Kontruksi Pemikiran Pendidikan Imam Zarkasyi sebagai Reformasi Pesantren

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Abstract: The study describes Imam Zarkasyi's thought of reconstruction of pesantren reform. This study aims to explore Zarkasyi's thoughts to be implemented as a model of Islamic education reform for the modernization of Islamic society. The limitations of this research are the Zarkasyi curriculum, empowerment of organizational management, and ethics training in Islamic boarding schools. The findings were revealed in three main points. First, Zarkasyi believes that the Islamic Education curriculum should cover religious principles, as well as modern science. Thus, students are expected to master Arabic and English. Second, the management of the organization and waqf requires significant improvements to strengthen pesantren institutions in accordance with modern principles. Third, pesantren education emphasizes the values of sincerity, simplicity, independence, togetherness, and freedom to foster ethical awareness in Islamic education schools. The values above are expected to become the hallmarks of the Gontor Islamic Boarding School graduates.

Keywords: Reconstruction, KH.Imam Zarkasyi’s Educational Thought, pesantren reform.

Brief Biography of Imam Zarkasyi

KH. Imam zarkasyi was born in Gontor Ponorogo on March 21, 1920 and died on April 30, 1985 as the last son of his father, Santoso Anom Besari and Mrs. Sudarmi, a descendant of the Regent Suryaningrat in the Mangkunegaran chronicle era.

Since the age of 8, KH Imam Zarkasyi has become an orphan. As for religious education, at first he got it for the first time from his mother. In addition to education from his mother, KH. Imam Zarkasyi also received education at several Islamic boarding schools and public schools, such as the Joresan Islamic boarding school by reciting the Koran in the afternoon and studying at the Nglumpang Village School (Volkschool) in the morning. Three years later he continued his general education on the Ongko loro (Vervlogschool) Jetis and lodged at the Josari pesantren with the habit of fasting Monday Thursdays and praying Tahajjud. It was during this time that KH. Imam Zarkasyi continued his education at a higher level educational institution, namely in 1925-1930 studying at the Islamic Arabiyah Madrasah (MAI) Surakarta, Mambaul Ulum Surakarta Madrasah, and the Jamsaren Surakarta Islamic Boarding School. After graduating in 1930-1936 continued education in Sumatra Thawalib in Padang
Panjang. Two years later he also studied in the city of Padang at the Normal Islam School led by Mahmud Yunus. After graduating from the educational institution, he moved to Surakarta where he studied religion again at the Jamsaren Surakarta Islamic boarding school for 3 years and he actively participated in extracurricular activities and scientific discussions which is very heterogeneous.

As for the career sector, at the age of 16 KH. Imam Zarkasyi has taken part in the world of education to revive the old Gontor Pondok, a legacy from his parents and his two brothers, KH. Sahal and KH. Zainuddin Fanani. However, previously he had served as the principal teacher at the Mu'allimin Padang Sidempuan Madrasah for about a year. Then he was called by his older brother, KH. Ahmad Sahal to return to build Pondok Gontor.

To develop the education system in Gontor, KH. Imam Zarkasyi proposed to open KMI and he himself was given the task of being its director. Since then he has been involved in the development of the modern Gontor cottage by integrating the madrasah education system and the Islamic boarding school education system.

While a career in education, KH. Imam Zarkasyi also had a career in government. In 1944 KH. Imam Zarkasyi served as with Madiun. In the same year he headed a division at the central religious affairs office in matters of religious education.

Furthermore, when the Department of Religion was formed with HM. Rasyidi as the minister, KH. Imam Zarkasyi was recruited as an employee and served as head of section C for religious education affairs with the main task of administering Islamic and Christian teaching and education, appointing religious teachers and experiencing religious teaching. Because of his responsibility towards Pondok Gontor, he made a commitment to himself from the work.

The resignation to return to Gontor was essentially motivated by the unfavorable working environment of the Ministry of Religion at that time to realize its principles and ideas about education that prioritized general education over religious education, especially after new employees and officials were filled by Western alumni scholars. .

In the first concept, education is more to produce general knowledge experts. While the second, education is directed to produce religious experts who are not blind to general knowledge. It is even more conical that those who prioritize general education tend to require that Madrasas be sufficiently carried out with a system, namely Madrasahs as schools as well as providing religious education. So that in Indonesia there is really a crisis for Ulama. That is what
contradicts KH Imam Zarkasyi's thoughts so that he resigned from the ranks of the Ministry of Religion and returned to carry out and improve the quality of learning at the pesantren.

In his political career, KH Imam Zarkasyi was active for a short period of time.

After the proclamation of Indonesian independence, Masumi was the only political party for KH. Imam Zarkasyi was one of the many people who joined the ranks as a member of the Syuro Majlis (party council) along with other Muslim figures.

Due to the political conflict in Masjumi's body, KH Imam Zarkasyi finally decided to leave his political role and the principle he held was Ukhuwaha Islamiyah. This principle was then instilled in Pondok Modern Gontor until now until the Islamic boarding school's motto is for all groups. According to Imam Zarkasyi, education is the most important part of life and at the same time very decisive for the progress of Muslims. For this reason, a number of efforts to reform the education system are one of the absolute conditions for the progress of Muslims.

One of the problems of pesantren in the past for him was the lack of clear educational goals. That is, goals that can be stated in the stages of a work plan or program. Education runs only following the natural development of each pesantren, and has no specific goals. For this reason, he offers pesantren education objectives as in the following expression.

**Educational Thought KH Imam Zarkasyi**

Imam Zarkasyi is a thinker of reform in Islamic education and an implementer of ideas, in which his reform thoughts are mostly expressed in the hut he fostered. But he also contributed to the level of government policies, especially in the field of education, with this he also carried out reforms towards Islamic education in Indonesia. Ideas on renewing Islamic education that he offers include reforms in the pesantren curriculum, strengthening in the management of pesantren institutions, and planting pesantren ethics as a tradition.

1. **Renewal of the Islamic Education Curriculum**

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One thing is clear, namely to become a person. So it is still general in nature and not leading, not doctoral candidate, not yet prospective coachman, not yet any candidate. Say a human candidate. What is a human being? From the education we provide, they will know later in the community what to do. So the preparation for entering the community and not for college. Therefore, we call it education, community education, and that is what we prioritize” (Abuddin Nata, 2005: 207).

After mentioning the educational goals of the pesantren, Zarkasyi tried to renew the pesantren education curriculum based on these goals. At Pondok Pesantren Modern Gontor Ponorogo, he initiated and implemented a curriculum that is commonly called "100% general and 100% religious". Besides teaching Islamic sciences such as faith, interpretation, hadith, fiqh, and ushul fiqih which are usually taught in traditional Islamic boarding schools, Imam Zarkasyi added general knowledge, such as natural sciences, life sciences, exact sciences (arithmetic, algebra and measurement), history, constitution, geography, education, and psychology. In addition, there are also subjects that are highly emphasized and must become the characteristics of the educational institution, namely Arabic and English lessons (Karel A. Steenbrink, 1994: 1990-1991).

Arabic lessons are more focused on mastering vocabulary and practice, so that the first graders are taught to write in Arabic using their vocabulary. Tool science lessons, namely nahwu and sharraf, were given to students when they were in grade II, when they were somewhat fluent in speaking and understanding sentence structure. Even the lessons of Balaghah and Adab al-Lughah were only taught when the students were in class V. Almost all subjects were taught using Arabic. Meanwhile, Arabic learning, which is usually taught using the translation method, is now using the direct method, in which language is used as a means of everyday communication. Then, in an effort to support the achievement of morality and personality, the students are also given social and social education that they can use to carry out their socioeconomic life. For this reason, the students are given practical training in observing and doing something that they expect to face in their future life in society. Everything is organized in such a way as to give the santri a realistic picture of life in society.
The students are trained to develop love that prioritizes common welfare over personal welfare, an awareness of sacrifice that is perpetuated for the welfare of society, especially Muslims. In addition, in the modern Gontor Islamic boarding school, extra lessons are taught such as etiquette or manners in the form of physical politeness and inner politeness. Physical modesty includes gestures, behavior, and even clothes, while inner modesty is about morals and soul.

Specifically to support the survival of the santri in the economic sector, skills such as printing, typing, handicrafts (decorations, letters, leaf), and so on are also given.

2. Institutional Management of Islamic Boarding Schools

Institutionally, the modern Gontor Islamic boarding school is different from other Islamic boarding schools, which are usually affiliated with certain organizations, usually the Nahdatul Ulama organization. However, this pesantren is not the case, but in it are instilled independent and free souls.

Imam Zarkasyi's idea of independence was realized by creating the Modern Gontor Islamic boarding school which was completely sterile from political interests and any group and whoever. This is reinforced by the motto "Gontor above and for all groups".

Furthermore, to realize this freedom and independence, in Gontor the students are given the freedom to choose the available subject choices. In Islamic law lessons, for example, the book taught is the book Bidayah al-Mujtahid by the great scholar Ibn Rushd who lived in the 12th century AD. The scholar who is known as Aristotle's commentator wrote his book with a comparative approach (comparison of schools). This is one proof that the religious understanding of the santri is above all political streams, schools and groups (Lance Castles, 1991: 33). Thus, all mazhab are taught to students, it is up to them to choose which one is more suitable. Likewise in the case of reading qunut which is often debated, for example, the students are free in the sense that they want to read qunut please, and not reading it is okay.

The spirit of independence can also be seen in the freedom of its graduates in determining their future life path. According to Imam Zarkasyi, the modern boarding school Gontor Ponorogo does not produce employees, but creates employers for itself.

In contrast to other general boarding schools, the management of the Gontor Islamic boarding school is differentiated. Generally, the policy and decision-making lodge is determined by only one person, namely the kiai. According to Imam Zarkasyi, this state of management is incompatible with modern nature. Modern nature, according to him, demands
democratization, transparency, accountability and togetherness. Indeed, the management of the pesantren, which has a family style and is completely in the hands of the kiai, can sometimes also bring progress. This is if we are someone who has superior competence, is smart, smart, wants to work hard, is fair, and democratic. However, on the other hand such management can also lead to setbacks if we have limited knowledge, are lazy, authoritarian, and dictatorial. This he strengthened with a statement of wisdom, "unorganized goodness can be defeated by organized kebatilaan". Starting from here, Imam Zarkasyi believes that management is very important in determining the progress of an Islamic education institution.

Thus, Imam Zarkasyi made reforms to the management of Islamic education, especially in the pesantren education institutions he developed, so that in the end Imam Zarkasyi and his two brothers donated the Gontor Modern Islamic Boarding School to an institution called the Gontor Modern Islamic Boarding School Waqf Board. This pledge of waqf was made public by the three founders of the lodge. With the signing of the Charter for the Delivery of the Waqf, the Modern Gontor Islamic Boarding School is no longer owned by individuals or individuals as is generally found in traditional educational institutions. In this way, institutionally the Pondok Modern belongs to the Muslims, and all Muslims are responsible for it.

This waqf institution subsequently became the highest body in the Gontor Modern Islamic Boarding School. It is this body that is responsible for appointing the kiai for a five-year term. Thus, the kiai acts as a mandate and is responsible to the waqf body. For this reason, the waqf body has five programs relating to the field of education and teaching, the field of equipment and building, the area of waqf and sources of funds, the field of regeneration and the field of welfare. The idea of donating land for the founder of the modern Gontor Islamic boarding school was also inspired by the awareness of Al-Azhar University in Egypt (Amir Hamzah, 1996: 78). This university was founded from a small mosque hundreds of years ago and still exists today and even has a large waqf land and is able to provide scholarships to foreign students.

What were done by the three founders of the modern Gontor cottage was then followed by a number of stipulations regarding the system and mechanism of the pondok organization which set limits on the rights, powers and obligations of its managers, including the kiai
family. It is hoped that the modern Gontor cottage can continue to live and move forward even though it has been abandoned by its founders.

This step is a form of modernization of the pesantren education system which will become the foundation for the development process of the Gontor modern cottage in the future. As well as being a pilot for various other lodges, especially in Indonesia.

3. Islamic Boarding School Ethics Cultivation

Simultaneously with the establishment of the Kulliyatul Mu'allim al-Islamiyah (KMI) as a madrasa system, Imam Zarkasyi implemented a boarding or boarding system like other Islamic boarding schools. KMI students are required to live in a boarding school or dormitory like students in various other Islamic boarding schools. Inside the classroom they are students and outside the classroom they are students who receive education, guidance and care from the kiai. Imam Zarkasyi acts as the director of the madrasa (KMI) as well as the figure of the kiai, while the cleric Ahmad Sahal is the figure of the kiai and also the caregiver. Even though the education system in the pesantren was renewed by applying the principles of modern education, the values and spirit of the old pesantren were still maintained.

Such views of Imam Zarkasyi about pesantren are also contrary to the views of the orientalists. Orientalists in general, such as Snouch Hurgonje, only saw pesantren from their outward appearance. For example, the shape of the boarding house, how to dress, the equipment used, the layout of the building and its static traditions. Meanwhile, Imam Zarkasyi saw the pesantren from its content and soul. He concluded that in pondok life there are at least five pesantren souls which he later calls Panca Jiwa, namely; sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom.

To maintain the characteristics of pesantren education, Panca Jiwa is used as a frame of reference for the creation of a system and values of life in the boarding school, so that various activities in the boarding school must be based on these five souls. That is why on various occasions Imam Zarkasyi keeps reminding his students that "even though it is modern, this (educational institution in Gontor) is still a pondok" (Amir Hamzah, 1996: 58).

First, the soul of sincerity. The spirit of sincerity at Pondok Pesantren Modern Gontor is maintained so that it becomes the main thing and colors the lives of all santri and cottage families. Its implementation is not based on a management science, but on the kiai's personal self-reflection. In the modern pondok Gontor the kiai does not get a salary from the cottage and
does not ever use the cottage money. The kiai sincerely sacrificed his property for the benefit of the cottage. It is not uncommon when an expansion of the Imam Zarkasyi cottage campus is held to give his land to replace the lands of the surrounding villagers which will be used for this expansion. Since the beginning of the cottage, he never held the cottage money. Pondok money is held by the administration and can be controlled at any time, although he still maintains the financial policy of the lodge. The teachers who assist the kiai in teaching and guiding the students are not employees who receive salaries. They are people who sincerely put their knowledge into practice and instill charity and struggle to bring their cottage to life. Donations, fees, or payments issued by the santri are returned to their own living needs, not to pay for the kiai or the teacher.

Such sincere souls that cover all the activities of the teacher and especially the kiai, are something all santri must know in order to become uswah hasanah (good role models). With that example an inner system is created and an order of thought is created that they are in a struggle filled with souls and an atmosphere of sincerity. The motto written and spoken in various places in this hut is al-ikhlass ruh al-'amal (sincerity is the soul of work). Thus the students sincerely learn from the kiai and their teachers and accept everything they are ordered to do. In the Gontor modern pondok the kiai easily asks the students to help with the construction of the pondok building, so that every building in the Gontor modern cottage is almost not a single brick or tile that is not held by the santri. All of this is something that is deliberately planned to instill a spirit of sincerity, without the slightest economic tendency.

Second, the spirit of simplicity. Simple in the view of Imam Zarkasyi, does not mean poor, but lives according to one's abilities and needs. The person who rides a pedicab from Ponorogo to Jakarta is not a simple person. On the other hand, a person who forces himself to board a plane, even though he cannot afford it, is also not a simple person.

The spirit of simplicity in the Gontor modern cottage is instilled in the students through their daily way of life. When it comes to eating, shelter and clothing, they are advised not to overdo it. Eating meets the criteria of a healthy and nutritious meal, does not need to be delicious; a residence does not need a soft mattress, but it is sufficient to rest; while the clothes do not need to be expensive, but it is enough that is holy and can cover the genitals.

Simplicity is also planted in the way of thinking. Santri are advised to keep it simple, what it is (realization), not delusional. So in the modern pondok Gontor it is almost
indistinguishable between the children of the rich and the children of the poor, what distinguishes between one santri and another is the achievements of each in the classroom and outside the classroom.

Third, the spirit of independence. Independence education in the modern Gontor cottage goes hand in hand with the implementation of the boarding system or the cottage system. As in Islamic boarding schools in general, in the modern Gontor Islamic boarding school the students learn to help themselves. Every santri, from the start of entering the modern Gontor lodge, is required to be able to think at the same time to fulfill his own needs; whether from thinking about the needs of his books, clothes, bed mattresses, sports activities, courses he likes, to thinking about how he manages his monthly budget. From the implementation of the spirit of independence, the students of the modern Pondok Gontor feel that they have gained very meaningful experiences for themselves, including: first, leadership education. With the availability of group and organizational activities, almost every santri in the modern Gontor cottage has experienced how to be a leader. Thus, they also have the opportunity to demonstrate their ability to lead, whether leading sports clubs, rayon, scouts, skills and language courses, regional organizations, and so on. Second, skills education. Imam Zarkasyi is of the opinion that mental skills are more important than job skills. He does not agree with honesty education which in the national education system only emphasizes job skills. So in educating his students, Imam Zarkasyi emphasized mental skills. The students, for example, are trained to be competent in organizing an activity, leading a committee, creating and leading groups of santri activities, and so on. Although mental skills are prioritized, skills courses are still provided for interested students and are not compulsory. After the mental skills of the students were deemed sufficient, in the final class the students were given advice in the form of principles and philosophy of life as provisions for them in society. To complement this provision, they were invited to visit various private companies in order to see firsthand how a business activity was created and developed so that it was successful. This program is commonly known as Rihlah Iqtishadiyah. Apart from being the principle of pesantren education, independence is also a hallmark of the pesantren's existence. Like other pesantren, the modern Gontor cottage has a fully private status that lives and develops on its own. Do not rely on the help and compassion of other parties. To illustrate this principle, Imam Zarkasyi is often expressed in diplomatic words, "We are not advancing
because we are being assisted, but are being assisted because we are advancing”. Fourth, ukhuwwah Islamiyah. The students studying at KMI come from various regions, ethnicities, cultures and religious groups. They live together in the dormitory, and get to know each other and share experiences between them. In the early days of the boarding system, these differences could become a source of conflict and division between santri. Even though at the time of the establishment of Kulliyatul Mu'allimin al-Islamiyah (KMI) in 1937 the Indonesian nation was trying to build a sense of unity and nationality. To overcome this, things that were tribal were eliminated. It is not uncommon for Imam Zarkasyi to shout at his students, "I am not Javanese, I am Indonesia.

Once upon a time, there was a great dispute between santri from Java and santri from Kalimantan. The Santri from Kalimantan was angry and offended at being said to be "Dayak". To solve this problem Imam Zarkasyi gathered all the students. First he asked, "Who comes from Kalimantan raise your hand, who comes from Java raise your hand!" then he shouted loudly, "Whoever does not want to be called a Dayak, go home! Whoever doesn't want to be called Javanese, go home! " in the end, such strife didn't happen again.

In addition, systematic efforts are also made throughout the educational process in the pondok system: first, when prospective santri are officially accepted as santri, they must leave their respective regional languages and are obliged to use Indonesian in their daily conversations. After half a year they have to leave the Indonesian language and have to force themselves to speak Arabic or English. Second, the santri who came from various tribes and regions were randomly assigned to several rooms, and were not grouped based on ethnicity or region, as was the case in most Islamic boarding schools at that time. Raising fanaticism of ethnicity and regionalism and raising a sense of nationality, is intended as a bridge to cultivate the soul of the ukhuwwah Islamiyyah.

The strong desire of Imam Zarkasyi and his two brothers to instill the spirit of ukhuwwah Islamiyyah and the spirit of nationality is also seen in the naming of dormitories and school buildings, such as Gedung Indonesia One, Indonesia Dua, Indonesia Tiga, Seventeen August, Egypt, Tunis, Saudi, and so on. Even so, regional arts can only be displayed in certain events to broaden the knowledge of the students about the diversity of the Indonesian nation. Regional santri organizations are allowed, but only to facilitate the affairs of the santri with their families in their respective areas.
Fifth, the spirit of freedom. Discipline and freedom in pesantren that use the madrasah system, the learning period of the students is strongly regulated. Time is not as loose as in traditional pesantren that use the sorogan, wetonan, or halaqah system. Due to time efficiency reasons, students are not allowed to cook by themselves. Allowing them to cook interferes with their discipline and overcrowded educational and teaching activities. The meals for the students are provided in public kitchens at the lowest possible cost. Even so, until the 60s, students who could not afford it were still allowed to cook on their own.

Imam Zarkasyi in applying the spirit of freedom is stated in the form of democratic education. One of the basic principles of education given in the modern Gontor cottage is a democratic attitude. This is instilled through OPPM activities. Students, who automatically become members of this organization, are directed to organize their own activities and fulfill their needs (self-governing) while living in the hut or dormitory. The head of this organization was chosen from the regional delegates from the V class students. The elected delegates then chose the chairman as the formatur which was then proposed to the boarding school leadership. After completing the tenure of the management of this organization in one year, the chairman and all of its divisions report their work to all members in front of the kiai and teachers. The chairperson and other administrators deliberate the steps for developing this organization to then seek approval from the kiai. The relationship between kiai and students. As a kiai educator, Imam Zarkasyi, since the beginning he started the boarding school has been actively involved in directing and familiarly guiding the activities of the students and getting to know them one by one down to the character and personal abilities of each. According to H. Gusti Abdul Muis, the first santri from Kalimantan were able to bear the confidence to lead when they were involved in society.

Closing

From the above description, it can be said that Imam Zarkasyi is one of the thinkers in reforming Islamic education in Indonesia, especially in the field of reforming Islamic boarding schools. According to this figure, Islamic boarding schools in the era of modernization and globalization still maintain many of their traditionalities. So that it is left behind with other education. Seeing this fact, he then reformed the pesantren curriculum, strengthened institutional management, and instilled pesantren ethics in a modern frame. For Imam Zarkasyi, the goal of
education must be emphasized on achieving a balance of a happy life in the hereafter, as a substitute for the educational goals of previous traditional institutions that only emphasize the hereafter. Updating the pesantren education curriculum with a standard of 100% religious knowledge and 100% general science. In a sense, pesantren not only teach religious sciences, but also modern science, and are supported by mastery of Arabic and English.

In the field of institutional management, reforms were carried out primarily through changes to a more open and collective style leadership model. More than that, to sustain the independence and sustainability of the institution, a waqf institution was formed, so that the highest decision rests with the waqf institution and all the wealth of the modern pondok Gontor belongs to the waqf institution, and not to individuals. Thus, pesantren institutions are independent, in which management is handed over to waqf bodies. Meanwhile, the emphasis on pesantren ethics is the values of sincerity, honesty, simplicity, openness, togetherness, self-benefit to others.

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