

## DYNAMICS OF NON-PESANTREN EDUCATION AT AL-HAMIDIYAH SEI SIONGGOTON PONDOK, KECAMATAN SIMANGAMBAT, PADANG LAWAS UTARA DISTRICT

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**Abstract.** *This is in accordance with the objectives of National education in Indonesia. In general, education in Islamic boarding schools is dominated by religious education but still studies general education as regulated in the Decree of three Ministers on Education. With qualitative research methods it was found that: 1). Pondok Pesantren Al-Hamidiyah in the third year since its establishment until now, it has opened extracurricular classes starting from farming by bringing students to work on the agricultural fields of the Pesantren leadership, building engineering, sewing courses to mechanic classes for motorbike and welding workshops. 2). The purpose of opening non-pesantren extracurricular classes is to increase the interest of the community to send their children to the Al-Hamidiyah Islamic boarding school. 3). The advantage of non-pesantren extracurricular classes is that they are able to change the thinking of the surrounding community from previously thinking that Islamic boarding schools only produce ulama candidates, but now Al-Hamidiyah Islamic Boarding School is also able to produce graduates who have general skills while still having religious knowledge. 4). The weakness is that it affects Islamic boarding schools extracurricular activities such as Pidato, Tahfiz, Kalighrafi and others.*

**Keywords:** *Non-Islamic Boarding School Education, Extracurricular, Pesantren Dynamics*

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### Introduction

#### A. Background

It is hoped that Islamic boarding schools can create an atmosphere of civil society in them. This can happen if any of the following are interwoven in it:

##### 1) The existence of the Rabbaniyah Society

Rabbaniyah society is a society that lives life on the basis of divinity which is based on three pillars, namely faith, sharia, and morals. In this regard, the main fulcrum is the pesantren as a religious education institution, both in theory and practice. In theory, students are taught religious knowledge, both from classical and non-classical books. Meanwhile, in practice, students are required to practice religious life in terms of faith, sharia, and morals.

##### 2) Santri as a Democratic and Egalitarian Society

The life of the santri is very democratic and egalitarian. They live without being divided by social and economic status. Muzakarah and scientific deliberations developed at the pesantren are the manifestation of this democratic and egalitarian life.

##### 3) Tolerant Life

One of the things that is developed is to live with tolerance for others, respect for others, develop a tolerant life, eradicate selfish attitudes, and foster a spirit of brotherhood

(ukhuwah). It is difficult to imagine the hundreds or even thousands of santri in a pesantren if they do not have a tolerant attitude.

4) Just

This attitude of justice arises from the attitude of the kiai who gives equal education, attention and affection to the students. Santri are treated equally, not differentiated in education, teaching, and facilities, even in terms of the punishment a person does not differentiate on the basis of their parents' social and economic status. Education like this has a big influence on students in fostering tolerance and fairness.

5) Knowledgeable Society

Pesantren is an institution for gaining knowledge. Of course, it can be ascertained that pesantren cannot be separated from knowledge. In the early stages of the pesantren (salafi) developing naqliyah sciences. The next dynamics, pesantren have developed with the emergence of modern pesantren (khalafi). In this pesantren, knowledge has become more varied with the teaching of aqliyah sciences in addition to naqliyah sciences.

In the 21st century, modern (khalafi) and traditional (salafi) pesantren institutions have spread widely in various regions of Indonesia. These pesantren, both the salafi and the khalafi pesantren, have one main goal, namely to create a generation that is Insan Kamil, namely people who are clean in spirit and who always realize Islamic law, and have a prosperous life in this world and the hereafter. To achieve this goal, pesantren must play an active role in implementing the teachings of the Koran and the Sunnah. .

In Pesantren Al-Hamidiyah Sei Sionggoton apart from applying the concept of pesantren education in general, there is also an application of non-Islamic boarding schools in the pesantren such as farming education, sewing, and even current workshops. The search was carried out so that it found some information on problems that occurred at the Pesantren Pondok, including:

- 1) People are worried that if their children enter the pesantren they will not have skills in the world of work;
- 2) Lack of children's interest in entering pesantren;
- 3) Pesantren education is considered to only produce ulama graduates;

From this reason, the thought of the pesantren leadership emerged in order to change people's understanding by adding non-pesantren extracurricular activities to the pesantren education.

## Literature Review

### 1. Understanding Dynamics

In general, dynamics means a form of change. Whether changes to a development or decline is called dynamics.

According to (Kartono: 2007), dynamics is a form of change, whether it is large-scale or small-scale, or sooner or later, which is clearly related to a condition .

### 2. Definition of Pesantren

Etymologically, the word pesantren is sometimes seen as a combination of the word "Sant" (good man) with the syllable "ira" (like to help) so that the word pesantren can mean a place for good human education or people who help each other.

Then Jhon argues that the term santri comes from Tamil, which means the teacher of the Koran. C. C. Berg argues that the term comes from the word shastni, which in Indian is people who know the holy books of Hinduism, or a scholar of Hindu scriptures. Outside

Java, these pesantren educational institutions are called by other names such as Surau in West Sumatra, Rangkang and Dayah in Aceh, and Pondok in other areas.

Pesantren is also known by the addition of the term pondok which in the meaning of the Indonesian word means room, hut, small house by emphasizing the simplicity of the building or cottage also comes from the Arabic word "Fundūq" which means bedroom, guesthouse, simple hotel, or implies a place to live made of bamboo.

Pesantren or better known as pondok pesantren can be interpreted as a place or complex for students to study or recite religious knowledge to kiai or reciting teachers, usually the complex is in the form of a dormitory or small rooms with what it is that shows its simplicity. The terminology of the Islamic boarding school is quite a lot put forward by experts. Some of these experts are:

1. Dhofier defines that Islamic boarding schools are traditional Islamic educational institutions to study, understand, live and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior.
2. Nasir defined Islamic boarding schools as religious institutions that provide education and teaching as well as develop and disseminate Islamic religious knowledge.
3. Rabithah Ma'ahid Islamiyah (RMI) defines pesantren as tafaquh fi al-dīn institutions that carry out the mission of continuing Muhammad SAW's message while preserving Islamic teachings that follow Ahlu al-sunnah wa al-Jamā'ah 'alā T} arīqah al-Maz | āhib al-'Arba'ah.

The Writing Team of the Department of Religion in the Islamic Boarding School Learning Patterns book defines that Islamic boarding schools are Islamic education and teaching in which there is an interaction between kiai or ustaz as teachers and students as students by taking place in the mosque or in the yard of the boarding school (pondok) for study and discuss religious text books by past scholars. Thus, the most important elements for pesantren are the presence of kiai, students, mosques, dwellings (pondok) and books (Kitab kuning).

### 3. Definition of Non-Pesantren Education

In general, education means a system where the education system includes objectives, curriculum, educators, students, facilities and infrastructure.

The education system in Islamic boarding schools is part of the internal structure of traditional Islamic education in Indonesia which has made Islam a way of life. As part of the internal structure of Indonesian Islamic education, especially in its function as an educational institution, as well as an institution for da'wah, community guidance, and even struggle.

Abdurahman identified several general patterns of traditional Islamic education as follows:

1. There is a close relationship between kyai and santri
2. The tradition of submission and obedience of a santri to kyai
3. Simple lifestyle (zuhud)
4. Independence or independence
5. The development of a climate and a tradition of mutual aid and an atmosphere of brotherhood
6. Strict discipline
7. Dare to suffer to achieve goals a life with a high level of regiusitas.

Based on the curriculum and physical building of the pesantren. Haidar Putra Daulay divides the pesantren pattern based on its curriculum into five patterns, namely:

**Pattern I**, the subject matter presented in the pesantren is religious subjects sourced from classical books. The method of delivery is wetonan and sorogan, not using the classical system.

Santri are judged and measured based on the books they read. General subjects are not taught, and do not attach importance to a diploma as a means of finding work. What is most important is the deepening of religious sciences solely through classical books.

**Pattern II**, this pattern is almost the same as pattern I above, it's just that in pattern II the teaching and learning process is carried out classically and non-classical, as well as skills and organizational education. To some degree a little general knowledge is given. Santri are divided into educational levels starting from the level of ibtidaiyah, tsanawiyah, aliyah. Methods: wetonan, sorogan, memorization, and deliberation.

**Pattern III**, in this pattern the subject matter has been equipped with general subjects, and is also supplemented by providing various other kinds of education, such as skills, scouting, sports, arts and organizational education, and some have implemented community development programs.

**Pattern IV**, this pattern focuses on learning role skills in addition to religious lessons. The skills are intended for provision of life for a santri after all from this pesantren. The skills taught are agriculture, carpentry, and animal husbandry.

Pattern V, in this pattern the material taught in the pesantren is as follows:

- a. Classics teaching.
- b. Madrasah, in the pesantren there is a madrasah model education, apart from teaching religious subjects, it also teaches general subjects. The Pondok Madrasah curriculum can be divided into two parts, first, the curriculum made by the pondok itself, and second, the government curriculum by modifying religious subject matter.
- c. Skills are also taught in various skill activities.
- d. Public schools, in pesantren are equipped with public schools. Public schools that are in pesantren, general subject matter all are guided by the curriculum of the Ministry of National Education. The religious subject matter is compiled by the lodge itself. Apart from the religious education curriculum that is taught in schools, at scheduled times, the santri receive religious education through reading classical books.
- e. Higher education, in several pesantren which are classified as large pesantren, have opened universities or colleges.

Meanwhile, the inclusion of the word non indicates the existence of education that is not Islamic boarding school or tends to be general in nature which is applied in the Al-Hamidiyah boarding school.

Thus it can be concluded that Non-Islamic Boarding School Education is an educational system that is not Islamic boarding school applied in Islamic boarding schools.

## Methods

To be able to see the phenomena that occur in the field, in this case the dynamics of non-Islamic boarding school education at the Al-Hamidiyah Sei Sionggoton Islamic boarding school, it is necessary to look at various phenomena and events naturally in the field. Furthermore, these events are compiled into a data which is then analyzed and concluded. This is why qualitative research methods are also called naturalistic research because this research is conducted in a natural setting.

## Result and Discussion

### 1. History of PondokPesantren Al-Hamidiyah Sei Sionggoton

Al-Hamidiyah Islamic boarding school is located on Jl. Besar Langkimat Market, Janji Matogu Village, North Padang Lawas Regency, North Sumatra Province. This pesantren educates two educational institutions, namely Al-Hamidiyah Sionggoton Private MTs and

Al-Hamidiyah Sionggoton Private MA. This pesantren was first founded by the late. Abdul Hamid Siregar in 1972, then this pesantren was inaugurated in 1973. Alm. Abdul Hamid Siregar is an ustad who was born in the village of Siolip, on September 15, 1945. His motivation to establish this pesantren was because he saw the condition of the people at that time who did not understand enough in implementing Islamic law. In addition, he also saw that at that time there were already several Islamic boarding schools being built, which were still in the same province of North Sumatra but not far from North Padang Lawas Regency, including Pesantren Purba Musthafawiyah which was founded in 1912 and Pesantren Al-Mukhtariyah which was founded in 1932. Seeing this, the greater his intention to establish a pesantren in Promise Matogu Village.

## 2. Extracurricular activities of Al-Hamidiyah Islamic Boarding School

As stated by Ustzh. Hoirunnisa Rambe is as follows:

"We want to improve this extracurricular institution, besides that we also want to hold activities related to skills, for example at a class meeting which can help hone the creativity of students to get to the professional stage"

This extracurricular program has changed every year. There are extracurricular programs that have been eliminated or added and even replaced with new programs. This situation was adapted to the skills that were trending in society at that time, such as a new program in extracurricular sewing. In this program, students were taught how to sew and make souvenirs and were trained to be innovative in new things.

Currently, there are 5 (five) extracurricular programs in Al-Hamidiyah Sionggoton Islamic Boarding School, namely:

### a. Tabligh

Tabligh is an activity to train students and santriyah in preaching with the public speaking model. Tabligh activities have become a routine for students and santriyah which are carried out every Friday.

### b. Computer Lessons

Along with the development of the world of technology, in order to compete with the outside world, the students of the Al-Hamidiyah Sionggoton Islamic Boarding School were also taught to use computers / laptops. This computer tutoring training is conducted in a computer laboratory. This computer laboratory room began to be renovated in November 2018, then the placement and installation of all computers in this laboratory was completed in December 2018. Initially this computer laboratory was only used for the purposes of the UNBK (Computer-Based National Examination) for students and students of class IX and XII. (Class 3 MTs and class 3 MA), but after UNBK, all computers in this laboratory are used for extracurricular activities. Currently, there are 27 laptops that have been provided by the pesantren to be operated by students.

### c. Nasyid

One of the extracurricular activities that is no less interesting is nasyid. The santri and santriyah at this pesantren are routinely taught how to be nashid, starting from playing nasyid instruments, vocal training, to unifying the two by singing songs with an Islamic impression. The name of this pesantren nasyid group is "Qasidah Al-Hamidiyah". This nasyid group is often shown as entertainment at an event and to entertain important guests who come to the Al-Hamidiyah Sionggoton Islamic Boarding School.

### d. Sewing course

The sewing course is an extracurricular activity specifically for santriyah at the Al-Hamidiyah Sionggoton Islamic Boarding School. This is because the santriyah have a

sewing lifeskill so that they can become provisions to become a tailor or garment maker in addition to being a student or alumni in the future. Apart from being taught to sew, the santriyah were also taught how to weave and embroider.

e. Motorcycle Mechanic

This Motorcycle Mechanic works closely with the Government. This activity is considered very important considering the presence of vocational schools in the area around the Al-Hamidiyah Islamic Boarding School and at the same time demonstrating to the community that Islamic boarding schools are also capable of producing the same graduates as vocational schools in general.

3. Weaknesses and Strengths of Non-Islamic Boarding School Education in Al-Hamidiyah Islamic Boarding School.

- a) The presence of Non-Islamic Boarding School Education has the effect of reducing extracurricular activities that are pesantren in nature. But at the same time increasing public trust in pesantren education;
- b) Non-Islamic boarding school education results obtained by Santri are only mastery of practical science but do not have certification like vocational graduates in general. But for applied science, if a graduate of Al-Hamidiyah wants to open a business unit such as sewing, workshops and others, he already has the ability.
- c) Non-pesantren education becomes a polemic in the surrounding community because it is considered inconsistent with the pesantren. But at the same time, Al-Hamidiyah Islamic Boarding School is actually trying to eliminate the dichotomy of knowledge in the Islamic world.

### Conclusion

1. Pesantren Al-Hamidiyah is a fairly old Islamic boarding school in Simangambat Subdistrict, Padang Lawas Utara Regency and still exists today.
2. Non-Islamic boarding schools currently available are computer courses, sewing and workshop courses.
3. Non-pesantren education is realized to have a few weaknesses, but the pesantren looks more at its strengths.
4. The dynamics of non-Islamic boarding schools are adapted to the conditions of the times which are appropriate and support at certain times.

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