

## PESANTREN EDUCATION AND ULAMA REGENERATION

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**Abstract:** *Pesantren and ulama are inseparable like the two sides of a coin. So when mentioning pesantren, the meaning of Islam and Indonesia has been linked, between Islamic education and ulama and between religion and the people. Therefore, it is not an exaggeration that pesantren has become the center of da'wah, syi'ar and Indonesian Islamic education as a place for the reproduction and regeneration of Indonesian ulama.*

*Some of the literacy written by Martin Van Bruinessen, Manfred Ziemek, Zamakhsyari Dhofier, Nurholis Majid, Abdurrahman Wahid, M. Dawam Raharjo, and Azyumardi Azra seems sufficient to be a reference for this paper. The important point of this study is that pesantren, with their distinctive characteristic, mastery of the yellow book or Islamic studies, are the main standards that scholars must have. So that the majority of Indonesian ulama were born from the womb of the pesantren as the first home for their Islamic education and knowledge. So ulama who are "not pesantren" are not sufficient to "bear" themselves as ulama. Ulama and pesantren are like books with their writings (contents).*

**Keywords:** *Pesantren, Regeneration, Ulama*

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### Introduction

The discourse on ulama, of course, cannot be separated between religion and people. So that when viewed from the "sociological aspect, the ulama as a connector and the main role for Islam and the ummah, so that they become both the determinant and the main actor in the history of the ummah, both in the fields of politics, power, government, social, culture, education and or other fields. That the formation of a Muslim community and the preservation of Islamic teachings is of course inseparable from the role of the ulama, by not denying the role of other Muslim ummah in forming these ulama "(Rosihan Anwar, 2003). Therefore, therefore, the figure of a scholar is not only a religious figure. But even more than that, it is demanded to be a driving force, motivator and dynamist towards the development and development of the ummah.

So it is not an exaggeration then that "the sociological perspective, in pinning the predicate of ulama to people is not through a formal process, but because society recognizes and legalizes that he is a scholar, so there must be a clerical component attached to him in the form of integrity, quality in scholarship and belief. society for its moral integrity and evidence of its responsibility towards society in general "(M. DawamRahardjo, 1993). Its main obligation is to "study and understand and practice the contents of the Qur'an" (SayyidQutub, 1967).

Indonesian society varies in referring to ulama, such as kyai in Java (ZamakhsyariDhofier, 2011), then ajengan in Sunda, tengku / teuku in Aceh, buya in West Sumatra, sheikh in North Sumatra, and master teachers in Nusa Tenggara and Kalimantan. (Madania Journal, 2018). Then related to the regeneration of scholars by conducting education and nurseries who have a holistic Islamic scientific specialty and also in the field of contemporary thought.

## Literature Review

Research on ulama in relation to various social problems was carried out by Glifford Geertz in 1960 in Modjokuto, East Java and the extraordinary results were written under the title "The JavaneeseKijai: the Changing Roles of a Cultural Broker". Likewise, the Japanese scientist Hiroko Horikoshi in 1976 wrote about Kiai and Ulama in Cipari, West Java as outlined in his book entitled "A Traditional Leader in Times of Change: the Kyai and Ulama in West Java" and translated by Umar Basalim and MuntahaAzhari in 1987 with the title "Kiai and Social Change". In 1987 the Indonesian Institute of Sciences (LIPI) also conducted research on ulama regarding the views and attitudes of life of ulama in Indonesia. Likewise, many have written about "Pesantren", such as ZamakhsyariDhofier, Masdar F. Masudi, NurholisMajid, SlametEfendi Yusuf et al, M. DawamRaharjo, AzyumardiAzra, and so on including researchers from Religious Research and Development.

## Method

Analyzing this study certainly uses a literature review approach, literature review through reading sources including AzyumardiAzra with his book entitled NusantarUlama Intellectual Network, then JajatBurhanudin with his book Ulama and power, the struggles of Muslim elites in Indonesian history, and ZamakhsyariDhofier with his book the pesantren tradition.

Then other sources such as e-Journal al-Fath, 2017, Vol. 11, No. 01, ISSN: 1978-2845, regarding the position and role of ulama in the perspective of al-quran, as well as e-JurnalMadania, 2018 Vol. 8: 2, e-ISSN 2620-8210 196 | p-ISSN 2088-3226), regarding the desecularization of ulama: the meaning of ulama according to NurcholishMadjid, as well as other reading sources related to the main problem in this paper, of course.

## Result and Discussion

Fourteen centuries ago, the Prophet Muhammad was the only human being who had the ultimate authority and capacity regarding religious matters. So the scholars who inherited the Prophet's teachings in the form of al-Qur'an and al-hadith, as invaluable inheritance, must be preserved, studied, implemented and then broadcast. Indonesia, as the largest Muslim majority population in the world, is of course very naive if it experiences a crisis such as the scarcity of ulama, Islamic institutions, Islamic boarding schools and other educational institutions, the crisis of preachers / ustadz and so on. Some things that deserve attention, such as the scarcity of ulama, the challenge of modernization, the standardization of the yellow book. So through pesantren education and ulama cadre education as a place for regeneration it will certainly be interesting to discuss.

As an analysis that the phenomenon of the scarcity of scholars that occurs due to several reasons such as;

1. The issuance of a three-ministerial decree in 1975, where the government actively responded to the demands of Muslims related to madrasas so that on November 26, 1974 a limited cabinet meeting was held, one of which resulted in an agreement issued by three ministers (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs), known as the "SKB 3 Ministers" of 1975 concerning "Improving the Quality of Madrasah Education" (Marwan Saridjo, 2010). Seeing the phenomenon of the birth of the SKB 3 Minister above, it is actually interesting to study that the policy in the form of this SKB is "political decision" or "political solution" of the government in addressing the implementation of madrasa education. Apart from

- that the SKB 3 Minister can also be considered as a milestone in the history of madrasah modernization. With the birth of this SKB, the dichotomy of two kinds of religious and general education gave birth to a stronger dualism of education in Indonesia.
2. Today's ulama do not dare to penetrate the scientific boundaries that have been reached by previous scholars (Arifuddin Ismail, 2006). Where these Ulama tend to develop memorization methods of several things that are already contained in the texts of previous thinkers.
  3. The death of the scholars who "Raasikhuunafililmi" (broad and deep knowledge) with the level of deepening "Tafakuhfiddin or Ulumuddin" (deep understanding in religious knowledge).
  4. There is a shift in learning patterns in pesantren from conventional to modern (salafiyah to khalafiyah) (Arifuddin Ismail, 2006).
  5. Some Islamic boarding schools and higher education institutions have been disoriented towards ulama education and disorientation from the main goals of education and teaching in the field of "ulumuddin", however, both institutions carry out education and teaching oriented to how to print a workforce and employee mentality so that they can work in the government and in companies.
  6. There have been real efforts by Christian missionaries in preparing their militant cadres to influence the Muslim community through economic, cultural and social aspects.

Several factors have led to the scarcity of the ulama then lead to several definitions in interpreting the word ulama. Imam al-Ghazali said that "the position of scholars in the Koran is very noble, and Allah swt made them as beings with high positions" (Moh. Zohri, 2011). In "daily life, ulama have an important role in the life of Muslims, and ulama can continue to exist as religious experts with an honorable position" (JajatBurhanudin, 2012). Then Mahmud Yunus "explained the etymological perspective, the synonym for ulama in Arabic is called 'alim, which means a person who knows with his knowledge, the word' alim is an isim fail of the verb, 'alima, so it can mean that he has knowledge or already knows. it can be concluded that scholars are knowledgeable people or people who know "(Mahmud Yunus, 1973). M. DawamRahardjo said, "the characteristics of the ulama are as bearers of religious traditions, then as people who understand Islamic law and people who are charged with implementing fiqh law" (M. DawamRahardjo, 1996). So "the ulama of a scholar must get recognition by other scholars and by the surrounding community both because of his knowledge, transfer, obedience, and praise in his attitude and behavior" (AzyumardiAzra, 2012). Some of these definitions indicate that the role of ulama is still needed forever to teach, disseminate and guide people in every age.

The above definitions can then be grouped into several categories, "there are ulama in the afterlife and there are worldly scholars" (SartonoKartidirjo, 1983). Then there are "traditional scholars and intellectual scholars" (Zahamhsyaridhofier, 2011). Then there are "scholars who practice their knowledge for themselves, then practice for others, and practice for themselves and others" (Ahmad FahmiZamzam, 2004), and there are "traditional scholars and modern scholars" (SilfiaHanani, 2012). Likewise, in the Malay ethnic country there is a grouping of ulama such as "ulama of the old and ulama of young people" (Muhammad Nawab Mohamed Osman, 2007). Furthermore, from the category of youth ulama there are revivalist scholars and reformist or modernist scholars (AminahBintiAwang, 2006), then there are categories of purifying ulama and reforming ulama (HarunNasution, 1975). From a power or political perspective, there are bureaucratic ulama (official ulama) and free ulama (S.M. YunusGilani, 2000). Then it is seen from the responses or reactions of the ulama to traditions and changes in society, it is found that fundamentalist, traditionalist, modernist and pragmatic scholars (Mir Zohair Husain, 1995). These four groups, namely fundamentalists, traditionalists, modernists and pragmatists, were further

simplified by Zaman into "conservative, radical and liberal ulama groups" (Muhammad QosimZaman, 2002). In the context of sociology, ulama can be categorized into two types, namely traditional ulama and modern ulama. This category is analogous to the type of society in the views of social science figures. The classification of ulama into traditional and modern forms is based on differences in cultural patterns, social structures, institutions, and their attitudes towards social changes that occur in society (John J. Macionis, 2005).

Some of the groupings of ulama with these categories are then "possible" for ulama to experience disorientation and distortion, causing scarcity. As NurcholisMadjid stated that "the current ulama do not dare to cross the scientific boundaries that have been reached by previous scholars" (Ahmad Fatoni, 2004). These Ulama tend to develop memorization methods of several things that are already contained in the texts of previous thinkers. So it is not strange if later we find it difficult to find a scholar who has succeeded in producing a magnum opus (masterpiece) that can match the great scholars of the caliber of Imam al-Bukhari, Muslim, IbnTaimiyyah, or like a philosopher thinker Muhammad Iqbal from Pakistan (Imam Hanafi and Sofiandi, 2018).

The challenge of modernization is that ulama and pesantren are difficult to separate, where the history of pesantren has been rooted in Indonesian society for centuries before Indonesia's independence and even before Islamic kingdoms were established (Abdul MunirMulkan, 2002). Pesantren to this day with independence and sincerity still exist in carrying out education and teaching programs, especially in the religious field and then their existence has inspired the existing educational models and systems. Indeed, the pesantren actually had its original purpose, namely as a center for the study of Islamic religious sciences, such as jurisprudence, tawhid, tafsir, hadith, tasawuf, and Arabic. Because at the beginning of the growth of the pesantren until the arrival of the renewal period around the beginning of the 20th century, the pesantren did not know what was called general sciences and so the delivery system was not yet classical. It was only when after Indonesia's independence did changes appear in the world of pesantren to adapt to the demands and challenges of the era. Although there are still conservative Islamic boarding schools that maintain their traditional character.

The emergence of polarization of pesantren shows that there has been a dynamic in the world of pesantren, especially after the independence period. Even though there has been a dynamic in the world of pesantren, pesantren has remained in its original function, namely as an educational institution to produce Islamic religious experts, to create a generation that is tafaquhfiddin and to create a regeneration of ulama. Then the standardization of the yellow book as a basis for clerical competence that the yellow book with the ulama is like clothes with a body that must be wrapped neatly. In fact, it has not been called a pesantren if it does not study the yellow book. This actually shows how closely the pesantren is with the yellow book and the yellow book with the ulama. Both in pesantren and in educational institutions for ulam cadres, the yellow book is a scientific treasure, as a guide that colors all aspects of life and is a living tradition as a santri culture. Therefore, the pesantren world actually does not recognize any books outside the yellow book (Ali Yafie, 1989). It is different with modernists who tend to use "white books" with the slogan back to the original sources, namely al-Qur'an and al-Hadith, so they usually reject most of the traditionalist traditions (Martin Van Bruinessen, 1999). This attitude is influenced and introduced by Western researchers and people who do not agree with the implementation of education and teaching programs in Islamic boarding schools. This then led to a pejorative attitude and then called the yellow book merely a reference to very low scientific standards and was outdated and one of the causes of stagnation in people's thinking (AffandiMukhtar, 1999).

Related to the relationship between pesantren education and the yellow book there are two pesantren models. The first model, the author calls it the yellow book pesantren or it can also be called the pure salafiyahpesantren. This model pesantren is an Islamic boarding school which has maintained the yellow book since its establishment as the main literature in the learning curriculum. The second model, collaborative pesantren, is a combination of formal schools and the concept of pesantren. Initially, this model of pesantren held a pure pesantren education without a formal certificate, but then in accordance with the demands and relevance of the times, this institution later developed the implementation of formal education. This second type is now spreading and dominating the character of Islamic boarding schools today. However, that the indigenous scientific treasures of the KitabKuning in the world of pesantren must be preserved, nurtured and developed. So that the salafiyah model pessantren educational institutions continue to exist and develop along with the times. It is very positive that the steps taken by the Ministry of Religion through the mu'adalahpesantren diploma program to develop this type of pesantren with the salafiyah model (M. Basyuni, 2006). According to Fazlurrahman's observations, "that in the Islamic world there are two controversial views regarding the learning of Islamic religious education, namely the traditional view based on reading and hearing on the one hand, and a rational view on the other" (Fazlurrahman, 1979).

According to the traditional view, learning Islamic religious education (including the yellow book) is carried out by giving advice or indoctrination, or telling directly which values are good and bad. The teacher or ustadz in this case plays a more role as a spokesperson for values / morals who have a decisive role in value or moral considerations, while students or students only accept these values or morals dogmatically-doctrinaire, without questioning their nature and understanding their arguments. Meanwhile, a rational view provides more opportunities and an active role for students to choose, consider and determine which moral values are good and bad, and which ones need to be adhered to, while the teacher acts more as a guide and facilitator. Even so, that the scientific approach is more meaningful and weighty, it needs to be accompanied by a doctrinaire-religious approach with the appreciation of the values of Sufism (M. Amin Abdullah, 1998). The values of Sufism or religious values have been contained in the yellow book which is used by salaf students as a book that must be studied.

## Conclusion

Pesantren education remains the nursery and regeneration of ulamawho still exist to study and study the yellow book as its main reference. However, that the indigenous scientific treasures of the KitabKuning in the world of pesantren must be preserved, nurtured and developed. So that pesantren educational institutions and other Islamic institutions with any model can still exist and develop along with the times. The legacy of classical scholars regarding the pesantren model and its teaching curriculum that they have pioneered since decades earlier is historical evidence of the progress and greatness of their students to this day.

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