

Pesantren: The Origins And Institutional Growth

Salmi Wati¹, Suriani²
{salmiwati@iainbukittinggi.ac.id¹, suriani@iainbukittinggi.ac.id²}

Islamic Education Departement, Institut Agama Islam Negeri (IAIN) Bukittinggi, Indonesia¹
History of Islamic Civilization Departement , Institut Agama Islam Negeri (IAIN) Bukittinggi,
Indonesia²

Abstract. This paper will discuss issues around the origins and the growth of pesantren on colonial and independence period in Indonesia. The method is literature research. Pesantren is the institutions of Islamic education in Indonesia. Pesantren was formed on the influence of India, Arab and Indonesian traditions. In 19th-century pesantren functions as an educational institution. On the colonial period, there are many policy which are obviously a blow to the growth of pesantren. But pesantren was still able to survive. Even around the years 1930, the development of pesantren precisely very rapidly. If around the year 1920-an old pesantren only has about 200 people santri, then in the 1930-an great pesantren has more than 1500 students. After that, the dominance of pesantren in education began to decline drastically after the year 1950. From Pesantren has been born many nation leaders as well as community leaders. As a religious institution, Pesantren also has its own distinctive characteristics and different from other educational institutions. The existence of pesantren such as it is now has experienced many developments and changes in the life of Pesantren. So, in this case, the Pesantren not only serves as a social institution and broadcasting religion but also as an Islamic educational institution.

Keywords. Pesantren, Colonial Period, Independence Period

1 Introduction

Pesantren is one of the institutions of Islamic education has proved its existence and success in improving human resources (human resources development) and has succeeded in building and developing religious life in Indonesia. From Pesantren has been born many nation leaders as well as community leaders. On the other side of the pesantren has also given nuances and coloring patterns and the lives of surrounding communities. In other words, Pesantren is also a sturdy "fortress of defense" in the face of the powerful wave of culture and civilization that does not conform to the values of divinity. History has recorded the achievements of Pesantren, both as a culture-forming as well as a fortress of defense for religious values. Pesantren is also an Islamic educational institution that has roots historically strong enough to occupy a relatively central position in the scientific world. In its community, pesantren as sub-culture is born and develops along with changes in the global community, asceticism (the understanding) used Pesantren as an ideal choice for the crisis-struck society of life So that pesantren as a separate cultural unit of the development of the time, became a part of people's

lives. This kind of role is said by Abdurrahman Wahid as the main characteristic of Pesantren as a sub-culture.

As an institution, religious pesantren also has its own distinctive characteristics and different from other educational institutions. Education in Pesantren includes Islamic education, Da'wah, community development, and other similar education. So, in this case, the Pesantren not only serves as a social institution and broadcasting religion but also as an Islamic educational institution.

2 The Origins Of Pesantren

Pesantren comes from the word santri, with the prefix PE in front and suffix a that means the place of residence santri.[1] In addition, the origin of the word pesantren is sometimes considered a combination of the word Sant (Goodman) with the syllable (willingly) so that the word pesantren can mean the place of education of "good" human[2] while according to Nurcholish Madjid, the origin of the word "santri" can be judged from the two opinions; firstly, the opinion that "Santri" comes from the word "Sastri", a word from Sanskrit meaning "literate". This opinion, according to Nurcholish presumably based on the students is a literacy class for Javanese people who seek to deepen their religion through Arabic books. Secondly, it is said that the word students is actually derived from the Javanese language, which means one who always follows the teacher to where the teacher is settled. Surely with the intention of learning from it about a skill.[3].

Outside Java, such educational institutions are called by other names such as Surau (in West Sumatra), Rangkang and Dayah (in Aceh), and Pondok (in other areas). The term Pondok derives from the sense of the dormitories of the students called the cottage or the residence made from bamboo or comes from the Arabic "funduq" meaning hotel or hostel.[1]

As an education model that has a special character in the perspective of national education nowadays, the boarding school system has invited various speculation. Mujamil Qomar[4] concluded there are seven theories that reveal the speculation. The first theory mentions that boarding schools are imitations or adaptations to Hindu and Buddhist education before Islam comes. The second theory claims to originate from India. The third theory states that the model of boarding school was found in Baghdad. The fourth theory reports on the combination of Hindu Buddhism (pre-Islam in Indonesia) and India. The fifth theory reveals from Hindu-Buddhist and Arab cultures. The sixth theory confirms from India and the Indonesian Muslims. The seventh theory is judged from India, the Middle East, and the older local traditions.

Presumably, seven theory increasingly complicates the withdrawal of conclusions about the origin of Pesantren. It seems that Pesantren was formed on the influence of India, Arab and Indonesian traditions as intended by the last theory. These three places are the main currents in influencing the development of the Pesantren education system. Arabic as the birthplace of Islam inspires all forms of Islamic education and teaching. Moreover, some Javanese scholars who went to Hajj to Mecca, turned into religious sciences so that they stayed several years in this Holy Land. After returning to Java, they generally established pesantren. India as the origin of the first boarding school founder and a minimum of the transit area of the early Muslim propagators. Moderate Indonesian that at the time of the Pesantren is still dominated by Hindu-Budha made consideration in building the education system of Pesantren as an acculturation form or cultural contacts (cultural contact).

At the beginning of pesantren more functions as a da'wah institution and spread of Islam religion. So Pesantren was born and developed since the earliest days of Islamic arrival in the homeland. In addition, Pesantren has a clear root history transmission. The person who first established it can be tracked even if there are slight differences.[4]

Historical data on the form of institutions, materials, methods and the general education system that the Maghribi Shaykh built was difficult to find. But it is essential to be assured that he has indeed established a pesantren in Java before the other guardians. Pesantren in the essential sense, as a place to teach the students even though the form is simple, has been pioneered. The teaching was never ignored by the propagation of Islam, more than that the students' teaching activities became an integral part of the mission of Da'wah Islamiyah.

Unlike Shaykh Maulana Malik Ibrahim as the spreader and the opening of Islamic road in Java, his son, Raden Rahmat (Sunan Ampel) left the sacred mission of his father's struggle despite the challenges he faced was not easy. When Raden Rahmat struggled, the Javanese religion-psychological and social religion conditions were somewhat more open and tolerant to accept Islamic teachings. He utilized the momentum by playing a decisive role in the process of Islamization, including establishing an Islamic education and teaching Center, which became known as the Pesantren Kuning Surabaya. It seems that the order form is clearer and more concrete than his father's boarding school. It can be said that Maulana Malik Ibrahim as the first base of the joints of the establishment of Pesantren, while Raden Rahmat (Sunan Ampel) as the first trustees in East Java[4] If the pesantren has been initiated by Shaykh Maulana Malik Ibrahim as the first Islamic propagator in Java then it can be understood that the Pesantren is an educational model that is as old as Islam in Indonesia.

The influence of the pesantren at this time is very strong. Beginning with Maulana Malik Ibrahim, he set up boarding schools to prepare well-educated cadres to continue the struggle for spreading Islam. That is the Islamic school in the days of Walisongo, it is used as a place of study and To forge the students to disseminate the teachings of Islam, educate the cadres of a preacher to spread throughout the archipelago.

Thus, Pesantren is the indigenous institution (local culture) of Java which was then adopted and expanded its function and filled with the content of Islam that patterned tashawuf. Pesantren is the base and center of Islamization. As an example of Pesantren founded by Sunan Ampel which serves as the base of Islamic Da'wah which then sent the broadcasters of religious broadcasters to other areas, such as Sulawesi, Nusatenggara and others.

Before the 19th century, the presence of pesantren in the middle of society serves as a religious and social broadcasting institution, then after the 19th-century pesantren more functions as an educational institution. Pesantren has managed to establish itself as a center of Islamic Development Movement. In other words, Pesantren has two great potentials, community development potential, and educational potential.

Based on the history of its presence, Pesantren has its own uniqueness. The presence of Pesantren called unique at least for two reasons,[5] first, Pesantren was born as a response to the situation and the condition of a society that is faced with the collapse of moral joints, through the transformation of value it offers (Amar Ma'ruf and Nahy Munkar). It presents as an agent of social change on his society from moral ugliness, political oppression, poverty of science is even economic poverty. Pesantren has succeeded in transforming the surrounding community from the unbelief to its reach, from poverty to prosperity. Therefore, the presence of pesantren becomes a necessity as an institution that is born in the will and needs of society. Between the Pesantren and the community has formed a harmonious relationship, so that the Pesantren community is then recognized to be an integral part or sub-culture of the constituent community. At this level, Pesantren has functioned as a community development perpetrator.

Second, one of the initial mission of establishing pesantren is to disseminate information about Islamic universality to all corners of the archipelago. Through developed education that is developed by the Guardians in the form of pesantren, Islamic teachings are more rapidly grounded in Indonesia. With the institution of Pesantren that was built, the guardians managed to internalize Islamic values in the community environment. This second mission is more oriented towards the role of pesantren as an Islamic educational institute.

3 Institutional Growth Pesantren

3.1 Pesantren During The Colonial Period

Tracing the growth and development of pesantren in Indonesia, no connection with the history of Islam's entry in Indonesia. As previously mentioned, the historical roots of Pesantren can be traced far back to the time before Indonesia's independence. When the Guardians broadcast and spread Islam in the land of Java, they utilize mosques and huts Islamic school as an effective means of da'wah. In addition, Pesantren not only emphasizes the mission of education, but also Da'wah, and this second mission is more prominent.

The growth and development of the Pesantren is supported by several socio-religious factors that are conducive so that the existence of pesantren is increasingly strong rooted in the life of Indonesian society. The factors that sustain to strengthen the existence of this pesantren as explained by Faisal Ismail,[6] among others:

- Because Islamic religion has been increasingly scattered to the remote area of the country, then mosques and many pesantren established by Islamic community to serve as a means of coaching and development of Islamic Syiar,
- The Dutch tactic that continues to divide between rulers and ulama, heightens the spirit of Islamic Jihad to fight the Dutch. Facing this situation, the ulama migrated to the places far away from the city and established Pesantren as the base of their strong concentration.
- The position and charism of Kiai and clerics (who gained respect, appreciation, and attention from the ruler at the time) were instrumental in the growth and development of Pesantren. For example, the Pesantren Tegal Sari in East Java was established in the year 1792 on the recommendation of Susuhunan II.
- The needs of Muslims are increasingly pressing on the means of Islamic education because the Dutch schools are limited to only accept students from certain social classes.
- Increasingly the relationship between Indonesia and the Holy Land of Mecca that allows young Indonesian Muslims to study to Makkah which is the center of Islamic Studies. His return from Mecca, many of them are establishing pesantren for Teaches and develops the religion of Islam in their own native regions.

During the Dutch colonial era, in various ways, the invaders sought to discredit Islamic education managed by the natives including in it pesantren. Because the colonial government established an educational institution with the Western education system, and only for the elite of Indonesian society. The colonial government established an educational institution, one of which aims to create an elite society that will be used to maintain political and economic supremacy for the Dutch government. With the establishment of such educational institutions for the part of the nation of Indonesia, especially for the priyayi and officials, it has since occurred rivalry between education institutions pesantren with educational institutions Government.[7]

Despite having to compete with schools organized by the Dutch Government, boarding continues to grow in number. The competition is not only in terms of ideological and educational ideals, but also appears in the form of political resistance and even physically. Almost all the physical resistance (war) against the colonial government in the 19th century was sourced or at least received full support from the pesantren, such as the Paderi War, Diponegoro and Banjar war.

Facing such a reality caused the Dutch government in the late 19th century to suspect the existence of pesantren, which they regarded as a source of resistance against the Dutch government. In 1882 the Dutch established Priesteranden (religious court) which was one of his duties to supervise education in Pesantren. Then, the Ordinance of Ordonansi (law) was issued in 1905 concerning the supervision of a college that teaches only religion (pesantren), and teachers who teach must obtain local government permits.[8]

The Dutch Colonial government policy on Islamic education was essentially depressing because of concerns about the militancy of the learned Muslims. For the colonial government, education in Indonesia was not only pedagogies cultural but also political psychological. This view on one party raises awareness that education is considered so vital in an effort to influence the culture of society. Through the education of Dutch models can be created classes of educated society that is cultured Western so that it will be more accommodating to the interests of colonizers. However, the above view also encourages excessive oversight of the development of Islamic institutions such as pesantren and Madrasah.

Another Dutch East Indies government policy in supervising Islamic education was the issuance of the Teacher Ordinance of 1925. This policy requires those religious teachers to have a government permit. Not everyone, although religious scholars can teach in educational institutions.[4]

The contents of teacher Ordinance contained in the Staatsblaad 1925 No. 219 are as follows:

- Every religious teacher must show proof of receipt.
- Each teacher must fill in a list of disciples who can at any time be examined by the competent officer.
- The oversight is assessed to maintain order and general security.
- Proof of eligibility can be revoked if the teacher in question is actively expanding the student with the intent to be assessed as a money-seeking.
- Religious teachers can be punished for a maximum of six days confinement or a maximum fine of F. 25 when teaching without a receipt of a report, untrue to the caption, or forgetting to fill the list.
- It can also be put to a maximum of a month of confinement or F. 200 fine if still teaching after its revoked rights.
- The teacher's ordonation is effective 1 June 1925 and Ordinance Master 1905 repealed.[2]

The Dutch government policy is obviously a blow to the growth of pesantren. However, the Pesantren was still able to survive. Even around the years 1930, the development of pesantren precisely very rapidly. If around the year 1920-an old pesantren only has about 200 people santri, then in the 1930-an great pesantren has more than 1500 students.

In addition to teacher ordinance, the Government of Dutch East Indies also imposed a wild School ordinance (Wide School Ordonantie) in 1932. This provision governs that the implementation of education must first obtain permission from the government. Reports on the curriculum and the education of school should be given periodically. The incompleteness of the report is often the reason for closing educational activities among certain communities. Because

the habit of Islamic institutions is still unorganized, the ordinance itself becomes an inhibitory factor. The negative reaction to the Wild School ordinance also came from the education of the Islamic movement outside of Islam.[4] The suppression and adherence of the Dutch to the community and the development of Islam has made Islamic schools hate and oppose. The hatred and opposition between boarding schools against the Dutch manifested three forms of action.[2]

- Uzlah (self-exile).
- Being noncooperative and holding resistance Secaradiam-silent. In addition to studying the book and deepening religious knowledge, the Kiai cultivate a spirit of santri to defend Islam and oppose the invaders. The Kiai said that defending the state from an external threat (a pagan foreign country) belongs to the faith.
- Rebelled and to held physical resistance against the Dutch. In historical records, boarding schools often held a change of resistance for centuries to expel the Dutch from the Indonesian.

According to Clifford Geertz, between 1820-1880 there have been four times the great rebellion of the students in Indonesia, the first rebellion of the Paderi in West Sumatera (1821-1828), this rebellion pioneered by the students under the leadership of Tuanku Imam Bonjol. The second prince of Diponegoro in Central Java (1828-1830), this rebellion arose due to the growth of the Mahdi movement that launched the war of Sabil against Dutch imperialists. Thirdly, a rebellion in Banten which is the response of Muslims in the area to escape the suppression in the enforcement of forced planting. This event was known as the Peasant Rebellion which took place in the years 1834, 1836.1842 and 1849. Fourth, the rebellion in Aceh led by Teuku Umar, Panglima Polim, and Teuku Cik Di Tiro. The students ' rebellion succeeded in disrupting Dutch imperialism and making it difficult for them to master Aceh.

Under the strict supervision and ordinance of the Dutch government, the Madrasah began to grow. There are a number of madrasahs gaining government recognition despite half-half recognition. But generally, the madrasahs stood solely for the creation of certain figures and organizations without the support and legitimacy of the government. The need for some of the people to have the education of the hereafter is fulfilled through the madrasah, the government has made restrictions on the schools that he established as a manifestation of its discriminative wisdom. Along with the development of modern Western schools that began to entertain some Indonesians, Pesantren also seemed to undergo qualitative developments, although the movement Chambers were constantly supervised and restricted. Ideas for renewal in Islam, including renewal in education began to enter Indonesia and began to pervasive the world of Pesantren and the world of Islamic education.

This renewal caused the modern classical system to begin to enter the Pesantren, which was previously still unknown. The Halaqah method transforms into a classical system, by starting to use chairs, tables and teach general lessons. Meanwhile, some Pesantren began to introduce the MADRASAH system as applied to public schools.

In the early period of 1900-an was born Islamic organizations that were established among students, such as the established Hos Cokroaminoto and H. Samanhudi, NU which was established KH Hasyim Asy'ari, Muhammadiyah established by KH Ahmad Dahlan, PERSIS (Unity Islam) and others. All of these organizations struggle to enforce Islam and strive to liberate Indonesia from the grip of the Netherlands.

During the Japanese occupation to unite the steps, vision, and mission to achieve the objectives, the organizations merged into one with the name Masyumi (Indonesian Muslim Syuro assembly). During the Japanese era, the struggle of KH Hasyim Asy'ari and the students opposed the Japanese policy which ordered each person at 07:00 to bend the body 90 degrees

facing the direction of the Japanese emperor who considered Descendants of the deity Amaterasu until he was arrested and imprisoned 8 months.[9] Thousands of students and kiai demonstration to go to jail, then awaken the world of boarding school to start the underground movement against the Japanese.

The demonstration held the Japanese command how much the influence of Kiai Tebuireng which became the religious references of all Kiai Java and Madura. In addition, the Japanese saw that the action was not only profitable but was a fatal mistake especially in the recruitment efforts of military forces facing the Allies. Kiai Hasyim was finally released from prison. From that moment Japan did not bother Kiai and his order. Even as an effort to capture the sympathy of the Muslims in Indonesia, preference is given to Islamic leaders (Kiai pesantren), such as the establishment of the Office of Religious Affairs.[4]

3.2 The Development of Pesantren in Independence Period.

After the war of independence, the Pesantren experienced a test back because the Government of the Republic of Indonesia encourages the development of widest public schools and open a wide range of positions in the modern administration of the Indonesian nation Educated in the public schools. The impact of this wisdom is that the power of Pesantren as a center of Islamic education in Indonesia decreases. This means that the number of young children who were once attracted to the education of Pesantren declined compared to young children who wanted to follow the public school education that had just been expanded. Consequently, many small pesantren died due to a lack of students.[4]

This century was the most devastating accident that threatened the life and continuity of Pesantren. Only the big pesantren can face it by organizing the national education system so that the accident could be muted. So the big Pesantren still survives, then affects the form and raises the little pesantren that died, whose climax occurred in the years 1950-an. Finally, the education that became the traditional Islamic mainstay recovered Back. As explained by Dhoifer,[1] that the dominance of pesantren in education began to decline drastically after the year 1950, one of the factors was a modern openwork field that got exercises in public schools. This resulted in the declining interest of young people's education in pesantren compared to public schools, while the attention of governance since the proclamation of the national education system.

The life of Pesantren was relatively normal in the new Order period, but in the period of 1970, along with Secularisation, the disaster was shaken by the pesantren again. So in general, in the time of the constitutional order, Pesantren can live and develop well even lately it develops very rapidly with a variety of variations.

In its historical development, while maintaining its traditional system, Pesantren also develops and manages the education system of Madrasah. Similarly, in order to achieve the objectives that the students can afford to live independently, and now this pesantren also includes a lesson of skills and general knowledge.

This is in line with the expression Azyumardi Azra[10] that Pesantren is able to survive not only because of its ability to do adjustments and readjustment. But also because of its existential character, which in the language of Nurkholis Madjid is referred to as an institution that is not only identical with the meaning of Islamic but also contains the authenticity of Indonesia (indigenous). As Indigenous, Pesantren emerged and developed from the sociological experience of its environmental community.

It turns out that boarding life has experienced and passed the winding experience. Many major challenges have been monitored through strategic measures that are still able to survive

until now and recognized as an asset and development potential. Analysts found some of the causes for such resilience:[4] First, the resilience of Pesantren due to its unique pattern of life. Secondly, it was due to institutionalized pesantren in the midst of society. Thirdly, the resilience of Pesantren is caused by Javanese culture that can absorb the outside culture through an interrogation without losing its identity. The fourth resilience of pesantren due to soul and entrepreneurial spirit. Fifth, the resilience of pesantren as a result of the personal-personal Kiai who stood out the science and vision. Sixth, the resistance is the result of the positive impact of the ability to produce various powers for the community. This suggests that the internal causes contribute more to the resilience of pesantren than with external causes.

Since the beginning the presence of the pesantren with a flexible character, it is able to adapt to the community. And also in the era of independence and development now, Pesantren has been able to show himself actively fill independence and construction, especially to develop the quality of human resources.

Various innovations have been done for the development of Pesantren both by society and the government. The inclusion of public encouragement and the skill of the trend is to be an effort to give the students a more complete education in order to be able to live worthy in society. The inclusion of the classical system using the facilities and teaching equipment of MADRASAH as applicable in schools is not a new thing for the pesantren. There are even pesantren that are more likely to build and manage madrasah or public schools, both elementary, middle and college.

That's why lately, Pondok Pesantren has a new trend in the framework of renovation to the system that has been used, namely: start familiar with modern scientific methodology, increasingly oriented to education and functional, It means that it is open to development beyond itself, the diversification of programs and activities is increasingly open, and can serve as a center for community development.

In its journey, pesantren always make changes from the past to the present, it from the angle of change of leadership, education system, institutional, curriculum and methods of teaching. This is due to the establishment of Pesantren in establishing an interactive relationship with the values around it. The reciprocal relationship then gave birth to changes and adjustments in the body of the pesantren, until the institutions that are already hundreds of years old can remain alive and develop rapidly until this modern era. [4]

The developments and changes made by Pesantren is a form of the constellation with the modern world and its adaptation shows that the life of Pesantren is no longer considered static and stoning. The dynamics of Pesantren's life has been proven by its involvement and participation actively providing services to the community in many aspects. Among them, Pesantren participated in the efforts to educate the life of the nation because the Pesantren is an educational institution that has strong cultural roots in the midst of society.[11]

The existence of education in pesantren in the middle of national education in the country is seen as a partner of government in addition to public schools and Madrasah in an effort to educate the life of the nation. Starting from the birth of LAW No. 2 of 1989 on the national education system which is enhanced by LAW No. 20 of 2003, officially stating that the nation has had important documents that govern and determine the direction of education policy in Indonesia.

Along with the demands of the era, the progress of science and technology advances have forced us to make serious efforts in realizing the ideals of the LAW above. One of the efforts done is to implement compulsory learning 9 years for the first elementary and advanced school characterized by Islamic religion is held by Kemenag with the name of MI, Mts and boarding schools as set forth in PP No. 28 the year 1990.

In LAW No. 20 of 2003 article 30 paragraph (3) and (4) mentioned: Religious education is held on formal, nonformal and informal pathways. Religious education in the form of Diniyyah and other forms--in this case including pesantren--an integral position of Islamic education in the national education system is reflected in many aspects, among them: first, national education makes Religious education as one of the mandatory content in all pathways and education levels. Secondly, in this national education system Madrasah itself was incorporated into the educational category of the school line, so that the position between the two became the same, no more sub-ordinations in the Madrasah education.

Nowadays many Pesantren have opened the school education pathway/Madrasah from the basic, middle and even college level. But there are still pesantren-pesantren that does not organize school education pathways/Madrasah in the order. In other words, there is still a pesantren that only emphasizes and performs his education in the study of religion alone with reference sources of yellow books that speak Arabic. The consequence is students who study in Pesantren this type is considered to have not fulfilled the demands of compulsory basic learning, because the Pesantren does not accommodate school/Madrasah education system into the education system of boarding schools.

The existence of pesantren such as it is now has experienced many developments and changes in the life of Pesantren. Pesantren has demonstrated its ability to offset the development of the middle age and are experiencing it. Nevertheless, Pesantren should keep and maintain their identity as a tafaqquh fi al-Din institution. Pesantren remains on the principle as a religious institution that emphasizes religious knowledge as a system orientation and basic pattern of education. This position will give a special identity for the Pesantren as the institution of religious institutions that instill ethical values and nobility into the attitude of the students in addition to equip them by utilizing modern technology, to plunge into Community, so that it is able to print the quality cadres of scholars and modern scholars who are now in the modern century.

So, in facing of the era of Globalization and information, pesantren needs to improve the role because Islam brought by the prophet Muhammad saw. As a religion that applies wherever and whenever. In Surah Al-Hujurat: 13, if the key examined from the verse in each competition, which comes out as the winner is a qualified one, which has the faith, Takwa, science skills, and skills. This is where the roles of teachers and people involved in boarding school need to be improved because the demands of globalization cannot be avoided. Then one of the wise steps, if not to lose in the global competition is the preparation of pesantren that can adapt to developments without loss of identity. In addition, the human resources produced by boarding schools are expected to have more integrative and complex scientific perspectives between religious sciences and the remaining theoretical and practical skills needed today.

4 Conclusion

Pesantren as Islamic educational institution has own distinctive characteristics and different from other educational institutions. Before the 19th century, the presence of pesantren in the middle of society serves as a religious and social broadcasting institution, then after the 19th-century pesantren more functions as an educational institution. Pesantren has managed to establish itself as a center of Islamic Development Movement. In other words, Pesantren has two great potentials, community development potential, and educational potential. Despite of

during the Dutch colonial era, in various ways, the invaders sought to discredit Islamic education managed by the natives including in it pesantren.

On the colonial period, there are many policy which are obviously a blow to the growth of pesantren. But pesantren was still able to survive. Even around the years 1930, the development of pesantren precisely very rapidly. If around the year 1920-an old pesantren only has about 200 people santri, then in the 1930-an great pesantren has more than 1500 students. After that, the dominance of pesantren in education began to decline drastically after the year 1950.

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