



DRIVING FACTORS OF CHANGE AT PESANTREN TEBUIRENG

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Abstract:

Pesantren Tebuireng is one of the large and old Pesantren in Jombang Regency, East Java Province, which has succeeded in making big and fast changes in various vital and strategic aspects, so that the great name of Tebuireng keeps existing and contributing positively to national development. This change does not happen by itself but there are a lot factors encouraging it. Therefore, this study aims to examine those factors which are driving the change at Pesantren Tebuireng. The form of this research is qualitative with a case study approach that examines the phenomenon of change by exploring the data through observation, interviews, and documentary studies. The result of this study is that the factors, driving the change at Pesantren Tebuireng, are grouped into two, namely the first is external factors which include competition in the quality of education, dynamic community demands, and alumni encouragement; The second is internal factors which include organizational structure that is not comprehensive, organizational culture, and low quality of human resources yet.

Keywords: *Factors, Changes and Pesantren Tebuireng.*

INTRODUCTION

Pesantren, in the view of education experts, are agreed upon as the oldest Islamic education system and as indigenous Indonesian cultural products, which began since the emergence of Islamic societies in the archipelago in the 13th century (Sulthon et.al, 2014). This opinion was confirmed by Nurcholish Madjid (late), who argued that Pesantren were artifacts of Indonesian civilization which were established as religious educational institutions with traditional, unique and indigenous characteristics (Haedari et.al, 1997). In addition, Pesantren also have the independence to continue to survive for a long time and are able to move in harmony with social changes in Indonesia (Ziemek, 1983), this expression is in line with the rules originating from the Imam Syafi'i fiqh tradition which is upheld by the pesantren. namely al muhafadzatu 'ala al qodimi al ashalih wa al-akhdzu bi aljadidi al ashlah (Harun et.al, 2009).

Pesantren have made an important contribution to the history of independence and development of Indonesia, even after independence (1959-1965's), pesantren were used as tools of revolution, and development institutions (Tolkhah and Barizi, 2004), Azyumardi Azra further described pesantren as "Cultural foundation" and religious people who are tough. (Azra, 1998)

Based on data from the Ministry of Religion (Kemenag RI) data collection for pesantren in 1977 reached 4,195 units with a total of around 677,394 students. In 1985 there were around 6,239 units with a total of 1,084,801 students. Two decades later, in 1997, the number of pesantren increased to around 9,388 units with a total of 1,770,768 students. In 2001 the number of pesantren again experienced a significant increase, namely 11,312 units with a total of 2,737,805 students. And, the latest data released in

2011-2012 managed to record 27,230 pesantren across 33 provinces in Indonesia, with a total of students + 3,759,198 students, consisting of 1,886,748 male students (50.19%), and 1,872. 450 female students (49.81%). (RI Ministry of Religion, 2012)

The data above shows that the development of pesantren is increasing rapidly, especially in the 2001-2012 period it experienced a very significant increase of more than 100%. In addition, the data provides a clear picture that pesantren are able to defend themselves with their traditional values. However, pesantren re-think maturely if the needs of the community do not only want to study religion, but knowledge that is directly related to meeting daily human needs, not to mention the challenges of globalization which have an impact on people's perspectives, especially in the field of education, such as wanting fast and precise service, high quality, graduates who are ready to use or work. Will pesantren, with the classic/traditional model, still be the top choice when it comes to these demands? (Abdullah et.al 2008).

Next, Mujammil Qomar revealed that along with advances in science and technology, several new tendencies emerged in society in seeing the role and contribution of Islamic boarding schools. First, Pesantren are only able to produce cadres of scholars who are devoid of worldly aspects of ability. Second, there are also those who view pesantren as mere Islamic knowledge factories (Qomar, 2007). On the other hand, Salahuddin Wahid argues that pesantren are currently facing serious and severe challenges; First, the issue of the quality of Islamic boarding schools; Second, the problem of moral education, especially graduates from Pesantren (Shalahuddin Wahid, 2011). In line with that, Muhaimin added that there are several problems that must be resolved: First, the management of Pesantren in general is mostly still traditional/conventional. Second, there is a lack of adequate funding sources. Third, there is an internal conflict between the managers of the pesantren education institution itself. (Muhaimin, 2009)

The above analysis is not without reason, the facts show that the results of a 2013 R&D study by the Ministry of Religion of East Java, several Islamic boarding schools in Indonesia that experienced 'went out of business', including in East Java, there were 3379 Islamic boarding schools, both salaf and modern, besides that in 2009-2013 It is recorded that 126 Islamic boarding schools have been stagnant and have even switched functions to become rented houses (Thoyyib, 2014). The facts illustrate that the current challenges facing Islamic boarding schools are increasingly serious, and require consideration by pesantren residents to immediately determine attitudes to stick with old principles or try to collaborate or even switch to modern concepts.

The response of pesantren was varied which then created the typology of pesantren as stated by Ridwan Nasir, pesantren were classified into five namely: salaf/classical pesantren, semi-developing pesantren, developing pesantren, khalaf/modern pesantren, ideal pesantren (Nasir, 2010), the other side of the Ministry of Religion RI summarizes three typologies based on their respective categories which were released in 2011-2012, namely salafiyah, khalafiyah/asy'ariyah pesantren, and combination pesantren (Kemenag RI, 2012).

It is interesting to study in more depth, at a time when most pesantren prefer to remain as they were when they were founded (salaf and modern), but there are a small number of pesantren trying to change from their original form with a combination model. The combination meant, that the pesantren still maintains the original and core traditions of the Salafiyah pesantren, such as the recitation of the Salaf books using the sorogan, bandongan, bahstul masail methods etc. Then combined with the madrasa/school system which includes general lessons. Not only that, the management of pesantren has also used modern and contemporary management concepts. The representation of the pesantren is one of the large pesantren located in the Jombang Regency, East Java, namely: the Tebuireng Islamic Boarding School.

Experts argue that the success of the Tebuireng Islamic Boarding School cannot be separated from the role of its founder, Hadratussyaikh KH. Hasyim Asy'ari who has taught many things related to the ability to adapt and answer the challenges of change. (Sulthon et al, 2004; Qomar, 2014), in addition to some literature and various research results, that pesantren have made changes that are classified as fast and revolutionary and comprehensive (physical and non-physical), especially in the current leadership by

the late Alm. Dr. (HC) KH. Salahuddin Wahid who is familiar with the nickname Gus Solah. (Arifn & Selamat, 2010).

Based on the illustrations and facts above, a big question arises, namely what are the factors that encourage the Tebuireng Islamic Boarding School to make changes in a structured manner and in all aspects of the pesantren institution?

RESEARCH METHODS

This type of research is qualitative, which intensively examines the factors that drive change at the Tebuireng Islamic Boarding School (Suharsimi, 2002). Therefore, this research is often also called naturalistic inquiry or field study (Ali and Asrori). , 2014). Furthermore, in this study the type of data is divided into two primary and secondary data. The analysis technique chosen goes through the stages: First, data reduction. Second, carrying out data display or data presentation is an arrangement of information that allows a research conclusion to be drawn. Third, the conclusion/verification of qualitative research will not be drawn except after the data collection process ends. Data validity tests in qualitative research include credibility tests (internal validity), transferability (external validity), dependability (reliability), and conformability (objectivity) (Sugiono, 2009).

RESULTS AND DISCUSSION

From the results of the study, the results of the study can be described as follows; that the driving factors for change at the Teburieng Islamic Boarding School are grouped into two;

First. external factors, which include a) Islamic Boarding School Education Quality Competition. East Java Province is one of the areas that has a number of large and nationally reputable Islamic boarding schools and has its own characteristics such as the Gontor Ponorogo Modern Islamic Boarding School (Arabic and English), Lirboyo Kediri Islamic Boarding School (Book of Salaf), Sidogiri Islamic Boarding School (Salaf Book and Islamic Boarding School Economics).), the three pesantren have good quality, and are experiencing rapid development, the indications can simply be seen from the number of students studying each year has increased (Gus Sholah, 2016).

While the Tebuireng Islamic Boarding School in 2005 tended to start to lose the characteristics/advantages that had previously been achieved by hadratus shaykh and Kyai Wahid Hasyim, namely the science of hadith. In addition, the number of students attending boarding schools graphically continues to experience a drastic decline. Based on data from the secretariat office of the Hasyim Asy'ari Foundation, that in 2006 the number of students was 655 students, then in 2007 it decreased again to 501 people, even though when compared to the previous year the number of students still reached thousands. This is what causes Gus Solah's strength as the caretaker of the Tebuireng Islamic Boarding School to trigger a total change movement which in its realization does not only optimize the internal potential of the pesantren but is also assisted by external parties such as colleagues, private institutions, government institutions and partner universities.

b) Community Requests. The rapid development of the era has an impact on people's mindset, one of which is choosing Islamic boarding schools. If in the 1970s the community sent their sons and daughters with the main target being competent in the field of religion. Now people have various desires, including wanting experts in the field of religion also equipped with general scientific knowledge as evidenced by competency certificates or diplomas as a basis for continuing their next higher education. However, there are still those who want Tebuireng to stick with his original ferocity. Observing the diverse desires, Gus Solah tried to facilitate how to establish new institutions that could bridge the diverse desires of the community, such as Madrasah Diniyah, Madrasah Mu'allimin and Ma'had Aly as institutions that aim to produce cadres of pious scholars who are competent in mastering the book. salaf. (Suudi, 2016)

c) Request for Alumni, the role of alumni for a pesantren is very important, because they can become mouthpieces in the community that reflect the reputation of a

pesantren, as well as communication media and pesantren information facilities needed by the community. However, in its development, several complaints actually emerged from the alumni themselves, presenting the fact that the alumni of the Tebuireng Islamic Boarding School were not well-established in mastering religious knowledge, the indicator of which was that alumni did not have the competency to read *kita kuning*/we are *salaf*, and were only good at organization. Even though the community knows very well, that the typical characteristic of pesantren alumni is that they are generally good at reading the yellow book. With such a situation, besides being proud of Tebuireng's big name, alumni are not confident with their very limited ability to read books, especially when compared to alumni of other Islamic boarding schools such as Lirboyo Kediri, Sidogiri, Ploso Kediri, Pacul Gowang, and other *salaf* Islamic boarding schools (Mardiyah, 2015).

Second, Internal Factors. Internal encouragement is the impetus for change that comes from within the pesantren. But actually this encouragement is a logical consequence of the emergence of pressure or encouragement from outside the pesantren, in other words to deal with pressures outside the institution, the main prerequisite is that internal changes need to be made. The following are some of the internal drives that occurred at the Tebuireng Islamic Boarding School: a) Organizational Structuring, the results of the evaluation of the management of the Tebuireng Islamic Boarding School were not optimal, this was due to the very simple organizational structure, not touching all vital aspects of the Islamic boarding school, for example the top leadership of the foundation and pesantren is managed by one person, as a result the pesantren organizational process cannot be maximized, because there should be certain divisions that can make policies in accordance with their respective areas of responsibility. (Gus Salah, 2016). Observing these conditions, caregivers carry out structural reforms to optimize the performance of the leaders to empower all the potential that exists in the Tebuireng Islamic Boarding School, by involving all *dzurriyah* elements, boarding school administrators, academics, consultants to help empower the full potential of the Tebuireng Islamic Boarding School.

b) Organizational Culture; factors of weak organizational culture and lack of organizational control, this is what prompted Gus Solah to make changes in the field of pesantren organization. Several indicators of low organizational culture such as lack of discipline/lack of respect for time, commitment has not been built and motivation has not been directed, lack of creativity, less measurable work targets, lack of team work performance, easily satisfied with current success and complacent with Tebuireng's big name. Observing this condition, Gus Solah considers it to be very concerning for a large Islamic boarding school like Tebuireng, and the caregivers take strategic steps by accommodating suggestions and suggestions from alumni, community leaders, *dzurriyah*, boarding school administrators, school leaders, colleagues, academics, to consultants. from public and private universities to help build a new mindset and teamwork spirit that has good innovation and independence.

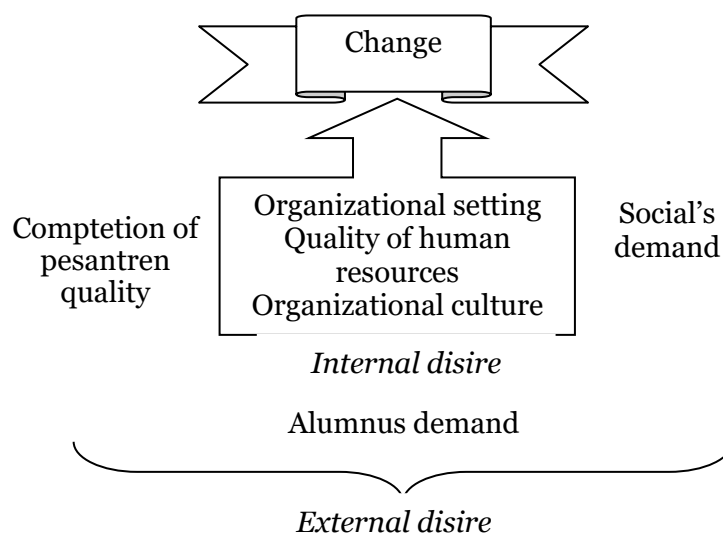
c) The quality of human resources is low; This factor also contributed greatly to encouraging Gus Solah to boost the quality of human resources (administrators, teachers, *santri* supervisors and employees). Indicators of low quality human resources can be seen in several things such as sincerity, weak discipline, responsibility, commitment, motivation and lack of independence. To be able to produce good quality human resources, Gus Solah does not work alone but collaborates with various parties to jointly develop human resources so that they are able to form superior individuals who are ready to serve optimally according to predetermined targets. and restore *marwah* which is oriented towards the vision of the Tebuireng Islamic Boarding School (Imran Arifin & Selamat, 2016).

Apart from the many factors driving change both externally and internally, Gus Solah's ability, which has been established in a managerial concept and presents a transformer figure, is also a very urgent supporting matter, this can be seen from the leadership's ability to build a mindset, and be sensitive to the surrounding environment and collaboration with various parties as a form of response to challenges outside the

pesantren. Thus that Gus Solah as a change agent tries to balance the response well, between internal and external drivers, even though the initial stimulant starts from internal factors / which are then developed extensively on external aspects, this concept is typical of the Tebuireng Islamic Boarding School, and in harmony with Hussey, Kreitner and Kinicki who refer to the driving factor as "the need for change", and not as pressure for change (Goodstein & Burke, 2000).

The changes that have taken place at the Tebuireng Islamic Boarding School show that this institution is very sensitive and open to changing times and the demands of society that are always dynamic. As Kuntowijoyo explained, pesantren do not only have normative subjective awareness, but are ready to respond to the challenges of empirical social change and are able to make a bigger contribution (Kuntowijoyo, 1993). However, the changes made do not undermine the values that are still good and relevant, this is in line with the pesantren tradition which is closely related to the principle of *"al muhafadzatu 'ala al qodimi al ashalih wa al-akhdzu bi aljadidi al ashlah"*

Based on the results of the research and studies above, the factors that cause change can be simplified in the figure below:



Gambar.1. Factors causing change in the Pesantren Tebuireng

CONCLUSION

Based on the study above, it can be concluded that the driving factors for change at the Tebuireng Islamic Boarding School come from two parts, namely internal factors and external factors, both of which are interrelated and contribute to creating change. The success of change at the Tebuireng Islamic Boarding School is not only due to the encouragement but also the role of caregivers who are skilled in managerial concepts so that changes can be directed according to the change targets without eliminating values that are still relevant and collaborating with new things that have greater value for the institution.

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