

## ***Pesantren's Traditions in Preparing Human Resources (Santri) at Ibnul Amin Pamangkih and Rasyidiyah Khalidiyah Amuntai Pesantren***

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ARTICLE INFO	ABSTRACT
<p><b>Article History:</b> Received : 15-10 -2020 Revised : 05-12 -2020 Accepted : 22-12 -2020</p> <p><b>Keyword:</b> Traditions; Pesantren; Human resources (santri).</p>	<p>This study aimed to know what traditions were developed by Ibnul Amin Pamangkih and Rasyidiyah Khalidiyah Amuntai Pesantren in preparing human resources (<i>santri</i>). This study used field research which was done by observing <i>pesantren's</i> traditions in preparing human resources (<i>santri</i>) at Ibnul Amin Pamangkih and Rasyidiyah Khalidiyah Amuntai <i>pesantren</i> in preparing human resources (<i>santri</i>). The qualitative approach was used in this study. Then, the data obtained from the interview, observation, and documentation. While, the data sources were from foundation management, the head of <i>pesantren</i>, administrators, <i>ustadz</i> and <i>ustadzah</i>. The result of this study showed that the sciences and skills field were developed at <i>pesantren</i>. Science field covered writing book, reading yellow book, studying <i>Nahwu</i> and <i>Sharaf</i>, and vocabulary memorizing (English and Arabic). While skills field covered foreign language conversation (Arabic and English), reading <i>Maulid</i>, pilgrimage, <i>muhadharah</i>, memorizing Al-Qur'an, memorizing prayers of <i>arwah</i>, <i>haul</i>, and <i>selamat</i>, <i>Haula</i> tradition and calligraphy.</p>

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## INTRODUCTION

*Pesantren* is an educational institution that has high morality in the individual, social life, and surrounded *pesantren*. According to Rahardjo (1995), this may deny people's assumption that *pesantren* is left behind and closure. *Pesantren* should be rational and based on people's needs. Fadjar (1995) stated that nowadays education is designed to prepare the future human resources not to build political influence and *dakwah* tools. *Pesantren* education could not be oriented to the cause of life's failure from generation to generation.

It is undeniable that *pesantren* has important roles in increasing human resources (*santri*) because *santri* are not only exposed to religious theories but also exposed to skills (Baharun, 2017). Religious theories and skills are *santri*'s provision after graduating from *pesantren*. In facing future education *pesantren* has a strategic role and it becomes optional. *Pesantren* should be open to insight and brave in solving problems fundamentally. For that reason, *pesantren*'s management is required to be innovative in keeping and developing *pesantren*'s traditions in order not to be left behind.

Before doing the further research, the researcher did reviews from previous related scientific writing; first, Dhofier (1994) in his book "*Tradisi Pesantren Studi tentang Pandangan Hidup Kyai*" used sociology approach at two *pesantren*'s institutions. They are Tegal Sari in Central Java and Tebuireng in East Java. At page 5, it was explained about *Kyai*'s roles in continuing and spreading traditional Islam. Second, Zainuddin in his article entitled "*Tradisi Keilmuan dalam Dunia Pesanten dan Pendidikan Formal*" stated that *pesantren*'s traditions was a place to educate moral values and religion science so that people expected *pesantren* could be a solution in protecting from western moral values that could deprave people's moral values in modernization and globalization era.

The gap between the previous and current study was the researcher researched on *Kyai*'s roles in continuing and spreading traditional Islam. The previous study concluded that *pesantren* was a place to educate moral values and religious science. While, this study researched about the traditions at Ibnul Amin Pamangkih and Rasyidiyah Khalidiyah Amuntai Pesantren which related to science and skills fields.

*Pesantren*'s tradition is one of the terms in *pesantren*'s world. It is defined as habitual action that was done by *pesantren*'s residents. Nata (2010) stated that *pesantren*'s traditions are values that could be understood, experienced, practiced, and attached to all *pesantren*'s components.

There are some traditional and modern *pesantren* in South Kalimantan, such as; Darussalam Martapura, Ibnul Amin Pemangkih, Al-Falah Banjar baru, Darul Ilmi Landasan Ulin, Darul Hijrah Banjar baru, Rasyidiyah Khalidiyah Amuntai Pesantren and so on. However, every *pesantren* has different strategy in developing and education their *santri*. It could be stated that *pesantren* is independent in management.

Based on the result of the interview with the head of *pesantren*, some traditions developed at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren that make them different from other educational institutions. For example, *santri* was also given computer training, B and C packages, reading verse, *maulid*, and three languages speech so this will make people interested to study at *pesantren*.

Based on the background of the study stated above, this study was conducted to know the traditions at Ibnul Amin Pemangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren in preparing human resources.

## LITERATURE REVIEW

### *Pesantren's Tradition*

The word *tradisi* is from English tradition that means habit (Echols and Shadily, 1980). Based on the Indonesian big dictionary, tradition means a hereditary habit (Departemen Pendidikan dan Kebudayaan, 1990). While the word *pesantren* is derived from java language *cantrik* because the word *cantrik* was give prefix *pe* and suffix *an* (Faisal, 1995). There other terms of *pesantren*, such as *surau* (Minangkabau), *penyantren* (Madura), *pondok* (Jawa Barat), and *rangkah* (Aceh) (Chirzin, 1995). *Pesantren* means as a place to study for *santri*. Rahardjo (1995) stated that *pesantren* is a religious institution that teaches, develops, and spreads Islamic sciences. For that reason, *pesantren* is one of old Islamic educational institutions in Indonesia that has boarding houses, *kyai*, *santri*, a mosque, and yellow book.

*Pesantren's* traditions mean the values that are understood, lived, done, and attached to all *pesantren's* citizens (Nata, 2010). For that reason, *pesantren's* traditions are accustomed, understood, lived and practiced in daily life to build culture and civilization that make *pesantren* different with other educational institution; there are some traditions at *pesantren* as follows:

1) Writing book tradition: Writing books is one of the traditions that were done by *kiai* at *pesantren*. 2) Research tradition: Based on the source of research, it can be mentioned that there are *Bayani*, *Burhani*, *Ijbari*, *Jadali*, and *Irfani* (Nata, 2012). 3) Reading yellow book tradition: *Pesantren* is a unique lifestyle in the modern era besides *kyai's* leadership, yellow book are the main factors, too. Yellow book become references in solving life's problems and reading literature from generation to generation at *pesantren* (Wahid, 1999). 4) Speaking Arabic tradition: The tradition of writing books by using Arabic grows speaking Arabic tradition at *pesantren*. *Santri* knows that Al-Quran and Al-Sunnah were written in Arabic, and praying using Arabic. 5) Memorizing tradition: The memorizing method, as a legacy of the classical method used in the Middle East, is used at *pesantren*. Due to this fact, the method does not require much money and stimulates deep learning among the *santri*. 6) Pilgrimage tradition: This tradition has become a habit carried out by *santri* in every *pesantren*. The *santri* often make pilgrimages to the graves of the saints. 7) *Haulan* tradition:

Among the *santri*, the *haulan* tradition is carried out within the *pesantren*. This activity is generally carried out by the *kiai* or *ustadz* together with the *santri* (Nata, 2012).

Along with the times that demand various consequences, the *pesantren* itself must be willing to make some changes to survive. Therefore, the *pesantren* is making adjustments that are deemed not only to support the sustainability of the *pesantren* but also to benefit the students. This is in line with the principles of *pesantren*, namely:

المحافظة على قديم الصالح و لأخذ بالجديد الأصلا ح

Translation: maintaining old system and methodology are still relevant, taking and developing a better new ways (Mahfudh, 1994).

With this dynamic principle, *pesantren* managers strive to keep up with science and technology developments. If *pesantren* implements this condition, it will be the goal of parents in the future to enroll their children at *pesantren*.

Education is regarded as the main element in the development of human resources (*santri*) until now. *Santri* are more valuable if they have attitudes, behaviors, insights, abilities, expertise, and skills by the needs of various sectors. In connection with human

resources development for quality improvement, Kartadinata (1997) argued that quality human resources development is a contextual process. Human resource development through educational efforts is not only limited to prepare people who master the knowledge and skills that are suitable for the current workplace but also to prepare humans who are capable, willing, and ready for lifelong learning. The *pesantren*'s tradition is an effort to improve the quality of human resources. If the *santri* are skilled in various aspects (scientific tradition and skills), the qualified *santri* will be realized.

## METHOD

This type of research was field research with qualitative methods. The approach used was a case study and aimed to examine *pesantren*'s traditions in preparing human resources at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren. The selection of these two *pesantren* is based on a quick observation that there were quite a lot of students studying there, and the habits carried out by the students were quite diverse.

This research site was at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren. The participants were the foundation board, the heads of *pesantren*, and the heads of administration at the Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren. The selection of these subjects was based on the assumption that the three participants were very competent to provide the required data information in this study. Meanwhile, the data to be extracted can be accessed at the foundation office, *pesantren* office, and *pesantren* complex.

In collecting data, the techniques used were observation, interviews, and documentation. Observation technique was used to explore data related to the *pesantren*'s traditions in preparing human resources at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren. Data extracted through observations related to the place, implementation, and supervisor in the implementation of activities.

Interviews were carried out on the foundation board, the heads of *pesantren*, and the heads of administration at the two *pesantren*. The data collected related to the *pesantren*'s traditions in preparing human resources. The data were such as the location of the activity, when the activity was carried out, and who the supervisor of the activity was.

Documentation was mainly used to find data related to the schedule of activities and the attendance of the participants in the activities. Also, it dug up data related to photos of activities at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren.

The data collected from interviews and observations were analyzed using thematic analysis. Thematic analysis is qualitative data analysis that sorts data into data codes and then summarized in the form of themes (Creswell, 2012).

## FINDINGS

From the results of data analysis, it was found that 11 traditions were usually carried out at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren. They were the tradition of writing book, reading yellow books, studying *Nahwu* and *Sharaf*, vocabulary memorizing (Arabic and English), foreign language conversation (Arabic and English), *Muhadharah* tradition/foreign language speech training (Arabic and English), memorizing the Quran, reading *Maulid*, memorizing prayers of *arwah*, *haul* and *selamat*, *Haulan* tradition, calligraphy, and pilgrimage.

First, the writing book tradition. In writing books or learning materials activity used by the *santri*, it was only found in the Rasyidiyah Khalidiyah Amuntai Pesantren. Books or teaching materials were written and taught directly by several *ustadz* and used as guidance for *santri* in learning.

Second, the reading of the yellow book tradition, the results showed that Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren have carried out activities of reading the yellow book tradition. It was a characteristic of a *pesantren*. However, there were some emphases, especially concerning the book being read. It related to reading the yellow book.

Third, the study of *Nahwu* and *Sharaf* tradition, studying *Nahwu* and *Sharaf* was highly prioritized at *pesantren* since it was a tool for *santri* in reading the yellow book. From the results of the research, it was known that Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren have carried out the activity. There were differences in the implementation, such as time, books, and participants (*santri* who stayed in the dormitory of Rasyidiyah Khalidiyah Amuntai Pesantren). Studying *Nahwu* and *Sharaf* was an obligation for *santri* who study at *pesantren*. This knowledge must be guided by *ustadz* or senior *santri* so that the students were not wrong in understanding it.

Fourth, memorizing vocabulary (Arabic and English) tradition, the activity of memorizing vocabulary in both Arabic and English was also carried out by the *pesantren*, the object of research. The *santri* in groups under the guidance of senior *santri* memorize vocabulary. There was also memorizing vocabulary under the guidance of *ustadz* by their fields, namely Arabic language teachers and English language teachers who have been appointed by the leader. With this guidance, the *santri* were enthusiastic about memorizing vocabulary. Supervisors were needed in memorizing vocabulary activities. Therefore, the leader of the *pesantren* tried to facilitate this activity by appointing several teachers or *ustadz*.

Fifth, foreign languages (Arabic and English) conversation tradition, concerning the tradition, based on the results of research that Ibnul Amin Pamangkih Pesantren and the Rasyidiyah Khalidiyah Amuntai Pesantren have carried out this activity under the guidance of language teachers with different place and time of implementation. The *santri* were eager to have conversations in foreign languages (Arabic and English) if it was guided and supervised by a teacher or *ustadz*, especially if there were punishment given to *santri* who broke them.

Sixth, the tradition of *muhadharah* (Arabic and English), and Indonesian where this tradition had different time and implementation. Ibnul Amin Pamangkih Pesantren did it once a week every Wednesday night after *Isya* prayer which was divided into some consuls. Meanwhile, at Rasyidiyah Khalidiyah Amuntai Pesantren, the activity was scheduled in formal activity every week and extra activities were done at Thursday night after *Isya* prayer. At a *pesantren*, *muhadharah* using Arabic, English or Indonesian is an obligation. Speech is important training for *santri*, because it will be needed for *santri*. Someday, *santri* had finished their education at *pesantren*, and *santri* will be ready to speak in front of audiences or a community.

Seventh, the tradition of memorizing Al-Qur'an, in line with memorizing Al-Qur'an, Ibnul Amin Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren had applied this activity with different time and place. Ibnul Amin Pamangkih Pesantren applied to memorize Al-Qur'an as a requirement if *santri* wanted to take *kitab* test. Meanwhile, a tradition of memorizing Al-Qur'an was included as schedule activity in Rasyidiyah Khalidiyah Amuntai Pesantren and additional activity was done in a dormitory. At



*pesantren's* tradition, memorizing of Al-Qur'an is an obligation because *santri* is expected to become *imam* in mosque.

Eighth, the tradition of reading *maulid*. In line with a tradition of reading *maulid*, Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren had applied this activity with different time and place. The activity was done after *Asr* prayer, and some were once a week at Ibnul Amin Pesantren. There was also done once a week every Friday night after *Magrib* prayer at Rasyidiyah Khalidiyah Amuntai Pesantren. Reading Al-Habsyi *maulid* in South Kalimantan is a tradition done by Muslim in every religious activity such as, the birth of Muhammad Prophet, *isra mi'raj*, wedding, and others. In fact, skilled people were needed in reading *maulid* and *santri* were asked to come in reading *maulid*.

Ninth, the tradition of memorizing prayers of *arwah*, *haul* and *selamat*. In line with a tradition of memorizing prayers of *arwah*, *haul* and *selamat*, result of study in Ibnul Amin Pamangkih Pesantren, the activity was done every Friday afternoon after *Asr* prayer. Meanwhile, the activity was done after finishing the test.

Tenth, the tradition of *Haulan* (*tahlil* and prayer), Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren had done this activity with different time and place. Rasyidiyah Khalidiyah Amuntai Pesantren was done once a week and also done *tahlil* when going to *muassis* grave. For *santri*, the activity of memorizing prayers of *arwah*, *haul* and *selamat* is an obligation. In this case, society in South Kalimantan, *santri* is often asked to lead *tahlil* and recite *do'a*, therefore, *santri* should have good skill after finishing education at *pesantren*, *santri* can be a useful person in the community.

Eleventh, the tradition of calligraphy training, in line with calligraphy training, a result of study in Rasyidiyah Khalidiyah Amuntai Pesantren was included in the formal lesson. Besides, calligraphy became extra activities in Rasyidiyah Khalidiyah Amuntai Pesantren and was done by Darul Khatat Rakha workshop, was led by *ustadz* at *pesantren*. To equip *santri's* knowledge and skill, there is calligraphy training at *pesantren*. The training is done to have good skill in writing calligraphy. After finishing education at *pesantren*, *santri* can develop and use their skill to get income.

Last, the tradition of pilgrimage, in line with a tradition of pilgrimage, Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren had done this activity, especially going to grave of the founder and caretaker as done by *santri* of Ibnul Amin and Rasyidiyah Khalidiyah Pesantren.

## DISCUSSION

Based on data analysis, it was found that twelve traditions were usually done at Ibnul Amin Pamangkih Pesantren and Rasyidiyah Khalidiyah Amuntai Pesantren, namely 1) tradition of writing book. Nata (2010) stated the tradition of writing book has already been done by *ustadz* and *ustadzah*; 2) tradition of reading yellow book. According to Wahid (1999) stated that yellow book is an important factor and becomes characteristic. Yellow book is also used by *pesantren* as a reference in solving the problem of life, tradition of reading yellow book is used permanently from generation to generation as main source of reading for society at *pesantren*; 3) tradition of learning *Nahwu* and *Sharaf*; 4) tradition of vocabulary memorizing (Arabic and English); 5) tradition of foreign language conversation (Arabic and English); 6) tradition of *muhadharah*/ foreign language speech training (Arabic and English); 7) tradition of memorizing Al-Qur'an; 8) tradition of reading *Maulid*; 9) tradition of memorizing prayers of *arwah*, *haul* and *selamat*; 10) tradition of *Haulan*; 11) tradition of calligraphy, and 12) tradition of pilgrimage.

Learning of B and C packages. A uniqueness in a *pesantren* is to organize a learning outside *pesantren* activity such as B and C packages. The reason is *santri* not only get religious knowledge, but also get general knowledge. In fact, this opportunity was not utilized by all *santri* but there was a few. Some *santri* followed B and C packages had dream in order to get knowledge not only religious knowledge, but also general knowledge, so that *santri* can continue to university. *Pesantren* life must dare to take initiative to improve human resource (*santri*) through some positive activities. At *pesantren*, there has been taught general knowledge and religious lesson as the main subject. In addition, Azra (1997) stated that the role of *pesantren* in the future is required to find moral workers and *ulama* can “play” in globalization and technology era.

In this era, *pesantren* had to be willing to make same changes in order to exist. Therefore, *pesantren* did various efforts including tradition that must be instilled to *santri*. This was considered not only to support sustainability at *pesantren*, but also to give some benefits to *santri*. This is in line with principle at *pesantren*, namely:

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Translation: maintaining old system and methodology are still relevant, taking and developing a better new ways (Mahfudh, 1994).

With this dynamic principle, the owner of *pesantren* strives to follow development of science and technology, and accommodates various desires of community. If this is done by *pesantren*, it will become goal of parent to enter their children into *pesantren*.

## CONCLUSION

In preparing human resources (*santri*) at Ibnul Amin Pamangkih Pesantren was done several traditions or habits related to science field including: tradition of reading yellow book, tradition of learning *falaq*, tradition of measuring the direction *qibla* and calculating time, tradition of learning B and C packages, tradition of vocabulary memorizing (Arabic and English). Meanwhile, skill field included: tradition of foreign language conversation (Arabic and English), tradition of reading *Maulid*, tradition of pilgrimage, tradition of *Muhadharah* (Arabic and English) and Indonesian, tradition of memorizing Al-Qur'an, tradition of prayers of *arwah*, *haul* and *selamat*, tradition of pilgrimage, tradition of studying computer, tradition of *Muzakarah*, tradition of *Hajj* and *Umrah* training, and tradition of *Qurban* and *Aqiqah*.

Meanwhile, at Rasyidiyah Khalidiyah Amuntai Pesantren prepared human resources (*santri*), also was done several traditions or habits related to science field including: tradition of writing book, tradition of reading yellow book, tradition of studying *Nahwu* and *Sharaf*, and tradition of vocabulary memorizing (Arabic and English). Skill field included: tradition of foreign language conversation (Arabic and English), tradition of reading *Maulid*, tradition of pilgrimage, tradition of *Muhadharah* (Arabic and English), and Indonesian, tradition of memorizing Al-Qur'an, tradition of memorizing prayers of *arwah*, *haul* and *selamat*, tradition of *Haulan*, and tradition of calligraphy.

Besides, this research is preliminary study so that all other researchers could conduct further research in-depth and more broadly about tradition developed at *pesantren*. Tradition/habit applied in each *pesantren* are one of motivation factors for *santri* and parent to enter their children to certain *pesantren*.

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