

AFFIRMATION OF PESANTREN ALUMNI CONNECTION AS PESANTREN EDUCATION VALUES CONSERVATION (Case Study at Ikatan Keluarga Harmonis Lintas Alumni Sukahideng, Tasikmalaya)

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Abstract

Pesantren as oldest Islamic education institution in Indonesia has given huge contributions to national education system, one of actors under his conserve is pesantren alumni. Pesantren alumni is a student who has done looked for knowledge at pesantren and back to their hometown. Moreover, pesantren alumni have their own value among people environment because supposed to becoming a person who have Islamic knowledge capacities deeply. Because of that stereotype, pesantren alumni must be always keeping pesantren education value who has known as long as under pesantren education and that is the background of this research. Purpose of this research is to knowing role of alumni organization as one of solution for keeping pesantren education values and IKHLASH (Ikatan Keluarga Harmonis Lintas Alumni Sukahideng) Tasikmalaya district as research subject. Research conducted by the author uses qualitative method with case study approach and supported through interview about variable to get data collection. The result of this study revealed that pesantren education values can keep by forming alumni organization as an actualization of affirmation alumni connections.

Keywords: Alumni, Islamic Education, Organization.

مستخلص البحث

يعدّ المعهد أقدم مؤسسة تعليمية إسلامية في إندونيسيا، وقد قدّم مساهمات كبيرة في نظام التعليم الوطني، ومن بين الجهات الفاعلة التي يحافظ عليها المعهد هم خريجوه. خريجو المعهد هم الطلاب الذين أنحوا طلب العلم في المعهد وعادوا إلى مسقط رأسهم. علاوة على ذلك، يتمتع خريجو المعهد بمكانة خاصة في المجتمع، حيث ينظر إليهم على أنهم أشخاص يمتلكون معرفة إسلامية عميقة. بسبب هذه الصورة النمطية، يتوجب على خريجي المعهد الحفاظ دائماً على قيم التعليم التي تعلموها أثناء دراستهم فيه، وهذا هو الدافع وراء هذه الدراسة. هدف هذا البحث إلى التعرف على دور منظمة الخريجين كأحد الحلول للحفاظ على قيم التعليم المعهد، وذلك من خلال دراسة حالة إخلاص (رابطة الأسرة المتناغمة لخريجي سوكاهايدينج في منطقة تاسيك مالايا). اعتمد البحث على المنهج الكيفي باستخدام نهج دراسة الحالة، وتم دعمها بالمقابلة المتعلقة بالمتغيرات للحصول على البيانات. كشفت نتائج هذه الدراسة أن قيم التعليم في المعهد يمكن الحفاظ عليها من خلال تشكيل منظمة خريجين، باعتبارها وسيلة لتفعيل وتعزيز روابط الخريجين.

الكلمات المفتاحية: الخريجون والتعليم الإسلامي والمنظمة.



INTRODUCTION

According to Fauzan a statement based on Dhofier's explanation, basically Pesantren are places for students to study.¹ Meanwhile, Dormitory means a house or simple residence used as a student living. This term can be understood to indicate that santri are students who study religion abroad. Then Fauzan continued that there were students, Kyai and learning tools used in it.² The consequence of having students living in pesantren after completing their education at pesantren is that their status changes as pesantren alumni. This is in line with Rohman's statement that alumni are students who have completed their education at an educational institution, whether formal education or non-formal education. Because alumni are people who have experienced the environment at an institution, alumni have a relationship, both emotionally and physically with the institution.³

In another corridor, pesantren alumni have an important role in the development of pesantren education in Indonesia. Muhakamurrohman said that pesantren first appeared in Indonesia in the 16th century AD, namely in Ampel Denta under the guidance of Sunan Ampel. At that time, he cadres of his students to spread Islamic teachings to all corners of the country, some were even assigned to neighboring countries.⁴ From these Sunan Ampel students, pesantren mushroomed throughout the country. This is historically proven by the development of pesantren in Indonesia, one of which is diffusion through pesantren alumni who spread and practice their knowledge in their own respective regions.

Furthermore, in terms of its work pesantren exist as educational institutions that consistently contribute to religion, nation and state. The contribution of pesantren in providing education also confirms their existence as part of national education. pesantren develop dynamically and always follow social changes in global society, especially to carry out the functions of organizing da'wah, community empowerment and education. In fact, the legitimacy of pesantren has been recognized by UUD No. 18 2019 concerning pesantren.

Based on the previous explanation regarding the relationship between pesantren, pesantren education and alumni, the author then links this concept to the pesantren Sukahideng alumni

¹ Fauzan Adhim, *Arab Baru Manajemen Pondok Pesantren*, ed. by Nur Azizah Rahma, 2nd edn (Malang: Literasi Nusantara Abbadi, 2020), p. 8.

² Adhim, p. 8.

³ Habibur Rohman, *Manajemen Pemberdayaan Alumni Dalam Perkembangan Ekonomi Dan Dakwah* (Universitas Islam Negeri Maulana Malik Ibrahim Malang. 2020), p. 26.

⁴ Ahmad Muhakamurrohman, "PESANTREN: Santri, Kiai, Dan Tradisi." *IBDA: Jurnal Kebudayaan Islam* 12, no. 2 (2014): p. 109, <https://doi.org/10.24090/ibda.v12i2.440>

organization in Tasikmalaya district. This organization is called the “Ikatan Keluarga Harmonis Lintas alumni Sukahideng” (IKHLASH).

METHOD

The research method used by the author is a qualitative research method with a case study approach. Sayuti said that qualitative research methods are used to describe the nature or characteristics of a particular phenomenon. In the sense of qualitative research, it is simply the accumulation of basic data without the need to search for or explain interrelationships, test hypotheses, make predictions, or derive meaning and implications.⁵ With a case study approach, it is an intensive, holistic description and analysis of a bounded phenomenon such as a program, an institution, a process, or a social problem unit.⁶ To get the data, the author is collected through interviews with several sources regarding related variables.

RESULTS AND DISCUSSION

Pesantren Educationa and Alumni Organization

Krisdiyanto quoted Imam Zarkasyi's explanation that pesantren is an Islamic educational institution with a dormitory or cottage system where the Kyai is the central figure, the mosque is the center of activity, and has the main activity of learning Islamic teachings under the guidance of the Kyai which is followed by the santri.⁷ Adhim added that the basic elements of an pesantren must consist of Kyai, students living in the pesantren, a boarding school or dormitory, a mosque or prayer room, and classical book studies.⁸ So it can be concluded that there are at least five elements of pesantren, namely Kyai, Santri, Islamic teachings, mosques and dormitories.

Meanwhile, Pesantren education is education organized by pesantren and within the pesantren environment by developing a curriculum in accordance with the characteristics of pesantren based on the classical Book or Islamically based on the *mualimin* education pattern.⁹ From this understanding it can be concluded that pesantren education is an activity to prepare students for maturity through learning at pesantren. There are eight general patterns of pesantren education as in Krisdiyanto's writing, quoting from Abdurrohman, mentions: Close relationship between

⁵ Sayuti Ali, *Metodologi Penelitian Agama Jakarta*, 1st edn (Jakarta: Raja Grafindo Persada, 2002). p. 54.

⁶ Soejono and Abdurrahman, *Metode Penelitian Suatu Pemikiran Dan Penerapannya*, 1st edn (Jakarta: Reneka Sipta, 2005). p. 32

⁷ Gatot Krisdiyanto and others, "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Jurnal Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 01 (2019), 20. <https://doi.org/10.32939/tarbawi.v15i1.337>

⁸ Fauzan Adhim, *Arab Baru Manajemen Pondok Pesantren*, ed. by Nur Azizah Rahma, 2nd edn (Malang: Literasi Nusantara Abbadi, 2020). p. 102.

⁹ "Undang-Undang Republik Indonesia No.18 Tentang Pesantren" (Kemendikbud, 2019), pp. 1–48.

Kyai and santri, upholding simplicity, santri's devotion to Kyai is implemented in the form of submission or obedience, independence of a santri, culture of mutual cooperation and an atmosphere of brotherhood between santri, high discipline, willing to live in pain for the sake of the process, and a life steeped in religion.¹⁰

According to Mustakim statement, the characteristics of pesantren education are curriculum content that focuses on religious knowledge such as Islamic law, tafsir, hadith, Sufism, rhetoric, dates, the Islamic jurisprudence system, and also Islamic theology.¹¹ Technically, apart from the full curriculum given to pesantren, it is also unique compared to educational institutions in general. The first uniqueness is that it still uses a traditional system where there is complete freedom compared to modern schools so that there is a two-way relationship between the Kyai and the santri. The second uniqueness is that the life system in pesantren prioritizes simplicity, idealism, equality, brotherhood, moderation and courage in life. With these distinctive characteristics, pesantren have become centers of Islamic education that strive to maintain their existence in preserving the values of pesantren amidst the current changes in this increasingly modern era.

The existence of pesantren as established Islamic educational institutions has a strategic position in Indonesia. Sulaiman said this was because pesantren had made a huge contribution to the intelligent life of the nation and the development of community culture. After studying at pesantren, pesantren alumni also color society by instilling pesantren values and traditions.¹² The existence of government legitimacy through the Law on pesantren is also proof that the existence of pesantren has become part of the education system in Indonesia.

In this modern era, the world of education continues to develop rapidly, including pesantren education. If at first time pesantren were just dormitory or residences used so that they could live with a teacher or Kyai in one environment to gain knowledge, now they have transformed into an educational institution where someone can obtain general (science) and religious knowledge. With its dynamics, pesantren are considered as Islamic educational institutions which are central to changes in society through Islamic da'wah activities as reflected in several influences of pesantren on changes and developments in various sectors that students bring after graduating from pesantren according to their respective abilities. be it being a teacher, politician, trader, entrepreneur, etc. Responding to the developments of this era, in contrast to educational

¹⁰ Gatot Krisdiyanto and others, "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Jurnal Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 01 (2019): p. 15. <https://doi.org/10.32939/tarbawi.v15i1.337>

¹¹ Muh Mustakim, "Transformasi Pesantren Sebagai Pusat Penyebaran Islam." *At-Tajdid: Jurnal Ilmu Tarbiyah* 6, no. 2 (2018). <https://ejournal.isimupacitan.ac.id/index.php/tajdid/article/view/113/32>

¹² Rusydi Sulaiman, "Pendidikan Pondok Pesantren: Institusionalisasi Kelembagaan Pendidikan Pesantren," *Anil Islam* 9, no. 1 (2016): p. 150. <https://jurnal.instika.ac.id/index.php/AnilIslam/article/view/12>

institutions in general, pesantren exist as educational institutions that produce future cadres with Islamic values. Moreover, pesantren alumni have a special place in the hearts of the community. Therefore, to maintain the Islamic values instilled in pesantren alumni in the midst of this modern era, the formation of a pesantren alumni connection can be one solution, namely by forming a pesantren alumni organization.

According to the *Kamus Besar Bahasa Indonesia*, organization is the arrangement and rules of various parts (people, etc.) so that it forms an orderly unit.¹³ Al-Hariri quotes from Ambarwati statement, an organization is a forum for a group or group of people who work together rationally and systematically in a guided or controlled manner to achieve a certain goal.¹⁴ It can be understood that it can be said to be an organization if there are activities that are carried out jointly to achieve a common goal and are carried out by two or more people. Meanwhile, according to the *Kamus Besar Bahasa Indonesia*, alumni are people who have attended or graduated from a school or college.¹⁵ So pesantren alumni are santri who have completed their education at a pesantren educational institution. Based on these two terms regarding pesantren organizations and alumni, it can be concluded that pesantren alumni organizations are a forum for santri who have completed their education at a pesantren who work together to carry out activities to achieve common goals in a systematic and guided manner.

Although all of pesantrens have alumni, based on the author's individual views, not all of pesantrens have official alumni organizations. In the context of organizations is not have organizational requirements, for example organizations initiated by a group of alumni without the knowledge of the relevant institution, or alumni organizations that are only limited to groups on social media without a clear organizational structure and goals. Rohman said that one of the factors for the existence of this pesantren alumni organization is based on the alumni's connection to the pesantren, both physically and emotionally.¹⁶ Physically, the attachment and reciprocal relationship between alumni and pesantren, for example, alumni form an organization. Meanwhile, emotionally the attachment felt is, for example, because they miss the atmosphere of pesantren, so alumni recitations are held which are led by the alumni organization.

¹³ Kemendikbud, "Kamus Besar Bahasa Indonesia," 2016]. <https://kbbi.kemdikbud.go.id/> [accessed November 30, 2023].

¹⁴ Muhammad Rizal Al-Hariri, "Budaya Organisasi Dan Dampaknya Terhadap Lembaga Pendidikan," *ADIBA: Journal of Education* 1, no. 1 (2021): p. 80. <https://adisampublisher.org/index.php/adiba/article/view/44/38>.

¹⁵ Kemendikbud, "Kamus Besar Bahasa Indonesia," 2016]. <https://kbbi.kemdikbud.go.id/> [accessed November 30, 2023].

¹⁶ Habibur Rohman, "Manajemen Pemberdayaan Alumni Dalam Perkembangan Ekonomi Dan Dakwah" (SE skri., Universitas Islam Negeri Maulana Malik Ibrahim, Malang, 2020).

IKHLASH (Ikatan Keluarga Harmonis Lintas Alumni Sukahideng)

From the theoretical explanation regarding pesantren as typical Islamic educational institutions that have a huge contribution to education in Indonesia, then the educational implications are referred to as pesantren education, and alumni organizations as a forum for students who have finished studying at pesantren. Then this connection will be correlated to the extent of its realization in the Sukahideng pesantren alumni organization, Tasikmalaya Regency, which is called IKHLASH (Ikatan Keluarga Harmonis Lintas alumni Sukahideng).

Ikatan Keluarga Harmonis Lintas alumni Sukahideng is an alumni organization of the Sukahideng pesantren which binds and accommodates alumni in general without being limited by the class or year the santri graduated when they finished boarding in Sukahideng. As stated by the head of IKHLASH: "IKHLASH is an organization that binds (links) between Sukahideng Pesantren alumni across generations so that they become a harmonious family".¹⁷ From this expression it can be concluded that IKHLASH is a pesantren alumni organization that has a common goal, to conserve connections between alumni with the status of "Sukahideng pesantren alumni" even though they are from different generations.

As an alumni organization, there are organizational elements in IKHLASH, it is having common goals, organizational structure and membership. According to one of the IKHLASH activists, the aim of this alumni organization is "to maintain harmonious relations between alumni and maintain the preservation of the values that the Islamic boarding school has taught them".¹⁸ By forming an organization or alumni association, it will produce cadres who care about the region, environment, social, political and religious aspects according to their respective capacities. Apart from that, alumni's sense of longing for pesantren in the form of material assistance or ideas for the development of pesantren can be another factor in the formation of pesantren alumni organizations. As Amry said, an organization can be formed because it is influenced by several aspects such as the unification of vision and mission and the same goals as the realization of the existence of that group of people in society.¹⁹ Then for the management structure, IKHLASH only has a core management structure consisting of a chairman, secretary and treasurer. Since Sukahideng pesantren alumni come from different regions, the rest of the management is handed over to alumni groups in their respective regions. As Mr. Nurdin Lubis said "In the management of the IKHLASH alumni association. there is no standard structure. especially for regional

¹⁷ Interview with Drs. KH. Ii Abdul Basith, November 27, 2023.

¹⁸ Interview with Nurdin Lubis, November 30, 2023.

¹⁹ Mitra Setiadi, "Peran Organisasi IKAT (Ikatan Alumni Timur Tengah) Aceh Dalam Didang Sosial, Pendidikan, Dan Keagamaan Di Aceh" (S. pd skri., Universitas Islam Negeri Ar-Ranirry Darussalam, Banda Aceh, 2020).

management, but there is always a standard management structure, such as chairman, secretary and treasurer. The management structure of IKHLASH, especially in the regions, is handed over to alumni in their own regions according to their individual needs”.²⁰ And IKHLASH membership consists of all Sukahideng Pesantren alumni.

IKHLASH’s contribution to the institution is to help Pesantren achieve the goals stated in the pesantren’s vision and mission. As Mr. Nurdin Lubis said “in general helps Sukahideng Pesantren in maintaining and carrying out the vision and mission that have been instilled by its founder”.²¹ The IKHLAS program specifically includes routine monthly alumni recitations conducted in pesantren or online and alumni recitations in certain areas which are coordinated by regional IKHLAS administrators. From an educational perspective, this recitation activity is an effort to preserve pesantren values for alumni. As explained by Ii Abdul Basith Wahab “in the world of education, Sukahideng alumni take part according to their respective capacities, some in pesantren, in *majlis ta’lim*, in schools and madrasah from the lowest level of education to the highest level. Likewise, among bureaucrats, politicians and entrepreneurs, they act according to the nature (*kodrat*) that Allah has given to each of them”.²² This statement is goes like Nasution’s explanation, the orientation of pesantren education is aimed at the cadre formation of moral and religious leaders. With the hope that the students will return to their respective communities to become unofficial or sometimes official leaders in the community.²³ As a pesantren alumni, don’t have to be a leader in society, but for the community, pesantren education products have added value because the education they teach is based on Islamic values.

CONCLUSION

Pesantren is an Islamic educational institution that consists of at least five elements: Kyai as the central figure, the classical book as teaching material, santri as students, mosque, and dormitory where the students live. A conscious effort to educate and guide students towards maturity with Islamic values is pesantren education. Therefore. Pesantren alumni are often considered by society to be religious. So, it is necessary to preserve the values of pesantren education, strengthening alumni connection with organizations can be an alternative.

IKHLASH (Ikatan Keluarga Harmonis Lintas alumni Sukahideng) is an alumni organization of the Sukahideng pesantren which accommodates alumni to help the pesantren achieve the

²⁰ Interview with Nurdin Lubis, November 30, 2023.

²¹ Nurdin Lubis.

²² Interview with Drs. KH. Ii Abdul Basith, November 27, 2023.

²³ Sangkot Nasution, "Pesantren: Karakteristik Dan Unsur-Unsur Kelembagaan," *Tazkiya: Jurnal Pendidikan* 8, no .2 (2019): 125, <https://dx.doi.org/10.30829/taz.v8i2.575>

Pesantren' vision and mission through organizational programs, one of which is routine *Pengajian Alumni*. Thus, IKHLASH's indirect contribution to pesantren education is maintaining pesantren values for individual alumni in accordance with their respective roles in society.

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