



**Journal of Eduscience  
(JES)**

Volume 10, No. 1

April, 2023

Submi: 02 Januari 2023

Accepted: 30 April 2023

## HISTORY AND DEVELOPMENT OF PESANTREN IN INDONESIA

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### Abstract

The research explains the traces of the history and development of Islamic boarding schools in Indonesia using the research method of the library research approach (library research), literature studies are defined as a series of activities related to the method of collecting library data, reading, recording and processing research materials. The results of this study suggest that pesantren is one of the main educational pillars in the development of Islam in the archipelago, historically, pesantren is an inseparable part of the life of the Indonesian people, because in reality the growth of pesantren is in line with the development of Islam in Indonesia. The role of pesantren is not only as an educational institution that educates, guides and trains students, pesantren is also one of the historical forces that is the background of Islamic movements that have emerged in Indonesia. Pesantren is also a sokoguru of Islamic education in Indonesia which has a role not only as an educational institution to educate students but as an institution that plays an active role in fighting for independence and building a unitary state of the republic of Indonesia

**Keywords:** History, Development, Boarding

### Abstrak

Penelitian menjelaskan jejak sejarah dan perkembangan pesantren di Indonesia dengan menggunakan metode penelitian pendekatan kepustakaan (library research), studi kepustakaan diartikan sebagai serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka, membaca, mencatat dan mengolah bahan penelitian. Hasil penelitian ini menunjukkan pesantren merupakan salah satu pilar pendidikan utama dalam perkembangan agama Islam di Nusantara, Secara historis, pesantren adalah bagian yang tidak bisa dipisahkan dari kehidupan masyarakat Indonesia, karena secara realita pertumbuhan pesantren sejalan dengan perkembangan Islam di Indonesia. Peran pesantren tidak hanya sebagai lembaga pendidikan yang mendidik, membimbing dan mengkader para santri, pesantren juga menjadi salah satu kekuatan sejarah yang menjadi latar belakang gerakan-gerakan Islam yang muncul di Indonesia. Pesantren juga sebagai sokoguru pendidikan Islam di Indonesia yang memiliki peran tidak hanya sebagai lembaga pendidikan untuk mendidik para santri melainkan juga sebagai lembaga yang berperan aktif berjuang meraih kemerdekaan dan membangun Negara Kesatuan Republik Indonesia

**Kata Kunci :** Sejarah, Perkembangan, Pesantren



## INTRODUCTION

Pesantren is one of the main pillars of Islamic education in the development of Islam in the archipelago, as evidenced by the spread of Islam that began to enter the archipelago and developed widely in the 13th century through a trading network from the land of Hijaz that developed in Sumatra and spread throughout the archipelago. (Asrohah, n.d.) Historically, pesantren is an inseparable part of Indonesian society, because in reality the growth of pesantren is parallel to the development of Islam in Indonesia. The role of pesantren is not only as an educational institution that educates, guides and trains students, but also as one of the historical forces that underlie Islamic movements that emerged in Indonesia (Kuntowijoyo, 1987). Historical studies related to pesantren need to be studied in depth, based on three reasons: First, from the beginning of the 20th century until the end of the Dutch colonial government, pesantren showed its existence as an institution that was able to defend itself under pressure from Dutch colonialism. Second, the dynamics of changing times did not affect the existence of pesantren, as pesantren was able to maintain its existence and adapt to society. Third, pesantren is a center for the study and dissemination of religious knowledge. As the oldest educational institution in Indonesia, pesantren plays an important role in providing education for the Indonesian people, especially religious education. Pesantren, from its inception until now, continues to exist and play a role in efforts to provide quality education. This research is prepared to clearly see the development that has occurred in the world of pesantren from its inception until now, as well as the legal basis and dynamics of development that accompany the existence of pesantren as an educational institution that becomes the backbone of education in the Republic of Indonesia.

## RESEARCH METHOD

This research aims to analyze and describe the history and development of pesantren (Islamic boarding school) in Indonesia. According to the characteristics of the research problem, this research method uses qualitative research, which emphasizes the analysis of descriptive data in the form of written words in the research object. The qualitative approach is used to

analyze the history and development of pesantren in Indonesia. Data analysis is focused on library research, by reading, studying, and reviewing literature and written sources related to the researched problem. The method used in this research is the library research approach. Literature study can be interpreted as a series of activities related to the method of collecting library data, reading, taking notes, and processing research materials (Y.N, 2020).

## RESULTS AND DISCUSSION

### 1. Pesantren

If viewed from the language side, pesantren comes from a word that starts with pe- and ends with -an. This word means a place where students (called santri) do activities such as studying, sleeping, serving the kyai, and there is a mosque or prayer room as a means of worship and learning (Wahjoetomo, 1997). Another opinion states that pesantren comes from the Indian language, namely shastri, which means a person who knows the holy books of Hinduism (Sunarto, 2005).

Stenberk in Yasin stated that there are two opinions about pesantren. The first opinion states that pesantren is an educational product originating from Indonesia itself, which is related to Hindu-Buddhist culture and acculturated by Islam with a change in function (Daulay, 2007). The second opinion states that pesantren is a product of Islam itself according to the characteristics of pesantren or education found in the time of the Prophet Muhammad.

Basically, pesantren is an educational institution that carries out various Islamic religious learning activities for students (santri), under the guidance or care of a kyai who also lives or resides in the same location. The existence of pesantren is the oldest educational institution that has grown and developed in Indonesia (Basri, 2003) and has made important contributions to the intellectual life of the Indonesian nation.

Pesantren in Indonesia is an educational institution that emerged and was known since the Dutch colonial era, the existence of pesantren is not eroded by the dynamics of changing times, even able to follow them according to community demands. Pesantren is one example of



a traditional educational institution whose participants, called santri, live together and study under the guidance of a kyai and have a dormitory for the santri to stay in.

Several figures provide definitions related to pesantren, including: Zamakhsyari Dhofier defines pesantren as a simple inn, dormitory, or boarding house that accommodates students (santri) who are far from their place of residence (Dhofier, 1994). Mastuhu defines pesantren as an institution and religious vehicle as well as a community of students who study Islam. Pesantren as an institution is not only identical with the meaning of Islam but also contains the meaning of the original face of Islamic education in Indonesia whose existence is known from the 13th-17th centuries and in Java in the 15th-16th centuries (Mastuhu, 1994). Abudin Nata defines pesantren as a subculture of education in Indonesia that is able to face and provide a unique color in the dynamics of Islamic education in Indonesia (Nata, 2003).

Pesantren can also be understood as a non-formal education institution and religious teaching that is generally non-classical, where a kyai teaches Islamic religious knowledge to students based on books in Arabic written by scholars in the Middle Ages (yellow book), and the students usually live in a dormitory provided by the pesantren.

Referring to the opinions of experts, pesantren can be defined as an Islamic educational institution in Indonesia that has been around for a long time and is a pillar of Islamic education in Indonesia that has a role not only as an educational institution to educate students but also as an active institution to fight for independence and build the Unitary State of the Republic of Indonesia.

The characteristics of education in pesantren are the existence of figures who teach and educate students (santri) called Kyai and students in the pesantren environment called santri. The special pattern of learning in pesantren is using classical books written since the Middle Ages and known as yellow books. The teaching method and the books used as teaching materials are influenced by the personal experience of the kyai when studying in pesantren.



The existence of pesantren has a purpose. The purpose of pesantren is not separate from the vision and mission of the pesantren itself because the existence of pesantren is based on the purpose of its founders. The specific purpose of the existence of pesantren is (Anwar, 2011):

1. Educating students to become individuals who are devoted to Allah SWT and are intelligent and skilled as a society that upholds Pancasila.
2. Educating students to become ulama cadres who have sincere, strong, and tough souls in practicing the teachings of Islam in a complete and dynamic way.
3. Educating students to become individuals who can be nation builders and can be responsible and involved in nation-building.
4. Educating students to become educators who can contribute to their families and the surrounding community.
5. Educating students to be capable in various development sectors, especially mental-spiritual development.
6. Educating students to be able to help improve social welfare and the environment of the community in efforts to build the community and the nation.

## **1. Juridical Foundation of Pesantren**

The existence of pesantren as a religious education institution in Indonesia is protected by law and has juridical foundations that strengthen its existence. The formal juridical foundations of the establishment of pesantren in Indonesia are as follows (Zayadi, 2019):

1. Pancasila, as the state foundation and the philosophy of life of the Indonesian nation, particularly in the first principle which states "Belief in the One and Only God". This means that religion and religious institutions can live and be recognized in Indonesia.
2. The 1945 Constitution, as the legal foundation of the Indonesian state in Article 33 regarding the right of every citizen to receive proper education.
3. The 1954 Constitution, Article 1-2 (BPKNIP) which states that religious education is part of the national education system.

4. Law No. 22 of 1989 which was refined with Law No. 20 of 2003 concerning the National Education System, contains in Article 30 Paragraphs 1 to 4 that pesantren are included in religious education and are part of the national education system. This law is very significant in determining the direction and policies in handling pesantren education in the future.
5. Minister of Religious Affairs Regulation No. 3 of 1979. Minister of Religious Affairs Decision No. 18 of 1975 amended by Minister of Religious Affairs Decision No. 1 of 2001, regarding the addition of the Directorate of Religious Education and Pesantren to the Ministry of Religious Affairs, so that pesantren receive special attention from the Ministry of Religious Affairs.
6. Law No. 18 of 2019 concerning Pesantren marks a new history of the state's recognition of pesantren, which has existed for centuries. The law on pesantren becomes an affirmation and facilitation to the world of pesantren.

The existence of juridical foundations for pesantren is an effort to improve faith, morality, and noble character. Pesantren, which is deeply rooted in society with its distinctive characteristics, has made significant contributions in realizing Islam as *Rahmatal lil'alamiin*. Pesantren institutions are able to produce faithful individuals who have a love for their country and progress, and have proven to have a real role in the movement and struggle for independence as well as building the Unitary State of the Republic of Indonesia.

### **C. History and Development of Pesantren in Indonesia**

#### **1. Early history of the establishment of Pesantren in Indonesia**

To determine when pesantren first appeared in Indonesia, it is necessary to trace and analyze when Islam began to enter Indonesia. There are various opinions about when Islam first entered Indonesia, some argue since the seventh century, while others argue since the eleventh century. Despite the various opinions about the entry of Islam in Indonesia, the more intense relationship between Hindu-Buddhist culture and Islam began around the thirteenth century when there was a trade connection between the Hindu Javanese kingdom with Islamic



kingdoms in the Middle East and India, and the spread of Islam in Indonesia, especially in Java, cannot be separated from the role of wali songo who brought Islam to Java by tirelessly fighting for and spreading the religion of Islam (Faiqoh, 2003).

The year of the first appearance of pesantren has not been found in manuscripts that accurately mention the year of its emergence. In general, pesantren is known as a traditional educational institution that is acculturated from the existing culture in Indonesia. Furthermore, pesantren is well known because it consists of kyai, santri, mosques/mushollah, and yellow book learning elements within it (Arifin, 1993).

The establishment of pesantren was initially initiated by wali songo, which was initiated by Maulana Malik Ibrahim from Gujarat, India. Wali songo did not have much difficulty in establishing pesantren because there was already a Hindu-Buddhist Education Institution with a monastery and boarding school system as a place for learning and teaching for bikshu and priests in Indonesia (Kafrawi, 2004). During the Islamic era, the monastery and boarding school did not change form, but its contents changed from Hindu and Buddhist teachings to Islamic teachings, which were then used as the basis for the establishment of pesantren.

Historically, the origin of pesantren is more appropriately viewed as a result of the acculturation of two major traditions of Islam and Hindu-Buddhism which interact and influence each other rather than inheriting a tradition that positions Islamic tradition as a passive tradition. That is, the worldview and religious thinking of the pesantren community did not simply inherit Hindu-Buddhist culture.

The era of wali songo began in the early 15th century until the mid-16th century. It began with Sunan Gresik (Maulana Malik Ibrahim, d. 1419), who pioneered pesantren in Leran, Gresik, to prepare educated cadres to continue the struggle for the spread of Islam. Followed by his son, Sunan Ampel (Raden Rahmat, d. 1481), who founded pesantren in Ampel Denta, a swampy area given by the Majapahit king. Sunan Giri (M. Ainul Yaqin, d. 1442), the nephew of Sunan Gresik, meaning cousin and also a student of Sunan Ampel. He opened a pesantren in the hills of Sidomukti village south of Gresik. Followed by Sunan Bonang (Mahdum Ibrahim, d.



1525), the son of Sunan Ampel, who founded pesantren in the Bonang area, Tuban. Sunan Drajat (Raden Qasim or Raden Syarifuddin, d. 1470), the son of Sunan Ampel, meaning the brother of Sunan Bonang, founded pesantren in Drajat village, Lamongan. Sunan Kalijaga (Raden Said, 1450-1568), a student of Sunan Bonang. Sunan Kudus (Ja'far Shadiq, d. 1550), a student of Sunan Kalijaga. Sunan Muria (Raden Umar Said), the son of Sunan Kalijaga. And Sunan Gunungjati (Syarif Hidayatullah, d. 1448), who preached in the Cirebon and Pasundan regions.

The existence of wali songo who is also the pioneer of the establishment of pesantren in the development of Islam in Java is very important and has a dominant role. Wali Songo carried out a process of Islamic da'wah with various challenges with patience and perseverance, so as to create an order of santri society that lives peacefully and side by side. An approach that is very suitable with the Javanese philosophy of life that emphasizes stability, security, and harmony in life.

The da'wah carried out by wali songo was carried out with a cultural acculturation approach, which then gave birth to pesantren with all its dynamics, behavior, and way of life by imitating and following the Salafussaleh, and wisely responding to local culture and traditions is the main characteristic of the pesantren community. This character is the dominant factor in the spread of Islam in Indonesia (Fahry Ali, 1990).

Pesantren was widely developed by wali songo on the island of Java, which was first pioneered by Syeikh Maulana Malik Ibrahim (Gresik) who was the first of nine saints to spread Islamic da'wah on the island of Java, but in the next development, Sunan Ampel became the most successful figure in developing da'wah by developing pesantren Ampel Denta in the city of Surabaya, from Sunan Ampel, giving birth to preachers who are included in the ranks of other walisongo, namely Sunan Giri, Sunan Kalijaga, Sunan Bonang, and Sunan Drajad, through the pesantren da'wah that they developed. From the pesantren developed by the walisongo, other pesantrens were born that spread throughout the archipelago.





## 2. In the Dutch colonization period.

During the Dutch colonial era, the settlers attempted to discredit the Islamic education administered by indigenous peoples, including the peasants. Because the colonial government established educational institutions with the system that was in place in the West at the time, it was only intended for the elite of Indonesian society. At that time there were two alternatives to education for the Indonesian nation.

Most colonial schools were directed at the formation of elite societies that would be used to maintain political and economic supremacy for the Dutch Government. With the establishment of educational institutions or schools that are intended for some of the Indonesian peoples, especially for priyayi and officials by the colonial government, then since then there has been a competition between the institutions of education and training with the government education institutions.(Soemardjan).

Competition between the schools organized by the Dutch colonial government, quantitatively, continues to grow. The competition between Dutch-made school institutions and schools is not only ideological and educational but also emerges in the form of political and even physical resistance. Almost all physical resistance (war) against colonial government in the 19th century originated and gained full support from the party.

During the period between 1820-1890, there was a massive rebellion of the santri in Indonesia, namely a revolt in Aceh led by Tengku Umar and Tengku Cik Di Tiro, a uprising of the priests in Sumatra led by Imam Bonjol, a revolte of the Tarekat Sadzilyah in Banten known as the Peasant Revolution as a reaction to the action of Tanam Paksa applied by the Netherlands, the Diponegoro uprisings in Central Java, and so on.

Such circumstances caused the Dutch government in the late 19th century to suspect the existence of parishion, which they regarded as a source of resistance to the Netherlands government. In 1882 the Netherlands established the Priesterreden (religious court) whose one of its tasks was to oversee the education of the priests. Then the Ordinance (laws) of 1905 was issued on the supervision of institutions that teach only religion, and teachers who teach had to obtain permission from the government.



The development of modern Western schools that have begun to occupy a part of the Indonesian society, the school seems to have experienced a qualitative growth and development, although the space of movement is always monitored and limited. The ideas of renewal in Islam, including the renewal of education, began to enter Indonesia.

The renewal effort that emerged at that time led to various renewal efforts in various aspects of life, for the social, cultural and civilizational side of the Islamic people, including the renewal of Islamic education. Generally speaking, the idea of reform in the field of education that develops in the Islamic world can be classified into three groups, namely:

1. The reform of Islamic education is oriented to the modern educational patterns in the West, namely to develop science and technology and culture.
2. Islamic education is oriented towards the re-purification of Islamic teachings.
3. Models of renewal that are oriented to the forces and historical background or the development of national or national resources.

These three reform ideas had an impact on the development and reform of the Islamic education system in Indonesia in the early 20th century. This renewal caused the modern classical system to begin entering the competition, which was previously unknown. The method of halaqah turned into a classical system, beginning with the use of chairs, tables and teaching general lessons. Meanwhile, some trainers began to introduce the madrasah system as applied in public schools.

3. In the period of independence.

At the end of the 19th century, just after the Netherlands allowed Muslims in Indonesia to perform Hajj worship, the wave of Hajj swelled along with the intensity of intellectual adventure between Indonesia and the Middle East, Saudi Arabia as the center of Islam. This opens up a new episode of the history of the development of the festival in Indonesia, after the return of the santri-santri who did intellectual adventure from the Middle Timut opened up the availability of Islam teachers with a high quantity and quality of science, such as Syaikh Ahmad Khathib Alminangkabawi, Syaikh Ahmed Khathib Assambasi, Nawawi Albantani, Mahfudh Attarmasi, Khalil Bangkalan, etc. The scholars who became Middle East alumni in



this regard Makkah especially who became the intisab keilmuan kiai-kiai and Indonesian enthusiasts meet.

In the early 20th century, under the leadership of the ruling Queen Juliana of the Dutch Empire, Van Deventer, who served as the Governor-General of India-Netherlands, implemented ethical policy (Etische Politiek) under the motto "de Eereschuld" (honour debt). Since the implementation of this ethical policy, on the suggestion of Snouck Hurgronje, the Netherlands has increasingly radically opened up Western secular schools by continuing to use the pattern of indigenous aristocratic social stratification, to expand the influence of the Dutch empire in Indonesia at the same time to mitigate the influences of the natives. In response to the Dutch efforts, the Kiai began to implement the matras education system in the trainings adopted by the madrasahs while they were intellectual in Makkah.

In this era some Indonesian Muslim modernist figures also began to establish Islamic educational institutions, such as the Adabiyah School in Padang in 1909, the Al-Irsyad institution founded by Ahmad Surkati in 1914, the Qismul Arqa educational institution established by KH. Ahmad Dahlan in 1920, and others. At the beginning of this century, Islamic organizations, such as Muhammadiyah, were founded. Ahmad Dahlan in 1912, PERSIS (Islamic Union) founded by Haji Zamzam, Haji Muhammad Yunus and Ahmad Hassan in 1923, NU which founded KH. Hasyim Asy'ari in 1926.

In 1942-1945 in the era of Japanese colonization, in order to unite the vision and mission of the Islamic movement, the organizations merged into one in the MASYUMI container. (Majlis Syura Muslimin Indonesia). During the period of the physical revolution, when Japan mobilized the army of PETA (Defense of the Homeland) against the Netherlands, the Kiai formed the Laskar Hezbollah and Laskar Sabilillah, in which the centri as the main component that will become the future cikal TNI. (Tentara Nasional Indonesia). After independence, people like the KGB. by Wahid Hasyim, KH. Agus Salim, Abdul Kahar Mudzakkir and Abikoeso Tjokrosoejono who were four of the Nine Committee formed by BPUPKI (Indonesian Independence Preparation Research Agency) were also involved in the formulation of Pancasila as a compromise ideology of Indonesian children.



Six days exactly on August 15, 1945 after the U.S. dropped two atomic bombs on Hiroshima and Nagasaki on August 6 and 9, which killed 200,000 Japanese lives, forced Japanese Emperor Hirohito to declare unconditional surrender to Allied forces and end an episode of World War II since 1939. The tragedy of the Hiroshima-Nagasaki bombing that paralyzed Japan brought wisdom to the Indonesian nation. Following the declaration of Japan's surrender, on August 17, 1945, with the blessing and mercy of the Almighty God, the Indonesian people proclaimed their independence. A general statement by the people of Indonesia as a nation that has a homeland and a state, Indonesia, that will unite against and abolish all forms of colonization.

In the early days of independence, the kiai and santri were directly involved in the physical revolution defending Indonesian independence. The Jihad resolution produced by the Javanese-Madura scholars on the 21st to 22nd of October 1945 in Surabaya, and the fatwa of KH. Hasyim Asy'ari on the Jihad Resolution stating that "the law is obliged to uphold independence", has aroused the spirit of *juang* and patriotism of the centrions of various competitions to move to Surabaya against the Allied armies on the events of November 10, 1945. Kiai Mahrus Ali of Lirboyo, for example, sent his soldiers fighting to Surabaya, after previously leading the direct disarmament of the Japanese army in Kediri.

In the early days of independence, the kiai and alumni continued to play their roles in almost every line of struggle to fill independence. Like the KH. by Wahid Hasyim, KH. Kahar Muzakkir and others became the Preparatory Commission for Independence, KH. Imam Zarkasyi became a member of the National Planner Council, KH. Idham Khalid became Deputy Prime Minister and head of MPRS. It should be noted that these posts were not achieved for a momentary political purpose, but for the means of defending and fighting for religion, the state and the nation.

#### 4. From the post-independence era to the Reformation era

After the independence of Indonesia, the party was confronted with communist rebels who threatened the unity of NKRI and Pancasila until the peak of the G 30 S PKI revolution in 1965 that took the lives of six generals and a young lieutenant. In this era of communism, the centralists together with the TNI and all the anti-communist components were at the forefront of the guard in removing the communists from the land of Pancasila. This struggle is based on



the commitment that NKRI and Pancasila, as their ideology, are the death price of all efforts to form a country in Indonesia. Whosoever defeats it, must deal with the party. Less than 500,000 - 1,000,000 lives floated in this communist eviction. It was the bloodiest tragedy in the history of the Indonesian nation.

In the era of the New Order, the development related to the physical that occurred massively accompanied by the process of marginalization of the political role of the Islamic people, Kiai and the party still showed its role in building a nation. The objective of physical development that does not start from the orientation of character formation (character building) leads to moral decadence, corruption, monopolies, acts of violence and others. As a result, educational institutions, especially the public school system, no longer promise the social and moral well-being of pupils. This is the phenomenology that causes the training to appear as an important alternative to being responsible for this social phenomena.

As the efforts of Islamization of religious and general science in sharing educational institutions and training among them, the field of distribution of alumni training becomes more and more widespread. (Ningsih, 2022). Many trainee alumni who continued their education to public colleges became quite intensive. These centers then developed informal and intensive religious studies involving students who did not have a background in religious education. Student movements such as HMI, PMII, IMM, the relations of the campus mosque activists and others that broke out in the 70s and 80s, can not be separated from the role and contribution of alumni-alumni of the college.

In the era of reform that emerged after the new order era, the progressiveness of thought and intellectuality of the centri gathered in the hammer of the whole major party in Indonesia, where previously there was a tendency to vacuum because every forum of discussion of the party involving the masses was always suspected by the New Order regime. Other figures in the era of reformation that were not free from the role of education, either directly or indirectly, were Nurcholis Madjid, Rector Paramadina, Hasyim Muzadi, PBNU Chief, Hidayat Nur Wahid, President of PKS, etc.

In addition to the performance of the college graduates in this era of reform, as the issue of terrorism spread involving several college graduate graduates, the college became a black goat

with accusations as a nest and the printer of terrorists. The negative view of the party as a place of future radicalism and Islamic extremism has also become public opinion outside the party, before then the KH period. Hasyim Muzadi succeeded in convincing the world that the festival in Indonesia is not as perceived and stigmatized by a handful of people who undermine the festival world.

#### D. Evolution in the Contemporary Era

Pesantren is the oldest Islamic education in Indonesia present in providing challenges and answers to change and responses to development that corresponds to the needs of the people. In this case, you can see examples of educational patterns in the world of training that were only traditional at the beginning of its appearance in the 18th and 19th centuries now varies.

The development of education at the beginning of the 20th century showed that there were changes along with the social changes that occurred in society. These changes are characterized by changes in the educational system carried out in training relating to the methods and materials given. The first trainer who became the pioneer of the renewal in the arena of the competition (Yunus, 1979). A.Qadri Azizy stated that there are five models of training that are developing in Indonesia at the moment. Models of education in their training (Makruf, 2019):

1. Applying a national curriculum for those who have religious schools (MI, MTs, MA, and PT Islamic Religion) or who have public schools (SD, SMP, SMA, SMK and College) such as Tebu Ireng Jombang, Darul Ulum Jombang, Futuhiyah Mranggen, As-Syafi'iyah Jakarta and others.

2. Trainees who organized religious education in the form of Madrasah and taught general sciences despite not applying the national curriculum, such as the Modern Gontor Trainer, Maslakul Trainer Huda Kajen Pati, Darul Rahman Trainer Jakarta and so on.

3. Related Topics: Faith Faith as a Function of Prayer, Living Fasting Loyalty Praying without Ceasing Relationship with God

4. The competition that is only just a Ta'lim party is like a phenomenon that many appear today with the assembly of Houses and Madrasah Tahfidz in various regions.

5. Boarding schools are often adopted by school-based educational institutions such as boarding schools or student dorms.



The history and development of the party above illustrates how rapidly the party's development and role in coloring the history of the Indonesian struggle. The era of the initial entry of Islam in Indonesia, through the walisongo, which then gave birth to the Islamic kingdom of Java, the village became the center of the spread of Islam, in the era of Dutch colonization, the town became the basis of movement and people's resistance, the age of independence of the village also formulated the form and ideology of Indonesia and faithfully upheld independence, and in the reformation era the village was a fortress for the defense of cultural values of the nation and colored the Indonesian political pattern.

## CONCLUSION

Pesantren is an Islamic educational institution is an inseparable part of the journey of the Indonesian nation. The existence of the university, which is the oldest Islamic educational institution in Indonesia, contributes to the development of Islamic education and education in Indonesia. The existence of the coaches is not marked by the dynamics of changing times, even being able to follow them in accordance with the demands of society. The existence of the institution as a religious educational institution in Indonesia is protected by the Law and has an aspect of the jurisprudence that strengthens its existence.

The existence of the guru songo who is also a pioneer in the development of Islam in the land of Java is very important and has a very dominant role. Dakwah performed by the songo guardian is done with a cultural acculturation approach, which then gives birth to the party with all its dynamics, behavior and lifestyle by following and following the Salafussaleh, understanding the local culture and traditions wisely is the main characteristic of the party community.

Historical investigations related to the colony lead to the following conclusion: Firstly, from the beginning of the 20th century until the birth of the Dutch colonial rule, it demonstrated its existence as an institution capable of defending itself under the pressure of Dutch colonization. Second, the dynamics of changing times do not affect the existence of the coach, the coach is able to defend himself and can adapt to the society. Third, the seminar is a center for the study and dissemination of religious science.



Pesantren as the sokoguru of Islamic education in Indonesia which has a role not only as an educational institution to educate the santri but also as an institution that plays an active role in the struggle to independence and build the United State of the Republic of Indonesia.

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