

The Life of Islamic Boarding School Students as a Model of Reinforcing the Eroded Nationalism

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**The Life of Islamic Boarding School
Students as a Model of Reinforcing the Eroded
Nationalism**

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ABSTRACT

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Known as Kota Santri - the city where many religious apprentice live, Martapura, South Kalimantan Indonesia houses 9,232 santri in Darussalam Martapura Islamic life experience school. Darussalam has 2 (two) quarters with a limit of 70 rooms, every one of which has 4 (four) santris. Subsequently, most understudies live in residences or houses on the banks of the Martapura River. This examination plans to depict the life of understudies at the Martapura River utilizing qualitative methods which find that the experience of understudies depends on freedom in building singular capacities that at the same time construct a public activity to accomplish shared objectives. From one perspective, understudies are required to satisfy their own lives so their instruction in Islamic boarding school known as pesantren is effective and produce a social cognizance among understudies and with the network then again so it isn't disposed of from public activity that underpins the achievement of training in pesantren. In regular daily existence, understudies are found in building freedom and public activity actualized in the act of social qualities, to be specific: strict, patriotism, honesty, autonomy and participation. The estimations of public activity of santri on the Martapura River banks can be utilized as a learning asset for sociologies study, particularly in building autonomy and public activity.

Keywords: Social Life, Riverbanks, Social Studies Learning Resources, Character Education.

I. BACKGROUND

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Education is a continuous conscious effort to realize a complete human being. Indonesia as the largest

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Muslim country in the world plays a role in forming a generation of Islamists in the context of *rahmatan lil alamin*. Therefore, besides developing general education, Islamic-based education called *pesantren* is molded.

According to the RI Minister of Religion Regulation No. 3 of 2012 Islamic boarding schools are community-based Islamic religious education institutions, as education units and as a forum for education providers. Pesantren are traditional Islamic educational institutions to study, understand, explore, live, and practice Islamic teachings by emphasizing the importance of religious morality as a daily behavior guide (Abbas, Hadi & Rajiani, 2018).

Difference from the public school system, where students learn the eight (8) hours per day, students at the school long as public school students, but students follow religious activities at school and outside of school recitals.

The life of santri outside of school is an exciting study in the view of social science. In particular, the social life of the santri on the banks of the Martapura River which is a santri of Darussalam Pesantren. The social experience of santri shapes the character. Character is formed from the internalization of values which according to Isna (2001: 98) something that is abstract, ideal, value is not a concrete object, not a fact, not only a matter of right and wrong that requires empirical proof, but social desires that are desired, favored, and not liked.

Within the framework of Indonesian education, 18 values form the character of the nation that is derived from Religion, Pancasila, Culture and National Education Objectives (Ministry of National Education, 2010: 9). These values will shape the character of students, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendship / communicative, peace-loving, love to read, care for the environment, care for the social, and responsibility (Suyadi, 2013: 8-9).

The implementation of 18 values in character education through the Character Education Strengthening (PPK) movement was compiled into five main character values, namely: religious, nationalism, integrity, independence and cooperation. The five main character values in the KDP Education Social Sciences support the objectives of Social Studies Education. According to the *National Council for Social Studies (NCSS)* the goal of IPS (NCSS, 1994): "The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as a citizen of a culturally diverse, democratic society and an interdependent world.

In the context of learning, real life is a source of social studies learning. According to Wina Sanjaya (2010: 175): Learning resources are all things that can be used by students to determine materials and learning experiences following the objectives to be achieved. Learning resources include people, tools and materials, activities, and the environment. The community is a social education laboratory.

Thus, adjusting to the context of Social Studies Education, the values of the social life of santri on the Martapura River banks can be used as a learning resource for social studies education.

II. METHODS

This study uses qualitative methods. Descriptive data in the form of written or verbal words from people and observable behavior (Moleong, 2007: 4). According to Nana Syaodih Sukmadinata (2005: 60), qualitative research is aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals and groups. The data collected is not in the form of numbers, but rather data derived from interview texts, field notes, personal documents, memo notes, and other official documents.

Data collection is *Snowball sampling* with the selection of informants. Researchers act as human instruments Lincoln and Guba (1985: 39). Data collection through observation, interviews, and documentation with data analysis techniques modeled by Miles and Huberman. Miles and Huberman; data reduction, data presentation, conclusion drawing.

III. RESEARCH RESULT

City of Martapura, the capital of Banjar Regency, is famous as the City of Forefront Mecca. Nearly 100% of the population of Martapura City is Muslims, and there are pesantren and Islamic religious studies so that they are called the City of Santri. In Martapura it is prevalent KH Zaini bin Abdul Ghani who is popularly called the Guru Sekumpul (Abbas, 2015: 9).

In Martapura City 9,232 students live in dormitories or houses on the banks of the Martapura river (Warnidah, 2017: 58). The santri from the Pesantren Darussalam, Martapura. The social background of the santri parents as farmers, teachers, entrepreneurs, and civil servants. Santri comes from the cities of Martapura, Banjarmasin, Banjarbaru, Rantau, Kandangan, Barabai, Amuntai, Tanjung, and various regions, especially from Kalimantan. The

Life of students prioritizes studying at the Darussalam Martapura Islamic boarding school and visiting teachers in the Taklim assembly. wake up early, at 4:00 a.m., with religious awareness Internalisation of religious values, is the foundation of the character of *akhlakul kharimah*. The practice of the teachings of Islam is based on faith in Allah SWT as a form of piety such as prayer, reading the Qur'an, learning the books of Islam, *Maulud Habsyi* and to the taklim assemblies that build the personality and social life of santri,

According to Bakhri (24), santri from the Dormitory of the Government of Hulu Sungai Selatan Regency, the life of a constructive santri. For example, santri at the Hulu Sungai Selatan Regency Government dormitory with 11 rooms are filled with 2-5 santri with 11 rooms. The hostel has a bathroom, toilet and kitchen facilities. Electricity bills and PDAMs are paid by the Government of South Hulu Sungai Regency.

The location of the dormitory is not far from the river, sometimes when electricity is dead or long queues, students go to the river for bathing, washing, and latrines. School holiday time for the santri pilgrimage to Kalampaian, Sekumpul, and other teacher graves. Santri works together for cleanliness or community needs.

According to Faisal (26), Chair of the Barabai Dormitory: This dormitory belongs to Guru Syukri Yunus. There are 15 rooms with 30 students. Each room is filled with 2 people with an IDR 20,000 dormitory fee. The daily activities of santri for bathing, washing and toilet purposes in the river because the dormitory does not have a bathroom and toilet.

The life and activities of students in the dormitories provided by the Regional Government, dormitories that are privately owned, are almost the same. Likewise the lives of students living in people's homes. Santri performs morning activities nearing the pesantren, studying at the pesantren, and after returning from the pesantren to the taklim assembly. If not to the majelis taklim, santri exercise, fish, and religious activities.

Santri chose to stay in a dormitory because of the low cost. Sometimes students share a bed or take turns sleeping on the floor. The average santri receives Rp. 500,000 per month from their parents. Even so, santri submissions depend on their parents' abilities. According to Amin (19): I was sent Rp. 300,000 per month for school fees, books, meals, and tuition fees. Therefore, I go fishing to the river to get a side dish.

Even though the association of santri is more dominant among santri, the santri attend the holy book recitation with the surrounding community and exercise pimpong, badminton, and martial arts, even watching TV, especially badminton and football matches. A national day or *gotong royong* cleaning the environment is done with the community.

Santri also establishes communication and life with the community around the dormitory and participate in social activities such as grandeur, haulan, salvation, and prayer. The society invited them to attend haulan, salvation and celebration events. The existence of activities like this makes the social life of the santri with the community well established.

Living in a community environment is indeed not just limited to interaction. The community also has rules that bind students who live in dormitories. The regulation became the guarantor of the harmony of the social life of santri on the banks of the Martapura River.

IV. DISCUSSION

Character Education Values in the Indonesian education system with 18 formulas through the Character Education Strengthening (PPK) movement was compiled into five central character values, namely:

4.1 Religiosity.

The life of santri on the banks of the Martapura river is a life of faith and devotion to Allah SWT. Islamic values are internalized as noble characters (*akhlakul kharimah*). Religiosity is based on faith in Allah SWT as a form of piety such as prayer, reading the Qur'an, studying the books of Islam, *maulud habsy*, and to the assemblies of taklim.

The daily life of the santri learns Islamic religion and general knowledge at the pesantren and teaches

themselves to come to the majelis to practice Islam *faithfully*. According to Ersis Warmansyah Abbas (2017): the practice of Islam is *disgraceful* developed by KH Zaini Abdul Ghani (Teacher Sekumpul) from the principles of the Banjar community, *study* (studied) and *gawi* (done).

Every sigh of breath, behavior, and actions of santri based on Islam. According to Muhidin (24): "Santri read Al-Qur'an every night, attend recitation on Monday, Tuesday, Wednesday, and Thursday." What is learned in school is practiced in life

For students, studying and studying Islam means cleaning the heart. Clearing the heart removes heart problems such as envy, envy, hasad, and so on. Cleanse the heart, cleanses the soul as a basis for clean birth. That is, the body, clothes, place of residence, and the environment must be clean. Santri's daily life is the education of cleansing the mind and being born.

Students build mutual respect and respect among the departments, the community, and especially respect for the teacher. The main focus of each santri is learning, developing a personality as an individual in socially based tolerance. Areas of origin, economic capabilities, etc. are not distinguishing markers.

Individual differences are embedded with tolerance, accept diversity, respect, and respect for friends, respect differences of opinion, both fellow students and the community. According to Hidayaturrahman (19): "There is no friction between the community and students because of mutual respect."

Tolerance applications look more anthropic when calamities occur, such as fires. The santri immediately participated in putting out the fire. As a tourist city, Martapura City is visited by various races, nations, and religions who are treated as guests. Helping each other and not forcing the will are *studied* and *encouraged*. Squeeze to build a *mindset* respecting differences. Appreciate essential differences, even though in Martapura City there are only a few religious people other than Islam.

Based on Islamic education, santri have faithful and pious lives, are clean and born, tolerate, and love the environment. Islam teaches that the social environment is built for the sake of togetherness and the physical environment is maintained for the survival of human life.

In pesantren life, Islamic values in environmental care are learned to be internalized to maintain the environment in which they are supported to maintain cleanliness. Prophet Muhammad's Hadith: "Cleanliness part of faith." Santri maintains a clean and healthy environment (dormitory) with cooperation. According to M. Yasir (18): the santri cleans the pesantren environment every day and specifically on Thursday mopping the floor. Every Friday afternoon is cleaning the dormitory environment. The principle planted, the clean environment makes learning comfortable.

4.2 Nationalism

Life of the santri on the banks of the Martapura river is an Islamic religious life which is linked to patriotism. A santri is a nationalist. Since entering the pesantren, planting nationalism is fundamental. How to think, behave and do santri in a blend of Islamic values and Indonesian nationalism. This can be seen with

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loyalty, concern for language, physical environment, social, cultural, and economical in the nationalistic language: the interests of the nation and the state above self and group interests.

For santri, love of the motherland means loving oneself, family, Muslims, in the context of Indonesia so that undermining the Unitary Republic of Indonesia is contrary to faith. According to Nurdin (18): Islamic boarding school students are given an understanding of the love of the homeland to be practiced. Diligently learn the part of the love of the motherland, because every human being in Indonesia is not a burden on the state, but a contributor to the glory of Indonesia.

Loving Indonesia in the principle of *Kaji* and *Gawi* is done with high enthusiasm, national spirit. The commemoration of national holidays was enthusiastic, such as the Independence Day of the Republic of Indonesia. Santri enthusiastically contributes such as installing trinkets and flags on the front of their dormitories, preparing and participating in various competitions, in dormitories or at higher levels, sub-districts, districts, and provinces. Every 17th, every month the students attend the flag-raising ceremony. There is a jargon: Santri is a stronghold of the Republic of Indonesia.

Strong nationalism, as a reflection of respect for diversity. Santri is educated that Indonesia is a nation of diversity, *Bhinneka Tunggal Ika*. Santri study the history of Islam, the Indonesian people, are Indonesian pioneers, enforcers, and fighters. Love the homeland in the teachings of Islam, Alq'uran (At-Taubah: 122): "And it does not fit for the believers to all go (to the battlefield). Why do some of each group among them not go to deepen their religious knowledge and to warn their people if they have returned so that they can look after themselves".

15 4.3 Integrity

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Integrity as a value that underlies the behavior of being a person as a person who can be trusted words and actions which have a commitment and loyalty to human values. Learning and applying the character of integrity is implemented in honesty, exemplary, politeness and love of truth. Integrity means respecting individual dignity and upholding human values.

When visiting a pesantren or santri dormitory, the wallet is scattered, God willing, the purse will return to the one who has it. Honesty is the attitude of santri. Honest practice, both in learning at pesantren or majelis taklim, especially in social life is the value instilled since santri enter the pesantren. In the City of Martapura, the religious life based on the Islamic faith honesty puts things very commendable.

Santri are trained honestly on themselves and in social life and contribute to building an honest society. The principle that is instilled, dishonesty will result in being stuck in trouble. Honest nature should always be realized in everyday life, both to parents, the community and the government. So, if you act dishonestly, students will rebuke. Honesty is done by practicing it.

Exemplary as behavior by imitating the example of the Prophet Muhammad, namely: *sidiq*, *amanah*, *tabligh*, and *fatanah* (Ersis, 2015: 39). For students, the case of the Prophet was exemplified by what the

Sekumpul Teacher did. According to Ersis (2017: 103): Teachers A group of builds optimism in human relationships (hablum minannas) and the relation to Allah (hablumminallah). A Muslim must know himself, build a warm friendship to strengthen faith, increase piety, and emulate the Prophet. Words of God are practiced in the life of the Prophet.

The life of santri is paddled for truth, sincerity, and patience as sidiq actualization. In the practice of trust, santri is fair, istiqamah, devotion to parents, vigilance, and respect. In the practice of tabligh with gentleness, cleanliness, empathy, humility, courtesy, and responsibility. It was built from self-discipline, diligent in learning, persistent, logical, wanting to achieve, creative, thorough, and cooperate.

In daily life, the santri respect the teacher becomes very important. Learning without the blessing of the teacher is a waste. Respecting older people as politeness is elaborated with courtesy of friends and children. Practicing exemplary Rasulullah SAW, students live in harmony.

Thus, santri practice life based on love for truth, not on what they want. The highest truth comes from Allah SWT, practiced by the Prophet Muhammad, and exemplified by the teachers. Parents have implanted this.

4.4 Independent

Attitudes are fundamental for a santri. Independence is instilled since the santri chooses education at the pesantren. Parents take santri, the average economy of parents from the lower classes and santri must be able to survive as santri. The value of an independent character is an attitude and behavior not dependent on others, using all the energy, mind, time to realize the ideals. For santri, the independent character is revealed with a good work ethic, energetic, creative and a true learner.

Hard work means doing something without getting tired of doing it seriously until the goal is achieved. Islam teaches its people to work hard. Among the students' hard work behavior requires knowledge as worship because Allah SWT, study the books diligently, do homework earnestly and not be lazy.

According to Muhammad Nur (22) from the Amanah dormitory: after waking up at 4:00 a.m., the students took a bath and prayed at dawn in the congregation. Towards the pesantren at 08.00 the students work on unfinished assignments or memorize the hadith or surah. Independent tasks when there are difficulties discussed.

After the learning assignment, students learn the book according to their talents, for example about nahu or Hadith. Santri must also take part in community service and clean up. According to M. Nur (21), learning must be serious, because the results are indeed right. If you are lazy, the consequences are bad for yourself, parents and society.

Santri cooks the necessities for consumption, washing clothes, cleaning the room without needing help from others. According to Nurl Khaliqin (21) from Al-Manar 1 dormitory: Student activities start with waking up, morning prayers in congregation, reading al-Qur'an, washing clothes in Martapura River, cooking, preparing lessons and going to pesantren. The journey from the dormitory to the pesantren is by foot. The distance between

the dormitory and the 2-kilometer boarding school is not an obstacle.

Discipline is a feeling of obedience and obedience to values that are believed to be his responsibility. Santri trains themselves to fulfill their duties or adopt patterns of behavior of Kiai. Discipline means training yourself to do things in an orderly and orderly manner continuously to achieve goals. The lives of the santri in part contain the implementation of habits and repetition of activities routinely from day to day in an orderly manner. In these routine activities and habits, some values become a benchmark for the truth of their implementation.

According to Nuril Khaliqin (21): Residents of the dormitory are obliged to pray at dawn in the congregation, wake up at 4:00 p.m., followed by taking a shower, doing assignments or preparing for study. Five times prayers in congregation. The santri are not justified not to perform Subuh prayer in the group in the Majelis Ta'lim Sabilal Anwar Al-Mubarak, because after receiving a warning, students who do not pray at dawn in the congregation are expelled from the dormitory.

Planting discipline as described by M. Saifudin (23): When entering the pesantren area, you must use long-sleeved koko clothes, sarongs, and peci. Can not carry sharp objects. When taking a break at 10.00, Dhuha (morning) prayer students. Late in learning to get witnesses, from warnings to not being able to take lessons.

Thus students are trained to dare to learn themselves, dare to accept shortcomings and expectations that can be achieved when studying hard. Dare to face life and its challenges. For santri, the main fear is to Allah SWT which is interpreted that what Allah SWT has to do must be done, whatever the challenge, and what is forbidden to be shunned. Courage is the courage to uphold the truth.

For example, a santri dares to be open. When his friend excelled in the competence of reading the Qur'an while he was defeated, he appreciated the achievements of his friends and acknowledged his lack of self without paralyzing the spirit of progress. Santri are brave towards themselves, dare to others in upholding the truth.

Santri are lifelong learners. Learning, learning, and continuing to study is the students' motto. Since waking up in the morning, the process of self-learning takes place with self-examination, serving Allah SWT which is continued in the pesantren and then to the teachers who open the taklim assembly and study independently.

The daily life of the santri prioritizes learning, after learning at the pesantren, they explore the science of Islam by visiting teachers who hold majlis taklim, even learning from the environment through the tools of *kauniyah*, the creation of Allah SWT such as land, water, air, rivers, mountains, and so on. Demand knowledge from the cradle to the grave.

4.5 Mutual Assistance

In the practice of daily life, santri live cooperation. Enthusiasm and action in addition to individual activities are carried out in collaboration, jointly solving problems, establishing communication among students

and the community, and helping those who have to be supported, respecting others, working together, helping, empathy and solidarity and anti-discrimination and non-violence.

In addition to individual needs, santri build cooperation. From cleaning the dormitory to carrying out religious activities, commemorating Islamic holidays and national days. Cooperation is very prominent in the life of students. Working together means building solidarity through a variety of joint activities to achieve common goals.

Islam teaches Muslims to be brothers. Brotherhood can be established because of togetherness. These feelings can arise because they interact with one another. Togetherness will foster a sense of mutual attention and sympathy. Students who live in dormitories away from parents instinctively need friends to share. The feeling of brotherhood is strong because friends and fellow students at the pesantren, like the surrounding community, are a place to share, joke, complain, and so on. The problem is overcome together with brotherhood.

The atmosphere of brotherhood makes the lives of santri help. Sometimes there are santri who are late in getting a shipment from their parents; the other students lend money. A helping attitude as a reflection of *akhlakul kharimah* by developing brotherhood and helping.

Development of help helps for example in cleaning up places to study, cleaning dormitories, violations and mosques, and concerning the community environment. Please help to be a characteristic, no need to be asked in social work, because it has become part of his life. When a fire occurs, for example, students come to extinguish the fire. Likewise, when the community needs the mind and energy of the santri, students are ready to participate.

Thus building up family becomes essential. Santri builds a family model in a spiral of social life. The kinship of the dormitory, the relationship of the pesantren in the framework of "being equally heavy and lightly carried" is developed with the community as stated by Muhammad Hidayatullah (17): "The interaction pattern of friendship between santri is perfect because students pay attention to each other in any case."

Public views on the banks of the Martapura River, during leisure time, students discuss lessons or about issues that develop in the community, until the presidential election. With the family system, santri is always *baimbay* (together) practicing *habsyi*, helping each other when needed.

Building cooperation, solidarity, mutual help, and kinship, brotherhood makes santri's social care very high. Santri builds the attitude that humanity's awareness as a social being in personal obligations in togetherness builds mutual help.

Working together for social interests is part of the life of students. For example, santri do not need to be ordered or forced to repair bathing facilities in the river or renovate latrines, because this is for the needs of students and the community. Likewise, if there is death, santri *ta'ziyah* follows the salvation, haulan, and celebration. Social activities as a practice of social care.

V. CONCLUSION

The social life of santri on the banks of the Martapura River is built on the awareness that santri, develop their individual lives so that their education in pesantren is successful and make social life among santri and with the community so that they are not eliminated from social life that supports the success of education in pesantren.

Religious life is built in faith and devotion to Allah SWT. Islamic values are internalized as the foundation of noble character (*akhlakul kharimah*). Religiosity is based on faith in Allah SWT as a form of piety such as prayer, reading the Qur'an, learning the books of Islam, habsyian, and going to assemblies in the City of Martapura.

The values of the social life of santri on the Martapura River banks are very positive, both fellow students and the community, and can be used as a source of social studies learning, especially in building independence and social life.

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