious feudalism lunches if abused far more dangerous than ordinary feudalism. (d) technical skills. Since the foundation of leadership in schools like that, then the technical prowess factor becomes less important. This deficiency became one of the principal cause of lagging schools of the times (Madjid, 1997: 95-96).

For that, in addressing the charismatic leadership predicted would not be able to survive in facing times, schools make the leap to treat collective leadership foundation. The introduction of this foundation is a strategic solution. Expenses as a minor clerics handled jointly in accordance with their respective duties. Kyai not too bear the moral burden of continuation pesantren in the future. Institutionalization of this kind encourage schools become impersonal organization. The division of authority in the management of the management of regulated functionally, so that eventually all it must be contained and driven by governance rules of modern management.

2. Transformation of Pesantren Education System.

As discussed on page six in this paper, that pesantren is the result of the acculturation process of peace between the teachings of Islam brought and introduced by Muslim traders, with the culture of indigenous peoples in Indonesia are sourced from Hindu and Buddhist teachings. So it is no exaggeration to then they called pesantren as indigenous culture (indigenous culture) of Indonesia. Acculturation peaceful it is obvious from the many indicators of indigenous cultures of our nation were accommodated significantly in the daily life of Muslims in Indonesia, which in many ways is different from Muslims in other parts of the world. To that end, schools have certain characteristics and distinctive and is not owned by other education systems, but schools also adopt the values developed in the community (Steenbrink, 1986: 22-23). This situation by Abdurrahman Wahid termed subculture. There are three elements that could form the pesantren as a subculture: a) pattern of pesantren independent leadership, and not co-opted by the state; b) The books of general reference that was always used from various centuries; and c) System value that is used is part of

the wider community (Qomar, 2005: 61-62).

The adaptation process pesantren education system as described above are telltales ratings for this, that pesantren called the Indonesian education system products, which by Nurcholish Madjid referred to as indigenous (native education Indonesia) (Madjid, 1997: 3). The original Indonesian education system was once embraced and have high bargaining power as the antithesis to the Dutch educational system at that time. Karel A. Steenbrink revealed that in 1930, the boarding school system is often called native Indonesian education system can rival the Western materialist education and aimed at preparing workers for certain functions in society and only for the money. (Steenbrink, 1986: 212).

And among the positive things that pesantren was adopted by the formal education system as organized by the government, is to open or operate SD, SMP, and SMA or MI, MTs, and MA. Adaptation pesantren to the formal education system it is interesting to be observed when associated with non attitudes towards their cooperation following the Dutch model of education. During the colonial period in advance the use of benches, tables, blackboards and so was judged Makruh by clerics, although it was more a political fatwa that patriotism politics than fatwa truly scientific.

### 3. Transformation of an Institution of Pesantren.

As explained on page four in this paper, that the history of the early establishment and the establishment of pesantren are not the same as direct or schools constructed buildings as well as office or school, but he gradually. According to Imam Zarkasyi in Muhammad Idris Jauhari said that after the Guardian successfully propagate Islam from place to place, and Islam began widely known by the public and received peacefully, then he is already quite frail approaching death, they began to choose certain places as a place to stay once a final resting place. Once people know the advantages possessed by the Walisongo in many areas of life, they began coming to study religion and other sciences, by setting up small huts, where they study and rest. Slowly but surely, these places growing and processing to be an educational institution, even institutional regeneration and scholars called pondok pesantren. And founded first by recording is mosque, and this is the first institutional form of education Islam earliest. But despite the educational institutions that are owned at that time was very simple, but in reality can educate students militantly in preaching or develop Islam in its environment. Then the next, because the number of students become swollen and they came from far away, then build a dormitory lodging clerics students who called the lodge. Islamic educational institutions in addition to this so called pondok pesantren consisting of a mosque or violated, dormitories, lodging, religious scholars, and students.

Updates at pesantren did not stop here only, on the 20th century pesantren next to continue reforms by establishing a new kind of pesantren; which was built as ordinary schools called madrassas. Within this madrasa teaching given in class, using the benches, tables and blackboards (Qomar, 2005: 90-91). And madrasah born on this abab is Manbaul Ulum Madrasah kingdom of

Surakarta 1905 and Adabiyah school founded by Syakh Abdullah Ahmad in West Sumatra in 1909 (Yunus, 2008: 63). Updates pesantren continues, by including public education institutions in it. This is done by going SLTP and SMA at pesantren. it self (Dhofier, 2011, 41-44). And to complete the renewal of its institutions, pesantren then set up the college. The existence of universities in pesantren more enriching educational institutions, so that the future of these institutions can present a variety of educational models. The things above do pesantren as a form of response to globalization and in order to survive in the arena of modernity.

#### 4. Transformation Curriculum of Pesantren.

On pages 13 and 14 in this paper is explained, that in the early history, pesantren are less familiar with the term curriculum. But pesantren at that time was more familiar with the subject matter, the books taught, or the sciences are studied. In the context of it all, because pesantren are considered as a continuation of the break in Java, then taught first is the science Sharraf, Nahwu, then the science of Fiqh, Tafsir, Tawhid science, and finally up to the science of Sufism and others. In short, the subjects taught in schools is Arabic sciences (passively) and the Islamic sciences. But certainly, the curriculum in pesantren covering all aspects of the lives of the students; both in the running relationship with Allah SWT. or relationships with fellow human beings and nature, both aspects of individual and social. Therefore it is not an exaggeration to say that the curriculum of pesantren is "Curriculum Life and Life". Older subjects are not specified. The intelligent student and diligent quickly finished his studies and quick smart, so it can become assistant teachers, while students are stupid and lazy until many years were also completed studies. Even came out empty-handed only. Pesantren it does not give a diploma or a letter of graduation.

However, because of the demands of progress, some pesantren adopt and put into boarding school system by not reducing the values uniquely pesantren itself. Namely by opening the SMP/MTs, SMA/MA and even college. Therefore, the curriculum applied also adopted the style of the school curriculum combined with cottage curriculum. As evidence of what is disclosed Zamakhsyari lender which showed that the madrasah curriculum in 1916-1919 they contain religious knowledge alone, starting in 1919 coupled with the lessons of Indonesian (Malay), mathematics and earth sciences. Starting in 1926 coupled with the Dutch language and history lessons. Both of these subjects were introduced by Kyai Ilyas, nephew Hadratus Syakh Hashim Ash'ari who completed his studies at Surabaya, and began teaching at Tebuireng in 1926 (Dhofier, 2011: 75-78). On the entry of general studies into the madrassa in pesantren, I. Djumhur and Danasuparta mention, that after 1931, madrassas experienced a major change began to include general knowledge (Djumhur, 1976: 159).

#### 5. The Transformation of Educational Methods at Pesantren.

On pages 14 and 15 in this paper explained, that because initially pesantren institutionally comparatively very simple, as are the methods and the learning process is very simple as well. Or in



other words, the learning process in schools not using modern teaching methods as we know it today. At low levels, or the beginning, the lesson is given to the students one by one, one by one by means of turns. This is called studying the books of yellow with sorogan methodology (people). While at the high level that was attended by students or senior students, lessons are given by way of gathering with Kyai (professors). You do this by reading the book of honor, and then translate it word for word, after it has explained the intent that lesson. This is called the method bandongan or wetonan (collective). In short, the way of teaching or learning method is similar across Indonesia at that time.

Then began around 1901 to 1945 several pesantren have held a renewal method, but others still retains its traditional style. That is, there is no agreement to make changes pesantren methods. New in 1959 precisely at the conference pesantren leaders to 1 Rabithah Ma'ahid set the method adapted from formal education institutions, among others: the method of question and answer, discussion, dictation', muthâla'ah/recital, projects, dialogue, field trips, rote/verbal, sociodramas, excursions, problem solving, giving situation, habituation/habituation, dramatization (pilot behavior), reinforcement, stimulus-response, and system modules (Qomar, 2005: 151-152). These methods continue to be developments adapted to the circumstances, of course, by retaining sorogan method and bandongan or wetonan as a hallmark of boarding method.

### **Conclusion.**

Of exposure as stated above it can be concluded, that pesantren during this time did not remain silent in order to bring him to his day. This was done as a boarding positive response to globalization. And among the things that responded pesantren are: to transform its leadership, namely by not only rely on individual or charismatic leadership, but also by implementing a collective leadership. To transform the education system, namely by entering the formal school education system into the body, by opening SD, SMP, SMA or MI, MTs, and MA. To transform its institutions, namely by opening schools and madrasahs then proceed with establishing the college. Transforming the curriculum, is by inserting it into the school curriculum. And the latter pesantren have transformed education methods, namely by entering the modern methods in the learning process, such as the method of question and answer, discussion, dictation', muthâla'ah/ recital, projects, dialogue, field trips, rote/ verbal, sociodramas, excursions, problem solving, and so forth.

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