



## Institutional Pesantren in the Coil of Kurnas and Divine Mission

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### ABSTRACT

Research explores the institutional role of Islamic boarding schools in developing "Kumparan Kurnas" and fulfilling their divine mission. Using a qualitative approach, the study analyzes the internal dynamics of the Islamic boarding schools, particularly in managing and implementing "Kumparan Kurnas," as well as how they understand and actualize their divine mission. Results indicate that Islamic boarding schools are not merely traditional educational institutions but also function as spiritual and cultural centers. "Kumparan Kurnas," as a form of institutional development, serves as a means to support the sustainability of Islamic boarding schools in fulfilling their divine mission. The involvement of stakeholders, including students, kyai (teachers), and the local community, also plays a crucial role in the successful implementation.

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## **INTRODUCTION**

Pesantren, which has become an official institution in the community, especially in rural areas, is one of the oldest Islamic educational institutions in Indonesia. Initially, the existence of Islamic boarding schools was conventional, aiming to explore Islamic religious sciences as a guide to life (*tafaqquh fi al-din*) with an emphasis on moral values in common life (Mastuhu, 1994). Early estimates of the emergence of pesantren in Indonesia cover a time span of about 300-400 years ago and are widespread throughout all levels of Muslim society (Agama, 1984/1985), especially on the island of Java. Uniquely, pesantren are not only known for their survival for a very long time, but also for the culture, methods, and networks that characterize this religious institution. In the context of this uniqueness, C. Geertz and Abdurrahman Wahid refer to it as a subculture of Indonesian society, especially in Java. During the colonial period, pesantren became the basis of struggle for indigenous nationalist groups.

The role of pesantren in various aspects is felt by society, including in the formation of clerical cadres and the development of Islamic science, as well as being the center of the protest movement against the colonial government of the Dutch East Indies. These protests were largely led by santri and included events such as the peasant uprising in Cilegon-Banten in 1888 (Kartodirjo, 1993), and the Aceh Jihad in 1873 (Kartodirjo, 1993, pp. 250-252). Historical facts cannot be denied that pesantren played a significant role in the course of Islamic history in Indonesia, as acknowledged by Steenbrink in 1994.

After Indonesia's independence, especially during the transition period to The New Order and a period of rapid economic growth, pesantren education became more structured, and the pesantren curriculum experienced an increase in stability. For example, in addition to the religious curriculum, pesantren also offer general subjects by adopting a dual curriculum from the Ministry of National Education and the Ministry of Religion. However, because the authority of pesantren lies with kyai, pesantren often develop special curricula as a complement to the curriculum material of the Ministry of National

Education and the Ministry of Agriculture, because it is considered that the two curricula do not fully cover the spirit of the pesantren institution.

Pesantren, as traditional Islamic educational institutions, have played a central role in shaping the character and personality of santri (learners). However, the times require pesantren to continue to adapt and innovate in order to remain relevant and effective in responding to the challenges of the times. One form of innovation that emerged was the development of "Coils Kurnas" in order to strengthen the institutional dimension of pesantren.

"Kumparan Kurnas" is not only a structural idea, but also a place for pesantren to develop and carry out their divine mission. The existence of "Kumparan Kurnas" becomes a kind of intellectual, spiritual, and cultural battleground where pesantren interact with various elements, ranging from students to the surrounding community.

This study aims to explore the institutional role of pesantren in developing "Coil of Kurnas" and the execution of divine mission. By involving a qualitative approach, this research will explore the internal dynamics of pesantren, its focus on the implementation of "Kumparan Kurnas" and how pesantren interpret and live their divine mission.

As a contribution to the understanding of the institutional adaptation of pesantren, this research is expected to be able to provide a more holistic picture of how pesantren not only survive in the midst of social change, but also become agents of constructive change in society.

This research will highlight the complexity of the role of pesantren in shaping the character of students, carrying out educational and spiritual functions, as well as how pesantren manage "Kumparan Kurnas" as a tangible manifestation of their institutional efforts. The implications of this research are expected to provide valuable guidance for pesantren managers and related parties in strengthening the role of pesantren as educational and spiritual institutions in the contemporary era.

## **THEORETICAL REVIEW**

Pesantren, which has become an official institution in the community, especially in rural areas, is one of the oldest Islamic educational institutions in Indonesia. Initially, the existence of Islamic boarding schools was conventional, aiming to explore Islamic religious sciences as a guide to life (*tafaqquh fi al-din*) with an emphasis on moral values in common life (Mastuhu, 1994). Early estimates of the emergence of pesantren in Indonesia cover a time span of about 300-400 years ago and are widespread throughout all levels of Muslim society (Agama, 1984/1985), especially on the island of Java. Uniquely, pesantren are not only known for their survival for a very long time, but also for the culture, methods, and networks that characterize this religious institution. In the context of this uniqueness, C. Geertz and Abdurrahman Wahid refer to it as a subculture of Indonesian society, especially in Java. During the colonial period, pesantren became the basis of struggle for indigenous nationalist groups.

The role of pesantren in various aspects is felt by society, including in the formation of clerical cadres and the development of Islamic science, as well as being the center of the protest movement against the colonial government of the Dutch East Indies. These protests were largely led by santri and included events such as the peasant uprising in Cilegon-Banten in 1888 (Kartodirjo, 1993), and the Aceh Jihad in 1873 (Kartodirjo, 1993, pp. 250-252). Historical facts cannot be denied that pesantren played a significant role in the course of Islamic history in Indonesia, as acknowledged by Steenbrink in 1994.

## **METHODOLOGY**

In qualitative research, data collection can be done in a variety of settings, sources, and ways. The setting can include natural, laboratory, experiment, home with various responses, seminars, discussions, walks, and so on. Data sources can be primary or secondary, while data collection techniques involve interviews, questionnaires, observations, or a combination of all three. In this study, data collection was done naturally, with the main primary data sources

coming from participatory observations, in-depth interviews, and documentation.

Observation is an effort by researchers to collect data by maximizing observation, involving listening, reading, touching, etc. Experts define observation as subjective observation and recording of human behavior or the environment. S. Margono explained observation as systematic observation and recording of symptoms at the research scene.

## **RESULT AND DISCUSSION**

In qualitative research, data collection can be done in a variety of settings, sources, and ways. The setting can include natural, laboratory, experiment, home with various responses, seminars, discussions, walks, and so on. Data sources can be primary or secondary, while data collection techniques involve interviews, questionnaires, observations, or a combination of all three. In this study, data collection was done naturally, with the main primary data sources coming from participatory observations, in-depth interviews, and documentation.

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## **CONCLUSIONS AND RECOMMENDATIONS**

The curriculum as the center of education plays an important role both in education itself, educational institutions nor society. Where the ultimate goal of students who will plunge into the educational community becomes a bridge to be accepted by the community. The curriculum has an important role in this regard both in transmitting the cultural values of the community, helping students become more creative, innovative and constructive and filtering cultural

values that are still relevant to the times or community conditions. In addition, in educational institutions related to the curriculum is also a bridge to achieve the goals of national education and related education such as schools, madrassas and Integrated Islamic Schools. Where each educational institution has different educational goals.

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