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ISLAMIC SPIRITUALITY AND SOCIO-CULTURAL EDUCATION: PESANTREN OF NAHDLATUL WATHAN

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Abstract

Education is one of the runways of human development in the life of a nation, state, and religion. It is an integral part as an effort to improve people's life both spiritually and socio-culturally. Religious education, specifically, has also been dedicating itself as an important part in the development of human civilization. One form of the real contribution is the establishment of a religious based education system called pesantren. Any kind of boarding school education has improved a lot. One of them is Nahdlatul Wathan (NW) on the island of Lombok and Sumbawa (Nusa Tenggara Barat-NTB). NW as an important part in the development of today's society has made itself as an Islamic-based education dominated the balance of spirituality and socio-cultural. This study aims at describing the domain associated with the continuum between aspects of spirituality with the socio-cultural context of society. It is expected to be a scientific reference for the development of education-based Islam, both for internal purpose of Nahdlatul Wathan Boarding School and externally across the country. So the spiritual concepts presented as typical of Islamic boarding schools will be able to co-exist well with the socio-cultural context contained in the public life.

Keywords: *education, schools, Nahdlatul Wathan, spirituality, sociocultural*

I. Introduction

Education is a process that does not happen in a vacuum and born along with the birth of human civilization. Education is a human process that arises from the human consciousness that is based on multiple perspectives, such as philosophy, psychology, socio-cultural, and religious. From the standpoint of philosophy, the human dimension lies on the ability and possibility to determine the truth and goodness. From this point of view, the physical and spiritual integrity of the human person is formed more on the outer elements and environments. In addition, socio-cultural view of the human dimension is their interference with the environment that sometimes dominates the formation of humanity itself. Furthermore, the viewpoint of religion states that man is actually good because it comes and starts from God. But, man being better, remains good, bad or worse depends on the human itself. In this case, the praxis of education, especially in Indonesia, recognizes one concept of providing education in the form of what is called *Pesantren*. School, as a social organization, is a copy of

the public in general understanding of the community and included structures having relationship to one another. Elements such as chaplain, students, cottage, mosques, books, and so forth are a common structure in the public schools.

In relation to boarding school, one of the Islamic mass organizations based on propaganda, social, and educational born and developed on the island of Lombok, West Nusa Tenggara province, the NW has its own concept. In the meantime, the development and dynamics of such a rapid, NW schools still exist as an alternative educational institution in the national education system. The existence of NW *Pesantren* is not only linked to institutional capacity, such as the number of madrassas and students. However, NW schools have an overview of the assumptions of idealism in the utilization of educational decomposed as social organizations, so that matters relating to boarding can internally and externally be understood based on the theories of the organization and as a social organization and community. Schools undergo a process of change as well as social changes that occur in the community where the schools are located.

This paper describes the continuum domain of education in the boarding of NW. The domain in question is a philosophical view of the underlying structure and meaning of the idea of boarding school education of NW. Educational thought is realized through educational praxis in the form of the formulation of components, objectives, and strategies of NW Boarding School Education. In addition, it also attempts to relate the educational praxis with a spiritual and socio-cultural contained in NW Boarding School.

II. Discussion

Pesantren education system entirely agreed that the boarding school is a traditional educational institution and the oldest in Indonesia. This view is very reasonable considering boarding birth together with the emergence of Islam in the archipelago that time far ahead of the birth of the Western model educational institutions introduced by the colonial nations. However, there are two groups that express an opinion on the boarding school-style education.

The boarding schools are the creation of the nation's history after experiencing cultural contiguity with pre-Islamic culture. Pesantren as an Islamic education system has similarities with Hindu-Buddhist system, namely the Mandala and Dormitory. In this case, the concept of boarding schools is concerned that they describe the location and position that tends to isolate from the crowd, bond "fatherly" between teachers and students, and the habit of wandering ('solitude) to seek spiritual strength.

Meanwhile, another opinion put forward by a second group stating that the boarding was adopted from the Islamic institutions in the Middle East. This opinion given by Bruinessen in "Kitab Kuning: Pesantren and the Order (1992)", Dhofier's book "Pesantren Tradition: Studies of view Kiyai (1982)", and in the book Intellectual Pesantren Mas'ud: Events Religion and Tradition (2004). They generally reveal that schools tend to be closer to one of the models of education in Al-Azhar education system, *riwaq*, standing in the end of the 18th century. Then boarding is considered as the combination of madrasah with activity centers congregation and things are said to be inseparable of the presence of Maulana Malik Ibrahim, known as the spiritual father of Walisongo. Apart from the view that it has indeed its foundation respectively, then schools have become the education system with its own distinctive character or trait. The characteristic in question is a different culture with the surrounding culture or sub-culture that is called *idiosyncretic*. In connection with the way of teaching, one of them is by reading "the yellow book" by the chaplain then hearing, while the other students recorded. In addition, the learning models did not recognize classes and levels and gender discrimination in learning activities.

The dynamics of *Pesantren* in this study is divided into two perspectives: internal structure and sociological, in particular social organization and social change. The first perspective is associated with traditional *Pesantren* education refers to matters that are the cultural heritage of classical, old-fashioned and conservative. Then, the second perspective is related to boarding school in terms of the conflict theory concerning the interests of groups in society.

Pesantren in the National Education System

Madrassa has an important role in accommodating its graduates to continue higher education level. Through this effort, Madrassa Ibtida'iyah (MI) graduates can move on to junior high school or Madrassa Tsanawiyah (MTs), MTS graduates can move on to senior high school or Madrassa Aliyah (MA), and MA graduates can continue to Higher education. According to Abdullah (Tilaar, 2002), the condition is the consequence of two things, namely schools that manage to make adjustments on madrassa curriculum and ready for intervention by the government. However, this equality does not necessarily educational boarding school into a part of the national education system. Later, the explicit recognition of the inclusion of *Pesantren* (madrassah management) become part of the national education system starts from the birth of the policy of compulsory education nine years in accordance with Article 7, paragraph 2 of Law No. 2/1989 on the National Education System. The important thing related to 9-year compulsory program and other substances concerning on the NES are several articles that regulate madrassas, namely article 11, paragraph 6, which mentions "religious education is an education that prepares students to be able to carry out the role which requires the mastery of specific knowledge about the teachings of the religion ". Religious education in this Act is understood as a madrassa that implement the national curriculum.

Contemporary development at the moment is that with the explicit existence of schools as part of the national education system as clearly stipulated in Law No. 20 of 2003 on National Education System (UUSPN). Trust is, in addition, accepted as something positive for the existence of *Pesantren*. On the other hand, it is also as a challenge for the schools. It is assumed with the changes in the curriculum as a result of adjustments to the necessity of knowledge and general education will lead to a shift that resulted in the loss of traditional values of *Pesantren*.

Capital Spiritual, Social, and Cultural Pesantren

Pesantren is understood as the strength of spiritual capital. The term spiritual is understood as a psychological phenomenon, spiritual, mental, and moral that comes

from the belief in metaphysical phenomena and drives physics. Etymologically, spiritual comes from the latin word spiritus meaning giving life or vitality to a system (Zohar, 2005). In this case, spiritual capital is the capital that can generate or childbirth capitals are others in maintaining and perpetuating the existence of an organization or group in society, including the public schools are also seen as improving the quality of life in the world as a center of gravity for the religious leaders, including Islam for the sake of akherah life.

Social capital is a social science term associated with poverty, social organizations, and community participation. This term refers to the outside capital wealth and money that are useful in developing certain other capitals. In this case, there are two main functions of social capital, namely (1) social capital as enclosing a number of aspects of the social structure, and (2) social capital that makes it easy for people to do things within the framework of the social structure. Furthermore, social capital is always characterized by the tendency of exchange of kindness among individuals within groups or between groups themselves. This was caused by an outline of the sources of social capital comes from individual (social capital of individuals like figure, a leader, or elder person) and groups (social capital group).

Cultural capital is something based on the value or the elements contained in the culture. The elements in question include values, beliefs, norms, and behavior studied and presented and shared in the community. In this case, people in a boarding school shaped patterns of behavior, values, beliefs, norms, and perhaps the institutions supporting the social system of *Pesantren* cannot be separated from the presence of various social capital and capital *Pesantren* culture in the social system. Social and cultural capital is concerned with how both of them with different shapes and variable born, maintained, used, maintained, and interpreted as a wealth that can be produced to give birth to other resources that are useful for the existence and dynamics of the social system of boarding schools.

NW as Educational Institution

The development of appropriate educational policy in the national education system law is applicable in Indonesia. The first phase of the development occurred in 1937-1953 with the spread of madrasas on the island of Lombok, located in Lombok Timur (39), Central Lombok (20), and Lombok Barat (10). Then, the second phase occurred in 1953-1965 with a total of 66 madrassas in Lombok Island. Furthermore, a rather rapid development in terms of institutional madrasa occurred in the third phase of the period 1965-1975 with 360 madrassas of NW. Pesantren was growing in the fourth phase in 1982 to 1986 with their 407 madrasa education institutions and schools. The fifth phase of which occurred in 1995-2000 also showed the growth with 675 madrassas and schools. It is also affected by the increasing number of pilgrims of NW on the island of Lombok in particular which also spread to the island of Sumbawa.

Distribution of educational institutions with the label name of Nahdlatul Wathan also even spread to the outside of NTB. According to available data, NW educational institutions were almost all of Indonesia, such as Jakarta, Riau, Kalimantan, Sulawesi, and NTT. Even today NW has evolved from pre-kindergarten/RA to college (University of Nahdlatul Wathan, STKIP Hamzanwadi, Islamic Institute Hamzanwadi, STIT Pancor, and Ma'had Darul Qur'an Wal Hadith Al Majidiyah As-Syafiiyah).

Educational Thought of NW

Educational thought developed through Pesantren NW is a triadic relationship between cognitive elements such ideas and spiritual values; non-cognitive elements such as socio-economic, and cultural elements that are developed through the educational aspect. In this case, the structure of the intended idea based on a philosophy of life in the Qur'an Surat Al-Baqarah verse 30 and Surah Fatir verse 39. At that time, Tuan Guru Hamzanwadi viewed humans had two responsibilities at the same time on this earth, transcendental ('ubudiyah) responsibility and social responsibility (mu'amalah).

NW education meaning is inseparable from the aspect of the dynamics that occur in the early phase, changes and developments. Disguised, the real purpose of education through madrasah NWDI and NBDI already reflected, at a minimum through some of the subjects taught. Thought education for all developed by NW not only accommodate the theological basis on top of an obligation to study for a Muslim (male and female), but also accommodates the historical context of the time, the problem of deterioration of the socio-cultural and religious experienced by Muslim men and women. Other features are also problems associated with financing and public school culture that is still in a state colonized by the Dutch and Japanese.

Continuum between spirituality and socio-cultural is educational goals of NW

In this case, there are three underlying spiritual foundations or underlying the educational process of boarding NW, namely confident, sincere, and focused. In a way, this is the third spiritual foundation is an important part of the dynamics of the emergence of education as a tool, as a goal of education, and education as their integration. Managing education is believed by Tuan Guru Hamzanwadi as fard 'ain in social context and dynamics. Aside from being a fard 'ain, through madrasah education in boarding school environment NW for figures like factories and shops, is something which can produce benefits for the people.

Curriculum Overview of NW

At its inception, teaching in madrasahs NWDI and NBDI use Madrasah Curriculum As-Shaulatiah Makkah. Nevertheless, NW progressed in terms of the curriculum. This can be seen in the table below.

Level	School	Curriculum Description
Elementary	Mu'allimin dan Mu'allimat	Religious curriculum (55%) and General Curriculum (45%)
	Ibtida'iyah	National curriculum of Department of Education
	Tsanawiyah	Religious curriculum (70%) and General curriculum (30%)

Junior/Senior	PGA, SMP, SMA, dan SPG	PGA applies curriculum for religious teacher; SMP and SMA applies school level curriculum; SPG uses curriculum of education
	Aliyah	Religious curriculum (70%) and General curriculum (30%)
Higher Education	Akademi Pedagogik	Faculty of Tarbiyah IAIN curriculum
	<i>Ma'had Darul Qur'an wal Hadist Al Majidiyah As-Syafiiyah dan Ma'had Al Banat</i>	Religious Curriculum (90%) and General Curriculum (10%)
	Pendidikan khusus <i>Takhassus al Mu'allimin, Ma'had Darul Qur'an wal Hadist Al Majidiyah As-Syafiiyah dan Ma'had Al Banat</i>	Religious curriculum (90%) and general curriculum (10%)

Table 1. Overview of the Qualification and Curriculum Education Unit

Sasak and NW as Homo Academicus

Awareness of the Sasak people about the importance of education pathways as one of the tools and the path of struggle, especially against the invaders and more broadly to defeat backwardness they have experienced since long been a land important to the NW (especially Tuan Guru Hamzanwadi) in developing the educational system in the propaganda and activities social. It is certainly with the noble aim to restore dignity to the Sasak people who have long been colonized and backward in all fields, including education. With all the efforts made by the followers of Tuan Guru Hamzanwadi that time and supported by their community awareness, the dissemination of religious-based education system in social activities and propaganda in the island of Lombok becomes easy and got a lot of progress. Therefore, it can be said that this period between NW and the island of Lombok (Sasak) has undergone unification and

progress as part of the education system, so it can be termed Homo Academicus (creature learners).

III. Conclusion

The establishment of the Madrasah NWDI in Pancor, East Lombok, NTB in 1937 recorded a new historical development of Islamic education in the province, particularly the island of Lombok, at least with the application of the classical system and classification of students by level so that it starts when the people began to recognize the Islamic education with a classical system and tiered. In fact, success has continued with up with the idea to establish religious educational institution for women considering that they also have the same opportunities as men, socially, culturally, and spiritually. Educational thinking developed through NW is a triadic relationship between cognitive elements such ideas and spiritual values; non-cognitive elements such as socio-economic, and cultural elements that are developed through the educational aspect. In this case, the structure of the intended idea that is based on a philosophy of life according to the Qur'an Surat Al-Baqarah verse 30 and Surah Fatir verse 39. At that time, Tuan Guru Hamzanwadi view humans have two responsibilities at the same time on this earth, ie responsibility trensendetal ('ubudiyah) and social responsibility (mu'amalah).

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