

Study of Education Reform and Its Impact on Indonesian Islam Pesantren Thought Analysis U.S. Panji Gumilang

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Abstract

This paper examines while finding progressive steps of Al-Zaytun boarding Ma'had to the development of international schools. The findings were obtained after a research complex mechanisms as well as all the inflexibility of protocol when interviewing with A.S. Panji Gumilang. Results of the study showed, basically schools should be able to read reality as well answer the challenges of the times, so that modernization in some parts had to be done, such as ownership, financing, management and vision and orientation.

Keywords: Modernisation of Pesantren, Ma'had Al-Zaytun.

I. Introduction

Speaking boarding perfectly possible direct contact with the various opinions and even disagreement that have different modes, there are denounced, give feedback and even dropped. It can be understood that the pesantren factual allow those opinions are present and come to the surface.

There is some interest in this theme. First, that in terms of the historical schools is not only synonymous with the meaning of Islam, but also implies authenticity Indonesia (indigenous). with the meaning of the authenticity of this boarding school has an incredible spirit for the development of Islamic education. In fact, Cak Nun tried to analogikan that if the country is not experiencing colonialism, it is possible the growth of the education system will follow the paths taken by boarding schools, so universities that exist today will not be UI, IPB, ITB or UGM, but perhaps the name "university" Tremas, Krapyak, Tebuireng, Bangkalan, Lasem.¹ Second, although the schools are recognized as the birthplace of the dialectic of science that was never lost, but the schools still have an acute problem even "entrenched" the weak response to globalization. It is even coupled with a variety of opinions are pitched slightly memojokan boarding school as an institution that stodgy, outdated, filthy even far from being modern. Thirdly, the author of this value very interesting factor is the factor of "the" founder. As it is known that Al-Zaytun Ma'had founded by A.S. Panji Gumilang. According to various sources the writer searching for to interview on surrounding communities, a variety of positive and negative tone writers get. Negative assumptions against A.S. Panji Gumilang not separated of the history of struggle and personal track record. According to Al-Chaidar, figure U.S. Panji Gumilang an image of a con artist who utilize "emotional spirit NII ex-loyalists" to bounce back after such a long torpor. This fact is corroborated by the establishment Ma'had Al-Zaytun in Indramayu which has an area of 1,500 hectares, Ma'had Al-Zaytun is no more than "a small kingdom NII self-styled" built on the grounds of fraud and violations of the principles of NII own.² But strangely, the more negative data obtained higher the interest to researchers uncover the actual facts. Excitement rose peaking to be able to browse to the bottom of what actually happens in Ma'had Al-Zaytun, it once researchers know and find -although many suspect even scolded A.S. Panji Gumilang-, in fact there are some figures that assess different experts. Most of these figures even include the U.S. Panji Gumilang as someone who is able to change the face becomes more elite schools and international than the previous one memorable round to miss, and it is coupled with the leading figures of Islamic education in Indonesia more figures labeled "educational reform Islam".³

From the above, it is considered very attractive to elaborate more deeply as Ma'had Al-Zaytun Islamic educational institutions and boarding schools who dared "to be different". But there is also a good idea here affirmed that the position of researchers in this paper is not to be in the corner of siding object of study, but simply pass on the information as the result of research that has been carried out, in accordance with the procedures and technical writing ilmiah work. This is to avoid prejudices and presuppositions that makes the mood is reduced so as not interesting anymore to enjoy this paper.

II. Literature Review

Discussion about Islamic education and its renewal, is actually pretty much stated by the researchers. Various perspectives have been used to read issues of Islamic education, of which entitles the social, political, religious, to the plains of philosophical foundation, both written in books, papers, journals, articles and other media. All was done in the framework of the system development and improvement of Islamic education of the ice and

¹ Nurcholish Madjid, chambers Pesantren (Jakarta: PT. Dian Rakyat), tt, p. 3.

² Azyumardi Azra, The New Paradigm of Education, Reconstruction and Democracy (Jakarta: Kompas, 2006), p. 148.

³ Al-Chaidar, Football lunge KW 9, Shaykh Abu Toto U.S. Panji Gumilang, pervert NKA-NII Post B.C. Kartosoewiryo (Jakarta: Madani Press, 2000), p. 68-77.

dropping towards the modernization of Islamic education system that is able to empower the people.

Among the research challenge Ma'had Al-Zaytun and A.S. Panji Gumilang is the book Pioneer Model International Boarding School, works Choirul Fuad Ahmad Shahid Yusuf and in the book "Thinkers of Islamic Education: Social Intellectual Biography". In the book the A.S. Panji Gumilang called a success in bringing about the transformation of a traditional boarding school into a modern, even had an international level, as well as the largest in Southeast Asia.¹

Abudin Nata in Figures Renewal of Islamic Education in Indonesia, said that although al-Zaytun Ma'had as boarding an international level, but the pull of Ma'had al-Zaytun is clearly displayed on the slogan at the boarding gate that is "Center education and development of a culture of tolerance and the development of a culture of peace ". With the slogan, Ma'had Al-Zaytun actually want to convey the message that the Al-Zaytun needed not only for students of character formation and transformation of science alone, but also foster brotherhood throughout the nation and between nations.²

In contrast to Al-Chaidar, in his book Football lunge KW 9, Shaykh Abu Toto A.S. Panji Gumilang, pervert NKA-NII Post B.C. Kartosoewiryo, he focused more on who is behind the success of Ma'had Al-Zaytun, he describes the "little" stereotif: figure U.S. Panji Gumilang an image of a con artist who utilize "emotional fervor ex-NII" to bounce back after such a long torpor. This fact is corroborated by the establishment Ma'had Al-Zaytun in Indramayu which has an area of 1,500 hectares, Ma'had Al-Zaytun is no more than "a small kingdom NII self-styled" built on the grounds of fraud and violations of the principles of NII own.³

Almost similar to Al-Chaidar, Umar Abduh in his book Cult Movement Dismantling NII Inside Luxury Pesantren Al-Zaytun, Panji Gumilang none other than as a "bleeder" in the name of NII Kartosoewiryo. Additionally, Panji Gumilang also has been accused of using the NII as a tool to achieve their individual objectives.⁴

Follow up studies above that while only a more limited biography presents positive and negative personal intrigue even impressed stereotypes, in this study, the researchers tried to bring the Al-Zaytun Ma'had face as a modern boarding school is, also familiar figure who is behind that success. Research on Al-Zaytun Ma'had actually also a study of A.S. Panji Gumilang, but in this study is not predominantly the pros and cons A.S. Panji Gumilang shown, but rather look at what steps are being taken Ma'had Al-Zaytun boarding school so that it becomes international.

III. Research Methodology

Judging from the object of study and place, this study categorized library research (library research), the study conducted by conducting a study of works of literature relating to the subject matter discussed in the descriptive-analytic through the study of the philosophical approach to qualitative-rationalistic. So that the primary data used in this study are books, papers, speeches, articles and scientific papers have been produced by A.S. Panji Gumilang, in this case especially the scientific work on the concept of reform in Islamic education.

Qualitative-rationalistic approach intended by researchers approach that uses the philosophy of rationalism which states the science is not only derived from intellectual understanding of the ability of logical argumentation, but also emphasize the empirical meaning. Thus rationalistic approach has a research design that departed from the theoretical framework that is built on the meaning of the results of previous theories that are known or thought leaders, then constructed into something that contains a number of problematic studied further.⁵

The data are patterned literature researchers gathered from various primary and secondary literature with the method of documentation. In addition, the researchers did an interview, which is a live interview with A.S. Panji Gumilang as the center of the object of study, this interview is in-depth interview, the interview conducted without the raw interview guide so that the interview went natural, not stiff and deeper. It is reasonable for research that requires data that is possible is personal. This study also used the method of observation in data collection, this is done to crosscheck data from the literature of the field or for reinforcement.

The data that has been collected subsequent researchers did an analysis, by the method of content analysis, method of deductive reasoning, inductive and comparative.

¹ See: Abudin Nata, figures Renewal of Islamic Education in Indonesia (Jakarta: PT. King Grapindo Persada, 2004) p. 378-390. Also see: Choirul Fuad Yusuf And Ahmad Shaheed (ed), Islamic Educational Thinkers (Jakarta: PT. Pena Citrasatria, 2007), p. 171-215.

² Choirul Fuad Ahmad Shahid Yusuf Dan (ed), Islamic Educational Thinkers (Jakarta: PT. Pena Citrasatria, 2007), p. 171-215.

³ Abudin Nata, figures Renewal of Islamic Education in Indonesia (Jakarta: PT. King Grapindo Persada, 2004) p. 378-390

⁴ Al-Chaidar, Football lunge KW 9, Shaykh Abu Toto U.S. Panji Gumilang, pervert NKA-NII Post B.C. Kartosoewiryo (Jakarta: Madani Press, 2000), p. 69.

⁵ Umar Abduh, Dismantling Cult Movement NII Inside Luxury Pesantren Al-Zaytun (Jakarta: LPPI, 2001), p.17.

IV. Research Result

a. Brief Biography A.S. Panji Gumilang

Every thinker when it floated the idea of his thoughts or not regardless of the situation facing the environment, way of life and political attitudes. According to sociology, theology and philosophy thoughts are always associated with political or social, and vice versa. Similarly, analysis of Duncan B. Macdonald in the Development of Muslim Theology (1965: 120).¹ For that, it helps to know the track record of the founders of Al-Zaytun boarding Ma'had namely A.S. Panji Gumilang, because this is where the pros and cons of the debate at the same end of the base.

1969, Flag Gumilang go to Menez, Banten, where he was active as a member of the organization Anwar Mathla'ul movement, entered as a member organization of the Islamic Youth Movement (GPI) Branch Menes. The reason why he joined the organization Anwar Mathla'ul and GPI is in addition to the family of his wife as the founder Mathla'ul Anwar as well as perception of religious and militant attitude is action on the GPI. And he was active in GPI to establish Ma'had Al-Zaytun in 1996. The life of Panji Gumilang since becoming active in the GPI up to establish Ma'had Al-Zaytun is difficult dark days unfold, it is linked to his involvement in the organization "under ground" who was barred by the New Order government, the NII.²

Simply put Panji Gumilang dark period of life can be seen in the book "Football lunge KW 9 Panji Sheikh Abu Toto Gumilang; misappropriate NKA-NII Post Kartosoewiryo ", by Al-Chaidar (2000), and " Dismantling Movement Sesat NII Inside Luxury Pesantren Al-Zaytun "by Umar Abduh (2000). The two authors, an "alumnus" NII activists, and has intersected with Panji Gumilang directly. In addition, both writers are also 'diligently' witness real life experiences related to who Gumilang Panji.

According to Umar Abduh, Panji Gumilang none other than as a "bleeder" in the name of NII Kartosoewiryo. Additionally, Panji Gumilang also has been accused of using the NII as a tool to achieve their individual objectives.³ Meanwhile, according to Al-Chaidar, he was an opportunist who exploit it for personal gain, and also has a covert mission to destroy the understanding of the moral values of Islam by using Islam itself.⁴

Panji Gumilang born in the village Sembung Anyar, District Shaman, Gresik, on July 27, 1946. Childhood Flag Gumilang traversed by studying at Sekolah Rakyat (SR) in the morning and the afternoon to learn the Koran violated. Once completed in SR, Panji Gumilang continued his education to Pondok Modern Gontor, at that time the atmosphere of renewal are felt when I first set foot in Panji Gumilang Gontor. In addition to studying in Gontor Panji Gumilang also interested to observe the rearing of various teachers, who generally use philosophical discipline that defined 'violence'. Completion of the Gontor in 1966, he continued to IAIN Syarif Hidayatullah Jakarta by taking Adab Faculty of Literature and Culture of Islam, coinciding after the events of September 30th Movement. And active in HMI Branch Ciputat.

Panji Gumilang character is a thinker well as educational practitioners, but in the empirical world, Panji Gumilang unlike thinkers and practitioners of other Indonesian Islamic education, he was very "frugal" in issuing educational thoughts in written form, paper or scientific publications. It is conceived as a 'character' Panji Gumilang which tend menggandrungi 'real work' than 'work' idea '. This fact can be seen from a fragment of his speech:

"If the reaction we put it in writing, it did not have anything, and will inherit from book to book. We want a reaction in the form of real work, so that this nation later enjoy the real work of the nation. Then the problem is the existence of people who say misguided and forth herein or in the form of assorted earlier, the later history will tell. If we were writing history, we can see and feel. If history writes itself, kehancuranlah happened ".

b. Profile Ma'had Al-Zaytun

Al-Zaytun Ma'had region stands Mekarjaya Village, District Haurgeulis, Indramayu, West Java. This boarding school built on an area of 1,500 ha. Equipped with air-conditioned rooms and laboratories, the construction of which cost billions of rupiah, equipped with modern sports facilities, hospitals, boarding students, faculty dormitory and hostel employees. Currently Ma'had Al-Zaytun inhabited by 13 688 people.⁵ Al-Zaytun Ma'had development began construction on August 13, 1996, which coincided with Hari Raya Idul Adha 10 Dzu Al-Hijjah 1413 H with the deed dated January 25, 1994 No. 61 by notary Mrs. Ii Rokayah Sulaiman SH, which is located in the Village District of Haurgeulis Mekarjaya Indramayu, West Java. and officially began operations on August 27, 1999, to be unveiled by President BJ Habibie.⁶

¹ Noeng Moehadjir, Qualitative Research Methodology, (Yogyakarta: Roke Sarasin, 1998), p. 56-58.

² Nourouzzaman Siddiqi, Jermam rapids Muslim Civilization, (Yogyakarta: Student Library, 1996), hal.112.

³ Choirul Fuad Yusuf & Ahmad Shaheed, Thinkers of Islamic Education (Jakarta: PT. Pena Citrasatria, 2007), p. 178

⁴ Umar Abduh, Dismantling Cult Movement NII Inside Luxury Pesantren Al-Zaytun (Jakarta: LPPI, 2001), p.15.

⁵ Al-Chaidar, Football lunge KW 9, Shaykh Abu Toto U.S. Panji Gumilang, pervert NKA-NII Post B.C. Kartosoewiryo (Jakarta: Madani Press, 2000), p. 105.

⁶ <http://www.e.ti.siklopedi/a/abdussalam/wawancara/wawancara2.shtml>. Accessed 2 September 2008

Ma'had Al-Zaytun is featured business program run Pesantren Indonesia Foundation (YPI) in the field of education, other programs are the fields of trade, agriculture and livestock. Ma'had Al-Zaytun boarding school is a model of modern, international scale. An integrated campus civilization, and brought the "spirit but modern boarding system", Al-Zaytun trying to deconstruct people's understanding of the boarding school is still considered one eye. By carrying out this spirit, is expected to prepare students to be able, ready and able to live in the dynamic environment of the nation state and the international community order with a full well-being and happiness of the world and hereafter.

According to the data of 2009, the number of students in Al-Zaytun Ma'had totaling 5799 students, coming from various countries, among other things: Malaysia, Singapore, and South Africa.¹

For prospective students at Al-Zaytun Ma'had should set aside the participation of 3,000 dollars, or about 35 million. Once paid for education for six years. With this participation fund the students get almost all the needs during his studies, ranging from consumer eating and drinking, school uniforms, hostel accommodation, textbooks based on the applicable curriculum, free tuition, building maintenance, and desk for six years. Each students and parents also provided educational calendar for the period of education for six years. Given this calendar, students and guardians of students can know for certain holidays and academic activities for up to six years.

During school and live in a dormitory, the students have to obey the rules that have been defined. During one school are not allowed in the dormitory. Sign hour break / snack, the students do not need to go to the cafeteria because the class is already prepared snacks was respectively. Similarly curfew. After 10 pm, all the lights should be turned off and the dorm rooms the students rested.

Given these rules, the students become orderly and not wandering. In anticipation of their drug abuse, any students who wish to exit from or entry into Al-Zaytun Ma'had required to undergo drug tests. If found positive result they will be deported or expelled from Ma'had Al-Zaytun. In addition, Al-Zaytun Ma'had also does not allow all Penghui to smoke. Terms do not smoke have become one of the requirements that apply to all students and employees even pegunjung. Non-smoking area is one hallmark of Al-Zaytun Ma'had.

In addition, there is extravagance that became its own nuances and character to the Al-Zaytun, among others: Al-Zaytun there traffic signs, traffic police, postal security, sanctions for violators and a series of rules binding for all the inhabitants of Al-Zaytun. Modern administrative system, a smoking ban for all academicians Al-Zaytun and also guests, the ban also courting sinner. It all is a portrait of the seriousness of the Al-Zaytun for the enforcement of discipline, not only in learning, lifestyle but also in traffic.²

In addition, the campus business as an independent and economically integrated, Ma'had Al-Zaytun also provides facilities and infrastructure, as well as running various industries such as manufacturing milk, tofu and tempeh industry, food processing industry, animal feed processing industry, factory rice, iodized salt processing plants, printing, convenience stores (department stores), public canteens, telephone stalls (kiosks), post stall, Bank Jabar and BRI, barber shop, Cooperative Joint Ma'had Al-Zaytun with Mekarjaya Village Society, mess employees.

On an area of 1,500 hectares, Ma'had Al-Zaytun create a natural laboratory that is a model for all students and occupants Ma'had, every land minimpun optimized as possible, so that there is no land that is not utilized sejengkalpun. 1,300 hectares of land in Al-Zaytun Ma'had use as a development area of the farm, such as animal species of sheep, beef cattle, dairy cattle, poultry, and other types of animals, where animals are allowed to be one source of income Ma'had Al-Zaytun. In addition, on the land is also standing buildings such as building the dairy and beef cattle, dairy goats and goat beef, deer, horses and ducks, farm buildings for quarantine, building a hatchery for the development and freshwater fish farming, building tissue culture lab, laboratory building embryo transfer and artificial insemination, building milk processing and animal feed processing buildings.

And agricultural land planted with commercial crops, namely teak mas, Mansi maize, sorghum, citrus Garut, mango, king turf grass, and all good plant fruit trees and perennials of all provinces in Indonesia. Meanwhile, to anticipate the needs of the wood in the future, around Ma'had planting teak trees. These teak trees planted after a series of research process called tissue culture. The goal is to obtain superior teak seedlings that could provide benefits multiply.

For the benefit of a healthy ecosystem, Ma'had Al-Zaytun establish tissue culture laboratory are filled by faculty experts from IPB, in the presence of this laboratory, then the development of the whole of the existing plant environment Ma'had Al-Zaytun. Just as grass into food for cattle developed so that it becomes larger and higher quality.

Demand for rice also met independently with growing rice on land Ma'had Al-Zaytun. Rice needs Ma'had Al-Zaytun average of 4.5-5 tons per day with a surplus of between 12-15 tonnes per day which are then sold to the market. Proceeds used to meet everyday needs such as soap, toothpaste and so on. All these supplies are

¹ Data Year 2009, interview with Ali Aminullah, Monday, February 23, 2009

² <http://www.tokohindonesia.com/esiklopedi/a/abdussalam/al-zaytun/al-zaytun2.shtml>: 2

stored and sold in the Cooperative Al-Zaytun. In addition, the Indramayu area famous for dry areas, the Al-Zaytun Ma'had circumvented by creating an artificial lake that once used for fish farming and as a counterweight groundwater is a supporter of the waters in the neighborhood Ma'had. This artificial lake was made to anticipate the needs of the water and the dry season. Four artificial lake that measures 100 x 100 m² with a depth of 6 m and 1 lake covering 7 hectares prepared for water sports. Reservoir Istisqa 1 ha, depth of 9 m, located north of Rahmatan Lil Alamin mosque serves to surface water reservoirs. The stored water is used for the benefit of the hostel and irrigate 30 ha area has been consolidated. Ma'had region so that this would not be a drought in the dry season and will not be flooded in the rainy season.¹

c. The idea of experimentation Modernisation of Pesantren Al-Zaytun In Ma'had

1) Challenges of Globalization For Boarding Schools

21st century is the century of religion or, that the human race will not live longer to witness the 21st century. That's the prediction of a French philosopher and statesman Andre Malraux quoted DR. Soedjatmoko in his introduction speech for an International Seminar on "The Future of Mankind and Cooperation Among Religions" in 1987 in A. Syafii (1995: 149).

Modernism in Western society implies mind, flow, motion and effort to change the ideology-ideology, customs, institutions long to be adapted to the new atmosphere brought about by advances in science and technology. This flow of thought and soon entered the field of religion and modernism in the religious life in the West has the objective to adjust teachings contained in Catholic and Protestant teachings with modern science and philosophy. The flow eventually led to the emergence of secularism in Western societies.²

Globalization is a series of processes in which the process of economic, cultural and political experience linkage supranational, in terms Gidden (1994: 4) globalization is action at a distance (the action from a distance), the activity of economic, political and cultural happening in cross-global and interconnected, According Gidden this activity led to the emergence of the means of communication and mass transportation are global, creating large-scale systems and resulted in the transformation of the local context and personal social experience.³

Thus, at the same time, globalization, internationalization and universalization of human activity will affect this third millennium in many areas of life including education. Procedures and orientation of education policies, management pattern and orientation of educational programs and the provision of educational facilities, from elementary to higher education will be affected by globalization, internationalization and universalization.

To be competitive in the global era full of challenges, every institution, including educational institutions, requires vision, mission and strategy are clear, precise and taj am. Generally Mastuhu presents challenges Islamic education today, namely: First, can the Indonesian education system into a center of excellence for the development of science and technology that are not value-free, which is expanding with the Quran and Sunnah sources?, such as, Can health professionals manipulate health, donation of organs without breaking faith and sharia experts?, can the per-Bank-kan promote capital system without usury?, Second, can the education system be the center of Islamic Indonesia renewal of Islamic thought which'm truly capable of responding to the challenges of the times, the times without ignoring the dogmatic aspect that must be followed?

Panji Gumilang very well aware of the impact of globalization, he said educational institutions should be more responsive to this. Further Panji Gumilang, globalization is synonymous with 'revolution', which involves various aspects of the revolution for change. So that educational institutions should not be a priori against progress. Fear becomes the "westernization" in the economy and technology, in fact do not have to become moot, because even with the technology, then it will enhance the ability of technological knowledge that can then be adopted in the educational system in this country.⁴

In the context of the macro-scale Indonesian education, Panji Gumilang warned that globalization should be the momentum of the rise of national education. After a long period of education reform that has been done, up to this day has not been able to raise Indonesia from a set down of the Gentiles. With so much impact, globalization allows for the opening of the world's students competing for achievement. However, it will not happen if for a while this nation priori to globalization.

As a precaution against such impact, it needs to be developed according to Panji Gumilang Global Education, which is a system-oriented education not only as a bulwark anchoring of globalization, but also how education Indonesia is able to speak in the context of the International.⁵

Observing the globalization of the above, according to Panji Gumilang is how to respond to globalization positively. Significant changes in the pattern of life, according to Panji Gumilang must also based pkir solid framework. And to establish a mindset so it needed an institution that is able to stimulate and incorporate new ideas and new concepts of science contained therein. Thus, the interaction with real life in "garnished"

¹ Document Database Academician Ma'had Al-Zaytun, Per-February 2009

² Observations On Friday, February 20, 2009

³ Observation Day Thursday, February 19, 2009

⁴ Harun Nasution Reform In Islam, History of Thought and Movement (Jakarta: Bulan Bintang, 2001), p. 11.

⁵ Muhammad Sirozi Islamic Education Strategic Agenda (Yogyakarta: AK GROUP, 2004), p. 59.

globalization Issuer is able to create a conducive atmosphere that brought mankind into a life of tolerance and peace. In addition, according to Panji Gumilang, that entering into the age of globalization means entering into future significant capabilities and expertise in shortly solving the problems of the present, so-called expertise because for tackling various problems there is no rational answer single, therefore required a variety of answers rational. And answers rationally they should be displayed in the form of capitals which must be reinforced by science, so that people will continue to develop advanced evolutionary personality and moral ideal, after passing through various phases that preceded it, from the public militants heading to the education community.¹

The real attitude is Panji Gumilang is to put theological values are then linked to a global problem, so Global education is Panji Gumilang is to educate students about the values of universal theological and sociological.²

The impact of globalization can be seen in real life behavior, which according to Panji Gumilang is the impact of social circumstances tendency to friction and contact social classes clash occurred without a definite cause. To that end, according to Panji Gumilang education should be able to carry out indoctrination of the results of the interpretation of theological beliefs, namely as expressed in Surah Ali Imran verse 103: "And you hold fast to the religion of Allah and do not crumbled". On the basis of this nature, humans should be able to become a principle of life, not just the principle of religious life, but also the principles of community life. Tolerant of religious life as well as a basic attitude in the social life of the community, starting from the smallest community environment that is family as the primary socialization. And with the primary socialization that both the secondary socialization which is an interpretation of social interaction can be established as well.³

2) Strategy and Education System Ma'had Al-Zaytun

a) Patterns of Leadership Ma'had Al-Zaytun

As in other traditional pesantren, in Al-Zaytun also recognize the figure of the leader. If in traditional Islamic leader called Kiyai, then in Al-Zaytun used to be called the "Sheikh" Ma'had. In Ma'had Al-Zaytun, Sheikh is a central figure who controls all activities Ma'had. However, because Ma'had Al-Zaytun is owned by Indonesian Pesantren Foundation (YPI), then the status of "sheikh" Ma'had only temporary, thus allowing for the change of leadership.

b) Basic Education

There are two basic types of education in Ma'had Al-Zaytun, which is the basic doctrinal-religious is the Quran and al-Hadith, and the social basis that menggejalanya facts unfavorable to the Indonesian people. Here the social basis became a significant philosophical foundation for Al-Zaytun, it is the result of the assumption by the fact that rural areas have always lagged behind urban areas, not only on an economic level, even education. This is what underlies the development thinking Ma'had Al-Zaytun in rural areas Indramayu., Which is to compensate for balanced development.

c) Purpose of Education

In formulating educational goals, Ma'had Al-Zaytun criticized the Education Law No. 2 of 1989:

"Educating the life of the nation and developed a complete Indonesian man, the man whose faith and fear of God Almighty and noble character, knowledge and skills, physical and spiritual health, personality steady and independent and sense of responsibility of community and nationality (Constitution Sisdiknas No. 20 th, 2003, Chapter II, Article 4).

According to Panji Gumilang educational goals above are still not able to answer the challenge of the times, he thinks education should be up to date and quality. By displaying the image of school: School as a factory (school quality of the company), school as a hospital (school like healthy home), school as a log (schools like logs), school as a family (schools like family), school as a war zone (the school is like a war zone), school work as a knowledge organization (schools as organizations working knowledge).

With that in mind, the message to be conveyed Panji Gumilang is the purpose of education is not as well put the goals of national education and religious education in parallel, but also how the goals of education considering the aspects of science and culture in welcoming global challenges, thus giving birth learners beraqidah strong, unified in monotheism, air-akhlakul karimah, bookish knowledge, highly skilled knotted in basthathan fi al-'ilmi wal al-jismi.⁴

d) Curriculum

The curriculum used in Ma'had Al-Zaytun is the merger of three curriculum as well, namely the curriculum of Education and Culture, Religious Affairs and the local curriculum in the form of Tahfidz Koran and English. With the merger of three curriculum is expected that graduates of Al-Zaytun Ma'had will master the Koran in depth, skillfully communicate using languages dominant among nations, berpendekatan science, technology and physical skilled, independent-minded, attentive to aspects of group dynamics and the nation, disciplined and

¹ <http://lentera-maz.blogspot.com/2006/06/part-to-2-globalization-and-pendidikan.html>: 2

² <http://lentera-maz.blogspot.com/2006/06/part-to-2-globalization-and-pendidikan.html>: 2

³ Interview with U.S. Panji Gumilang, Sunday, February 22, 2009, At 18:30 to 20:00 pm at the guesthouse Al-Islah Al-Zaytun Ma'had

⁴ <http://www.tokoh indonesia.com/encyclopedia/a/Abd/speech/toleransi.shtml>: 1

adequate art.¹

e) Education Orientation

According to Arifin (2003: 24-33), that the basic orientation of Islamic education that is put out by the Prophet in the beginning of his mission is to cultivate a system full social life of virtue and prosperity, leveling the economic life of the socially patterned after the world and the hereafter, which is based on moral values are high; and oriented to the needs of education that develops creativity and intellectual mindset for techno-social terbinanya equitable and prosperous.

With the above opinion, the true Islamic education since the beginning of its development always puts his philosophical ideas to target central, namely human learners, as God's creatures that have the potential base disposition where religiosity-Islamic forms the nucleus, which developed vertically and horizontally towards life inwardly and outwardly happy in the broad sense.

Panji Gumilang have another assessment about the orientation that should be adopted by the Islamic education. "That the principles and spirit of education is to build independently solely to worship God". And modern values that are berazas to modern traits, such as: first, move based on science; second, oriented program; Third, know the procedure; Fourth, the organization has a firm / strong; Fifth, have a high work ethic and has a strict discipline and firm.

From the above, Panji Gumilang stressed that the orientation of Islamic education seharusnya not only reflect theological beliefs, but also of Islamic education are able to think and act so that the intellectual power-imaginary, Islamic education is capable of creating human beings as a whole has a classification theological, and also able to live and continue the theological philosophy in life as a consequence of the entry of transnational globalization.

As the argument of the thesis above, is the fact Indonesia as rice importer. According to Panji Gumilang this fact is one indication that during the Indonesian educational institutions do not try to educate students for something that is up to date. Weak agricultural education is the key word in maknai Panji Gumilang as a problem to be solved. he criticized the policies Lambaga Islamic education that does not accommodate kebutuhan food and AgroCulture be part of the charge lesson. He said it was time for Islamic educational institutions also participate actively in meeting the food needs of the above. In one occasion, Panji Gumilang give an appreciation of the changing IAIN to UIN Shahid, because with this Islamic university is taken to solve the problem the world towards a common benefit.²

The real manifestation of this thinking, Panji Gumilang founded the University of Al-Zaytun Indonesia, with a faculty of more patterned technology and the needs of the nation, namely: Faculty of Engineering Integrated, Integrated Language Integrated Agriculture, Information Technology and Medicine.³

f) Facilities and Infrastructure Education

Panji Gumilang assess that the real infrastructure closely related to the achievement of educational goals, so that a rather dismissive attitude towards completeness of facilities and infrastructure can actually paralyze the meaning and ideals of education itself. Means that while this is available in the institution of Islamic education in Indonesia does not reflect the ability and readiness in welcoming the bells-gempitanya changing times. Today has changed from the days of manual changes to the intelligence and knowledge, era of the all clean and healthy, age-discipline. Likewise, existing infrastructure, so impressed priori to the changing times, the physical school buildings, especially in rural areas seems fragile, no comprehensive educational vision, its location is not strategic in view of education, carelessly. This has been criticized as Imam Bawani (1993: 95) who called at most boarding school dormitory buildings are sometimes lined up like a row of stalls disebuah market, it is imaged and indicates kekuranganteraturan, chaos and not a vision of the concept map means a boarding school. Even while most people this nation believes that the physical building education does not determine the outcome and quality of education. Panji Gumilangpun commented on this by diplomatic tone: "If this view is shared by many people, of exactly what happened and we feel so far about the delays in the quality of national education of this nation will continue enduring entrenched".

Ma'had Al-Zaytun currently has 6 buildings of learning that have been completed, namely the building of Abu Bakr Al-Siddiq, Umar Ibn Khatthab Building, Building of Uthman Ibn Affan, Ali bin Abi Talib Building, Building Tan Sri Dato 'Ismail Hussein and Great General HM lecture building Suharto, who inaugurated by Suharto in 2005. While the building again is in the process of development, namely building DR. Ir. Ahmad Sukarno. While the dormitory building that has been completed is the building of Al-Musthofa, Building Al-Fajr, Al-Nur Building, Building Al-Madani, Building Friendship, and the two building still under construction, namely building Hidayatullah laying Syarifah first pile by Azyumardi Azra, and Dormitory Building kalimatun daughter Sawa 'the laying of the first pile by Rev. Rudolf Andrean Tendean, GPIB.⁴

¹ Interview with Panji Gumilang, Sunday, February 22, 2009, At 18:30 to 20:00 pm at the guesthouse Al-Islah Al-Zaytun Ma'had

² <http://www.tokohindonesia.com/ensiklopedi/a/abdussalam/pidato/toleransi.sht ml: 7>

³ Al-Zaytun International Education Centre, Profile, 2007, p. 66

⁴ Interview with Ali Aminullah, Thursday, February 19, 2009

In addition, there are also sport facilities covering an area of 26 hectares, consists of two blocks, two blocks in the learning arena, each covering an area of 6.5 ha, 1 block to the north with total area of 13 ha. Sports facilities in the learning arena east is equipped with a full football field with an athletic track with a standard intrernasional named Football Field Court Theater, which was inaugurated by Agung Laksono. Sports facilities in the learning arena west equipped with six football fields for daily exercise, then field hockey, basketball and volleyball court, named Satria wiratama. In the North, also available in a sports complex multipurpose building Al-Akbar, which became one roof with Zeteso Mini Auditorium.¹

In educational facilities, there are dormitories and learning. Each building is intended for 1,500-1,700 people learning students, who each classroom measuring 12 X 8 square meters to a maximum of 36 students, equipped with modern teaching facilities and library classes, to facilitate the learning process, including audio-visual aids. In addition, on-line computer network and database information of the students, teachers and parents of students are also available.

For a hostel, the students live in the dorms (Residence Halls) that has been provided. In each dormitory there berukuran 72 170 square meters of space occupied by 10 students / student, the room is equipped with a wardrobe, desk meeting, along with a mattress bed for 10 people, bathroom and toilet 3 units, a library room contains books textbooks.

Dormitory building is supported by various facilities consisting of a restaurant, kitchen, and laundry. For each unit of the hostel has a dining room with a capacity of 2,000 students eat at once and already built three dining rooms. Multipurpose building by the name of Al-Akbar building consists of two floors of the building. Floor 1 and 3 dining rooms which united students and the 2nd floor for multi-purpose room.

Elaboration of the above, the author of the value of it as a seriousness. Indeed, without adequate facilities and sometimes disrupted the learning process the results of pembelajaranpun not optimal. What to do in Ma'had Al-Zaytun authors as anticipatory measures at the same time the value of repressive measures to avoid any such possibility. It is also matter of course that the purpose of education should be comparable straight with the facilities available, of course, qualified and meets the standards. Without this, it is difficult for the institution to achieve the ideals of education goals briefly.

V. Conclusion

Such review in this study, it can be drawn from this study is that education Islamic boarding school in which there is a potential basis and tremendous strength which can result in out-put quality. But it was with some considerations that must be made, namely the modernization of some parts. Ma'had Al-Zaytun perhaps to the authors propose to become one of the references of it.

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¹ Observation of the day Thursday, February 19, 2009