

# INSPIRING STORIES OF PESANTREN LEADERS

Experiences of Kiai and Nyai Visit to The Land of the Rising Sun

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**WELCOMING REMARK**  
**EXECUTIVE DIRECTOR OF MAARIF INSTITUTE FOR CULTURE  
AND HUMANITY**

**T**here is a quote of wisdom - some people call it *Hadith* - “Seek Knowledge even if you have to go as far as China.” Additionally, Imam Shafi’i once said, “Leave your country and go abroad. You will get a replacement for what you left behind.” These all, undoubtedly, show the significance of “migrating/traveling to another place/country”, as Imam Shafi’i did in his life journey, whom now renowned to be the leader of the moderate Islamic school. He had lived in two cities/countries with different cultures; while living in Baghdad/Iraq, the result of Imam Shafi’i’s *ijtihad* was known as “*qaul qadim*” and when he moved to a more developed country, Egypt, Imam Shafi’i issued a new *ijtihad* which is then known as “*qaul jadid*”.

Furthermore, to provide another example, the government officials, with the rationale of seeking and learning new insights and experiences, are frequently travelling to various countries on behalf of the “Comparative Study” program. The Comparative Study program generates a lesson-learned for the officials and gives a positive impact towards its society afterwards--regardless sightseeing and shopping more dominant during the trip itself. This book, by all means, does not discuss merely about China, Imam Shafi’i, nor the officials’ “Comparative Study”, but, instead, taking up the “Lessons from the exchange”, namely the journey of *Kiai, Nyai, Ustadz, and Ustadzah* from a number of Islamic boarding schools’ leaders from Indonesia, to a country which is renowned as the Land of the Rising Sun, Japan. After returning from the trip, the leaders/caregivers/teachers of the Islamic Boarding School obtained a lot of important lessons regarding management, education, culture, and many more.

Since 2004, the government of Japan, has collaborated with the Center for Islamic and Community Studies (PPIM) UIN Jakarta through a program entitled “Pesantren Leaders Visit to Japan”. There are approximately 160 kyai, nyai, ustadz, and ustadzah from various pesantren, either salafi, traditional, and modern, who have participated in the program. The program is believed strengthened bilateral relation and build mutual understanding between Indonesia and Japan.

According to PPIM data, during their visit to Japan, the leaders of the *pesantren* (Islamic Boarding School) have had a first-hand experiences and immersed themselves into daily life of Japanese people which is totally different, either culturally or religiously, from them. In addition to that, they also visited the cultural and historical sites, as well as government buildings in several cities across Japan. During the visit, they also presented about Islam in Indonesia and explained Indonesia’s understanding and knowledge of Japanese society in order to improve bilateral relations.

After returning back from Japan, There are an interesting things need to be observed. First, are the leaders of Islamic boarding schools able to transform many positive and constructive lessons-learned for the life improvement of their students and boarding school? *Second*, if that is possible, then in what kind of form? Is it only by sharing stories, or in the form of behavior change both individually and institutionally?

MAARIF Institute for Culture and Humanity recall the story of the visit and attempt to answer the questions above, including by compiling ten “best practices “ written by the *pesantren* leaders as inspirational stories presented in this book. The initiative above carry out through a collaborative project entitled “Impact Studies and Support of Best Practices on Pesantren’s Religious Moderation from Pesantren Leaders Visit Programme”,



Last but not least, we express our deep gratitude to PPIM UIN Jakarta (Idris Thaha and friends), the Japanese Embassy (represented by Mr. Kei Nishikawa), and all those who have contributed to succeed the program.

Jakarta, January 24<sup>th</sup> 2021

**Abd Rohim Ghazali**

*Executive Director of MAARIF Institute*

**WELCOMING REMARK**  
**PMU CONVEY**  
**PPIM UIN JAKARTA – UNDP INDONESIA**

Indonesia and Japan have a long interlaced diplomatic relations in various fields from one of which is through the cultural exchanges. Each year, Japanese government funds Indonesians community leaders to visit The Land of the Rising Sun. *Pesantren* (Islamic Boarding School) became one of the main targeted groups to promote better understanding between the Indonesian and Japanese Islamic communities. However, this relationship was difficult to imagine before, for, Japan is known as a secular country. Nonetheless, as many as changing pattern of *pesantren*, which is not only teach religious education but also general education, has enabled Government of Japan to fund programs related to *pesantren*.

Since 2004, Japanese Government in collaboration with the Center for Islamic and Community Studies (PPIM) UIN Jakarta initiated a program called “Pesantren Leaders Visit to Japan”. As Japanese government acts as the donor, while PPIM become the organizer. This program, eventually, has contributed a lot in strengthening relations between Japan and Indonesia.

This program has been engaged by around 160 *kiai/nyai/ustadz/ustadzah* from all over Indonesia. During the visit, leaders of *pesantren* and/or other Islamic educational institutions experience Japanese life and live in a non-Muslim community. They also visited a number of cultural and historical sites, as well as educational institutions, companies and government buildings in some parts of Japan. Furthermore, presentations on Indonesian Islam and elucidating their understanding pertaining Japanese society were also part of the program series.

In 2020, PPIM UIN Jakarta and UNDP in collaboration with MAARIF Institute conducted a sort of evaluation and impact study which is followed by providing a stimulus fund to support the increase of Islamic boarding school activities for 10 alumnus of the program that have been running for 16 years. The objective of this collaboration is formulated into serious efforts to provide recommendations for the program implementation of “Pesantren Leaders Visit to Japan”.

To achieve this goal, several activities have been carried out. Among them are by interlacing communication and relation with the alumnus of the program; assessment by way of filling out questionnaires and phone interviews, as well as compiling best practice stories from several alumnus of the program.

This modest book intends to record the impact of the program, both individually and institutionally, in *pesantren* and/or schools where *kiai/nyai/ustadz/ustadzah* and/or school principals/teachers devoted for. As a result of the undertaken evaluation and impact study, it was discovered that several days of visits to Japan has brought about positive impact to the alumnus of the program. Nonetheless, it should be noted that the impact is varied and mutually distinct from one alumnus to another; some are strong from the personal side, and some other are strong from the institutional side. Additionally, some would emphasize on learning about integrity value, and some other would underline and point out the values of discipline, cleanliness, honesty, shame culture, and others.

Representing all associates involved in the Project Management Unit (PMU) CONVEY 4, we would like to express our deepest gratitude to MAARIF Institute for cooperation and collaboration. Happy reading and enjoy. Hopefully this book provides benefits and inspirations into shared efforts of implementing every acquired good lesson, wherever it comes from, including from Japan, The Land of The Rising Sun. Likewise, to affirm the identity of *pesantren* and/or other Islamic educational institutions as moderate and adaptive institutions

towards social change. We believe that pesantrens can inspire a lot more of people.

South Tangerang, January 25<sup>th</sup> 2021

**Dr. Idris Thaha, MA.**

*Project Officer*

**WELCOMING REMARK**  
**DIRECTOR OF DINIYAH EDUCATION AND ISLAMIC**  
**BOARDING SCHOOL OF THE MINISTRY OF RELIGIOUS**  
**AFFAIRS OF THE REPUBLIC OF INDONESIA**

On Monday, 23 November 2020, two staffs of MAARIF Institute, Moh. Shofan and Pipit Aidul Fitriyana, visited the office of the Directorate of *Diniyah* Education and Islamic Boarding Schools of the Ministry of Religious Affairs of the Republic of Indonesia, which is located at Jalan Lapangan Banteng Barat No. 3, Pasar Baru, Sawah Besar, Jakarta Pusat, DKI Jakarta. The purpose of their visit was to conduct a meeting and an audience in regard to the collaborative program carried out by MAARIF Institute and the Center for Islamic and Community Studies (PPIM) UIN Jakarta as well as the United Nation for Development Program (UNDP) Indonesia.

One of the activities managed by MAARIF Institute is “Impact Studies & Support of Best Practices on *Pesantren’s* Religious Moderation from *Pesantren* Leaders Visit Program.” Further to this, they explained that the program is a sort of evaluation and impact study on the alumni of the “*Pesantren* Leaders Visit to Japan” program which was initiated by PPIM UIN Jakarta in collaboration with the Japanese Government since 2004. Thus far, the program’s alumni have reached around 160 people consisting of *kiai/nyai/ustadz/ustadzah* from various *pesantren* in Indonesia.

There are an average of 10 *pesantren* leaders visit to Japan every year for about 2 weeks. In the Land of the Rising Sun, *teachers* visited several places such as education institutions, cultural and historical sites, religious centers, companies as well as government offices. At the time of the visit, both of MAARIF Institute staffs also explained that the *pesantren* leaders made presentations and discussions on Indonesian Islam and explained further about their understanding of Japanese society. Certainly,

all these activities are in turn helping in strengthening the mutual understanding between Indonesia and Japan.

Furthermore, they explained that this program went through several stages to achieve the expected objectives. Among these stages are updating the database, due to some concern that several leaders of the *pesantren* have passed away; and undertaking the assessment through online questionnaire as well as phone interview to reveal the sweet memories about Japan and to see to what extent the impact has been generated by the *pesantren* leaders after the short visit; up to the awarding of stimulus funds to support the activities improvement in *pesantren*, which were given to 10 *pesantren* due to budget constraints for these activities.

Accordingly, this modest book comprising of 10 essays, recorded the encouraged and fostered changes by the *pesantren* leaders after their return from Japan. Beyond that, this book also revealing several challenges and obstacles encountered by them. However, the *pesantren* leaders have their own way of dealing with it. Likewise, this book also conveyed that the impact felt is mutually distinct from one alumnus to other alumni of the program. Some of them are become stronger personally, while some other have successfully implemented the best learning activities in Islamic boarding schools in their respective places.

Based on several distinctive impact felt by *pesantren* leaders, we need to underline some common values we get in our daily life, such as integrity, discipline, cleanliness, honesty, and culture of shame, which are genuinely felt by *pesantren* leaders in the Land of the Rising Sun. Thus, it happens naturally if one of the *kiai/nyai/ustadz/ustadzah* claimed that “They apprehended already the understanding of Islam values in Indonesia, nevertheless they just experienced the real actualization of the values into daily habit in the land of Sakura”. Notwithstanding, apart from the 10 Islamic boarding schools who have received support from this program activity, I do convince that other *pesantrens* are no less inspiring. It is just the limitations of this program that leads this to happen.

Representing the Ministry of Religious Affairs of the Republic of Indonesia, as the Directorate of *Diniyah* Education and Islamic Boarding Schools, I would like to express my gratitude and appreciation for the activities carried out by MAARIF Institute. Our highest gratitude and appreciation should also be given to PPIM UIN Jakarta and the Japanese Government, which initiated the departure of the *pesantren* leaders to Japan. Thereby, this noble and inspiring program is fully supported by the Japanese Government for a dozen years.

As a *santri*, I believe this program has inspired and moved the *pesantren* leader's perspective, at least at the individual level. Hopefully, the acquired knowledge and inspiration may encourage *pesantren* to be more advanced and ready to compete in a global context. Other than that, a similar program needs to be encouraged and carried out by the Ministry of Religious Affairs by sending *kiai/nyai/ustadz/ustadzah* to other developed countries. So that more and more perspectives can be developed for the sake of advancing *pesantren*.

As one of the leaders in the Ministry of Religious Affairs of the Republic of Indonesia, I also being grateful for the presence of Convey project. The first time I heard about the project was while I still serving as Deputy Chancellor for Student Affairs and Cooperation (2016-2020) UIN Sunan Kalijaga Yogyakarta. For, some of my fellows in Jogja were involved in the program management.

Last but not least, I would say happy reading. Hopefully this book can inspire anyone who reads it to apply the lesson learned from wherever it comes from. Likewise, hopefully the developed program can also support the Government which is focusing on mainstreaming Religious Moderation. Without doubt, I am 100% sure that Indonesian Islam is moderate in character. Therefore, this Indonesian-style Islamic moderation should be promoted in various parts of the world.

Jakarta, 27 Januari 2021

**Dr. H. Waryono Abdul Ghafur, M.Ag**

*Director of Diniyah Education and Islamic Boarding Schools of  
the Ministry of Religious Affairs of the Republic of Indonesia*



**PREFACE**

**INSPIRING STORIES FROM ISLAMIC  
BOARDING SCHOOL (PESANTREN) LEADERS  
LESSON LEARNED FROM THE LAND  
OF SAKURA OF THE RISING SUN**

A number of *Kyai, Nyai, Ustadz, and Ustadzah* – next will only be written as “teacher” to make it easier to mention - who came from various Islamic boarding schools throughout Indonesia had the opportunity to visit “The Land of the Rising Sun”, Japan, for two weeks. The main objective of this program is the cultural exchange. Moreover, the visit was aimed at encouraging the mutual understanding between Indonesia and Japan.

The series of activities attended by the teachers are included a visit to a number of cultural and historical sites, educational institutions, companies as well as government buildings across Japan. They also observed some facilities and participated in simulations related to disaster prevention. Amongst many other, the most unforgettable moment for them is when they had first-hand experience a daily life of Japanese society and living in a non-Muslim community through the homestay activities. There are four different cities they visited: Tokyo, Kyoto, Osaka, and Hiroshima.

This modest book is a compilation of encouraging and inspiring stories written by a number of *pesantren* leaders who have visited the Land of the Rising Sun in a program entitled “*Pesantren* Leaders Visit to Japan”, a program which has been running for years. It is initiated in 2004 for the first time by *Pusat Pengkajian Islam dan Masyarakat* (PPIM) UIN Jakarta and the Government of Japan. Through this book, the

*pesantren* leaders tell stories about a positive impact and a change they experienced in the aftermath of visit, both at the individual and institutional level. It is the spirit of change that become the heart of the story in this book. In addition, their stories consist of a reflective experiences in understanding meaning, a unique and a success stories as well as an effort and struggle to overcome challenges and obstacles in the implementation process

They also play an active role in transforming awareness of values more intensively and massively, in the family, school and in the community. It may says that their story is remarkable and noteworthy as a contribution in disseminating the positive and inspirational values they have grasp while in Japan.

The teachers as the authors of this book, in essence, have became the inspiring teachers who were longed for by their students after their visit to Japan. Through their participation in “Pesantren Leaders Visit to Japan” program, they have had observed, perceived and interacted with Japanese people directly, as well as learned more closely on how Japan build education and cultural system.

Japanese people are highly implemented respect and discipline culture in their daily activities, such as cleanliness, punctuality and many other aspects. Once, one of the teachers asked on how Japan people educate their children about discipline. In response to that question, Japanese emphasize that they were taught on discipline practically from their early childhood. However, the most effective way of teaching discipline to children is when parents themselves implemented discipline culture since parents are a role model for children. If the parents are disciplined, the child will be disciplined automatically. Consequently, a culture of discipline is considerably prominent in Japan. For instance, we can take a look at how organized and orderly the Japanese are when they are in line waiting for train at the train station.

Apart from that, hygiene practices or cleanliness also become one of Japan reputation that cannot be missed. Some people must have heard, the story behind the World Cup championship 2018 in Russia where Japan supporters cleaned up the stands, even the Japan football players cleaned their bench. Additionally, during the visit, the teachers have seen and learned the best practice of maintaining clean environment in Japan. For instance, someone would simply keep the litter in their pocket if they cannot find any garbage place surround them, until they find one.

Furthermore, Japanese people are highly valued their public etiquette. For example, we would not see any smokers nearby areas with non – smoking signs, despite there might be a lot of smokers in Japan. To Japanese people, violate the public rules is a shame since they have learned self-discipline at the early age. For, the discipline is fundamental thing in Japan, it must be underlined that parents have the most important role to instill and exemplify discipline. Additionally, learn to be punctual is also a part of Japan courtesy and has been instilled since their childhood. Hence, the Japanese character who really values punctuality is such a wonderful thing.

Likewise in terms of education. All teachers who participated in this program admitted that the quality of education in Japan, from kindergarten level to university level, is unquestionable. It is evident on Japan's success in producing qualified human resources. One of the most important roles in improving the quality of human resources, based on their experience, is through the educational curriculum that has been developed in Japan. In this case, almost all of the teachers shared some particular goals of Japan education to be achieved, among them are; to develop individual personality holistically; to develop qualified human resources, both physically and psychologically; to teach every student to always protect and preserve truth and justice; to maintain harmony and respect their social environment; to encourage student to be discipline, to be punctual, and to have

a strong work ethic; to have responsibility towards each tasks and lessons assigned;; and to increase the independent spirit of student to build a country and to keep the world peace.

In regard to producing qualified human resources in Japan, it is obviously not resulted instantly. They had experienced the similar process as other developed countries in general. Moreover, educational system is not the only thing they depended on. They also involved every system along with all the people in it, such as teachers and students to support and to achieve the same vision and mission. Somehow, the loyalty of the teachers and the student discipline are eventually created numerous qualified human resources. This constructive cooperation between all components has brought about the success of Japan to being able to achieve all of its educational objectives. Thus, it is not surprising that the country is listed as one of the countries with the best quality and education system.

Compared to Indonesia, there are slightly differentiation. A little bit different from Indonesia. The education system in Japan focuses more on personalities character building in relation to daily life. Whereas, the students' assessments are mainly determined by the teacher or class lecturer by observing students' daily learning performance as a determinant of graduation. In response to the main concern of education system in Japan, the teachers of this program became more amazed at Japan education quality. All the teachers stated that the visit to Japan had brought the enormous benefits and impacts, which is not only for themselves, but also for the educational environment, where the teachers devoted for. In other words, a visit to Japan has provided them a feasible space to create social transformation.

As part of the follow up activities of Japan Visit program, the teachers have adopted various character education models for students based on their experience and observations during their visit in Japan. Some of them adopted the format of teaching and learning activities there, both its approaches and methods as the effort to achieve educational objectives, notably on how

to put education not solely as a tool to educate, but also as a creative and fun social engineering instrument. As a result, the approaches and methods they apply are not only bring through implications for the cognitive realm, but also the affective and psychomotor domains.

By and large, some teachers admitted that they are still experiencing a sort of methods crisis to liven up values in school. This might be considered as the most significant obstacle. Additionally, they also admit that the values are basically already existed in schools, only how to find the right method, so that these values can be taught and implemented in everyday life. All this way, some teachers still use the old methods such as lectures, so that the students tend to get bored. Nevertheless, the impact of the visit to Japan has shown that not a few teachers have succeeded in building the spirit of the students throughout the day.

By all means, there are several obstacles and challenges encountered in terms of to what extent the best practices have been implemented by the teachers in *pesantren* as the follow up of Visit to Japan program. However, with all weaknesses, the enthusiasm and efforts of the teachers in order to make changes in the educational environment deserve high appreciation. All the transcriptions in this book indicates that character acts as a rudder and strength and the most effective and strategic way to build character is through education. As the teachers do, adjusting strategies of character building through a fun learning process is inevitable.. In other words, the significance of the change or its impact is quite positive. The spirit of change, in particular, is explicitly emphasized by the teachers during the teaching and learning activities. Happy reading!

Jakarta, 27 Januari 2021

**Pipit Aidul Fitriyana**  
*Programme Coordinator*

## FOREWORD

### BUILDING MUTUAL UNDERSTANDING AND COOPERATION BETWEEN JAPAN AND INDONESIA

**W**e compile this writing deliberately as an introduction to the book that contains the stories of several alumni of the “Pesantren Leaders Visit to Japan” program. In terms of amity aspect, the most memorable thing from this program is that we greet each other by calling “Kiai”, “Gus” and “Ustadz”.

In early 2000, we worked for the Japanese government, as the Consulate General of Japan in Surabaya and Political Researcher. At that time, Professor Kohno was instructed by Ambassador Yukio Takeuchi to study the Indonesian Islam. The instruction eventually led him to meet Professor Azyumardi Azra - at that time served as Chancellor of UIN Syarif Hidayatullah Jakarta - and Professor Jamhari Makruf — who was the Executive Director of PPIM UIN Jakarta.

Professor Kohno’s encounter with Indonesian Islam has been running for a long time. In the midst of 1990s when he was studying at Ohio State University, United States, he made friends with several Indonesian Muslim scholars such as the late Professor Bahtiar Effendy (the late) and Professor Saiful Mujani. Through this meeting, Professor Kohno began to get information about pesantren and madrasahs as typical Indonesian educational institutions, although it was not in depth yet. While Mr. Tanaka Motoyasu encounter started when he was serving in Indonesia as a diplomat.

As we know, early 2000 became a crucial moment for Muslims around the world. The World Trade Center (WTC) attack on 9/11, 2001 in the United States and the Bali Bombing I in 2002 were two of the crucial events that stunned the world. This puts Muslims in a slightly cornered condition due to their deteriorating image. But it also opened up opportunities for us to learn and to understand more about Islam and Muslim societies.

As a research institution referred by a number of scholars, both from within and outside the country, from various scientific disciplines and strategic partners related to Indonesian Islam, Professor Kohno opened communication with the Center for Islamic and Community Studies—Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Syarif Hidayatullah Jakarta.

The Japanese Ambassador to Indonesia at that time, Ambassador Yutaka Imura, visited PPIM accompanied by Professor Kohno. They both met and had a dialogue with Professor Jamhari Makruf. The discussion boils down to the question, “What can be done to help Indonesian Islam?” For, he has long served in Indonesia, the Ambassador Imura has this kind of love and belief that Indonesian Islam is a friendly Islam that puts forward messages of beauty, harmony and peace, instead of hostility.

The discussion eventually resulted several ideas. *First*, to help restore the image of Islam for being tarnished by violent extremism cases since Islam seems to be seen as an extreme religion. Some people think badly of Islam. Even in several Western countries, Islamophobia is getting stronger, especially in Europe and the United States.

*Second*, to help in promoting Indonesian Islam. Japanese people are basically having less understanding on Indonesian Islam. Instead, we understand more about typical Islam in Middle East. Therefore, studies on the Middle East are very popular in Japan. Many Japanese scholars are fluent in Arabic. One of them is Professor Toshihiko Izutsu who wrote about the study of the Koran. However, at that time, there were few Japanese educated people who had a concentration of studies on Islam in Indonesia and Southeast Asia.

*Third*, to help provide inspiration and new perspectives to educators and leaders in educational institutions to improve the quality of education and the surrounding community. For example, by giving an overview of school management in Japan.

*Fourth*, helping to reduce the exclusivity of Islamic leaders through encounters and associations with different groups in order to create mutual understanding, especially between Japan and Indonesia.

For that reason, PPIM suggested to hold a visit program for *pesantren* leaders to Japan. There are two main reasons for that.

*First*, presumably, Japan was not considered as a Christian country. This case will be different if the *pesantren* leaders are dispatched to Western countries such as Australia, Europe and the United States. They must have felt some distance there, for, the majority of the population is Christian, so that they are regarded as Christian country. Meanwhile, Japan is considered neutral in this respect.

*Second*, Japan can provide a good example for Indonesian Muslims that any country can be developed without losing its local cultural identity. Through a visit to Japan, they will see how Japanese people maintaining the local culture even though it has been transformed into a developed and modern country.

Professor Azyumardi Azra as the Chancellor of UIN Jakarta at that time, strongly supported the idea of this program. Personally, he is also has a close relationship to Ambassador Iimura. Further, he was invited too to present the program idea directly to the Japanese government in Tokyo, Japan.

The early days were the crucial moments. This program, which was launched for the first time in 2004, has been designed since 2003. The Japanese government and PPIM have formulated the criteria for *pesantrens* (Islamic boarding schools) that are eligible to depart. At that time, there were four agreed criteria.

*First*, is the *pesantren* which are quite large and influential in their region. Considering that inviting the respected kiai or nyai as the well-known public figures in that region, will in turn make the information and program inspiration can be easily wide spread in that region. That was once the initial assumptions were built.



*Second*, the Islamic boarding schools/pesantren which are affiliated with moderate Islamic organizations. For example, the pesantrens that are affiliated to NU and Muhammadiyah. For, somehow, it is necessary to have the representation from moderate Islamic mass organizations so that this program gets support from civil society organizations.

*Third*, the small independent Islamic boarding schools or madrasahs, such as SDIT and SMPIT which are included to this category. Considering in 2003, that type of educational institutions had not developed yet as they are today.

*Fourth*, the distribution of the area. Although the majority of pesantren are concentrated in Java, but the distribution of regions is still become the main concern. For, each region in Indonesia is peculiar and has its own traditions and local wisdom.

In 2004, we returned to Japan by bearing our respective assignments. However, we communicate intensively to make this program a success, including the formulation of events in Japan.

In terms of program management, as our portion, we were engaged in accompanying some of the initial batches. It was a lasting memory when looking at how amazed the kiai and nyai at Japanese modernity. Besides, there were also lots of interesting things happened while accompanying them. For example, because in 2004 one of the kiai was not accustomed to using the subway, there was a kiai who were left alone at the train station. Once the train stops at the nearest station, we asked for the other participants to get off the train, and wait at the station, and go nowhere. Meanwhile, we returned to the previous station to pick up the kiai who left behind. Fortunately, the remaining kiai was still there, so we were able to find him and guide him to rejoin the group.

During the program, the kiai also shared that they were pretty tired because of their busy schedules. They also said that they were not used to pushing and carrying suitcases to various places while walking. However, they admit that they are happy because their bodies feel healthy and refreshed. At first, we took it as a natural thing. Perhaps because they are not used to traveling with a lot of

things. However, in the end we understood the position of the kiai in the structure of Indonesian society.

Every year, PPIM helps us by creating a long list containing a list of prospective pesantrens and madrasas for program participants candidates. Those long list then being discussed together to make it into short list. At the end, this short list become the candidate for program participants.

In the initial period of the program, the selection method was carried out through face-to-face interviews by visiting pesantrens and madrasahs. For example, this was done by Prof. Jamhari and Mr. Takonai, the Director of the Political Section of the Japanese Embassy to Indonesia at that time. They met and asked directly to the leaders of the pesantren, so that the leaders willing to go. But in case they have to be represented, then they should appoint an influential senior cleric, and allow them both to meet with the person appointed as a substitute right away. We will keep this as much as possible so that engagement with the pesantren become stronger.

Through this program, we feel that we have built mutual understanding between Japan and Indonesia. Many pesantren also claim to have been helped in improving the quality of their education. We are very pleased that this achievement is in accordance with the original objectives of the formulated program 17 years ago. We also receive a lot of information and understand more about Pesantren and Indonesian Islam.

We are committed to keep supporting this program to its full potential. Unfortunately, only in 2020, the program could not be held due to the Covid-19 pandemic. Somehow, we did not expect that this program would last for a dozen years. By all means, appreciation should be given to PPIM UIN Jakarta for managing this program very well and professionally.

Our appreciation and gratitude also goes to MAARIF Institute for assisting in the compiling and publishing of this book. Hopefully this book can inspire the Indonesian people to further develop mutual understanding and cooperation between Japan and Indonesia.

Jakarta — Indonesia & Yokohama — Japan, March 6, 2021

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## PROLOGUE

### PRACTICING ISLAMICITY

In the early 2000s, there was an increase in tensions between Muslim and non-Muslim communities in various parts of the world. The World Trade Center (WTC) attack on November 9, 2001 (better known as the 9/11 attacks), the US coalition invasion of Afghanistan in 2001, the Bali Bombing on the night of October 12, 2002 (better known as the Bali Bombing I attack), and the United States' invasion of Iraq in 2003 were among the factors that fueled the tensions

Efforts are needed to build mutual understanding in order to defuse these tensions. Getting to know each other is necessary so that mutual understanding grows. Reading books is one way to go. However, face-to-face encounters seems to be more effective way to achieve this goal.

As the Rector of UIN Syarif Hidayatullah Jakarta during the period 1998-2006, I was very close to the Japanese Ambassador to Indonesia at that time, Ambassador Yutaka Iimura. He has a love for Indonesia. I was asked to promote Islam *rahmatan lil 'alamin* in Tokyo, Japan, when the image of Islam has become distorted due to attacks in the name of Islam.

That was an opportunity for me to propose various programs between Indonesia and Japan. I stated openly that, in fact, Indonesia and Japan have strong bound. It is unfortunate that some Indonesian keep only bad memories of our history while ignoring the positive ones. It cannot be separated from the constructed historical narratives, such as that many Indonesians were made as forced laborer (*romusha*) and that they were also forced to salute the rising sun during the Japanese colonial era.

In fact, there were many positive things from the Japanese occupation of Indonesia. Viewed from the perspective and collective memory of Indonesian Muslims, there are at least 4 main things. *First*, Japan made Masyumi — as a federation, not a political party — as a substitute for Majelis Islam A'la Indonesia (MIAI). *Second*, Japan invited Muslim leaders (kiai and ulama) to participate in the discussion of preparations for Indonesian independence through Badan

Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia—the Indonesian Independence Preparatory Investigation Agency (BPUPKI) and it continued in Panitia Persiapan Kemerdekaan Indonesia—the Preparatory Committee for Indonesian Independence (PPKI). These two Japanese-formed institutions made Indonesians with santri backgrounds had representation and contributions in independence preparatory activities. *Third*, Japan trained young Muslim scouts and military. They later joined the Indonesian National Army (TNI). One of the figures is General Sudirman. *Fourth*, Japan formed the Office of Religious Affairs (*Shumubu*) which in turn became the embryo of the Indonesian Ministry of Religion. This was followed by the establishment of regional religious offices (*Shumuka*).

In an effort to form mutual understanding in order to ease the tensions between Muslim and non-Muslim communities, I proposed a program that enabled the leaders of *pesantrens* and *madrasahs* visit to the Land of the Rising Sun to the Japanese government. This program is highly possible because of the long established diplomatic relations between Indonesia and Japan in various fields, one of which is through cultural exchanges. Pesantren and madrasahs are of the main groups to promote better understanding between Indonesian and Japanese Muslims. The changing pattern of pesantren and madrasah, not only teaching religion but also sciences and education in general, has enabled the Japanese government to fund programs related to education in pesantren and madrasah.

Japan was chosen because the majority of its population is non-Muslim. The image of Japan is also quite positive among pesantren and madrasah leaders compared to Western or American countries. In turn, the leaders of pesantren and madrasah were sent to Japan to foster a sense of mutual understanding so that they have empirical knowledge and experience. This is the *first* reason.

*Second*, to raise awareness, and as a learning moment among pesantren and madrasa leaders, that Islam is not enough to be a mere slogan. Far from it, we must be able to realize the substantive values of Islamic teachings. The visit of pesantren and madrasah leaders to Japan aims to open eyes and hearts that in Islam, merely to believe

is not enough, but it also needs to be practiced. The best learning to practice it is to see, to feel the values firsthand, and learn from the community that has succeeded in practicing it.

Lots of Muslims suffer a self-sufficient mentality. They believe that if you take Islam as your religion then all matters will be automatically resolved. But in reality, we find today's Muslims communities are still fall behind, for example, in science and technology.

In *fiqh* (Islamic jurisprudence) books, the first thing (subject matter) to mention is *tahârah* (cleanliness or purification). However, if we are honest looking at the lifestyle of many Muslims, in general we may say it is far from the clean predicate. Islam also teaches about work ethic. But, unfortunately, we find more of Muslims are indolent than diligent in working. It must also be admitted that the majority of Muslims apply discipline but it is limited to the aspect of their prayer times. In many other aspects, we still have to learn to be more disciplined.

Japan can be a medium of learning for implementing Islamicity. It is because the practical values that have been previously mentioned has actually become the culture of Japanese society although in fact the majority of them are non-Muslim. Actually, these values are not extraneous because they are also taught in Islam. The only weakness of Muslims is that they do not practicing them. Therefore, the leaders of pesantren and madrassas should understand that to merely believe that Muslims are *khairu* of the *ummah* is not enough. However, we must practice the Islamicity or put the Islamic values in practical embodiment in various aspects of life.

Since the first implementation in 2004, this program has never stopped, except in 2020 due to the Covid-19 pandemic. Appreciation needs to be given to the Japanese government and PPIM UIN Jakarta for their consistent collaboration in succeeding the program. It is not an easy matter to manage and to fund a program that has been going on for 16 years. Appreciation also deserves to be given to MAARIF Institute which has carried out the evaluation and impact studies, so as to compile this book.

The interesting thing about this book, *Inspiring Stories of Pesantren Leaders*, is the changes that occurred in pesantren and madrasah. The “Pesantren Leaders Visit to Japan” program has ability to inspire the leaders in translating Islamicity, which has been merely conceptual, into a practical form with measurable implementations. For example, cleanliness is now practiced in pesantren through the culture of “*amal saleh*” (good deeds) in the form of students removing their footwear on the provided racks before entering class. Not only removing them, they even arrange them so that the footwear is ready to wear when they leave the classroom.

In fact, it goes even further, many pesantren and madrasas have built cooperation with educational institutions in Japan. For example, Pondok Pesantren Diniyyah Puteri Padang Panjang sends its students every year to study science and technology to Japanese people. As a result, their students are now able to make robots, something that may not have been previously imagined will happen to pesantren students. They works makes their parents proud and hope that their children can continue studying in the Land of the Rising Sun.

This kind of program should continue to implement for it is highly useful in practicing Islamicity and developing education in Indonesia. Any achievements through this program must be massively disseminated through creative mediums. This approach is expected to increase and expand the people who are exposed to this information more and more.

The contribution of this program also appears in the recovered mutual understanding between Muslims and Japan. We can see that Japan is increasingly friendly to Islam through the incessant campaign for halal and *sharia* tourism. The increasing number of middle class Indonesian Muslims and other countries traveling to Japan demands that they provide Muslim-friendly tours.

Ciputat, February 28 2021

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# LIFE LESSON FROM JAPAN INTEGRITY

Inspiration at the IMMIM Putra Makassar Islamic Boarding School

Nur Fadjri Fadeli

## **A Concise Story About Myself**

As an educator, I know well that dedication has a very important role in the success of a process of education. A dedicated teacher will be a role model for his/her students. Without dedication, any work will be in vain however it might be completed. I am confident about this point and it becomes stronger after I joined the “Pesantren Leaders Visit Program”, initiated by the Center for Islamic and Community Studies (PPIM) UIN Jakarta, in collaboration with the Japanese Embassy in Indonesia in 2005.

I was born on 24 June 1969 in Makassar. The city is also known as Ujung Pandang, the capital city of South Sulawesi province, the largest metropolitan city in Eastern Indonesia. Since the dawn of time, Makassar had been already an encounter place for people of various nations for trading activities that made it a multicultural city, a place in which various ethnic groups stayed. In such a place, I was born and raised.

I undertook my junior high school at the Pesantren IMMIM-Putri Pangke, South Sulawesi. I continued taking senior high school at SMA Negeri 4, Central Jakarta. I received my bachelor’s degree at the Faculty of Agriculture, Universitas Muslim Indonesia (UMI), Makassar. I obtained a master’s degree from the Universitas Negeri Makassar (UNM) in Educational Administration Study Program. Now, I am a doctoral candidate in the Educational Administration Postgraduate Program at Makassar State University.

I married Ir. Makmur Marzuki. We are blessed with 6 children and 4 grandchildren. I have been devoting myself to the IMMIM-Putra Makassar Islamic Boarding School (Pesantren) for 30 years. Currently, I am a Nyai (pesantren female leader) at the boarding school, as well as the treasurer of YASDIC (Islamic Center Fund Foundation) IMMIM (2010-present) and chair of the YASDIC IMMIM Pesantren Division since 2005-present.

I have some experiences of being in charge in several institutions; the chair of the Nurul Muttahidah Quranic Education for Kindergarten (TPA/TPQ) since 2015; the chair of the Monitoring and Evaluation (Monev) working group of the Madrasah Development Center (MDC) at the Ministry of Religious Affair (Kemenag) of South Sulawesi Province (2012-2017); the chairman of the “HIV & Aids Reproductive Health Education for MTs” Curriculum Team in collaboration with LAPIS (Learning Assistance *Program* for Islamic Schools)-supported by the Australian Government & Indonesian Ministry of Religious Affair (2008).

There were some opportunities during my career. I joined the Leadership Development Course for Islamic Women Leaders, Deakin University, Melbourne, Australia in 2017; the School Leadership and Management for Madrasah Accreditation Leaders at the University of The Sunshine Coast, Queensland, Australia in 2010; the Pesantren Teachers Invitational Program in Japan, in 2008; and including being a participant in a program which was a very impressive and, so far, so influential moment to my self-changing experience, the “Pesantren Leaders Visit Program” to Japan in 2005.

These experiences paved the way to be a trainer in several programs/activities. Among them is the National Trainer for Reproductive Health (Kespro) HIV & Aids through Formal Education at junior high madrasah (MTs) in 2008-2010; the trainer of National Effective School Improvement Workshop held by Learning Assistance Program for Islamic School (LAPIS) in 2010-2011; and that of the Australian Education Partnership Madrasah Quality Improvement -Indonesia in 2013-2015.

I have some organizational backgrounds: board of expert of South Sulawesi Muslimat NU (2016-2018); the Treasurer of the IMMIM Islamic Boarding School Alumni Association (IAPIM) (2013 – present); Chairperson of the Makassar Women Leaders Forum (FPPM) (2019-Now); and Chair of the Youth Council and Alumni of Central Organizing Committee of IMMIM.

### **A Glance at The Pesantren IMMIM-Putra Makassar**

Since its establishment in 1975, the pesantren I lead today, the Pesantren IMMIM-Putra Makassar, makes much effort to give birth to liable students for sake of integration of *ummah*. It has about 1.000 students by now. It is specifically a pesantren for male students. We have also female classes, but it is in a separate area in Minasa Te'ne Pangkep, 40 km apart from Makassar.

Pesantren IMMIM-Putra Makassar is not a merely a pesantren (Islamic boarding school) but a modern pesantren as it is signified by its full name "IMM-Putra Makassar Quranic Education Modern Islamic Boarding School. Unlike most conventional pesantren in Makassar which take traditional fashion, the founding father Fadeli Luran modernized the pesantren for certain purposes. He was concerned about many of the graduates of traditional pesantren shaving many difficulties of being accepted at favorite universities. Fadeli Luran aspired for pesantren graduates with high independence, noble, virtuous and having deep religious knowledge as well as wide possibilities of professional life and careers such as being a doctor, engineer other professional and modern achievements at the same time. He understood that this aspiration in line with the Quranic instructions of pursuing the happiness of life not only in the hereafter. It is also in this worldly life through mastery of any science and knowledge ('ilm) (Quran surah al-Mujadalah:11).

Accordingly, Pesantren IMMIM Putra Makassar had made serious and systematic efforts to bring this aspiration into reality, including fulfilling the needed administrative and managerial requirements. The pesantren had acquired its legality from the Ministry of National Education (now the Ministry of Education and Culture of the Republic

of Indonesia) by executing a modern model of a managerial system of education, in addition to the legality, it obtained from the Ministry of Religion (now the Indonesian Ministry of Religion). As the result, the graduates might have both certified traditional education and certified modern as well. The graduates have broader possibilities of achievements in the future. Since the first generation and so forth, many of the graduates, male and female, continue studying either in domestic or overseas higher education such as Egypt, Saudi Arabia, Sudan, Australia, USA, and Malaysia. Their accomplishments are not limited to the religious field but many other expertise and professions.

It was more than 15 years ago, before the departure of the pesantren board of leaders, including me, to Japan the pesantren IMMIM has some situations. The learning approach in the classroom was still teacher learning-centered as common in classical learning methods and it made the learning activities less interesting and monotone. The extracurricular activities were only dominated by language programs and scout activities as they were long before, continued from generation to generation. In daily activities, Arabic culture also decorates the life of the pesantren more than the local one. Regarding the culture of cleanliness, even though the pesantren had been instilled it to shape as a habit— it had not been properly applied among students. We faced an inescapable global situation, i.e.the information technology era where the use of the internet increasingly worldwide and inevitably started to penetrate pesantren, including IMMIM Putra Makassar. This is a challenging situation to the life of the pesantren that was somewhat closed off from the outside world to make sure that we perform a “pure” moral education to instill Islamic values without being much interfered by any contaminating information.

### **Memorable Experiences in Jepang**

After the first Bali bombing tragedy, pesantren in Indonesia faced an unfavorable situation affected by terrorist actions in this country on behalf of Islam. The world was shocked. Some investigations stated that the terrorists in Indonesia presumably came from some



pesantren. Pesantren as an Indonesian Islamic traditional educational institution immediately became the center of attention of study of many research institutions around the world, including Japan.

Several years after, a Japanese guest whose name I forgot was accompanied by Prof. Jamhari Makruf (PPIM UIN Jakarta researcher) visited the pesantren IMMIM Putra Makassar. As the head of the foundation that was in charge of the pesantren, I welcomed them and let them conducting interviews related to the possibility of the pesantren board of headships to visit Japan. It is not long after the day, I received an invitation from Japan in 2005.

Now, it has been fifteen (15) years after my visitation to the Land of Samurai. As time goes by, my beautiful memories of the Sakura Country were gradually overwritten by other memories so that I could no longer tell them in detail. However, there are deep impressions that are still lasting in my memory and have influenced me thus far.

Along with nine (9) other of the pesantren leaders, I went to Japan for 14 days. We stayed at the hotel. Osaka was the first city of The Land of the Rising Sun we came to. We visited Osaka Castle. I saw the castle intensively preserves the historical taste of Japanese knights at the time it was built by Hideyoshi Toyotomi in 1583. The Meiji empire succeeded in restoring and creating this beautiful place full of its historical traces.

This experience brought me to an instant reflection regarding how much the efforts that the Japanese Empire/Government took to give its people a well-organized education about their past so that Japanese youth will not forget their historical life and legacy. I found there an educative pattern in the form of *“learning from the past to live in the present and the future”*. With history, Japanese society is induced to think and live modernly without escaping from their tradition, their historical identity, at the same time. Historical consciousness makes the Japanese people pass the progressively changing times without having cultural shock.

Besides the castle, we take the time to go to an electronic shopping center in Osaka. We went there by tram, a train with special rails in the middle of the street in the city, something that attracted our attention at that time. We were so amazed by the high advancement of transportation technology in Japan.

At that moment, we experienced a more amazing occasion that I could not forget. An incident happened at the train station on our way back to the hotel. One of my entourage fellows did not realize that the camera that he just bought at the shopping center was accidentally left there. He just realized his loss after we had been in the hotel. He was panic, gave up, felt had to let it go. But, it did not take even a day for him to get his camera back. We were wondered about how he could find it so soon at somewhere that we or even he could not specify. We just found out that at that time, all the train stations in Japan had been equipped with the technology of CCTV. Of course, it is not only a matter of technology, besides, the most important we learned here was the Japanese culture of shame and honesty is also the key factor of how easy was the lost items to be back to the owner's hand so soon in Japan.

Afterward, we moved from Osaka to Kyoto by bus. The driver was an old man. Paying close attention, it turned out that a lot of people in Japan were still working even though their age had already been old. Old age was not an obstacle to keep working. I thought it could be that fish as well as vegetables and other healthy foods eating habits keep their body strong, healthy, and productive in their old age. Their perseverance can also be seen from the fact that they do not like to stand idle and rely on others. It is as if they exist and be independent because they work. It is obvious to me, Japan conducts its people to work hard with full integrity. This Japanese society with full of integrity made a deep impression on me and later, it greatly influenced me.

In Kyoto, we visited several temples. The first temple we came to was the Kinkakuji Golden Temple. Kinkakuji is the common name for Rokuonji, which means Deer Park Temple. The shrine was built in 1397 as a resting place for Shogun Ashikaga Yoshimitsu. Like many

other tourists, I had a chance to wear a Kimono and mingled with other residents wearing kimonos. I still remember how the river flowed with its clear water and the geisha was passing by in Gion.

Aside from Kinkakuji, we also took the time to Todaiji Temple. It was more than a decade ago, but it is still clear in my mind. There, we had a conversation with the monks. At Todaiji Temple, the monks took us to the Japanese “tea ceremony” and showed us the way to drink it in a very Japanese touch and impression. The tea flavor was so strong for us that we did not get used to it, however, it was a funny moment that we keep tried hard to drink it as our respect to the host’s hospitality while staring at each other.

For me, Kyoto is a fun place to learn Japanese culture. Taking all moments from the first time to this point into consideration, learning modesty was the thing I cannot forget from the Japanese religiosity.

After Osaka, Kyoto, and Nara, Tokyo was the next destination I had expected much to go to. We arrived at the train station on time. We were excited to ride the Shinkansen, a super-fast train with a speed of up to 300 km/hour. There was the main rule listed there, *“you have to be on time, it’s not even a second late or you are left behind!”* I remember how I was so hick at the time that I keep taking my pictures with the train again and again.

Our visit to Tokyo on that day was followed by very intense schedules for the subsequent days. It began with a visitation to some educational institutions, from kindergarten to university. It was the main agenda. I saw many interesting things there, especially the student’s courtesy, their solid connection to their traditional culture, and their creativity manifested in various works displayed around the schools. These all of course were not a day work result but a long period and consistent process that worthy of appreciation. I also found how the teachers came home late at night after they finished completing their student assessments or planning activities for the next day’s classes. There was also a very unexpected moment when we were in a school whose the principal was sweeping the floor.

All of the things in that day's visitation immediately reminded me of a word, *integrity*. It is a simple word that we, as a Moslem, had repeatedly heard and been taught. However I still did not aware of what does it mean in actual and practical life, and to that day I still rarely found it implemented by the people in Indonesia at that time, at least many people I knew. Integrity should be one of the important things behind the progress of Japan.

I imagined how was Japan in the past devastated by the Allies' attacks in World War II. I was curious about how they began their educational activity after it was shattered in pieces. I got information during the visitation that not long after the destruction, the Emperor only asked about how many teachers were left. Educational institutions where teachers raised have been very well managed with full of integrity by the government in such a way that it is no wonder that their teachers have integrity.

My entourage had a chance to visit boarding schools. I observed the schools had very adequate, well-ordered, and hygienic facilities. There, learning activities took place in the laboratory, and in most cases, they were project-based and empirical research, however simple it might seem.

I was told that project-based learning is to prepare the students with the relevant skills and competitive capacities before taking their own real professional choices. It was obviously what made the schools located in cities, as well as industrial areas, which would emphasize the relevant studies concerning industrial fields; while the schools in rural areas emphasized agricultural education.

Finally, we did not miss a chance to visit universities and factories. In my opinion, universities and companies in Japan had a well-established corporation. Industrial, agricultural and other business activities utilized many researchers conducted by universities. This encourages universities to design their researches with a high applicability standard to the companies and society.

This last visitation was aimed at introducing the growing scientific achievements in Japan. Panasonic factory was one of our destinations. There, I was amazed at two things: *First*, finding how

their vision of technology is in harmony with the environmental commitment. You do not need to let the Earth broken to get a well and advanced life, because the earth is what we will leave to our children and grandchildren. That we must be in harmony with nature is a very strong message. *Second*, science is a thing by which we predict and make a projection of our future. In 2005, when mobile phones were still something rare save for only a limited number of people in Indonesia, the Japanese already had a reflection of virtual communication, something which had just become prevalent for us a few years after.

### **Integrity Institutionally Revitalized in Pesantren**

Of many values, the most inspiring one which had a deep personal impact during my fourteen days in Japan was integrity. For me, the word means hard work (determination), shyness, and honesty. This one word of three meanings was sound so familiar in my mind, however, I just found it is manifested in practical and daily life by Japanese people when I was there in 2005. I found it in the sweeping floor headmaster, in the overtime teachers just for making student daily assessment as well as serious planning for the next day class, in the student's well-documented works and creativities, and in the Japanese anonymous citizen who gave back my pesantren fellow's somewhere left camera. I found it was manifested in these memorable moments.

I pondered what lessons I could apply in the *pesantren* in my position as the daughter of, the *Kyai*, the founder of the *pesantren*, and especially in my position as the *Nyai* –women leader of pesantren. This personal impact together with the strategic position I had encouraged me to make the best changes I could, no matter how trivial the change could be. It was the integrity that I made as the most major value to implement through three main policies of the pesantren: *First*, encouraging the *asâtidz* (plural form of *ustâdz*, the pesantren teachers) to be the role models for the students. *Second*, forming the system of value and instrument of assessment for the quality assurance of the pesantren. *Third*, procurement of supporting

resources for the enhancement of *santri* (students of pesantren).

Concerning the first, our pesantren tries to uplift the capacity of the *asâtidz* in simple habituations which would have a real impact, such as upholding on time discipline and disposing of trash properly. It did not mean that there were no such habituations beforehand. It just that I considered they were ineffectively and not fully implemented that I still found some of late *asâtidz* and some scattered trash at some points in the pesantren. The improvement of the discipline of the *asâtidz* in the pesantren takes precedence over that of the students (*santri*) for an *ustâdz* should be an exemplary model for the students, just as how principals and teachers in Japan become examples for their students. I believe that if the *asâtidz* can consistently apply these two simple things, to always be on time and to always dispose of trashes they find at its place, then the students will just follow them; just as how children generally follow the habits of their parents.

The second one, the forming the system of value and assessment instrument as the quality assurance of the pesantren which takes several aspects and approaches. From the boarding aspect, we implement a foster parent program for first-grade students (*tsanawiyah*, junior high school level) for they are beginners in boarding life. In this regard, each foster parent covers 15 students. For the 2<sup>nd</sup> and 3<sup>rd</sup> grades (of *tsanawiyah* level), we emphasize the concept of self-habitation guided by the pesantren rules and code of conduct. In this process, the *pesantren* uses a peer mentoring approach, where they are supervised /accompanied by the 4<sup>th</sup> and 5<sup>th</sup> grades (grade 1 and 2 of *aliyah*/Senior high school). As for the students in 4<sup>th</sup> and 5<sup>th</sup> grades, the pesantren emphasizes them to be mature independently with the direct supervision/assistance from the *asâtidz* and the boarding supervisor. Meanwhile, we prepare the 6<sup>th</sup>-grade students (class 3 of *âliyah* grade) to take up the next level of education in higher education.

Another important aspect is the learning approach. In 2005, the pesantren began to introduce the use of computers and e-learning process, although it started with a simple effort all we could to provide

the internet and computer facilities at that time. This was in response to the challenge of the inevitable era of information technology at that time when people started to use the internet even though it was not in massive and sophisticated as it is today.

Of course, there were pros and cons of this policy among the leaders and teachers in the beginning. The Internet allows the students the opportunity to have open access to information of any kind, including that which has negative and contaminating impacts and that which contrary to religious education. However, today people cannot deny how useful the internet is when we use it properly for many positive purposes.

Another aspect is regarding the pedagogical method. Together with my fellow leaders and teachers of the *pesantren*, I began to modify the pesantren's classic pedagogical methods which previously was teacher-centered learning to a student-centered learning model. Here, the teachers play his/her role just like a Socratic midwife, to assist the students to bring out the best potentials they possibly have. This way even makes the learning spirit far more fun and creative.

The student-centered learning (SLC) method made an impact on the extracurricular activities. Beforehand, they were dominated merely by language programs and scouting activities. Today, we can find more various kinds of extracurricular activities according to students' interests. All of these efforts are in line with the founder's ideals to have students who master religious knowledge as well as science and technology.

All of these changes are also the implementation of the third point, i.e the procurement of supporting resources for the enhancement of students. To make it comes true, the pesantren formed a curriculum sharpening team whose task was to select and categorize the students based on their interests. This way in turn will lead them to specific kinds of extracurricular activity that have been mentioned above. This effort does not only sharpened the potentials and skills they might have but also make them more competitive. Many of our santri have intense participation in many competitions held by other communities.

Besides integrity, another interesting point I had observed when I was in Japan was their strong connection to their history, their legacy that cannot be separated from Japan Government's serious and strong political will. I think the political will was first shined from the first man in Japan, the Emperor who cling to their tradition, that then was so welcomed by his prime minister who in turn formulated and transformed it in their policies in such a way that their people's path of life would always combine "modern advances" with their traditional "eastern" values. I found that however they are progressive in "modern advances", they still never cease to "learning from the past to live in the present and the future". That is how the Japanese life was so modern but never lost their connection to their heritage, history, and identity.

This political will had been transformed into several domains in the society. School and family were two domains I noticed at the moment. Education was so well-managed and well-established by Japan Government, especially through educational institutions. The universities would bring forth the teachers. In turn, the teachers at school tell the students about their culture and tradition. While at home, the parents confirm the teacher's teaching at school to the daily habituations as part of the process of character building of their sons and daughter. It was unfortunate that I had no opportunity to stay at any citizen's home during my days there, but I got a lot of information about the life of Japanese families from some conversations during the visitations. These gave me much information about how finally the Japanese people keep their traditional and traditional identity in the middle of a ceaseless and progressive path to modernity.

I felt it is very important to notice how "political will" can be a strong point in character building in education, including in our pesantren, to develop an open-minded and inclusive attitude to innovations without losing our national and historical identity, without forgetting and losing who we are. I attempted to put a political will in the process of strengthening the needed national character building and historical consciousness of the santri in the pesantren. It begins with the gradual changes of the dominant tendency of living



in Arabic cultural way and Arabic-laden habits to the tendency to give much appreciation to our national and local wisdom while keeping the essentials and core aspects of Islamic value and its permanent legal religious forms --which part of it are irreplaceable in the form of Arabic languages, such as the Quranic and readings in many rituals-- as well as keeping the effective instrumental ways to understand these authoritative forms, such as Arabic language speaking habits, besides in English and Bahasa. It is just as the Japanese can open themselves to live with modernity while clinging to their tradition, we and the santri should also live with Islam while having a deep connection to our traditional heritage as well as living progressively with modernity.

Of course, all of these efforts would not go well automatically. To make sure, a performance appraisal is formulated based on the Key Performance Indicator (KPI) approved by two elements: the pesantren leadership board and the quality control team; and it is followed by rewards and punishments which apply to all of the pesantren residents. The rewards can be in the form of an umrah (a trip visiting a sacred place reflecting the prophetic journeys) for all elements (students, teachers as well as staff) and scholarships for outstanding students; while the punishments will be in the form of social services.

### **Another Visitation to Japan: A Remaining Hope**

I always try to give all my best to encourage the santris to take good lessons wherever they are and wherever they come from, as I always try to tell the students about inspiring lessons I took from many sources I read and places I visited. The positive lessons based on my experience of participation in “Pesantren Leaders Visit Program” to Japan in 2005— is the subject matters I have delivered repeatedly both in broad pesantren forums and in my teaching activities in the classroom. I hope, the students could gain the positive energy I felt during my time in Japan.

Fortunately, the advancement of information technology, especially the growing social media, gives the *asâtidz* and the *santri* much positive and inspiring information about Japanese culture.

But still, social media is just a medium, it will not take them into immediate experiences of feeling its positive energy. I believe that direct encounters with headmasters, teachers, and students in Japan will give our *Kyai/Nyai*, *asâtidz*, and the *santri* much deeper mutual understanding that will give both sides long-term mutual positive impacts.

Accordingly, I dream of a kind of relationship that can be established between our pesantren and the schools or any educational institutions in Japan. This relationship will not only follow the other already established done—in the form of continual hospitality of the Japan Embassy, such as in the moment of a fast-breaking moment during Ramadhan and in the birthday celebration of The Japan Emperor-- but also will strengthen the mutual understanding between Japan and Indonesia. I have a great expectation that this relationship can be promoted by the Japanese Embassy in Indonesia together with PPIM UIN Jakarta, both institutions that I am entirely convinced to have the capacity and resources in this regard. []

# CLEANLINESS AS RIGHTEOUS DEEDS

Inspiration at the Ushuluddin Development Singkawang  
Islamic Boarding School

Masruraini

**B**eing clean and healthy is basically a simple thing, but remarkably essential in life. This condition can be created by every human being as long as they well-aware about it. Unfortunately, not all people can do it. In *pesantren*, being clean and healthy is a prerequisite for students so that they can study solemnly. That is already become my belief. And this belief was strengthened when I participated in the “Pesantren Leaders Visit to Japan” program initiated by the Center for Islamic and Community Studies (PPIM) UIN Jakarta, in collaboration with the Japanese Embassy in Indonesia in 2011.

## **A Background about My Self**

I was born on April 21, 1976 in Singkawang, West Kalimantan, as the eldest of 4 children born to Kiai HB. Rasnie, BA., and Hj. Mariani. At that time, Singkawang was known as the city of “TASBIH” (Orderly, Safe, Healthy, Clean, Beautiful, and Green). But today, Singkawang is known as the “City of a Thousand Temples”, for, every year, during the Cap Go Meh celebration, Singkawang will be so crowded by a lot of domestic and foreign tourist. By several NGOs, Singkawang is also known as “Tolerant City”, since several times this city has become one of the most tolerant city with a high tolerance value (index).

I took my Early Education at Madrasah Ibtidaiyah Muhammadiyah Singkawang. As for secondary Education at Wali Songo Ngabar Ponorogo Islamic Boarding School, East Java. After that I continued my study to Arabic Language Education at IAIN Pontianak for undergraduate studies, and pursued master studies in Learning

Technology FKIP UNTAN West Kalimantan.

I am married to Drs. H. Mukhlis, M.Pd, who is currently the Head of the Office of the Ministry of Religious Affair, Landak Regency, West Kalimantan, which is also mandated as the Chairman of the MUI (Indonesian Ulema Council) in Singkawang City. We have 2 children. Currently, the eldest is pursuing undergraduate education in the 7th semester, majoring in Psychology at Gadjah Mada University, Yogyakarta. Meanwhile, the youngest is currently pursuing secondary education in XII grade Madrasah Aliyah.

Since 2002, I have devoted myself at the Ushuluddin Singkawang Islamic Boarding School for Development, West Kalimantan. In 2011, while on a visit to Japan, I served as the Head of Madrasah for the Tsanawiyah level. However, started from 2013 up to now, I has been entrusted to become Head of Madrasah for the Ibtidaiyah level. The Ushuluddin Foundation, which houses the *pesantren*, asked me directly to focus more on managing the madrasah ibtidaiyah because the increasing number of students. I also received the mandate to be the treasurer who controls finances at the Ushuluddin Foundation

Apart from Japan, I have been to Cairo, Egypt, in 2003 when I attended a program from the Center for Human Resources Development (PPSDM) UIN Jakarta. I also participated in the “The Jakarta Workshop on Promoting Cross Cultural Educational Exchange in ASEAN” on November 28-29 2016 at the Sari Pan Pacific Hotel, Jakarta, organized by PPIM UIN Jakarta with the full support of the Japanese Embassy and the Ministry of Education and Culture RI.

### **The Ushuluddin Islamic Development Boarding School, Singkawang**

My life cannot be separated from the Ushuluddin Islamic Development Boarding School, Singkawang, West Kalimantan. The *pesantren* was established on Monday, 20 May 1974 M / 27 Jumadil Awal 1394 H on the initiative of Drs. H. A. Malik (late) who at that time served as Head of the Office of the Department of Religion, Sambas regency, and the Dean of the Faculty of Ushuluddin Singkawang.

Haji Malik (late), as he is usually called, by that time invited Islamic religious leaders in Singkawang area to discuss the possibility of establishing a *pesantren* as a replacement for the Faculty of Ushuluddin Singkawang. Among the figures who initiated the establishment were Anas Abdullah (late), Drs. H. Umar Ansari (late), Usman Abdullah (late), Abu Yazid, BA. (late), Mustafa Ma'ruf (late) and H. B. Rasnie, BA. By making up their minds, the discussion of these Islamic religious leaders led to the establishment of the *pesantren*. Mustafa Ma'ruf was mandated as the first *mudir* (the head of *pesantren*), who served for approximately six months (1974-1975). Additionally, from 1975 up to now, the reins of leadership were handed over to H. B. Rasnie, BA, who was none other than my father.

Ushuluddin Islamic Development Boarding School, Singkawang, West Kalimantan, established on the rice fields and plantations. The spirit of *pesantren's* establishment was originally to teach the meaning of life based on the Islamic teachings values to young generation who have a desire to learn and study. Geographically, the *pesantren* is located in the center of Singkawang City, at Jalan Alianyang No. 26, Java Village, Central Singkawang District, Singkawang City, West Kalimantan. This Islamic boarding school is under the auspices of the Ushuluddin Foundation and has 4 levels of education: Raudhatul Athfal (founded in 1985), Madrasah Ibtidaiyah (established in 1996), Madrasah Tsanawiyah (established in 1974), and Madrasah Aliyah (established in 1977). As for Madrasah Aliyah changed its status to MAN Model Singkawang in 1997, which was followed by the establishment of a private madrasah aliyah to maintain the spirit of the *pesantren*. Apart from auspicing education, the Ushuluddin Foundation also has an orphanage.

The situation of the *pesantren* has changed since its inception. For example, in terms of its educators and education personnel. In the 2020/2021 school year, there were 110 Muallim and Muallimat Councils, with the assistance of 6 administrative staff, 1 librarian, and 4 security guards. As for the students, from the Raudhatul Athfal to Madrasah Aliyah, there were 2,061 people. This number includes the *santriwan-santriwati* (students) who live in the Islamic boarding

schools for madrasah tsanawiyah and madrasah aliyah as many as 650 people.

With regard the boarding school managerial, H. B. Rasnie, BA is the head of the boarding school; Drs. H. Muhlis M.Pd as Deputy Head of Pondok; Renti S.Pd.I as the Head of Raudhatul Athfal; me, Hj. Masruraini, S.Ag., M.Pd as the Head of Madrasah Ibtidaiyah; Agus Salim, S.Pd.I as Head of Madrasah Tsanawiyah; and H. Kamal, S.Ag., MM as Head of Madrasah Aliyah.

### **Fall in Love with Japanese Culture**

Nine (9) years have passed since visiting the Land of the Rising Sun. In 2011, with my fellow group, we visited Tokyo, Kyoto, Nara, Osaka, and Kobe along with other various activities. As time went by, some of this memory slowly disappeared and fade way. I cannot tell any longer all the activities in detail while I was in Japan. But there are some memorable stories and impressions that ringing deeply in my mind, that caused me amazed and desired to return to Japan.

### **Cleanliness**

I'am personally most attracted to the cleanliness. When we landed, I thought that the cleanliness at Japan Airport is a commonplace, considering that the airport is the first place for foreign guest to set foot in a country. Accordingly, I found out that I was wrong right after I witnessed similar things happened in other public places, such as Japanese schools, house of worships, recreation areas, residents' houses, streets, until traditional markets. I only found something in common everywhere I go: all of the places are perfectly clean!

When we were visiting schools, I saw how students there are required to preserve cleanliness in the school environment. They cleaned up classrooms regularly and on scheduled; they wore different type of slipper or shoes for inside and outside the classroom, in order to keep the floor clean. One of the interesting things to observe in Japanese school is that the school authority issued a policy of a "school cleanliness" program, where one of its implementations is the

students have to clean up the school toilet by themselves without the assistance of janitor. I then muttered to myself, “Is it possible that this kind of policy can be implemented in the *pesantren*?”

I also had the same impression when we visited the worship places. The first worship place we visited was the Todai-ji Temple which is located in the Northeast of Nara Park, Nara City. This temple is designated as a UNESCO World Heritage Site, and the place and its surrounding are definitely very clean. At this temple, we were held a discussion with a Monk—his name is Monk Marimoto. It turned out that Monk Marimoto had previously lived in Egypt to study about Islam. In addition, the monk also said that the values in the Buddhism teachings were taken for their spirit to be blended with good values from Japanese traditions that eventually became people’s culture.

The second worship place we visited was a mosque founded by Pakistani, we were there when the male groups had to perform Friday prayers and the female groups had to perform Zuhr prayer. The mosque is well maintained and very clean. I do not remember exactly the name of the mosque and the city where it is located. One thing for sure is that the mosque was established as a tourist attraction in Japan. There are a lot of visitors come to visit this mosque.

In addition, the third place we visited was different from two previous place. We were assigned to undergo the homestay activity in a residents’ house. For that reason, we were not just visit someone’s house, but also were divided into groups and stayed overnight in several resident’s houses. I myself lived in a house that is far from luxurious image. Nonetheless, the house is very neat and tidy. The family there (as my adoptive parents) implemented hygiene culture by providing trash bins for wet and dry trash inside the house. When I was invited by them to take a trip to a recreation area, I can clearly see the Japanese lifestyle pattern that did not exist in Indonesia, one of those is the Japanese habit who do not litter unless they find a trash bin. They do not mind or shy to bring their waste anywhere if they do not find any trash bin around them. For that reason, it is not surprising that in other public places, such as roads and traditional markets, cleanliness is well-preserved. This only happens because Japanese

people are well aware of cleanliness. I just amazed and wondered, “how can this awareness be instilled?”.

## **Discipline**

Another memorable thing of Japanese culture is “discipline”. When we were on bus on our way from the airport to a hotel in Tokyo, I was amazed by how regular the traffic on the public road. Tokyo which is known as the capital city of Japan, seems to be far from traffic jam. By all means, all this regularity is supported by the discipline of the drivers on the road, the respect towards pedestrians, the awareness that the yellow light indicates that they must slow down and ready to stop. I was even more amazed when I had the opportunity to experience a passenger-friendly mode of public transportation. Also, when you are a pedestrian, you have a privilege to cross the road first. I found both opportunities during a home stay at a resident’s house.

Furthermore, It occurred not only on the streets, the discipline of Japanese people is also seen through their commitment to respect time. All the series of activities that I participated in the “Pesantren Leaders Visit to Japan” program were punctual and none of them were delayed. For example, when we were visiting the Deputy of Prime Minister, who welcomed us on time even though he had to give us the opportunity to pray first.

Commitment to respect time is also seen when we were visiting schools. The teaching-learning process always begins and ends on time. Even the real commitment also seen at the dining venue. This happened when we were arrived about 30 or 20 minutes too early to the venue to eat. The waiters were realized of our presence, but they only serve the food about 5 or 10 minutes before the scheduled meal time because this is already become their habit. In fact, according to the guide who accompanied us at that time stated that the waiter could just prelude us to serve the food. But nevertheless, they never did it.

In the smallest unit, specifically in the household, the commitment to respect time is clearly visible as well. Children at home where we stay understand when is the right time to invite



guests to chat, to rest, and to take us out to recreation. Even from early childhood, for other disciplinary aspects, these children already know where to throw garbage and how they should separate between wet and dry waste.

The culture of discipline is also reflected in the use of transportation. Children under 17 years old are not allowed to drive motorized vehicles, either motorbikes or cars. As an alternative, the government provides a very friendly and affordable mode of public transportation. Furthermore, children under 17 years old are also not allowed to go to entertainment venues because they are considered minors. If they are found in entertainment venues, the parents will receive a fine from the state. For, it is the duty and responsibility of parents to educate their children.

Another interesting thing that concerns me is related to smoking. Unlike what is generally seen in Indonesia, in Japan, school age children are not allowed to smoke, not even allowed to buy cigarettes for their parents. If this is happened, then the parents will be fined, the same apply as the entertainment venue violation. Basically, cigarettes are only allowed for adults. And amazingly, I did not find people smoking in public places and smokers will only smoke in a designated place.

### **Queuing Culture**

Another important aspect of discipline is queuing. In shopping centers, it is common to see Japanese people lining up to make payments. Nobody was interfering to make an early payment. This also happens when taking food in public places. They will wait in line until they have their turn. Besides, the visit to Japan also left unique stories related to us who were directly connected to the culture of the local community. I still remember when an *ustadz's* wallet was accidentally left behind at a hotel in Tokyo. The *ustadz* realized his wallet lost when our group had arrived to another hotel. Then, he quickly told the program guide to ask for help. The guide then contacted the hotel and asked for assistance for that issue. Thankfully, the hotel sent the wallet to the owner safely. He also found that the money in his wallet was intact and not reduced at all.

Another similar incident also experienced by another *ustadz* at a recreation area. Without realizing it, the *ustadz's* cellphone was accidentally left somewhere. We were trying to search for the phone everywhere until suddenly a visitor came close to us and returned the cellphone to the *ustadz*. The visitor turned out said that he has been walking around looking for the owner of the cellphone.

Another impressive story is when we were in the shopping center. I found that no matter how small the change is after bought groceries or other things, the cashier returns it in full. I found none of the cashier who said "would you like to donate it?" Even when one of the *ustadz* intended to just give his change, the cashier did not want to accept the money at all because in Japan it was not customary to "tip" money. The friendly and professional services provided by cashiers are interpreted with full awareness as their responsibility for their work. It is truly a story about honesty and it is shameful that I accidentally experienced because of the negligence of one of the program participants.

## **Cultural Preservation**

It is obvious that Japan is one of the developed countries in the world. On the one hand, Japan is a very modern industrial country. But on the other hand, interestingly, Japan also put the main concerns on the national culture preservation, such as the tradition of drinking green tea while eating Mochi by wearing Japanese traditional clothes (kimono). It may sound too simple, however, you will grasp the strong Japan atmosphere when you experience it directly. There is also a unique ceremony to welcome spring season by sowing various kinds of nuts.

Another lingering experience is the evacuation simulation exercise for the earthquake and tsunami disasters. I attended the training on how Japanese people prepare for the dangers of an earthquake and tsunami. There is one special place that was deliberately made for this training, considering that Japan is an earthquake-prone country. Accidentally, I felt the real earthquake in Japan. It was the most unforgettable experience in my life, for

previously, I have never felt any earthquake, nor a tsunami.

### **Educational Institutions as Libraries**

Among the places I have visited, I particularly felt that the educational institutions were the most memorable places. Educational institutions in Japan have become a kind of library where I look for references to promote Islamic boarding schools in Singkawang, West Kalimantan. All of the visited educational institutions are inspirational. It made me end up with the 3 things as my main focus: cleanliness, learning process and government policies.

All schools in Japan are very clean, neat and comfortable as the places for students to study. But the most interesting thing that I always bear in my mind is the absence of the janitor in all schools. Besides, complete facilities are also very helpful for the learning process of students in Japan. This facility is used by students to take advantage of their special and free time (break) by doing activities according to their respective interests.

From a curriculum point of view, I only observed simple things. However, things that are considered very simple actually emphasize the self-development of the students. For example, in junior and senior high school, learning as an embodiment of the curriculum is filled by sewing clothes, ironing clothes, and preparing lunch. Meanwhile, schools such as SMK in Indonesia are filled by lessons tailored to the needs of future employment and entrepreneurship. As for waste processing and management, raising livestock and planting crops, and making compost from cow dung are some examples of the lesson learned that I have seen.

In the middle of the program, I accidentally attended a graduation ceremony for final grade students, just like a graduation ceremony or a farewell ceremony at Indonesian schools. Yet, the ceremony is very effective and efficient. It only takes about 30 minutes from the beginning to the end of the event. The graduation only contains of remarks from the principal, from student representatives, and from representatives of parents/guardians of students. Each remark is only represented by one person. After the graduation ceremony was over,

everyone disbanded in an orderly manner. Otherwise in Indonesia, such events can take up a lot of time.

In order to gather information from this related phenomenon, I tried to discuss with the teachers and school principals in their respective educational institutions. The teachers and school principals convey that in Japan, the government's concern to education is extremely high. This is reflected in the formulated policies made by the government, such as: to remind parents to immediately register their children who have entered the school age. If there are parents who do not register their children, then as the consequence they will be fined. Other policies include, for example, no state flag is posted in schools.

Another policy is that there is no ceremony at school. The only undertaken ceremony is the independence commemoration which is carried out nationally. Meanwhile, private boarding schools under the auspices of a temple do not require the use of school uniforms. Out of curiosity, I tried to confirm those information to Mrs. Miho as the program guide. As the follow-up discussion with her, she concluded that those things were not needed because they were not substantial. It made me think that the Japanese seem to think more on substantive matters than on formalism.

### **Cleanliness: The Measurable Righteous Deeds**

I consider that lesson learned, wherever it comes from, can be adopted to formulate policies that can push Islamic boarding schools into a better direction. *Al-nazafatu min al-iman* (cleanliness is part of the faith) is a hadith and familiar among Muslims. In *pesantren* this expression is quite popular. However, this expression is still very difficult to be implemented in everyday life. So I will try to encourage the Ushuluddin Singkawang Islamic Boarding School to promote this.

Among of the lessons, I learned when I visited Japan, cleanliness is the most likely thing to be realized. I do believe that if I have not been able to colorize people's lives in general, at least this can be implemented in the *pesantren* as a smaller unit. For, it is in such a small unit, the policies and systems are possible to be well directed.

My position at the *pesantren* is very strategic as the head of the Madrasah Ibtidaiyah, who assist in manage the daily lives of the *santri* who live in the madrasah for the tsanawiyah and aliyah level. I am also the eldest son of a kiai who served as a *mudir*. When the government through the Ministry of Education and Culture (Kemendikbud), decided to implement the 2013 Curriculum (*kurtilas*), I actually saw an opportunity to insert the obtained values through several certain subjects. Unfortunately, not long after that was implemented, the education system in Indonesia has changed again in a total different way. Policy changes at the ministerial level definitely made me overwhelmed. As educational institutions, whether we like it or not, *pesantren* are of course will be affected by this kind of policy. The current curriculum requires the *asatidz* and *asatidzah* (teacher councils) to fill out the lesson plans in detail. It is very time consuming and less substantive. This condition is inversely proportional to the situation in Japan. Where educational policy has become a standard issue for a long time.

In dealing with these kind of situation and condition, we were trying deal with it by still entering “the special subjects” by using the term “righteous deeds” for one hour of lessons each week. These subjects are included of cleaning the cottage area during teaching and learning hours. The students “do the good deeds” while wearing school uniforms. Just like what I saw in Japan. This has become school policy for all students in all classes without exception. After 9 years of visiting Japan have passed, perhaps “good deeds” are the only lessons, which can be measured in implementation, that have survived until now.

“Righteous deed” as measurable deed, is the only thing that can survive and can be seen to this day. Previously, there were also innovations in many ways. However, everything did not go according to what was planned and expected. For, in terms of implementing the lessons learned, there were challenges to transform an activity into a culture. In other terms, we must be able to cultivate these good habits. For example, by encouraging people to throw garbage in its place. Up to now, I still can imagine how Japanese people are used

to carrying waste everywhere and only thrown it away when they found the trash bin. Meanwhile, in my surrounding environment in Indonesia, garbage is easily found in various places, as if all the places were trash cans.

I realize that the challenges must be resolved in two entities: *pesantren* and families. These two entities are more accessible than the third entity: the State. For, in those 2 entities, I still have the power of doing something. Meanwhile, for the third entity, it seems to be too difficult because it takes partisanship from the state managers.

Initially, I tried to overcome the challenge at the *pesantren* by sharing all the experiences I had gained to all the *asatidz*. In the early days of returning home, I gathered the entire *asatidz* council so I could share my fresh experiences along with the ultimate aim to formulate what lesson learned can be adopted in the *pesantren*. Then I turned my explanation from the story to illustration through the steps of searching the information related to Japanese people's life through reading books and the internet. Last, I demonstrated what I was seen and felt on several occasions in Japan in order to provide understanding to the *Asatidz* council.

However, delivering stories, illustrations, and demonstrations is not enough to provide a comprehensive understanding. For, the *asatidz* council did not see and feel directly related to what was happening in Japan because they had never been there. Moreover, the *pesantren* management seems to meet the standard things. Although, *pesantren* supposed to be managed in a better way if all the elements in it have the same understanding. My strategic position turned out to be insufficient to bring about a rapid and massive flow of change. I still need someone else who can support for the same objective. Unfortunately, I represented the *pesantren* alone when I visited Japan.

Even so, I still strive to encourage good practices related to cleanliness in the school environment, apart from including "righteous deeds" in class hours, *pesantren* make other regulations that are pursued through: (1) requiring students to clean the dormitory before leaving for class; (2) providing adequate hygiene facilities and infrastructure; (3) reminds the importance of cleanliness and discipline,

especially every maghrib; and (4) making rewards and punishments for students.

Whereas, I just realized the challenges in the family, the place where the students come from, after observing two phenomena; *First*, the children who became new *santri* have less awareness about cleanliness. They came to the Islamic Boarding School along with their old habits from their homes. *Second*, the *santri* who have settled in the Islamic boarding school sometimes return to the old tradition when they get a long holiday schedule. They seem to have forgotten the *pesantren* tradition and need a little more time to adjust.

Seeing these two phenomena, I hypothesized and concluded that not all the families where the students came from had the same habits as what has built in the *pesantren*. This factor has made the *pesantren* reminds the students and their families repeatedly so that they will maintain the good habits. I also try to share the comparative reality between Singkawang and Japan based on my home stay experience at a Japanese resident's house. Several good values such as maintaining cleanliness, discipline, responsibility, and work ethic are started first from home/family. During my home stay for 3 days 2 nights, I saw how children and parents in Japan know where to throw garbage, and how they have to separate wet and dry trash. In essence, they know how to keep clean. Therefore, when the child starts going to school at any educational institution, practically the school just needs to continue the good habits in the house.

Accordingly, what I saw in Japan is extremely contrasted with what happened in Singkawang, even in Indonesia, where the matters of educating children, as if all of them is borne by educational institutions. So that when the children have problems, it is educational institutions that are sought and questioned first. Even though education starts first from inside the house, from the family. This difference can explain why Japan can become a developed country. Meanwhile our country is still struggling to that direction.

To synchronize the *pesantren* program with the parents/guardians of students at home, we have tried to create a WhatsApp group where the homeroom teacher can conveyed the points of

*pesantren* policy through the group. It is expected that through this method, both the parents and guardians of the students also take responsibility in educating their children when the students are enjoying their time off. Therefore, what is implanted in the *pesantren*, is also supported by the parents/ guardians of the *santri* at home.

## **The Encouragement of Collaboration**

The visit to Japan program nine years ago was truly an inspiring experience. *Pesantren* must be able to imitate the good things that come from wherever it is, included Japan which incidentally is a non-Muslim country. For, the awareness of cleanliness, discipline, work ethic, and various other good things are universal regardless of any religion. I always convey the experience of visiting Japan repeatedly to the *santri* and the *asatidz* council. I hope that this program can continue so that more *pesantren* leaders get inspired and have experienced from the program.

As an alumni, I do really happy because the Japanese Embassy in Indonesia and PPIM UIN Jakarta are still trying to interlace communication. Even on several occasions, all the alumnis are still invited and involved in several programs organized by the two institutions.

Another thing that needs to be carried out is the alumni meeting where one of the program consisting of stories of the new alumni in order to recall the memories of the old alumni and also to widen the friendship network of *pesantren*. The friendship will in turn lead the *pesantren* to absorb the goodness of other *pesantren* throughout Indonesia.

The most crucial things about this visit program to Japan is that the quotas and elements of the participant delegation. It would be better if each *pesantren* should be represented by at least 2 departing leaders. The dispatched leadership element will make it easier in executing the follow up program due to the *pesantren* leaders have more authority to realize all the acquired good values.

This is based on my own experience when sharing stories with the “ordinary *ustadz / ustadzah*” element had caused difficulty



in applying the good learning they had learned from my story. As one of the leaders in the *pesantren*, I encounter the difficulty of communicating something to other people who do not have the same experiences, feelings, thoughts and understandings.

Meanwhile, a minimum number of 2 people is needed because in addition to the quality of the program, it is also necessary to take into account the quantity of the participant. Just like the quality, this quantity also affects the sustainability of the program when the alumni return to their respective *pesantren*. One person's voice may be heard. Yet two people's voices will be better because two of them can convince and strengthen one another.

Last but not least, I hope that the Japanese Embassy in Indonesia and/or PPIM UIN Jakarta can encourage *pesantren* leaders/alumni programs to collaborate with educational institutions in Japan. It must be realized that the conditions of the departing participants are different from one another. Particularly for the *pesantren* under my auspices, the encouragement is needed in the form of creating opportunity for cooperation with the educational institutions in Japan. When the door to cooperation has been opened, the *pesantren*, ready or not, must go on. Meanwhile, up to my current condition, I still do not get a clear hint related to where I have to start in order to make this cooperation realized.

My biggest hope after having the opportunity to participate in this visit program to Japan, is that the *pesantren* are able to provide modern values so that the students can response current challenges, besides providing the adequate religious knowledge as a provision for life in the world and the hereafter. In addition, *pesantren* can also influence the public community to create good habits such as the awareness of cleanliness, discipline, commitment to time, work ethic, honesty, and feeling ashamed of doing something wrong. For, I have only seen those habit in a complete realization when I visited Japan in a very short time.

# CREATIVE AND RECREATIVE LEARNING

Inspiration at Madrasah Wathaniyah Islamiyah Banyumas  
Islamic Boarding School

Zahroh

## A Slice of Life

I define my visit to Japan not only for the sake of traveling, but also to acquire knowledge and insight as much as possible in order to sharpen the teaching and learning atmosphere at the Madrasah Wathaniyah Islamiyah (PP MWI) of Islamic Boarding School, Kebarongan, Kemranjen, Banyumas, Central Java. I had the opportunity to visit the the Land of the Rising Siun through the program entitled “Pesantren Leaders Visit to Japan” in 2017. This program was initiated by the Center for Islamic and Community Studies (PPIM) UIN Jakarta, in collaboration with the Japanese Government.

I was born and grew up in an Islamic boarding school (*pesantren*) environment. I am the grandson of a *Kiai* of PP MWI, namely K.H. Marghoni Mas’ud from his first child, Hj. Marmah Marghoni who is married to Wakhid Hasyim. K.H. Marghoni Mas’ud is the sixth *kiai* who led the *pesantren* between 1980-1988. Throughout my life, I married to Moh. Fadjri Yuniarto and giving birth for 3 beautiful children: Yunizar Lutfiana Diana Nur, Yunizar Amirul Haq, and Yunizar Amirus Tsakif.

I took my secondary education at the place where I was born and raised. Then, I continued my study at the Sunan Kalijaga State Islamic University Yogyakarta (IAIN-SUKA), and took the Islamic Culture Study Program (SKI) at the Faculty of Adab.

Two years after graduated from university, I was called back to the almamater to teach the subject of History and Geography at the *Aliyah* (senior high school) level. In 2014-2018, I was assigned to

become the Head of the Department of Social Sciences (IIS), which mentored around 255 students. While, since 2019 up to now I have been appointed as the Deputy Chair of the Madrasah for Public Relations. Starting July 2020, I am also carrying out another mandate as *musrifah 'am* for the Girls' Dormitory "Khadijah" and "Aisyah" which manages 175 students. All these positions, essentially, allow me to provide more treatment for the students of the Islamic Boarding School of Madrasah Wathoniyah Islamiyah, both regarding policies and the implementation of teaching and learning.

### **The Islamic Boarding School of Madrasah Wathoniyah Islamiyah: Then and Now**

The Islamic Boarding School of Madrasah Wathoniyah Islamiyah (PP MWI) was established in 1878 by KH. Muhammad Habib bin Nur Hamdani. To many people, the name of Madrasah Wathoniyah Islamiyah seems to be very nationalist-Islamist. This name was given by H.O.S. Cokroaminoto and his friends when they visited the *pesantren* in 1931.

The *pesantren* where I devoted for is located in Grumbul Teleng RT / RW 01/07, Kebarongan, Kemranjen, Banyumas, Central Java, which has undergone 12 leadership changes. PP MWI is under the auspices of the *Pondok Masjid Foundation Madrasah Wathoniyah Islamiyah* (Pomesmawi) with the notarial deed of Ny. Gati Sudardjo S.H. Purwokerto Number 25 dated December 24, 1993. In addition to Islamic boarding schools, the Pomesmawi Foundation also oversees several units such as the mosque, waqf, alumni and da'wah, as well as the economy.

Madrasah Wathoniyah Islamiyah (PP MWI) combines 3 curricula, in other term it is called as the 3 in 1 curriculum. It is consisting of the Islamic Boarding School curriculum, the Ministry of Religious Affair curriculum, and the Ministry of Education and Culture curriculum. As for the Islamic Boarding School curriculum studies on religious subjects such as *Tauhid*, *Nahwu*, *Sharaf*, and *Faraid*. While, the curriculum of the Ministry of Religious affair studies on several subjects such as *Akidah Akhlak* (belief and moral), al-Qur'an Hadith,

and the History of Islam and Islamic Culture. And the last, the Ministry of Education and Culture's curriculum studies other common subjects such as Mathematics, Social Sciences, and Indonesian Language. However, all sciences are considered equally important. Yet, above all, in our Islamic boarding school, *Tawhid* become the main subject.

In the academic year of 2020-2021, the number of students at the Islamic Boarding School of Madrasah Wathoniyah Islamiyah reaches to 1,468 people. All of them are coming from various socio-economic background. Meanwhile, this *pesantren* has involved 127 of teachers and educational staff.

Our Islamic Boarding School have developed various extracurricular activities, such as Scouts, Youth Red Cross (PMR), *Hadrah*, Marching Band, School Security Patrol (PKS), and self-defense skill. All of these activities are under the auspices of the Madrasah Wathoniyah Islamiyah Student Association (IPMAWI), which is equivalent to the Intra-School Student Organization (OSIS) in public schools.

Most of our annual programs are *Amaliyah Da'wah* (Amda), A reflection night of *Bina Iman and Takwa* (Mabit), and Bazar (market). *Amaliyah Dakwah* (Amda) is held in every Ramadan, for one week, aiming at applying student's knowledge acquired from *madrasah* to public. The students will do a practice of preaching to people outside the Kemranjen District by following the teachings at the *Taman Pendidikan al-Qur'an* (TPQ), carrying out Friday sermons, religious lectures, and social service at the location of the activity.

The Reflection Night of *Bina Iman and Takwa* (Mabit) is held to train students to become accustomed in carrying out obligatory worship and sunnah in a more disciplined way. This activity is mainly prioritized for students who do not live in the dormitory. They performed congregational prayers at the mosque, *tadarus* (reciting) al-Quran, memorizing al-Quran, practicing on washing and burying the dead in Islamic burial law, practicing speech and rhetoric, and so on.

Meanwhile, the Bazaar is held after the students have finished in carrying out the semester exam. This activity aims to provide students with the entrepreneurial learning opportunities, as a practice in economic subjects. In addition, the bazaar was meant to build cooperation and negotiation among them.

Specifically, for santri who live in pondok, pesantren launches the daily, mid-year and annual programs. As for daily programs are included of obligatory prayers and sunnah in congregation, *sunnah* fasting, Islamic studies, *tahfidz* (memorizing al-Qur'an), and Arabic and English practices. While the mid-year program is undertaken in the form of the *Tahfidz* exam, and the annual program is undergone in the form of Islamic Holidays (PHBI) and National Commemoration by carrying out various kinds of competitions, both academics and entertainment and *rihlah* (scientific tourism).

### **Impressions in The Land of the Rising Sun**

I was chosen to be one of the *ustadzah* who were dispatched to Japan in the "Pesantren Leaders Visit to Japan" program in October 2017. Along with my group fellows consisting of *kiai/nyai/ustadz/ustadzah*, I visited a number of places in Tokyo, Kyoto, Osaka, and Hiroshima. Amongst of the visited places were educational institutions, universities, business centers, religious centers, museums, and the Embassy of the Republic of Indonesia in Japan.

Living for 10 days in Japan was the memorable and inspiring experience. I remember when I visited one of Japan company who made the aircraft frame, I really did not expect that it was done by using a manual system, without any engine employment. According to the company, they believe that the manual labor by using human hands possessing higher precision than using machines.

The visit also has provided me other information that the Japanese are used to working for 14 hours a day. They will start the work by doing the light exercise first. Then, they will clean up the workplace. All these pre-work conditions are carried out outside of the working hours. Japanese society is very efficient and productive. It is no wonder that their work ethic has led Japan to produce high-

quality products with international standard.

Another thing I still bear in my mind about the visit to Japan 3 years ago was the super clean, beautiful, and comfortable educational institutions. Remarkably, of all the schools visited, none of them had the cleaning service personnel. There are only students assisted by the teachers cleaning up the school environment after the class ended at around 4 pm. This activity has been scheduled shiftly—it is similar as the *piket* schedule before class starts in Indonesia. Yet, in Japan, maintaining cleanliness is a matter of all the time, not only before the class. Furthermore, another thing that also supports the clean and healthy schools is that the students are required to bring supplies from their homes.

Other than that, the students are serious about their studies. No one looked chatting and/or sleepy in class. According to the teachers there, students from early age are conditioned to do assignments independently. Besides, parents at home don't do their children's chores. They only help them by directing it instead.

Japanese schools are also very concerned about literacy. The school library remains open until 8 pm. Whereas, the teaching and learning activities have ended since 4 pm. When we visited the library, we found an abundant and neatly arranged book collection. Among the books, according to the librarian, only books related to science could be borrowed to take home. Meanwhile, comics can only be read in the library.

In one of the schools I have visited, there was an earthquake simulation activity. Early on, students in Japan are taught how to deal with earthquake situations. When an earthquake occurs, students are asked to remain at school, and waiting to be picked up by their families. Later, there will be officers who direct and guide them where to go to evacuate themselves. This kind of mitigation procedure is very appropriate to be taught for students from their early age, particularly at the elementary level, because Japan is one of a prone-country to earthquakes.

When I visited a college in Japan, precisely to Kanda University of International Studies (KUIS), I did not find any students who used motorcycles. They all use trains, buses, and bicycles, and then continue on foot to their respective classes. The students are also very friendly. They bowed their heads halfway down and greeted our group. But amongst them, one of the great things at Kanda University is the presence of a prayer room (*mushola*), equipped with a place for ablution with a pretty good design. Surprisingly, there is also a *halal* canteen so that Muslim students can easily find halal food and perform worship according to their beliefs.

While at the college, my entourage and I met 2 students from Indonesia. One comes from the School of Economics (STIE) of Malangkececwara, and another one is from Jakarta, unfortunately, I forgot the name of the student's college from Jakarta. They are currently doing a student exchange for 1 year and fully-covered by the respective campuses where they come from. Likewise, Kanda University also sent 1 student to STIE Malangkececwara and 1 person to a college in Jakarta. For students who come from Indonesia, they learn Japanese language and culture at Kanda University. Similarly, the Japanese students also learn Indonesian language and culture at the targeted campus of student exchange.

The most interesting part during the program was I had the opportunity to stay at a resident's house for 2 days. During my home stay, I observed and scrutinized on how the Japanese design and utilize every inch of land and space. In fact, Japanese meet area and space limitation, however, they can transform the existing room into a family room, living room, and various other places in a short time. Their life is truly efficient.

### **From Person to Institution**

A visit to Japan is truly an evocative experience. A trip to the land of the Rising Sun is a very significant learning process. I have been implementing positive things such as cleanliness and discipline for a long time, both for myself, the nuclear family at home, and the students. But this was the first time I felt something different.

I was thinking a lot about how to implement Japanese culture such as clean living, discipline, and commitment to time in practical life. So far, these visits have had more personal influence. However, this did not deter me from making a meaningful breakthroughs which is positive things that inspire personally, can also transform and change the institution.

I realized that I had a strategic position as a *musrifah 'am* for the Girls' Dormitory "Khadijah" and "Aisyah" which managed hundreds of students. However, the *pesantren's* unique condition enforced me to make a breakthrough to implement the lesson-learned i have after the visit.

The Islamic Boarding School of Madrasah Wathoniyah has two categories of students or santri: *kalong* and *mukim*. *Santri kalong* are those who study at the Islamic boarding school from morning until noon. After the class ended, they will return to their respective homes. Meanwhile, the *santri mukim* are those who live in the Islamic Boarding School for 24 hours a day. Apart from coming from Central Java, they also came from several regions in Indonesia such as Maluku, Medan, Kalimantan, Palembang and Jakarta. However, the different of economic backgrounds of the parents, It is not possible for the *pesantren* to issue policies or regulation that all santri become *santri mukim*.

Another hinder challenge is that there are several *kiai* in the Islamic Boarding School at Madrasah Wathoniyah Islamiyah. As a result, there is no *kiai* is positioned as a central figure. This has an impact on the absence of the figure of *Bu Nyai*, who accompanies *Kiai*, as a central figure for *santriwati* as in several other *pesantren* in Indonesia. Moreover, there is a kind of unofficial policy that the management of *pesantren* supposed to be that way. In short, it can be said that *pesantren* are still managed with an old-fashioned view even though its policies are formulated in deliberation. The old tradition is not always has a negative perception. However, to encourage a change, something new and fresh is needed.



After the program “visit to Japan” ended, as the one who have devoted myself in 23 years to Madrasah Wathoniyah Islamiyah Islamic Boarding School, I try to socialized the experiences I had to the *santri* and *asatidz* (teachers) there. I started it gradually with the students first, so that they would have a high dream and desire to continue their education to the next level. Accordingly, I conveyed it to the teachers and other Islamic boarding school apparatus. The 4 main points I keep repeating when telling the stories are creativity, cleanliness, discipline, and warm hospitality. Many of them wanted to visit Japan afterwards. But alas, all of them is still just a wishful thinking.

In terms of implementing the best practices, the disciplinary aspect is articulated through the imposition of rules of the game by several *asatidz* when teaching and learning activities take place, such as making an agreement with the students. If the students late entering the classroom, then they may not enter or stand behind the teacher until the teacher’s class ends. However, if the teacher arrives late or does not attend at all, then the students have the right to propose a replacement learning time.

Likewise, in the social aspect. Another tradition that has been successfully formed and maintained up to now is the practice of social service. In the old days, when there were natural disasters occurred, *pesantren* were often asked for contributions in any form by social organizations such as the Indonesian Red Cross (PMI), as well as religious organizations such as NU and Muhammadiyah. But currently, *pesantren* are doing it independently by going directly to help the affected communities, as long as the locations are possible to be reached from *pesantren*. Yet, if it is too far, in that case *pesantren* will send help through the trusted social institutions.

I believe that the lessons-learned will be very effective as long as it is demonstrated directly to the students. At first, I was consistent in preserving cleanliness by keeping the litter in my pocket until I get back to home. I considered it as an attempt to reduce the amount of waste in the school environment. However, considering the culture of the *pesantren* has not supportive for the new culture, then I do

not do that kind of things any longer. Now the main principle is “put waste in its place”.

Maintaining the clean environment and strengthening discipline is not an easy task. It takes time and continuous process until it becomes a habit, but I will just go ahead no matter what happened. When I have no schedule to teach, I get used to go around from one class to another. Then, if I found any shoes that are not in their place, I will take them and put them on the shelf.

As a *musyrifah ‘am*, I have the authority to make a policy such as “slippers must be placed on the shelf when going out”. This rule is made very specific, by stating that the slipper must be placed “towards the direction you wish to go” or in other terms it is called “ready to wear”. So that the students do not need to turn their slipper when they want to wear them back.

Another policy that has been successfully promoted is cleanliness in the school and dormitory milieu. Previously, there was a tradition of students to propose time shift for a particular subject when there were free hours because of the responsible teacher was absent. Currently, these empty hours are used by voluntary work in the form of cleaning the school and dormitory environment which is not only conducted by the students, but also the *asatidz* by cleaning the bathroom, sweeping the grass, and cleaning the yard.

Likewise, in regard to literacy culture program is starting to begun. Previously there was no tradition to read books and or memorize al-Quran. However, nowadays, the madrasah applies a rule for students at the *tsanawiyah* level to read any book other than novels and comics, for 15 minutes before the lesson begins. Meanwhile, for *Aliyah santri*, the same time is used to strengthen the memorization of al-Qur’an, which is known as *tahfidz*. This *tahfidz* program is certified for all students, both *santri kalong* and *santri mukim*. This literacy can be actualized because of the country partiality which has started to encourage a culture of literacy in schools. Beyond that, the country partisanship in reviving the culture of literacy supposed to be more strengthened in various aspect. For, when we referring to Japan, the Government builds the policies that

are integrated to various fields of life.

In terms of learning methods, I encourage the *asatidz* to increase the creativity and innovation skill of the students. Initially, it was not easy to convince my fellow teachers, but usually the process does not betray the results. As the result, the students at the Islamic Boarding School of Madrasah Wathoniyah Islamiyah are now looking for information and references independently when there is an event to be participated in. This change was clearly not due to my own efforts. But thanks to the cooperation of the *asatidz* who are willing to help.

Another learning method that has been successfully promoted is the implementation of outbound. This outbound activity is an opportunity for students to transcend physical, intellectual and emotional boundaries in order to improve learning abilities and encourage student to well-behaved. Nowadays, studying outside the classroom has also become commonplace. In the field area, under the trees, next to riverbanks, at rice fields, to the porch of the mosque have become the outdoor learning places for students which is adjusted to the subject lesson that being taught. This type of learning aims to create creative and recreational learning. For example, when studying geography, the students were brought directly to explore the river in order to recognize its types.

Study tour, is also another successful encouraged learning method. One time, the students and *asatids* had left to Mount Tangkuban Perahu in Bandung, West Java. During the study tour, students are not only come for sightseeing, but also to complete assignments related to subjects. For example, by writing essays to fulfill Indonesian subjects.

*Pesantren* is eventually persistent to endeavor for high-achieving students to get scholarships so that they can continue their education to a higher level. Each year, our *pesantren* tries to channel students to study through the achievement path by signing a Memorandum of Understanding (MoU) with the university. STIE Malangkeucecwara and STKIP Ponorogo are two universities that have signed a memorandum of understanding with Madrasah Wathoniyah Islamiyah Banyumas.

This cooperation was initially started by my encounter with Indonesian students who were participating in a student exchange program at Kanda University of International Studies (KUIS), Chiba, Tokyo, Japan. From them, I received the information that every year there are students from Indonesia take part in cultural exchanges to Japan with certain conditions such as mastery of English, Japanese, and mathematics.

I also have a dream that someday there will be Madrasah Wathoniyah Islamiyah students who can visit to Japan. This dream has led me to communicate with Prof. Suyoto, Ph.D., a lecturer from East Java who teaches at Kanda University. At that time Prof. Suyoto cannot promise me anything. However, he helped me by asking the *pesantren* to send the outstanding students to STIE Malangkececwara to be included in the *Bidik Misi* program. Currently, at the college, there are 2 students from the Islamic Boarding School of Madrasah Wathoniyah Islamiyah on behalf of Susanti and Suci Sifa'un Jannah, both of them are taking the Management Study Program.

STIE Malangkececwara has an International Study Program which become the place for foreign students from various parts of the world. I took the students to Malang and met the foreign students from all over the world, such as Japan, Egypt, Madagascar, and Timor Leste. Every year the campus holds a selection for students who want to take part in cultural exchanges. Prof. Suyoto, Ph.D is the one who takes responsibility of it. The campus is also used to welcoming and receiving visits from Japanese students who take the Indonesian Language Study Program. The visit is usually attended by 20 to 30 students, which lasts for one month in February. The two Islamic boarding school students of Madrasah Wathoniyah Islamiyah also assisted the program by assisting foreign students to carry out various activities. So that they can get to know more closely and gradually learn the Japanese language and culture.

Apart from collaborating with STIE Malangkececwara, *pesantren* has also opened the door to cooperate with other universities. Consequently, this has resulted 3 students whom continue their studies to a higher level through the *Bidik Misi* program, both

scholarships came from universities and government funds. The three of them are Faizul Amal at the Muhammadiyah University of Surakarta (UMS) who took the Industrial Engineering Study Program, as well as Kurotun A'yun and Shofiur Rosidah at STKIP Ponorogo—both took the Indonesian Language Education Study Program.

To encourage more support to the changes and to create enabling environment, I invited Mr. Kota Nagagome, a diplomat who works at the Ministry of Foreign Affairs, and currently pursuing a Master Degree in Social and Political Science Program at Gadjah Mada University (UGM) Yogyakarta. He was invited to the Islamic Boarding School at Madrasah Wathoniyah Islamiyah to share inspiring stories and motivation of learning to students there.

### **A Piece of Hope**

In terms of side of life, generally, there are no contradictory values between those developed by Japan and the Madrasah Wathoniyah Islamiyah. The only difference is that Japan is able to build it into a culture, which consequently led them to become a developed nation and at the top of civilization. Japan indeed is not an Islamic country, but its etiquette is very Islamic.

It does not need a long time after the Program “Visit to Japan” ended, I have some hope to make it come true. *First*, I hope that my students can learn Japanese language and their positive and impressive culture. Thus, there might be a possibility for them to visit the land of the Rising Sun. However, with all limitation so far, the Islamic boarding schools only able to provide dictionary and various book about Japan through the library. In the future time, there should be a qualified person to take care of this in order to make it well-programmed. In this case, I often wondered, “Is it possible if I made cooperation between *pesantren* and the Japanese embassy in the future?”

*Secondly*, the “Pesantren Leaders Visit to Japan” program which is very inspiring should be documented in a documentary film. This aims to disseminate the information related the program to a wider community, especially to *kiai/nyai/ustadz/ustadzah* who have

not had the opportunity to visit the Land of the Rising Sun. Indeed, the development of the information technology is sophisticated and advance. Thus, information about Japan can be accessed anytime and anywhere. However, there are still many Indonesians who have low literacy awareness and negative impression and perceptions about Japan due to World War II and putting aside the fact that there are many good lessons that can be adapted from the land of the Rising Sun.

*Third*, it is necessary to think and plan on a follow-up program after visiting Japan in addition to attending the regular invitation from the Japanese Embassy to attend *ifthar jama'i* (breaking the fast together) during Ramadan and the Emperor's Birthday celebration. I don't know exactly what kind of program which accommodate all alumnis. However, a program with a good substance is preferably rather than just maintaining communication between the Japanese Embassy and PPIM UIN Jakarta with the alumni.

*Fourth*, the future program should include a visit to Muslim communities in Japan. Specifically, the Indonesian Muslim community. The meeting with the Indonesian Muslim community in Japan is likely to open new horizons for the people in Indonesia. For based on the stories acquired in the meeting, the alumni can recollect and recounted them in more creative forms.

# PRESERVING POSITIVE DISCIPLINE

Inspiration at Madrasah Mu'allimaat Muhammadiyah Yogyakarta  
Islamic Boarding School

Fauziah Tri Astuti

I am Fauziah Tri Astuti, an educator at Pondok Pesantren Madrasah Muallimaat Muhammadiyah, Yogyakarta, with 1200 students. I had a chance to participate in the visitation to Japan, in 2013. During ten days living in Japan, I have some visitation to some places, among others, Buddha Temple, Hiroshima, and Center of Disaster Management, in Tokyo.

## **Madrasah Mu'allimaat Muhammadiyah**

Muhammadiyah was established by K.H. Ahmad Dahlan to preach a pure and modern Islam which is sourced from al-Qur'an and as-Sunnah as the religion which brings progress in the life of Muslims. Muhammadiyah is an organization which is an Islamic movement which means *Dakwah Islam Amar Ma'ruf Nahi Munkar*, has Islamic beliefs and is based on the Qur'an and Sunnah, aspires and works to realizing an Islamic society that is trully to carry out human functions and missions as servants and khalifah on this earth. To achieve the goals, Muhammadiyah requires cadres of scholars who have comprehensive qualifications (multi-side competency), namely as *faqih, mubaligh, mujahid and mujtahid* who has high commitment, deep knowledge, and professionalism in carrying out the mission of Muhammadiyah. The cadre of Muhammadiyah Scholars has a role inside as the mover in running the function as a pioneer, initiator, and complement of struggle and strong effort of Muhammadiyah, whereas outside, they were able to be people, nation, and world cadre, carrying the mission of *rahmatan lil 'alamiin*.

This is why in 1918, K.H.A Dahlan establishing *al-qismul arqa* which later changed into Pondok Muhammadiyah (in 1920), then become *Kweekschool Moehammadijah* (1924). Later on, in 1930 this school is change into Mu'allimiin-Mu'allimaat Muhammadiyah. A year later, the madrasah were separated. Madrasah Mu'allimiin located in Ketanggungan Yogyakarta and Madrasah Mu'allimaat Muhammadiyah sited in Notoprajan Village, Yogyakarta.

Since 1921, Muhammadiyah organization started to develop outside Yogyakarta region and in 1930 has been evenly distributed almost to all over Indonesia. Male and female Kweekschool Muhammadiyah which has been changed into Madrasah Mu'allimin and Madrasah Mu'allimat are also receiving students outside of Yogyakarta, even from outside Java. Generally, they were sent to Yogyakarta officially by the Muhammadiyah branches. It seems these branches have their awareness to made candidates for Muhammadiyah and 'Aisyiyah future leader, educator, and preacher.

In the 23<sup>rd</sup> Congress of Muhammadiyah in 1934 in Yogyakarta, it has been stated that Madrasah Mu'allimiin-Mu'allimaat Muhammadiyah Yogyakarta is a Middle school of organizational cadre held by the Central Chairman of Muhammadiyah (Pimpinan Pusat Muhammadiyah). Which has purposes as follows: (1) To reach the goals of Muhammadiyah, (2). To form the future cadre of Muhammadiyah, (3) To prepare candidates of educator, scholars and *zuama'* which has can develop their knowledge (*Ensiklopedia Muhammadiyah*, 2005: 244).

At Muhammadiyah Congress in Medan in 1938, both madrasahs have received a legal confirmation. At that time the congress has mandated the Central Leader of Muhammadiyah as manager and person in charge of the existence of the two madrasahs in Yogyakarta. On 3 October 1988, the Central Leader of Muhammadiyah through the Charter of Establishment Number 21/P.P./1988 stated that Madrasah Mu'allimaat Muhammadiyah Yogyakarta is belonging to the Muhammadiyah's Organization leads by the Central Leader of Muhammadiyah. And, in 1994 these two madrasahs get reaffirmed through the Decree of the Central Leader of Muhammadiyah No.



63/SK-PP/VI-C/4.A/1994 on the Norm about Madrasah Mu'allimiin-Mu'allimaat Muhammadiyah Yogyakarta.

In 1980, under the lead of *Ustadz HMS Ibnu Juraimi*, there's a very basic change in the Mu'allimin educational system. In the previous period, the dormitory had not yet become a unitary system with the madrasah, then since 1980 Mu'allimin started to apply a "long-life education" system. Within this system, madrasah is only a sub-system of boarding school. This step of change is based on the premise that the purpose of Mu'allimin education refers to the idealism that can only be achieved by unifying between the system of madrasah and boarding. a

Unification between the need of organization (creating cadres) and the need of people at that time (to have formal certificate acknowledged by the state, so that they can pursue education to a private or religious college) was an inevitable demand. Whereas the development steps were taken are as follows: First, putting curriculum of Madrasah Tsanawiyah and Aliyah according to 1975 Curriculum (Decree of 3 ministers at the time of Ministry of Religious Affairs *Prof. Dr. A. Mukti Ali*) into Mu'allimin Curriculum. In this way, the Mu'allimin students were hoped to be able to participate in the exam of the state Madrasah Tsanawiyah and Madrasah Aliyah. *Second*, students are obliged to stay in a dorm/boarding. Third, Arabic and English Learning is more intensify to be able to create a fluent Mu'allimin student in speaking foreign languages, actively or passively.

Then, in, under the leader of *Drs. H.Sri Satoto*, they have resystematize curriculum. So that the process of studying and learning can be more effective and efficient. Related to it, the development of the Mu'allimin was continued with some policies to engineering an integrated package concerning the subject matter of *Al-Islam and Muhammadiyahism with cross-curriculum, which is to unify the material of GBPP Madrasah Tsanawiyah and Madrasah Aliyah Departemen Agama RI with the Mu'allimin subject refer to "the yellow book"* reference. The last process is continuing until the present time. It is, of course, to gain a perfect result, evaluation and revision have gradually done toward the subject of *Al-Islam and Muhammadiyahism*.

Along with the development of Muhammadiyah and society geographically (local and global) and the globalization era, Madrasah Mu'allimaat-Mu'allimaat Muhammadiyah Yogyakarta as "Madrasah mandate Congress" was a demand to respond to the changes professionally, and wisely without leaving its identity as the Organizational cadre school in the future. So, the education system has effectively run for six years and all the process of coaching and education in this Madrasah is 24 hours a day with the Pesantren learning system or it is known as *Boarding School* (a boarding school system).

From the above explanation, it is clear that Madrasah Mu'allimaat Muhammadiyah Yogyakarta has *shibghoh* (identity) which specifically stated as follows: First, the establishment and development of Madrasah Mu'allimaat Muhammadiyah Yogyakarta was an integral part of the highest ideals of K.H. Ahmad Dahlan namely to uphold Islam as a prerequisite for the realization of a virtuous society which will later become the ideals of the Islamic struggle.

Second, all activities and process of education of Madrasah Mu'allimaat Muhammadiyah Yogyakarta was part of and integrated with vision, mission, and ideology of Muhammadiyah and implemented based on the Islamic values which truth always be concerned by Muhammadiyah.

*Third*, Madrasah Mu'allimaat Muhammadiyah Yogyakarta has fully realized that this is impossible to release from the demand of the organization and society toward the importance of the availability of organizational cadres that has the ability as a direct pioneer and complement of the struggle and Muhammadiyah charities in the future. That is why Madrasah Mu'allimaat Muhammadiyah Yogyakarta has always maintained itself as a modern educational institution that educates cadres of ulama, *zuama* (leader), and educators in the Muhammadiyah organization and human beings as a whole.

*Fourth*, in the global era, Madrasah Mu'allimaat Muhammadiyah Yogyakarta fully realized that society where it lives and become the struggle arena, and has development and rapid change. Because Madrasah Mu'allimaat Muhammadiyah Yogyakarta with its boarding

school will always develop its ability professionally to revitalize great ideals which become the standing points and weaving the future in a competitive era that counting on supremacy.

Madrasah Mu'allimaat Muhammadiyah Yogyakarta has also registered as Pondok Pesantren in the scope of work of Departeman Agama Daerah Istimewa Yogyakarta, based on the Charter of Pondok Pesantren from Departemen Agama Republik Indonesia with Charter Number: A.9681 dated in 2 January 1996.

### **Inspiration from Japan**

When I was participating in the visitation to Japan in 2013, I have been visiting many places among others: The Temple of Buddha in Tokyo, Hiroshima, and Center of Disaster Management, in Tokyo. For me, the most impressive thing is about "the culture in cleanliness, discipline and respect each other". All Japanese are aware not to pollute public places. People there do not hesitate to pick up trash they found on the road or even willing to spare their time to clean the environment where they lived to keep clean. I (Fauziyah) prove that the Japanese are loved and understand the concept of cleanliness.

During 12 years of studying from elementary school until high school, cleanliness is part of the daily schedule of students. Likewise at home, parents teach their children to keep their belongings and rooms clean. "The social awareness element in the school curriculum helps students develop an awareness of their environment. Not free from human nature, sometimes even a child must feel lazy to clean, but they still do it because it's part of their routine. Having a clean mindset at school is a good attitude because they learn to be responsible for the cleanliness of the objects and places they use.

Along the way, I admitted that I did not find a motorcycle because Japanese people prefer to use bicycle. Likewise, public transportation, unlike in Indonesia, often honks and generates noise. In Japan, a phenomenon like in Indonesia will not be found. People only honk the horn now and then. Also, on the train, Japanese people maintain an orderly culture; there is no talking to each other or make phone calls.

In my opinion, this visiting activity is able to change positive behavior in everyday realities. I apply a clean, disciplined culture and respected time for me and my family. What I saw in Japan, try to be practiced as much as I can, both at home and at school. For me, a visit to Japan is a process to learn to be better.

### **Changes in the Level Institution and Policy**

After the trip, I was asked to share stories with all teachers and describe Japanese culture which is very impressive and inspiring. I hope what I do here can build collective awareness among teachers and employees. Also, I never got tired of telling my students, to increase a culture of discipline, respect for time, and get used to a healthy lifestyle. This, according to me, received support from the Principal, who was committed and strived to protect the cottage environment, to keep it neat and clean. Although maintaining cleanliness, a culture of order, a culture of discipline, have been regulated in the guide book for students at the Muallimat madrasa, but cultivating a clean and disciplined life and respecting time cannot be implemented perfectly. If there is a teacher meeting, there are still many who arrive late.

In the teaching and learning process, teachers teach with a variety of learning methods. However, according to me, in general, the teachers had more room for discussion. The discussion method has a very good impact on students in the future. Through the discussion method, students will learn how to convey an idea to others. They are taught to compose an informative sentence to the crowd. Learning to convince other people with the ideas they have, of course, by reinforcing facts or theories as support. The discussion method also teaches students about how to respect differences of opinion. Learning activities are not always inside the classroom, but also outside the classroom, forming a circle, either in the garden, under a tree, or occasionally in the field.

According to me, to educate students' discipline, learning activities begin at dawn with congregational prayer in the hall or mosque of each dormitory. Continue the morning lesson for boarding education. Morning lessons begin at 05.30 WIB (half six in the

morning). Continue with school preparation (eating, breakfast, etc.). School lessons start at 07.00 WIB. Finish at 13.00 WIB Finish school, continue with lunch and rest, and take care of one's own needs (clean rooms, laundry, etc.). Then at two in the afternoon (14.00 WIB) there are extra activities or tutoring. This activity is in the form of Hizbul Wathan (HW), Tapak Suci, PMR, and so on according to the schedule arranged by the institution's management.

At 16.00 (four in the afternoon), the students pray ashar and can rest until sunset time. After the evening prayer in the congregation in the hall, students get a lesson after the maghrib prayer. The lessons at this time and after dawn are called boarding lessons. Some things are taught such as adding mufrodat, mahfudlat and additional English language skills improvement. When Isha praying time arrived the students prayed in the congregation at their usual location. Continue with learning activities each by the students. After studying the students are invited to sleep at night. At 3.00 am, students are encouraged to carry out prayer qiyamullail. Dormitory learning materials include : qiro'atulqur'an, tahfidzul qur'an, tahsin qur'an, muhadatsah / conversation, khot, imla, qiro'atul qutub, mufrodat / vocabulary (Arabic and English vocabulary), muhadharah / speech.

According to me, routine weekly activities are Muhadloroh, which is an activity to learn to give sermons in front of colleagues and friends held on Saturday evening. Scheduled by the Muhadloroh management in three languages, namely Arabic, English, and Indonesian. There are also activities to clean the dormitory environment guided by the cleaning department. That is the routine of the students in the dormitory of the Muallimaat Yogyakarta educational institution starting from waking up to getting ready to go back to sleep, which was reported by alumni who have now become scholars and work as teachers.

For the rooms available, some rooms are small and also quite spacious. Usually a capacity of eight persons. In the room, a cupboard is provided to store clothes and books, a bed. In addition to that, the dormitory also has a place to dry clothes. Of course, bathroom and toilet facilities are available in sufficient quantity. The new students

get a companion from grade 5 (level 2 SMA) called mujanibah. Besides, there are dormitory supervisors who are generally ustadzah at the institution. These boarders are known as musyrifah. For better security and mobility of the board, apart from the female advisors who were in the dormitory, there was also a man who was guarding the hostel, who was called the father of the pamong. The boarding school which is under the auspices of the Muhammadiyah organization has three dormitory locations, namely Notoprajan, Kauman and Suronatan with a total of 13 boarding points. One of them is located on Jalan Suronatan number 653 Notoprajan Ngampilan Yogyakarta City Yogyakarta Province.

To improve the quality of human resources within the framework of developing information technology, students are introduced to the Internet in learning Information Technology materials and will develop information technology-based learning. Opening access to the outside community, to provide information outside the madrasah and absorbing information from outside, Madrasah Mu'allimaat Muhammadiyah has opened a website service. []

# CHARACTER BUILDING IN JAPAN

Inspiration at Darul Istiqomah Bondowoso  
Islamic Boarding School

Jazilatul Iffah

**A**s an educator in Pesantren Darul Istiqomah, I spend my day as the teacher of *Fiqh* and *Tauhid* in 1<sup>st</sup> grade of Tsanawiyah (Islamic junior high school) and 2<sup>nd</sup> grade of Aliyah (Islamic senior high school) and also a member of the advisory board of the pesantren with about 400 students (*santri*). Along with other the Pesantren leaders, I was lucky to had an opportunity to join “*Pesantren Leaders Visit to Japan*” program in 2017, initiated by PPIM UIN Jakarta and Japan Government. During my fourteen days stay in the the Land of the Rising Sun, I visited several places, including Buddha Temple and Kyoto University.

## **Pesantren Darul Istiqomah Bondowoso**

The institution where I dedicate for several years, Pondok Pesantren Darul Istiqomah, is an Islamic boarding school which was established on 3 hectares of land and located in Bondowoso Regency, East Java. Bondowoso is the only regency in the Tapal Kuda (horse shoe) territory that is surrounded by mainland without coastline and most of its geographical area are highlands and mountains. Bondowoso is one of the regencies with a lot of pesantrens. There are about 160 pesantrens listed there, including Darul Istiqomah.

Pesantren Darul Istiqomah is a modern Islamic boarding schools and was founded in 1994 by Kyai Haji Masruri Abdul Muhit, Lc. It was established with the vision “to bear the Quranic generation of *Ahlus Sunnah wal Jama’ah* with striving and independently personality in the society”. It has some missions, i.e. (1) to educate Islamic young

generation the adequate understanding of Islam in the perspective of *Ahlussunah Wal Jamaah*; (2) to put Al-Qur'an as a principle and guidance of people's daily life; (3) to build up the discipline youth in worship, good deeds, and practical religious knowledge; (4) to build the understanding of the importance of da'wah and struggle for religion (5) and to provide self-sufficient life skills. While it has some objectives, i.e: (1) to provide facilities for the young generation in *tafaquh fiddin* (seeking the understanding of religion) as exemplified by Rasulullah (Peace be Upon Him); (2) to build up pious children as Islamic family, society and religion dream of; (3) to foster the creativity of students in Islamic deeds.

We believe that the Islamic education system and teaching patterns we should apply also should be continually improved along with the progressively moving times and the increasingly getting complex needs of society. In this regard, Pesantren Darul Istiqomah refers to the system of the Darussalam Gontor Modern Islamic Boarding School with a slight adjustment integrating the Darussalam's curriculum of *Kulliyatul Mu'allimi al-Islamiyah* (KMI) and the curriculum formulated by the Ministry of Religion of Republic of Indonesia. Pesantren Darul Istiqomah Bondowoso moves further for now it also conducts the *mu'adalah* program, after few years applying the Ministry of Religion curriculum in primary (*Madrasah Tsanawiyah*) and secondary education programs (*Madrasah Aliyah*),

Pesantren Darul Istiqomah Bondowoso has a *tsanawiyah* (junior high school level) and *aliyah* (senior high school level) education called *Tarbiyatul Mu'allimin Al-Islamiyah* for boys, and *Tarbiyatul Mu'allimaat Al-Islamiyah* for girls. It is a six years program study for students who register after graduating primary school (*sekolah dasar*) and four years period of study for they who register the pesantren after graduating junior high school (*SLTP / Tsanawiyah*).

In the pesantren, male and female student live in separated area. All students should strictly obey the pesantren's rules of conduct and regulations, including the utilization of Arabic and English everyday, especially for those who have been living and studying for six months and have been programmed to be able to carry out



daily conversations in Arabic and English. To improve language skills, students are required to speak both languages in their daily activities, both inside and outside the classroom, under strict and discipline supervision.

With regards environment design, Darul Istiqomah Islamic boarding school has almost the similar spatial planning concept to Pesantren Darussalam Gontor. There is a large mosque with several buildings on its side, including 16 study rooms, 14 dormitories each consisting of 4 rooms, a library, and a laboratory for Natural Sciences practice class. There are another supporting facilities to increase knowledge and life skills with its capacity approximately for 200 students. It includes sewing machines facility, fish ponds, a field with about a thousand gold teak trees and cattle breeding.

The boarding school is located in a cool, beautiful and pleasant environment. The boarding school area is quite off the highway, supporting a very comfortable atmosphere of study. With such a nice environment, the boarding school almost feels like a recreation area, a concept of Islamic boarding school that rarely used and become a concern for many Islamic boarding school caretakers in Indonesia.

All of the above depictions enabling pesantren with three positive elements: educative, religious, and recreative. It is educative, for everything we see, hear, or felt in this boarding school area has been designed to be educational. It is religious, for everything in this area is also designed to lead and encourage the students to the realization of Islamic values and teachings. While it is also recreative, for the existing atmosphere is expected to make everyone who live there feels comfortable and enjoy, so the students do not feel too formally educated but still being well-educated even with fun.

### **Visiting Japan and a Self-Changing Process**

My visit to Japan gave me much positive stories to share. The culture of hygiene, of discipline, of work ethic, of honesty and of mutual respect as well as the education model applied there are of the main topics I always share to both the teachers and the student at the Pesantren. Hopely, those stories do not only influence myself

and my fellow pesantren leaders visiting to Japan, but also the other teachers and the students.

Of course, the values I have just mentioned are common values recognized as important daily life values, not only in Japan but also in almost all Eastern culture, including Indonesia. However, I see Japan is very successful in instilling these Eastern values consistently so far, when the values now become faded in other Eastern societies and most only preserved almost as mere verbal teachings. This made me realize that theoretical and doctrinal cultivation is not enough to influence someone's character. Hygiene, for example, is a basic teaching in Islam that even young muslim children are able to pronounce the well-known prophet words "Cleanliness/Hygiene is part of faith in God" (*al-Nazhafatu Min al-Iman*) ad verbatim. However, the ironic thing is that this simple task which even had been made as a very religious point (part of faith of God) by Islam, is actually still too underestimated by a big number of Muslims generation in Indonesia. It could be that it is the result of too much emphasizing the theoretical aspects rather than practical in the process of character building.

What I had experienced in Japan open my eyes about how I was so distant from my own religion so far. I saw even a simple manifestation of Islamic religiosity, such as cleanliness, were so highly valued there. It made me realize that in our attempt to uphold character education, academic or theoretical intelligence is only half the way. Without experience, concrete exemplary model in action, this process of character education would give us nothing but words. So to this day, when I get garbage scattered around the pesantren I will pick it up myself soon and put it into its place; I start be ashamed of underestimating many simple things and actions that Islam itself never see them underestimate and if even a non-muslim country has ability to give the exemplary actions, why I as a religiously motivated person should be really hard to do such kind of actions?

Another thing I observed when I was in Japan, and it seemed a very important point they emphasized to themselves, was politeness and good manner including in educational context. For example, in

the way the teachers treated their students, or in the way the kids showed us how should they treat their teachers and friends. So I saw that the education of ethical values and practices is one of the focus of basic educations (primary schools) in Japan and they are the basic things that are “deliberately” instilled to their children.

I am much interested in the culture of a cleanliness and the practice-oriented learning model in Japan. I saw a moment when a school took its students to learning plantation area. I saw them learning how to take care of crops, to pick tea, and to grow rice. In addition, students are also trained to be independent. I saw the teachers divided the kids into groups and taught them how to ride the train. The teachers then took them in Question-Answer sessions with various speakers or interviewers and in turn let the kids to tell what they already know accordingly in a presentation in the class. I believe that this is what makes the students so interactive.

As for the school in Japan, such characters building (such as the culture of hygiene, discipline, and respecting others, etc.) is very important and become our concern for our educational program in the pesantren. We intended to instill our students certain values and good characters which cover the component of knowledge, awareness, determination, as well as action of implementing these values in a concrete, real and practical life. In addition to intellectual skills—such as *fathul kutub* (book review) covering discussion of *fiqh*, *tawhid*, *hadith*, *tafsir*, writing scientific papers, *tahfidzul Quran* and trilingual speech (Arabic, English, Indonesian)— the pesantren also provides the students with practical skills. It covers, for instance, self-defense skill and *'amaliyah al-tadris* (teaching practice). In addition, students are also equipped with social skills through, for instance, scouting, organization and entrepreneur skills through management, entrepreneurship and *rihlah iqtishadiyah* training (agriculture, plantation, animal husbandry, home industry, and others). For the last skill, the pesantren provided some supporting facilities that includes sewing machines facility, fish ponds, a field with 1,000 gold teak trees, and cattle breeding. The pesantren emphasizes this kind of combination of theory and practice to provide a holistic education

that the students would grow with both cognitive excellence and psychomotoric abilities or practical skills as well.

The character building in the pesantren educational activities also designed in a particular method that in the moral cultivation process, the student also understand the essence behind the good characters that they should act accordingly. We believe that this is an important way to encourage student to have a better personality, not only to make them have a good deeds but also to make them aware of what does it mean to be good, to do good deeds for our live and to be human.

The implementation of character education in the pesantren has been running well. It cannot be separated from the fact that the pesantren has many adequate *ustadz* (teachers) with high competence, strong commitment and determination to support the character building program. In addition, pesantren is supported by facilities and infrastructures which it easier for the pesantren to succeed its education program, including in running supervision, monitoring, evaluation and reporting to measure the indicators of success of the program implementation.

The developed curriculum of character education at Pesantren Darul Istiqomah Islamic Boarding School takes the learner centred learning model. In one or another way, this model is distinguished from subject centred learning model. Both emphasize student as the centre of learning, but the first one treat student not only as a subject but as a ceaseless learning and open minded subject to any unrestricted, more holistic and friendly environmental possibilities rather that self-centred possibilities as a subject.

### **Educational Activities in Darul Istiqamah**

The forms of educational activities in the Pesantren are developed by considering the students' level of understanding and capacity as well as to meet both local and global demands. Regarding the global demands, the Pesantren prepares some programs such as international language training (Arabic and English) --for example the *muhadharah* (speech activities) in English and Arabic, including

bahasa--so that the students will be able to communicate globally. The point is that students, through the activities they follow, are led to have ability not only to solve local problems around but having opportunity to contribute globally as well.

The learning activities are also carried out outside of class hours and classroom. Some activities such as *muhadlarah* (speech program) usually take place in the mosque, male and female student have their own separated mosque. It sometimes may involve a cross-classes students. However, the activity of practicing a specific subject matter of certain grade class in certain grade will only take the students of that specific class.

There are teacher's variations approaches in learning activities. It can be variations in learning session, in media utilization/ learning aids as well in patterns of interaction. I always observe how the teachers carry out the learning activities to motivate the supervisor / teachers and provide them advices mutual sharing that together we make a serious effort to improve our ability in developing extracurricular activities according to both up-to-date theories and our experiences as educator, teacher and reliable curriculum implementer.

We attempt to make a continual building theoretical and practical as well as experiential competence for the teachers either inside or outside the classroom. In the implementation of learning process, we sometime find a gap between the theoretical guidance we refer for teaching and the actual situations we directly face that does not always totally fit to the theories. So it requires the creativity of the supervisor and teachers in finding the most suitable way for applying certain approach of teaching which may be something new, after taking some consideration based on their observation, research and experiences. Therefore, the teachers can perform their role as the motivators of education and the executors of the extracurricular activities optimally.

The teacher's ability and creativity to perform an optimal learning atmosphere is continually improved. This becomes part of our concerns, for the teachers should keep the atmosphere conducive for learning activities even whenever distraction comes. This conducive situation should be created by the teachers since the beginning of the study that will make students participate in the activities. In order to implement the program of character education, each teacher carries out selected activities in the determined schedules and according to the target and specified indicators based on the agreement between them with the students.

To measure the achievement of the education goals, the evaluation of the process of character education will be performed in the end of each semester (every six months). The evaluation emphasizes the assessment of student's creativity and learning behavior. The assessment of the students' level of success is assessed qualitatively and will be reported descriptively on the basis of mastery of certain required dynamic abilities and predetermined indicators. The evaluation results will be taken as the consideration and a valuable notes for the process of development of the education program in the subsequent terms.

The character building program in Islamic boarding schools, principally, refers the applicable policies in accordance with the capacity of the pesantren itself, the ability of the parents and the conditions of the surrounding environment. Therefore, the variety and the number of human resources needed to be involved in organizing the programs depend on the relatively dynamic needs in the executed program. However, teamwork is a fundamental thing in this regard. Each person in the pesantren is directed to act as their role and responsibility for the development of the education program.

In the planning of character education program, the pesantren takes the top-down policy. It provides the curriculum in the form of packages of learning activities based on the points that the pesantren has estimated to be the students' educative needs in line with the vision, mission and goals of the pesantren itself. The packages covers

both physical and psysical development of the students. The physical includes physical exercise, martial arts, and self-survival skills. The psysical ones contains the element of mental maturation, moral and ethical enhancement, patience and self as well as social disciplines.

# FROM TRADITION TO TOLERANT

Inspiration at the Bina Insani Bali Islamic Boarding School

Ketut Imaduddin Djamal

**F**or thirty-one (31) years I served at the Bali Bina Insani Islamic Boarding School, at the same time I also work at the Mataram High Religious Court (PTA). In recent years, I rarely visit the Islamic boarding school after I got transferred to Mataram in West Nusa Tenggara.

However, I am still in charge of monitoring and visiting the Islamic boarding school every once or twice a week. The visit was primarily intended to monitor the development of the Islamic boarding school and to anticipate the occurrence of any tensions between the residents of the Islamic boarding school and the surrounding community, which may occur at any time. Admittedly, it is because of the impact of the Bali Bombing incident in the past.

Once or twice a weekly visit, I can only teach on Saturdays and Sundays since I currently serve as the Board of Founders in several Islamic Boarding Schools, which is a combination model of *salafiyah* and *khalafiyah*.

## **Bali Bina Insani Islamic Boarding School**

In 1968 I studied at Nahdlatul Wathan Selong Islamic Boarding School, in East Lombok of West Nusa Tenggara. From there, Islamic passion was sown within me and it became more pronounced when I studied at the Assyafi`iyah Islamic Boarding School in Jakarta in 1977, and often visited Darunnajah Islamic Boarding School in Jakarta.



I completed my study in Shari'ah Faculty of the Islamic State Institute (IAIN) Syarif Hidayatullah Jakarta (UIN) in 1983 and I began serving at the Denpasar Religious Court in 1984. I got to visit Pondok Pesantren Al-Ikhlas Taliwang Sumbawa in West Nusa Tenggara once, and I was overwhelmed by the life of the boarding school and felt the peacefulness, simplicity, and friendliness of the environment.

Simultaneously, the existence and condition of Muslims in Bali became known widely through lectures, sermons, and social visits, the conditions were beyond expectations. The number of people that embraced Islam was only 6.17%, due to poor economic conditions and because they live on the coast or hinterlands with poor education since there was no boarding school representative that existed in the area.

The desire to establish a boarding school in Denpasar was hampered by the lack of land. It just started in Pegayaman Village by establishing the Al-Iman Islamic Boarding School on October 24, 1988, on the donated land of Mr. Said Djamaludin covering an area of 5000 square meters which was inaugurated by Mr. Djamaludin himself. The boarding school was undeveloped even though it is located in a milieu with a hundred percent Muslim population. The reason is that the area was isolated and distant from urban areas and the lack of public awareness about the importance of education. However, the condition did not dismay my determination to find a solution for the problems of the people and helping them through Islamic boarding schools.

During the lecture at the community recitation held by South Sulawesi in the *Monang Maning* area, Denpasar, one of the recitation participants is Hj. Sopiah Dewa Pere and suggested establishing an orphanage by setting up his own house in Sembung Gede, Tabanan as a hostel and agreed to find daily necessities for the students. This golden opportunity was taken promptly just to establish an Islamic boarding school even though it is located in Tabanan, a district closest to Denpasar. At last, an educational institution called Pondok Yatama dated 27th of October 1991 and was inaugurated by Mr. H. Zayadi, former Head of the Bali Regional Office of the Department of

Manpower, accompanied by the Head of the Regional Social Office, late Mr. Said Djamaludin and other Muslims.

The recommendation for the establishment of the boarding school was issued by the Regent of Tabanan on June 7, 1996, with the no. 451.44 / 2609 / 505. In its initial period, there were seven male orphans brought in, namely; Roy, Teguh, Musa, and friends with Ustad Yuki Saiful Bahri from Darunnajah. To continue the existence of the Islamic boarding school, they need to comply with the applicable regulations, and a legal entity with the name La-Royba Foundation that was established on April 30, 1992, under the name Amir Syarifuddin, SH. and obtained permission from the Head of the Bali Social Department Regional Office no. 118 / BBS / 05 / XI / 92 with the chairman Drs. H. Kt. Imaduddin Djamal, SH. Secretary Hj. Sofiah Dewa Pere, treasurer Dewi Yana Robi, advisors including Prof. K.H. Ali Yafie and Mrs. Hj. Ratna Maida Hasjim Ning.

The development of Pondok Yatama which is now the Bali Bina Insani Islamic Boarding School was quite active and creates both sympathy and antipathy. The displeasure of many parties was faced with patience and *tawakal* or hope in Allah while fixing all the important things together with hard work and cultural approach between parties.

The Bali Bina Insani Islamic Boarding School is a small community of Muslim within the Hindu community that adheres to its religious teachings. The existence of the Islamic boarding school was well received by the local community due to several factors, including historical that have never started any ethnic and religious conflicts, and social factors like tolerance (*tasammuh*), togetherness, and equality (*musawwah*).

In the academic year of 2020-2021, the students that arrived came from West Java, Madura, Makassar, Flores, Kupang, Lombok, East Java, and of course the areas on the island of Bali. Even before, many came from East Timor, which has now become a country called Timor Leste. The Bali Bina Insani Islamic Boarding School is located in Meliling Village, Kerambitan District, Tabanan Regency.

The Islamic boarding school also created its mission and vision. Their vision is to make Islamic Boarding Schools a Source of Knowledge, Skills, and Civilization in the Context of Serving Religion, Nation, and State. To realize its vision, the boarding school has a mission, among others: (1) to form superior, quality, virtuous, and well-built human resources who are healthy and knowledgeable; (2) realizing Islam as *Rahmatan Lil `Alamin* in various community service; (3) making friends with all people regardless of ethnic, geographic and ideological beliefs; and (4) preparing the Indonesian citizens to have piety to God Almighty. Furthermore, this Islamic boarding school has the motto of "being devoted to worship - working hard - studying diligently - associating politely". Moreover, there are important values instilled in this Islamic boarding school called *Catur Jiwa (Soul chess)* and *Catur Sikap (Attitude chess)*. Soul Chess Islamic Boarding School means *Keikhlasan (Sincerity)*, *Loyalists (Loyalty)*, *Integrasi (Integrity)*, and *Pengabdian (Devotion)* (KLIP). While, Attitude Chess consists of 4Ks: *Keikhlasan (Sincerity)*, *Kesederhanaan (Simplicity)*, *Kemandirian (Independence)*, and *Kesetiakawanan (Solidarity)*.

Since Bali Bina Insani Islamic Boarding School is located in a milieu, with a hundred percent Hindu neighbors, to avoid tension between religious believers, the Islamic boarding school (*pesantren*) has its strategies and methods, particularly by recruiting and accepting Hindu people to teach at the Islamic boarding school. Surprisingly today the Deputy Head of Madrasah Tsanawiyah is a Hindu and there are about 52 teachers and 23 of them are Hindus.

Witnessing this, Professor Azyumardi Azra, my CB Senior at the Syarif Hidayatullah State Islamic University Jakarta or UIN Ciputat mentioned that the Bina Insani Bali Islamic Boarding School was the most tolerant Islamic boarding school, a form of *rahmatan lil alamin* and he respects the non-Muslim teachers who teach at the Islamic boarding school. I remember him informing me of his visits to Bali and to the Islamic boarding school in Bali twice.

The Islamic boarding school has its own policies so that Hindus will not influence the realm of sharia or *aqidah (belief)* of the students by putting them in a position that does not intersect with

the *Aqidah* lessons of the students.

It seems that this Islamic boarding school has its charm. Apart from the previously mentioned reasons, I noticed that the attraction is due to several other things. For instance, because this Islamic boarding school preserves Balinese culture by taking discussion of the book *Ta`limul Muta`allim* in Balinese. Not to mention the concept of “readiness not to differ indifference”, is a form of religious tolerance. Probably that is the reason that encouraged ANTV to cover all activities within 24 hours.

### **Tolerance, Tradition, and Culture: Impressions from Japan**

When I got the opportunity to participate in the Leaders Visit to Japan Islamic Boarding School program initiated by PPIM UIN Jakarta and the Japanese Government, I made the most out of it by trying to steal beneficial knowledge. During my eleven days stay in Japan in October 2007, I remember several places that have been showing presented to us with Japan’s progress that makes life easier. My colleagues and I had visited several places in Japan, starting from schools, colleges, business centers, companies, historical sites, temples, and including the Indonesian Embassy.

The life of the Japanese is a testament to the respect for the traditions and legacies of their ancestors. For instance, when I was guided by a professor to visit a large temple and while there, the professor took a letter that contains writings in a container similar to a barrel. Unconsciously, the professor cried and became sad when he read the letter and I didn’t dare to ask why is he crying or feeling that way.

Later on, after he grieves, his expression and mood brightened up suddenly when he put back the letter into the other container and it made me even more curious about what happened to him. I finally got the nerve to ask him and his response was, “In the article it says that in the future I will have bad luck”. I asked, “How did you know that?” He replied, “from the writing”. I asked again, “Are you sure? Enlighten me”. And he said, “sure”.

After that, I tried to explain to him that the writings in the container with various writings or prophecies, some contain sadness, luck, happiness, and so on. “Maybe it just happened that you pick a piece of writing that said bad luck, but why did you cry?”, I asked. “Because I believed in that”, said the professor.

I’m still curious about the quick change of his expression, he initially cried (sad or grieving) then suddenly turned happy. I asked him again, “Why did your face suddenly brighten up again?”. The professor replied, “Because if I put back the letter into the other container, then my fate will change”.

I can’t stop thinking that in an advance and sophisticated country like Japan, there are still people who believe in TBC (superstition, heresy, and *khurafat*), even from educated individuals. Whereas, what the professor did above cannot be easily comprehended. Moreover, Japan is generally known for its sophisticated logic and technology, but it turns out that with matters relating to local traditions and wisdom they are still well maintained.

But I try to see positive things from him, the Japanese respect the traditions of their ancestors, they take care of what their parents and leaders have instilled in them, and preserve local wisdom. Japanese people also apply religion and tradition to three conditions. That is, when they were born; when they marry; and when they die. Aside from these, they are very modern in everyday life.

The visit to Japan truly amazed me. The first thing is about the culture of clean living. I had witnessed a Japanese person walking, probably on his way to work wearing a fancy and expensive suit. The Japanese guy got disturbed as soon as he saw the trash, without hesitation he immediately picked it up and put the trash into the pocket of his coat.

Hygiene issue seems to be the top priority in the country of the Rising Sun. It is very unfortunate that the attitude of some countries where the majority of the population is Muslim, especially in Indonesia probably far behind the Japanese in implementing cleanliness rules. Cleanliness is part of faith. However, for some, it is just a slogan, but in Japan, the slogan is humbly embodied even though the citizens

are not Muslim. Japan is more Islamic than a country with a majority Muslim population or even an Islamic state.

Another memorable thing is when we encounter Japanese people who highly value the “culture of discipline” wherever they are. Japanese lined up neatly at the station behind one another waiting for the train. When the train arrives, they enter peacefully without overtaking one another. It is different from the culture in Indonesia, people lined up sideways, and when the train arrives the passengers will push each other, overtake, and scramble to enter the train. The culture of discipline is not only when queuing for trains. In other cases, the average shows the same attitude.

Also, while on the train, Japanese people will not disturb other passengers. They do not take calls in loud voices as we often encounter in Indonesia. Not even the sound of the cellphone ringing while on the train. What I see, there are two things Japanese people do when they are on the train so as not to disturb the comfort of others, they read newspapers or sleep. By doing these activities, there is no feeling of being disturbed while on the train. I was amazed at this and could not understand how the Japanese could behave like that, which is very different compared to Indonesia.

From all the moments that had passed, I can not forget when I met a Buddhist monk at a temple. If I’m not mistaken the name of the Monk was Marimoto. Monks are very wise, both in appearance, speech, and so on. He is an alumnus of a well-known university in Egypt, the Al-Azhar in Cairo, and he is fluent in Arabic. He also knows the third President of the Republic of Indonesia, K.H. Abdurrahman Wahid or who was familiarly known as Gus Dur when he was in Egypt. Furthermore, he understands the teachings of Islam. Monk Marimoto conveyed that we are all the substantive value of Islamic teachings. If you want to offer arguments, we will easily find them in the Al-Quran or Hadith. I, we are Monk Marimoto, just waiting for guidance to embrace Islam in our life.

## Change from Japan

Upon returning to Indonesia, I was determined to implement the good things that I got in Japan to the Islamic boarding school in the country, which includes changes in teaching patterns and using a combined method of 50% lectures and 50% discussions. Furthermore, will add materials or lessons that emphasize tolerance and be more open by accepting differences both internally and externally into the Islamic boarding school curriculum. This fits in the situation of the Bali Bina Insani Islamic Boarding School since it is more contextual.

To share lessons and experiences with the students, socialization was held through sharing methods, such as seminars, *tabligh akbar*, public lectures, and can insert special topics during class lessons. I frequently tell to my students regarding the inspiring story of Monk Marimoto and the Japanese guy in a luxurious suite and got disturbed by the trash, then pick it up and take the trash with him by putting it into his suit pocket.

I tell these stories to motivate the students persuasively. For instance, when they saw any trash anywhere and whatever the form is, they should not bother to look for a broom, instead use their ten fingers that they carry with them every day to pick the trash up and throw it on the designated area. The values behind all of it are extraordinary or I would say the progress of a country is related to it. A country can be called advanced when it has a sense of responsibility for cleanliness and discipline. A developed country is a country capable of tackling waste, like Japan. Likewise, a country that has no concern for garbage and cleanliness, cannot be called a developed country.

Aside from just conveying and applying it to the students, I also did the same thing to myself and my fellow teachers and colleagues at the Islamic boarding school. The good thing was they support implementing these good values and at least obsessively being supportive, yet in regards to actualization, they do it step by step.

Undeniably, I encountered resistance from few parties especially when placing emphasis on certain things, such as tolerance, respecting neighbors even though they are from different religions,

caring about cleanliness, and so on. Some of them felt their interests are disturbed. However, there was no frontal opposition and the word like the opposition was mostly tacit, like for instance the level of being active slowed down when I am not present in the Islamic boarding school.



# HUMANITY FOR ALL

Inspiration at Pabelan Islamic Boarding School

Maria Nurhayati

I am a teacher in Pabelan Islamic Boarding School, Mungkid, Magelang, Central Java. I travel to Japan on the first batch in 2004. Sixteen (16) years after my visit to Japan, I remembered my experience visiting Japan.

## **Pabelan Islamic Boarding School**

Pabelan Islamic Boarding School Education Center is under the patronize of Yayasan Wakaf Pondok Pabelan, located in Pabelan Village, Mungkid District, Magelang Region, Central Java. It was exactly on the street that connects between Yogyakarta and Semarang. It's about 35 kilometers from Yogyakarta, 4 kilometers from Muntilan, and 12 kilometers from Magelang City. Pabelan Boarding School sited on the edge of the Yogyakarta and Borobudur tourism traffic lane. The distance between Pabelan to Borobudur is about 9 kilometers Islamic.

Pabelan Islamic Boarding School was established by K.H. Hamam Dja'far on 28 August 1965, it was an educational institution that has its history. Its existence nowadays was the third revival. The pioneer of Pabelan Islamic Boarding School started from year 1800's, marked by reciting activities initiated by Kiai Raden Muhammad Ali. But later on, was stopped after Diponegoro war happened for a long time (1825-1830). Next, in the 1900s, the Pabelan Islamic Boarding School rose again under the care of Kiai Anwar and was continued by Kiai Anshor, but again experienced a vacuum for a long time. Finally, on August 28 1965,

one of the pioneer' descendants of the Pabelan Islamic Boarding School, Hamam Dja'far, rebuilt the Pabelan Islamic Boarding School with a more modern educational system and curriculum, which is called Pabelan Islamic Boarding School Educational Center.

K.H. Hamam Dja'far was born in Pabelan Village, Mungkid, Magelang, Central Java, on 26 February 1938, is the first among two sons of Kiai Dja'far and Nyai Hadijah. Hamam grew up under the care of the brother of grandfather from the mother's side that is K.H. Kholil who lived in the south part of the mosque of the boarding. In the Hamam family, the blood of a scholar passed down by Kiai Haji Muhammad Ali bin Kiai Kertotaruno, the first founder of the Pabelan Islamic Boarding School (about 1800s), who was also a loyal follower of Pangeran Diponegoro. According to local society, Kiai Kertotaruno is a descendant of Sunan Giri, one of the walis who spread Islam in the Land of Java.

After finishing Sekolah Rakyat in his village in 1949, Hamam pursuing study to Sekolah Menengah Islam in Muntilan until 1952. Hamam has been studied in Tebu Ireng Islamic Boarding School, Jombang, East Java, and then boarding in Pondok Moderen Gontor, Ponorogo, East Java less than 11 years (1952-1963). In Gontor, Hamam studied directly to the "Trimurti" founder of Pondok Moderen Darussalam Gontor: K.H. Ahmad Sahal, K.H. Zainudin Fanani, and K.H. Imam Zarkasyi. In the future, Hamam became a member of the boarding school waqf board located in Ponorogo.

After graduating from Gontor, at the age of 25, Hamam returned to his hometown and later founded the Pondok Pabelan Education Center on August 28, 1965. For his achievements in building Pondok Pabelan, Kiai Hamam was awarded the Aga Khan Award for architecture in 1980, and the Kalpataru award for the living environment in 1982.

Pabelan Islamic Boarding School provides education for male and female students for 6 years for graduates of Elementary School (SD) or Madrasah Ibtidaiyah (MI), and 4 years for graduates of Junior High School (SMP) or Madrasah Tsanawiyah (MTs). The formal education used is Kulliyatul Mu'allimien al-Islamiyah (KMI), which has

been compared to high school based on the Decree of the Minister of Education. At the Pabelan Islamic Boarding School, the students will automatically participate in the Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) education programs. Besides, the Pabelan Islamic Boarding School also holds a *Takhasusus* Class (for 1 year), for students who come from junior high schools or wish to deepen their religious knowledge, as preparation for entering grade 4 KMI or the equivalent of Class 1 Madrasah Aliyah.

The students stay in one complex for 24 hours, under the coordination of the board of the Pondok Pabelan Student Organization (OPPP), which is under the direct supervision and guidance of the leaders (kiai). The administrators are students in grades 5 and 6 who serve for 1 year to implement the policies of the boarding school leader. This organization is intended to train students in the context of self-understanding of responsibility, honesty, discipline, competence, and creativity to form a strong identity.

Located about 6 kilometers from Borobudur Temple, Pesantren Pabelan looks so poor. In contrast to other Islamic boarding schools which pursue splendor through towering buildings. The dormitory and education complex has tin roofs, white sand, walls that are half or half wooden. Centered on an unpretentious mosque that is more than one and a half-century old. The neatly arranged cubicles were still visible. A tomb in the west and the building where the students live are beautifully standing. Exactly a remote settlement in a small village spread over 5 ha of land. The difference is, the joglo-shaped dormitories are slightly cleaner and more organized than the usual village. In fact, if one day you can visit there, looking at Pabelan from the outside is like a Silat college that only studies mysticism.

Pesantren Pabelan like that is where progressive Islamic thinkers forge. For example, Bachtiar Effendi and Komaruddin Hidayat. In the 1970's a group from Frederich Nauman Stiftung (FNS), a leading German institution, came to the place. Likewise, figures who have been under the Asian Cultural Forum on Development (ACFOD) such as Sulak Sivaraksa, a well-known critical figure from Thailand, or Rita Bawa from the Philippines, and Kamla Bahsin from India. Also Ivan

Illich, a thinker and actor of alternative education in Latin America: “Deschooling society”, has also visited the Pabelan Islamic Boarding School. Not many pesantren can survive such simple complexes. And it is this complex that on October 23, 1980, at a ceremony in Lahore, Pakistan, received an award from The Agha Khan Award for Architecture, a world social institution belonging to the imam of the “Shia Ismaili” sect based in Geneva.

In a release, 9 juries consisting of architects and scholars from many countries in the world, including Soedjatmoko, at that time still served as Chancellor of the United Nations University in Tokyo, said the jurors were generally amazed by the form of education that not only educated students but also train the community. Although there are no extraordinary architectural discoveries, the Pabelan Islamic Boarding School complex structure can be the answer to the demands of the countryside in modern times. Cheap and affordable for rural communities. Joglo houses that adorn the beauty of the environment, beautiful physical buildings that blend with nature and the surrounding community. Architecture that can answer the challenges of hundreds of millions of poor people, according to their home environment, and does not seem monumental.

The Pabelan Islamic Boarding School (Ponpes) in Pabelan Village, Mungkid District, Magelang Regency, Central Java, has an important history for Indonesian independence. This place was the headquarters for the main supporters of Prince Diponegoro’s struggle against Dutch colonialism. At first glance, Ponpes Pabelan does have a physical appearance that is not much different from other lodges. The daily activities of the students are also similar to the modern Islamic boarding schools. However, if you look closely, some of the buildings do not appear to be from the 1990 generation, let alone 2000. There are still elements of the past, such as bells and sundials,

After investigating, it turned out that the Pabelan Islamic Boarding School was born long before August 28, 1965, as many people know. It turned out that this was only the third revival because the Pabelan Islamic Boarding School was recorded to have been established since the 1800s. Pabelan Ponpes caregiver, KH. Ahmad

Najib Amin Hamam, said that the Pabelan Islamic Boarding School Mosque had been established first in 1820 by KH. Muhammad Ali. This mosque was the founder of the Pabelan Islamic Boarding School, KH. Hamam Dja'far, used as the first Islamic boarding school building.

In 1965 Dja'far Hamam, who was 25 years old at that time, was intrigued by the surrounding situation, both the economy and the environment he lived in. He is a man who has the principle that education is the starting capital for a better life. So with only 35 santris, 19 male santris and 16 female santris, he started his path. After every Fajr prayer, said KH. Najib Hamam, the Pabelan students who were still bathing at the time were required to carry a stone to the pesantren environment. Then when they returned to the river they had to bring the sand home. The stone and sand are not automatically turned into buildings but are sold to buy carpentry tools. With these tools KH. Dja'far taught his students to make tables and chairs for studying. He also worked on the people's rice fields with a production sharing system. From this method, he was able to build a building where the Pabelan children studied the Koran.

Pabelan does not develop on its own. The young kiai not only cares for school age teenagers but also the whole community. Although he is not an architect, he saw that there was something wrong with the design of the residents' houses. For the Javanese, windowless houses contain a philosophy of saving a fortune. However, this is not the case with Kiai Hamam. He saw the house was not healthy because of poor air circulation. Slowly, he managed to change the attitude of the residents about a house. So the houses around the pesantren are now neatly woven rooms with lots of windows and cleanliness is maintained. Seeing his toil, he listens to Romo Mangun Wijaya in rehabilitating the Kukum village on the edge of Kali Code Yogyakarta.

Pabelan is an open pesantren not only to the outside world but also to the inside. Islamic boarding school facilities, mosques, and health centers, wide open to the surrounding community. Students from Pabelan may become santri without paying a dime. They also participate in full activities like students from other places. It's just that they don't stay overnight. This pesantren is also open, in the

sense that it does not strictly insulate male and female students. They study at the same school. The mosque is similar. Only a road separated their dwelling.

The progress of educational programs is what makes Pabelan often receive awards at the national and international levels. Also, almost every year, Pabelan students are sent to the International Award for Young People. Apart from its success in the world of education, Pabelan has another advantage in the physical development sector of pesantren. Several mosques with Javanese-Arabic architecture, which were built in 1820, still look handsome. The mosque, which was founded when Pabelan was led by KH Muhammad Ali, is the forerunner of the Pabelan Islamic Boarding School.

The uniqueness of a number of buildings in Pabelan has also attracted the hearts of a number of Indonesian film workers. For example, the film "Ketika Cinta Bertasbih" directed by Chaerul Umam, and the film "3 Doa 3 Cinta" directed by Nurman Hakim took a scene at this pesantren.

The Pabelan and Kyai Hamam Islamic boarding schools are known for their concern for the environment and traditional architecture. Pondok Pabelan has received several national and international awards, including: (1) Aga Khan Award for Architecture (1980). This award was given to Pondok Pabelan which succeeded in packaging its educational model with a pattern of training students and the community. The architecture and buildings of the pesantren are built entirely using local raw materials, with local technology but which can bring benefits for the future; (2) Kalpataru (1982). This award was given by the Indonesian government because of the success of Pondok Pabelan in protecting and preserving the environment and was handed over by the Minister of the Environment at that time, namely Prof. Emil Salim; and (3) Mandala Arutala Bhakti Husada (2007). The Pabelan Islamic Boarding School is considered successful by the Ministry of Health of the Republic of Indonesia in the field of health services for students and the community. This award was given directly by President Susilo Bambang Yudhoyono.

## **Impressions When Visiting Japan**

Departing for Japan as the first batch in 2004, I was an ustadzah at the Pabelan Mungkid Islamic Boarding School, Magelang, Central Java. I have turned 60 years old is also a senior to several figures such as Prof. Jamhari Makruf, Bahtiar Effendy, and Prof. Ali Munhanif. To me, when I arrived in Japan, I was hypnotized by the services provided by the officers there, in addition to the sophisticated system at that time. According to me, the Japanese were ready. For example, when having breakfast at a star hotel in Tokyo, the food menu is written on which foods are halal.

Sixteen (16) years after the visit, I still remember that the Japanese are very punctual. Nothing less, nothing more. When landing at the airport, for example, the guide that picks up has arrived. The entourage from Indonesia was not left waiting and then they were entertained and invited to tour into various places. There is also regulation in all schools in Japan, both in cities and villages. When visiting a school in Tokyo, I saw that my students were prepared to work and enter the industrial world. Meanwhile, when visiting schools in rural areas, I saw that my students were prepared to jump in managing agriculture. Apart from that, I also had the opportunity to visit the school plantation and when I was about to leave the garden, the news about my visit was already published in the newspaper. Then, it also amazed me. Because the latest information can be presented in less time.

Another thing I remembered when I visited the temple was to meet and stay in touch with Monk Marimoto. The group was invited to go upstairs to see the Buddha statue. Monk Marimoto is a very welcome and respectful person. During a discussion with the monk, I and my entourage were told that parents have an obligation to educate their children on religious values. Because there are no religious lessons in schools because schools in Japan place more emphasis on character education or in Indonesia it is usually called character education.

Another visit I remembered when I saw the Toyota car company (factory). Especially for visitors, the road is at the top of the factory. There, visitors can see how the workers do their job very carefully. And workers focus on only one area for quite a long time. For example, a worker who installs the right tire, then he will continue to focus on the area/part. Of course, this will cause a saturation effect. However, to overcome this, the company always consults with a psychologist who determines when to roll the job to avoid feeling bored.

In the company, there are also rewards for employees. The humanistic attitude and not considering machine-like or robot employees also impress me. No exception for TKI from Indonesia. When they met the migrant workers, they admitted that they didn't want to go home because they felt at home working in Japan. According to the migrant workers, companies in Japan are very humane, treating humans as human beings. They are not treated like a robot or industrial machine. In essence, the human side is highly valued in Japan.

In fact, from many visits, I join for more than two weeks in Japan, what most interesting and heartwarming is when suddenly I was invited by Japan Minister of Foreign Affairs to his office. At first, the meeting was not scheduled. But, somehow finally Islamic boarding group invited by the Minister of Foreign Affairs one by one with a great and interesting model of invitation. At the banquet, the Pesantren leaders were given a special green tea directly made by the Minister himself. Although, a little bit bitter (condensed), the entourage was forced to spend the green tea to appreciate and honor them, and the way the Japanese treat their guests is very amazing. Very polite.

Nonetheless, the Pesantren group was often invited to various series of events. For instance, in the banquet of the Emperor's Birthday Party and breakfasting moment. A sense of kinship was felt, she recalled. Whatever relationship with some colleagues from Japan is running well. One of them is Takeshi Kohno a friend of the late Bahtiar Effendy. Until today, they were still communicating and work together. My husband is a lecturer at Universitas Islam Negeri



Sunan Kalijaga (UIN) Yogyakarta, also knows each other and has a good relation with Takeshi Kohno. The relationship also brings to the Indonesia-Japan Student Exchange program. For example, I said that there is one student from Japan who was accepted at Fakultas Tarbiyah Universitas Islam Negeri Sunan Kalijaga (UIN) Yogyakarta.

### **After Visitation from Japan**

After back from Japan, there are so many changes toward the knowledge of my own and self-experience. On the other side, the learning method of *student center learning* was also adopted by me after back from Japan to be applied at the boarding. Therefore, there are some things that I truly remembered. *First*, to apply to students how to respect God's creation whatever the religions are. So that I convince that students from Pabelan Islamic Boarding School will not be an extremist, because they were given such values. Besides, Pabelan Islamic Boarding School also often invite some teachers from many countries, such as Egypt, United Nation, and so on. So, students are getting used to many differences that exist.

*Second*, students are encouraged to always active and given free room in activities. For instance, whenever there are some guests from abroad visiting boarding, students are encouraged to involve. All the guests from abroad were sometimes brought by the alumni to Pabelan. Often the students take advantage of this moment to discuss with guests who come.

*Third*, holding activities with people of different religions/ beliefs in order to strengthen cooperation. So, Pabelan students are taught practically about diversity and not through doctrine. In addition, near Pabelan there is also a seminary. Sometimes the lodge cooperates with the seminary to organize friendly sports matches. Actually, things like this are the knowledge of Kiai Hamam, who is often friends with anyone. That's why in Pabelan, there are ustadz from Muhammadiyah and NU. Because Pabelan is not an organizational lodge.

*Fourth*, related to discipline and order. He said that order is a necessity not a compulsion. This he often conveyed, both to students and teachers. Especially for teachers, he also emphasized that discipline must start with us (teachers), so that the students will follow by themselves. For example, the cottage accustoms students to learn on time. So that no matter how many students enter the class, Asatidz will start his lessons regardless of students who are not yet present.

To support the skills of students, there are various programs/activities that students can choose according to their interests. Apart from optional activities, there are also mandatory activities such as scouting and muhadharah to train and add to the experience of the students. For students who occupy the Aliyah grade 2 level, they are required to take the Scout Advanced Basic Course (KMD) where the committee is their senior. Meanwhile, the speakers collaborated with the Magelang Branch Office (Kwarcab).

From various policies, socialization, compulsory and optional activities, as well as collaboration through friendship sports, the values of discipline are infused to various parties not only in a theory, but in practice. According to him, the main challenge when pesantren wants to apply the good values that are absorbed during a visit to Japan is that sometimes students still carry habits outside the boarding school. For example, the pondok warns students to always maintain cleanliness to practice the hadith *an-nadzafatu minal iman* (cleanliness is part of faith). However, they are difficult to control because they are not used to such things before boarding. So, the duty to guide the students to change and develop seems to be the full obligation of the pondok. Even though in Japan, things like that are shared responsibility.

Because he happened to be part of the studentship and had served for approximately 30 years at the Pabelan pesantren, in facing these challenges he had his pattern in dealing with violating santri. In addition to being returned to the parents/ guardians of the students, the students who violated the students initially will be reported to their homeroom teacher. Then, the homeroom teacher coordinates

with the practice teacher/tutor to admonish and remind the students to always do what they should. The homeroom teacher is also given the freedom to communicate with the santri guardian, be it via the WhatsApp (WA) group and so on. Thus, all parties play a role in enforcing discipline among students.

Meanwhile, accordingly, Pabelan becomes an open boarding because has been visited by foreign students brought by the alumni. At the end, this has given chance to the teachers or *asatidz* to have visited abroad based on the information received by the alumni and their foreign friends. According to him, his departure to Japan could not be separated from this. “Mr. Jamhari or Ali Munhanif when they meet me, they always call me as they were in the boarding. Perhaps because I was their senior at the boarding, so they called me like that. I always remember when they were looking for food in the kitchen or canteen. That feels like what makes me be able to go to Japan” he concluded.

# IMPLEMENTING THE CULTURE OF HYGIENE

Inspiration at Hayatan Thayyibah Sukabumi Islamic Boarding School

Ahmad Dzaki

In the City of *Sukabumi*, West Java, there is a senior high school called the *Hayatan Thayyibah* Integrated Islamic Boarding School which is considered to be one of the “excellent schools” for high schools under the guidance of the Amal Ikhlas Foundation. This *Pesantren* (Islamic Boarding School) was originally founded by KH. Salahuddin Sanusi, who aspires to change the image of the *pesantren*, which had been identified with less cleanliness for some time. This paper captures and follows my experience in implementing regulation of cleanliness as the leader of this *Pesantren* through the inspiration of recollecting Islam again in my visit to Japan.

## Cleanliness in Islam

In my opinion, the concept of cleanliness in Islam is embodied in the Qur’an and Al-Hadith. There are a lot of arguments written in the Qur’an and the Hadith of the Prophet Muhammad about cleanliness. The few arguments that he conveyed about cleanliness in Islam are as follows:

From Abu Malik, Al Harits bin Al Asy’ari *radhiyallahu ‘anhu*; he said, it has said that Rasulullah SAW said: “*Cleanliness is part of faith*”. (HR. Muslim).

Allah says in this case, “*Allah does not want to make it difficult for you, but He wants to purify you and perfect His blessings on you. So that you may be grateful.*” (Surah Al-Maidah: 6).

Once, when the Prophet *sallallaahu 'alaihi wasallam* had passed two graves, he said: "The two inhabitants of this grave are being tortured. They were tortured not because of grave sin, but because he did not wipe out his urine, while others because they liked to gossip one another." Then he took the wet palm fronds and split them in half and each stuck them in the two graves. The companions then asked: "O Messenger of Allah, why did you do that?" He said: "May the torments of both be lightened, as long as these two fronds are not dry." (Narrated by Bukhari, Kitab Al Wudhu Chapter Maa Jaa fi Ghuslil Baul, Juz. 1, p. 365, hadith no. 211).

Abdullah bin Umar *radhiyallahu 'anhuma* said that the Messenger of Allah -peace and prayer of Allah be upon him said: "Clean these bodies, may Allah cleanse you, because it is not for a servant to spend the night in a holy state but an angel will spend the night with him in his blanket, he did not move at any time of the night but the angel prayed: "O Allah! forgive your servant, indeed he sleeps at night in a holy state." (Narrated by Ath-Thabrani and written by Al Albani in the Sahih Al Jami 'book, no. 3936).

Abu Hurairah *radhiyallahu 'anhu* narrated that the Prophet Muhammad *sallallaahu' alaihi wasallam* said: "*In Fitrah, there are five or five things; circumcising, cleaning out pubic hair, trimming nails, plucking armpit hair, and thinning mustache.*" (Narrated by Bukhari and Muslim).

Abu Hurairah *radhiyallahu 'anhu* narrated that the Prophet Muhammad *sallallaahu' alaihi wasallam* said: "*If one of you wakes up from his sleep then do not dip his hand in the container until he rinsed it three times, because for a fact that he does not know where his hands are staying the night.*" (HR. Muslim).

Al Miqdam bin Ma'dikarib *radhiyallahu 'anhu* said: "*I have heard the Messenger of Allah -peace and prayer of Allah be upon him-said:" Not a human being fills a place that is worse than the stomach, it is enough for a man to have few bites to straighten his back, and if the nature of lust overcomes humans, then 1/3 for eating and 1/3 for drinking and 1/3 for breathing.*" HR. Ibn Majah and stated by Al Albani in the book Silsilat Al Ahadits Ash Shahihah, no. 2265.

Jabir *radhiyallahu ‘anhu* narrated that the Messenger of Allah -peace, and prayer of Allah be upon him- said: “*Shut the places for food and places for drinking because verily, in a year there is a night that falls in which the plague of disease does not pass through any place of food or drink that is not closed, or there is no barrier above it but descends in it from the outbreak of the disease.*” (HR. Muslim).

Anas bin Malik *radhiyallahu ‘anhu* said: “*That Rasulullah sallallahu’ alaihi wasallam breathed when he drank three times, he said:” Surely this is more Arwa (eliminates thirst), Abra (releases disease) and Amra*” (Narrated by Bukhari and Muslim).

Allah SWT said: “*Verily, Allah loves those who repent and those who purify*” (Al-Qur’an)

## **Overview of the HayatanThayyibah Islamic Boarding School**

*Hayatan Thayyibah* High School is a leading school in the city of *Sukabumi* that has an extraordinary achievement that we are very proud of, hopefully, it will get expand and excel. Thank you for the achievements that have raised the name of this City (Ahmad Fahmi, Mayor of *Sukabumi*). Not many high schools prioritize the balanced abilities between hard skills and soft skills like here. *Hayatan Thayyibah* is one of the best Islamic Boarding Schools I have ever met” (Aulia Rachman, CEO of the German Camp Center).

Our *pesantren* has a vision of “excellence in IMTAQ, leading in science and technology towards an international standard school”. Therefore, this *pesantren* aims to balance general education and religious education and to prepare future figure of the nation who have superior morals and have a global perspective, by integrating the “general curriculum” and “*Pesantrenation*” in a balanced way, either in the form of “subjects” or “study experience”. The missions include: (1) improve the ability to read, understand and practice the Qur’an and Prophetic Tradition; (2) increase the ability to master science and technology; (3) cultivate the use of foreign languages; (4) condition the school as a *pesantren* community with a global perspective; and (5) implement information technology-

based teaching and learning processes. Therefore, various programs are packaged in the school curriculum with the target of graduates with excellent character and etiquette. 80% of students are accepted into public universities, memorize at least 2 *Juz* from the Qur'an, and mastered at least 3 languages.

This *pesantren* applies the 2013 curriculum and the Integrated Islamic Education System which integrates the character building of students, science, technology, arts, and sports as well as foreign language skills. *Hayatan Thayyibah* Integrated Islamic Boarding School combines the values of excellence in integrated education: *First*, integration of faith, knowledge, and deeds. *Second*, integration and balance in fostering wholeness of personality which includes the following aspects: (1) *Cognitive* (development of intelligence and knowledge that is broad and deep, as a description of the character of the Prophet, namely *Fatonah*); (2) *Affective* (development of intelligence and knowledge that is broad and deep, as a description of the nature of the Prophet, namely *Shidiq*); (3) *Conative* (fostering development leadership skills that are trained, wise and intelligent, as a description of the nature of the Prophet, namely *Amanah*); and (4) *Psychomotor* (development of behavior with noble morals as a description of the character of the Prophet, namely *Tabligh*). *The third* is the integration in educational activities and campus life: Remembrance, Worship, Thinking, Deeds and Sports. *Fourth*, the integrity of the mental nature of Muslims as the *Insan Khairul Ummah* (Best Group) with the following characteristics: (1) thinking rationally and with scientific insight; (2) act productively and efficiently; and (3) oriented towards the future and development.

### **Facilities and Cleanliness of HayatanThayyibah Islamic Boarding School**

Our *Hayatan Thayyibah* Integrated Islamic Boarding School is a boarding school that combines modern and traditional education systems. In our daily activities, all students are required to live in a dormitory. All activities are carried out in the *pesantren*, starting from sleeping, eating, exercising, studying, reciting the Koran, and

so on. Since its establishment in 1997, this *pesantren* which is an A accredited has only opened a *boarding school* program, where all students are required to stay overnight or stay in school dormitories as well as boarding schools. However, along its journey, since the school year 2016-2017, in addition to the boarding school program, this *pesantren* has also opened a full-day school program for students who live relatively close to the school. *Hayatan Thayyibah* Integrated Islamic Boarding School has a vision “to excel in faith and piety, to be at the forefront of science and technology towards an international standard school.”

Our hostel in *Hayatan Thayyibah* consists of 3 floors, each floor consists of 8 rooms and each room is occupied by 5-6 students. There is also a multimedia facility available on each floor. This facility serves as a place to gather, learn as well as do other activities with the students. To maintain the quality of the *Pesantren*; a special team was formed to act as *quality control*, additionally, there are other special teams too. To improve the good character of the students, the CB (Character Building) program was implemented. Many students enjoy living in the dormitory; because there is a slogan “*Asramaku, Surgaku*” (My Dormitory, My Heaven) in *Hayatan Thayyibah*. For the sake of realizing and strengthening the slogan, our dormitory department continues to strive to make the hostel a desirable place for students.

Our *pesantren* covers an area of 7.2 hectares and has 5 areas for various kinds of facilities. *First*, is the area of worship which includes a mosque, a place for ablution, a place to recite yellow books (Arabic books). *Second*, is a place of learning which includes classrooms, libraries, laboratories. *The third* is a place to exercise including basketball, volleyball, futsal (indoor football), and badminton courts. *Fourth*, is the dormitory and *fifth* is the common kitchen area.

We entrust some of these areas with the management of students, such as the dormitory area, the mosque area, and the sports area. Of course, this right is guided by our *ustadz* (teachers) who are assigned by the boarding school leader themselves. However, our management still struggles with things because many areas need



to be addressed and paid attention to, especially hygiene issues. One problem being encountered is that garbage is still scattered everywhere and the students cannot keep the dormitory and school environment clean. Even though bins are provided at various garbage bin points, trash can still be found on the terrace of the dormitory, in the school environment, and in the study desk drawer. As a result, mosquitoes became more comfortable to breed and nest in these places which can cause disease.

On the other hand, the bathroom was also barely touched by the division in charge of hygiene issues, causing an unpleasant odor. Coupled with several rubbish soap, toothpaste and toothbrush wrappers scattered in the bathroom which adds to the bad atmosphere in the hostel. This is very unfortunate for a fact that Islam teaches about cleanliness. There are lots of arguments about cleanliness contained in the Qur'an and the Hadith of the Prophet. However, the application is still very poor, the knowledge being studied is only at the theoretical level and low in its application. Various attempts have been made to find solutions, but they often fail and are less than optimal.

### **Applying the Culture of Hygiene from Japan**

As a result of what I have experienced and learned from my visit to Japan. The thing that impressed me the most from Japan was their cleanliness. In my opinion, the concept of cleanliness in Japan reflects the concept of cleanliness taught in Islam. But surprisingly, there are many Muslims who still haven't been able to apply this concept properly. The motto "*Clean is beautiful, clean is comfortable,*" is what I believe in and this slogan is indeed true if we can apply it in our environment, in the school environment, in the *pesantren*, and anywhere. Since then, I have been determined to apply the concept of cleanliness to the *pesantren* that I lead.

In my mind, I was still wondering about the secret of Japan being that clean. However, after a long period of visit, observation, and interaction with Japanese I have learned a lot, and maybe what I have observed was the answer to the question that had been hanging

in my mind. So, I concluded as follows.

*First*, is that Japan always emphasizes maintaining cleanliness in all sectors, both government and private agencies. *Second*, that the Japanese government made special regulations on hygiene, even regulations on the use of plastics. *The third* is that the hygiene regulations are enforced from the central to the regional levels. *Fourth*, is that they have a waste recycling facility. There is even a kind of trash that is recycled and processed into bricks to build houses. *The fifth* is that Japan is also campaigning for the use of plastic waste to make various kinds of handicrafts, for example, used plastic can be made into bags or wallets.

Finally, Japan has implemented trash bins based on their types, such as organic, inorganic, glass (glass) bins, and wood bins. Organic waste can be recycled and will then be processed into fertilizer used by farmers. From the things above, I understood more about how or what kind of system to implement cleanliness in the *pesantren*.

### **Changes in Pesantren Institutions**

Syahdan, after his return from Japan, I immediately invited several *ustadz* (teachers) at the *pesantren* to discuss some lessons or experiences I had gained from Japan to be applied or adapted in the *pesantren*, especially hygiene issues. The first step is to make regulations on cleanliness in the *pesantren*. This is included in the *pesantren's* regulations by implementing a *reward and punishment* system.

Some of the implementations are as follows. *The first* is to make rules about cleanliness that are issued by the head of the *pesantren*. *The second* is to appoint a body responsible for cleanliness at the *pesantren*. *The third* is to complete the needed cleaning equipment. *Fourth*, is to build a waste recycling bin. *The fifth* is the sorting of waste into types, namely between organic and inorganic. Lastly is to create a social regulation on cleanliness to the entire *pesantren* community and make use of waste recycling for plant fertilizers.

In its implementation, the *pesantren* leader who serves as the manager always controls the implementation of the cleaning program, and must always supervise and look over the implementation of cleanliness in the *pesantren*. In addition to that, *pesantren* leaders must also evaluate the implementation of the hygiene program. Monitoring is continuously carried out so that cleanliness is in accordance with standards, therefore there is *quality control* that monitors environmental cleanliness. This is done so that the implementation of hygiene discipline in the *pesantren* environment can remain working.

In our early days of implementation, there were several mistakes and shortcomings, but the *pesantren* head continued to carry out evaluations so that a clean lifestyle can become a habit for all *ustadz* (teachers), *santri* (student), and employees. As a result; within 3 months, all regulations have been running well, and supervision was still being carried out so that the quality of the cleanliness of the *pesantren* do not decline. The atmosphere in the *pesantren* surrounding is still well maintained in cleanliness and is well shaded, this of course will have a positive impact on the enthusiasm for learning of the students and *ustadz* (teachers).

The result of our hard work received praise from Takeshi Kohno when he visited the *Hayatan Thayyibah* Islamic boarding school. Takeshi said, “Wow! amazing. It’s very clean.” According to Takeshi, he had never found a boarding school this clean before. Then; I, as the head of the boarding school, replied that this was adopted from my visit to Japan and Takeshi was delighted to hear that.

### **Lesehan Calligraphy Class and Japanese Language Lessons**

Furthermore, another thing that was adopted at the *pesantren* was the *lesehan* calligraphy class. Because I have attended calligraphy classes in Japan, and my work was even published in Japanese newspapers. The calligraphy classes in Japan were held on a separate basis. The fact that the students are perfectly capable of buying a table and that was what I then tried to apply in

the calligraphy class at my *pesantren*.

Japanese language lessons are also included in the subjects at the *pesantren*. Thus, many alumni continued their studies in Japan. With the inclusion of Japanese language subjects, the *pesantren* has also created a student exchange program to Japan. Also, those students who have sufficient proficiency in Japanese will be invited to Bandung, particularly in UPI to take part in a Japanese speech contest and a Japanese kanji writing competition. With these various programs, other students became motivated to learn the language, especially Japanese, because they were determined to participate in various competitions.

The relationship between the *Hayatan Thayyibah* Islamic boarding school and the Japanese embassy in Jakarta is also doing well. I admit that from this cooperative relationship, the *pesantren* had even asked for several scholarship books from Japan and with open arms, the Japanese Embassy sends them every year. At that time the *pesantren* needed several computers, the Japanese embassy was willing to send about 5 or 10 computer sets to the *Hayatan Thayyiban pesantren*. This was made possible. Thanks to the good relations and cooperation between the two parties.

## **Multiple Challenges**

Throughout the implementation of the good things that I got from Japan; I encountered several challenges. The lesson from this challenge made me and other *pesantren* think harder to find the right solution. Some of these challenges include: (1) lack of local government support for the sanitation program carried out by *pesantren*; (2) limited skilled force in cleaning; (3) limited experts in waste recycling; (4) very minimal waste recycling facilities; (5) do not have creative workers who can recycle plastic waste; and (6) there are still students who do not care about cleanliness.

The problems mentioned above are always discussed in every evaluation that is carried out every week. I admit that from the results of my evaluation of the problems that arose, there are several things that can be concluded by always taking the following

actions. *The first* is to always continue to campaign for cleanliness to all students. *The second* is working with a team of doctors who works from the closest health center to guide hygiene habits. *The third* is to look for a creative way to recycle plastic waste. *Fourth*, is inviting local government officials, in this case, the health service, to provide direction to the entire *pesantren* community. *The fifth* is preparing the *Poskestren* (Pesantren Health Post). *Sixth* is preparing the medical personnel who are always on standby at the *poskestren* (health center) to check the health of the *ustadz* (teachers) and students and lastly is to do the gardening around the *pesantren*.

In my opinion, all the solutions obtained from this routine evaluation, of course, cannot provide answers to the problems that arise. However, at least some of these problems can be resolved and some are still yet to be resolved properly. Although currently, I am no longer at the *Hayatan Thayyibah* Islamic Boarding School, I am determined to apply the same good things to my new boarding school, namely *Birrul Walidain*, where i currently lead. For me, good things must be adopted wherever we are, as the ulama's expression reads: "*al-muhafadzah alal-qadim al-shalih wal-akhdzu bil-jadid al-ashlah*" which means "*preserving the good old values and implementing new, better values*". During my visit there, I discovered Islam again but this time, in the land of the Rising Sun.

# DISSEMINATING PUBLIC VIRTUE

Inspiration at Dar el-Hikmah Pekanbaru Islamic Boarding School

Miftah Syarif

## Me and the Place of Devotion

I go by the name of Miftah Syarif but I am commonly known as “*Ustadz Syarif*”, I am a teacher at the *Darul Hikmah* Islamic Boarding School, Pekanbaru, Riau. This *Pondok Pesantren* (Islamic boarding school) was originally founded by H. Abdullah on September 12, 1987. Our boarding school was created with the motivation to foster quality human beings and to educate the Muslim youth. *Darul Hikmah* Islamic Boarding School was inaugurated by the Mayor of Pekanbaru on the 8th of August 1991, with the name “*Dar el-Hikmah*”. *Dar el-Hikmah* Islamic Boarding School was founded under the pioneering work of the *Nur Iman Pekanbaru* Foundation. The ideals of its establishment were confirmed by the existence of a notary deed dated 12th of September 1987 with number 43 by Notary Tajib Raharjo, SH. The establishment of this Islamic boarding school was initiated and started with the donation of a plot of land from Mr. H. Abdullah which is located on the HR highway of Soebrantas particularly in Simpang Baru Village situated in Tampan District of the city of Pekanbaru province of Riau.

With the management’s efforts, the *Nur Iman Pekanbaru* Foundation sought teaching staff and contacted several Islamic boarding schools inside and outside the region with the help of Dr. H. Satria Efendi M. Zein (Alm) who is a postgraduate lecturer at IAIN *Syarif Hidayatullah* Jakarta and with this effort, the *Dar el-Hikmah* Islamic Boarding School was realized. As for the success of the work, the cooperation and assistance of the professional educators

are highly notable, supported by the curriculum that is the same as that of the *Darunnajah*. *Dar el-Hikmah* Islamic Boarding School also received support and assistance from the local government and religious education institutions throughout the regions. During the meeting which was held on 20th of April 1991 that was attended by the extended family of *Nur Iman Pekanbaru* Foundation and all sympathizers from Jakarta, among others is late Prof. Dr. H. Satria Efendi M. Zein who together with Mr. KH. Drs. Mahrus Amin agreed and stipulated that the Islamic Boarding School should be named “*Dar el-Hikmah* Islamic Boarding School”.

*Dar el Hikmah* Islamic boarding school has the vision to become a quality Islamic educational institution embodying the national standard of moral and intellectual development. Meanwhile, its mission is to provide formal education from elementary to a tertiary level based on faith and science and technology; to produce reliable experts in the fields of Islam and science and technology, and to provide religious guidance and counseling to the community. This is visible within the curriculum and teaching personnel who are competent in their fields and from various works and creations that are under the demands and needs of society as well as the challenges of rapid change in the field of Islam, both nationally and globally. In other words, the *Dar El-Hikmah* Islamic Boarding School of *Nur Iman Pekanbaru* Foundation is part of the body of global Islamic education, manifested in its existence as a pioneer of education in *Pekanbaru*.

*Dar El-Hikmah* Islamic Boarding School is experiencing rapid growth, this can be proven by the increase of its students every year. Educational and teaching activities at Islamic boarding schools are carried out formally under the curriculum of the Ministry of Religion and the Ministry of National Education. When looking at its informal educational system, it refers to the boarding school’s *manhaj* (system) which is structured according to a specific characteristic and needs. The formal educational institutions that were organized included: (1) *Raudhatul Athfal* (Islamic Kindergarten); (2) Integrated Islamic Elementary School (SDIT) & Madrasah *Taklimiyah*; (3) Madrasah *Thanawiyah* (MTs); (4) Madrasah *Aliyah* (MA) which

falls within the three programs, namely: Religion, Natural Sciences (Natural Sciences), and Social Sciences (Social Sciences); and (5) Vocational High School (SMK) which has two programs, namely the Informatics & Computing Engineering Program (ICT) and the Fashion Design Program.

Now that *Dar El-Hikmah* Islamic boarding school has graduated its 19th alumni batch, the public's response to the existence of this institution is quite encouraging. This is illustrated through several interests of parents who agreed with their children to study at this institution. As many as 4,600 students have spread to various regions in the archipelago, and some even left Indonesia to other countries such as Egypt, Sudan, Medina, and Malaysia.

### **Impressions When Visiting Japan**

When I was interviewed and being asked about my visit to Japan, I responded that my first visit in 2014 was a very memorable and interesting one, this is because of the good experience starting from the time of the trip from Jakarta airport to staying in Japan the whole time — to be precise for ten days — until the trip back to Indonesia.

When I first set foot in Japan, I was amazed to see the clean environment; the fresh air, the neatly arranged buildings, clean toilets, the discipline, and many other interesting things. While walking through the city, I could still feel the clean air and views of the city and didn't see any bustle of vehicles such as motorbikes bursting in various directions. Japanese community obeys the rules, maintains mutual interests and comfort, respects the opinions of others, and has a very high tolerance. They are very strict in complying with all existing rules and regulations. For instance, the value of discipline and mutual respect in public places and facilities is highly respected and this is a fact that maybe we can recollect more values from them.

During my ten days in Japan, I admit to having visited several places, such as the Indonesian Embassy in Tokyo, Buddhist temples, and disaster management areas (this country is prone to natural disasters, such as earthquakes and typhoons). Japan, is a country that



is always prepared to give advance thought to disasters compared to other countries. In addition to these places, I also made visits to some educational institutions, ranging from kindergarten, junior high school, high school to tertiary education. While visiting the school, I shared my admiration for the culture of cleanliness and orderliness possessed by students. There are no trashes scattered everywhere. My admiration increased when I learned that cleaning the school was not the task of the cleaning team, but the responsibility of the students. They are required to clean the classrooms and toilets. It is implemented so that students learn to work in teams, share responsibility, increase respect by caring for everything.

In school, students are also raised and educated in the culture of removing their shoes near the entrance of the classroom. Within this place, slippers are also available which function as footwear for indoors. After removing the shoes, the students arranged them neatly and placed them in the corner, this is intended so as not to disturb other guests who will enter the room. Another thing that makes it very memorable is the literacy culture in the school environment, reading is an ingrained activity for Japanese people because considering how important it is, reading is a daily student activity that should not be missed. The students I saw were reading under the steps, in different corners of the room, and on the benches that had been provided. Even on the train, bus stop, resting place, wherever, the student is encouraged to read.

During the trip from one destination to another, I learned how Japanese society is so orderly and organized. For me, there are many lessons that I learned in Japan, and I hope that all of these can be applied, both personally and especially in educational settings. Starting with small things, such as developing discipline, throwing garbage in its place, and respecting the environment.

The experience of visiting Japan has changed my mindset and behavior from being indifferent to being more positive. Before visiting Japan, I admit that I lacked discipline, punctuality, and commitment to my schedule. Now, I have a principle. When I get up early; I don't go to sleep again, and as much as possible I look for positive activity,

for instance reading the Koran, walking in the morning, and so on. I also applied this at home with my family.

Apart from the above mentioned, I also changed my mind-set and fostered a tolerant attitude towards different opinions. I admit that at first, I did not respect the opinions of other people who were considered different from me. However, after I learned from Japan, the value of tolerance gradually became a fertilizer that nourished my heart's fields and weakened the seeds of intolerance that were the cause of conflict and enmity among my friends, both in the educational environment and in the wider community. I also illustrated this to my family and environment, to create respect and appreciate people who have different thoughts and beliefs with others.

### **Experience Actualization in Pesantren**

After returning from Japan, I presented my experiences during my visit to Japan to several teachers in the Islamic boarding school. I hope that they will gain more inspiration from the Japanese culture, both in cleanliness, discipline, order, and education system applied there so that they can be motivated in learning activities, both in class and in the *pesantren*.

So far, several things can be applied in the *Pesantren*; things like the culture of discipline, environmental cleanliness, and arranging sandals and shoes. I never get tired of providing understanding and modeling for the students to care for the cleanliness, and the arrangement of a valuable and healthy environment, so that the students feel comfortable in carrying out learning activities. This awareness is not only limited to the *santri* environment but has become the awareness of the boarding school residents, including the educators.

After relating and presenting my experiences from Japan in front of the teachers, the floor of the dormitory was already filled with tiles, the environment was arranged in such a splendid way that colors were seen in every corner of the building's courtyard. This is intended as a vehicle for fun learning, especially for students at the boarding school. Moreover, in applying the culture of cleanliness,

every *santri* who performs their worship activities in the mosque is required to put their sandals facing the direction of the mosque, so that when they come down, they can immediately put them on without having to turn back. The implementation of this culture for me is very important because maintaining cleanliness is a form of piety in practicing religion. Additionally, this is in a *pesantren* environment that teaches Islamic sciences that pay great attention to environmental health and issues of cleanliness.

The impact of my visit from Japan also affected the policy level, although it was not very significant. For instance, this effect can be seen in the learning load offered to students which now lessened, the leadership of the boarding school together with the teachers agreed to reduce the learning load, both on the formal and extra-curricular curricula. If in the educational curriculum there is the same material or material with the same purpose, it will only be taught once. This is intended so as not to repeat the material that has been taught. Because, the responsibility of our children regarding the education being taught is somewhat heavy, even heavier than most developed countries.

In Japan; the curriculum taught is not that much, that it becomes a burden for the students. This curriculum is given for the reason that it can be effective and conducive for the student in their learning process. Not all the lessons given are important for students' future life or at least an interest in their everyday life. The additional learning hours mean taking away children's freedom to gain knowledge and other experiences that are not found in class. Educational activities, for me, should be an easy way for children to acquire and understand knowledge. Therefore, teaching and learning activities must be fun, although, not all learnings in the *pesantren* can be handled by the children, for instance, is reciting books which require someone to teach it to them.

Furthermore, what I didn't forget when I visited Japan was that they paid the highest respect and appreciation to others. The highest reward is paid with sharing information openly, knowing who did what. From this, I understood why so many leaders put their

trust in the foundation. Trust brings people closer and when team members trust each other; they feel secure, which in turn increases productivity.

The work ethics, as practiced by the Japanese, affects the policy level as well and this culture is applied in the *pesantren* to build good communication between policymakers, educators, and the students. To cultivate this, policyholders will give rewards to teachers, employees, or anyone who is considered to be outstanding, and as much as possible to reduce the punishment to those who are considered to have created mistakes. With this reward, anyone will feel appreciated, because the results of their work have been in constant praise, and they are more motivated to do their job better. In contrast, if there are teachers, employees, or anyone who makes mistakes, they will be reminded and will be given a motivation not to repeat the mistakes. This is all done to create a good culture and work ethics in the boarding school environment.

Currently, in human resource development, Islamic boarding schools provide opportunities for teachers to add scientific insight. They are allowed to continue their higher education studies. They also send teachers to attend seminars and various advanced courses and these achievements can be considered as pride. Likewise, my students have won a national speech contest held by the Indonesian Rhetoric Lovers Association (IPRI) in Jakarta. Even in scouting activities, *Dar el Hikmah* Islamic boarding school is also well known, and almost at every event, especially in the Riau area, they are always of the best. I even sent envoys to the National Jamboree and *Muhibah* in ASEAN. Furthermore, among the distinction of Islamic boarding schools are the emphasis on learning several fields like faith, religious education, and language particularly with this field that is made with a full effort so that students can master two foreign languages, namely Arabic and English.

Likewise, in taking the process of growth and development of this education, the availability of all needed facilities and infrastructure, for me, is very crucial for the development of Islamic boarding schools in advancing education. Currently, the *Dar el Hikmah* Islamic boarding

school has a two-floor dormitory, with the process of completing the facilities and infrastructure, the results that are being targeted will be achieved and even optimize. Among the those that are still needed are facilities and infrastructure like a good study room, a complete library, laboratory equipment, multimedia equipment equipped with computers and other needed things. Regarding the curriculum, the education and teaching curriculum at *Dar El Hikmah* is divided into two parts. *First*, the curriculum being used refers to what has been determined by the Ministry of Religion (TK / MTs / MA) and the Ministry of National Education (SMK), which is simply referred to as the state curriculum, within its application is the use of a variety of modern teaching methodologies. *Second*, is the curriculum applied in the *pesantren*, in particular, the curriculum for lessons of *Syar'i* (Islamic sciences) and is referred to as the *Salaf* books in Arabic. The Islamic Boarding School's curriculum contains features obtained from the different local curriculum of modern Islamic boarding schools and the *Kitab Kuning* (Arabic Books). In addition to using the modern methods mentioned, the process of traditional teaching methods such as *sorogan* (one-on-one teaching), *bandongan* (translation and discussion), *halaqah* (round-table discussion) is still practiced. Meanwhile, the language of instruction in the classroom is Arabic for Arabic and Islamic religious lesson and English for English related lessons. For other general subjects, Bahasa Indonesia is used as the language of instruction in the classroom. In addition to formal subjects, students still get extracurricular lessons, such as Mentoring, Computer related subjects, Scouting, Martial Arts, *Khitobah*, *Nasyid*, Drama, Calligraphy, and Journalism. There is also practical knowledge that can be used for day to days like sewing workshops, carpentry, and poultry farming.

# FROM INSPIRATION TO TRANSFORMATION

Inspiration at Tremas Pacitan Islamic Boarding School

Ali Mufron

**A**s the Mahad Ali educator in *Tremas* Islamic boarding school in Pacitan, East Java, I was lucky to be given a chance to visit Japan in 2017. During my ten days stay in Japan, I toured several places including Kanda University of International Studies. The next day I visited the monorail factory in Chiba which is the first monorail in the world. I was so impressed to witness the atmosphere and grounds of Kanda University of International Studies. The availability of the quality of human resources was supported by the precise and advance learning facilities which are the major factor in the advancement of education. I also got a chance to meet Professor Suyoto, an Indonesian professor from Malang, Indonesia which is currently teaching at Kanda University, and I was able to hold a dialogue with some Indonesian students that were studying at the university. I realized that many things can be brought back from Japan that can be adapted by the Islamic boarding school environment in Indonesia.

## Get to know Pondok Tremas

*Pondok Tremas* is one of the oldest cottages that can be viewed from its geographic location in Tremas Village, Arjosari District, Pacitan Regency. The word *Tremas* is closely related to the story of the opening of a forest which was eventually called *Tremas*. The first to open the forest was a Surakarta court courtier named Ketok Jenggot, as the “order of the king of the palace”, Surakarta was rewarded for his services that succeeded in securing the palace from all sorts of

danger. Ketok Jenggot succeeded in clearing the forest in the eastern area of Surakarta, which was later named Tremas.

However, before Ketok Jenggot cleared the Tremas forest, the area was already occupied by the group of people who had come and settled earlier, namely R. Ngabehi Honggowijoyo (Nyai Abdul Manan's father). However, after asking for permission and giving information about his duties, Ketok Jenggot started carrying out his duties by clearing most of the forest in the area. After completing his task, the *Patrem Emas* weapon he was carrying was planted in the place where he first cleared the forest, and finally, the area he had just cleared was named "*Tremas*".

The history of Pondok Tremas in Pacitan is connected to the history of its founder, KH. Abdul Mannan, son of R. Ngabehi Dipomenggolo the village headman in the Semanten area and the outskirts of Pacitan. KH. Abdul Mannan in his childhood named Bagus Darso. Since childhood, he was known to be intelligent and interested in religious problems. Later in his teenage years, he was sent by his father to the Islamic boarding school in *Tegalsari Ponorogo* to study and deepen his knowledge of Islam under the guidance of Kyai Hasan Besari. Bagus Darso always studied with diligence and perseverance. With the persistence, diligence, and intelligence that he has brought since he was little, he had mastered and understood the knowledge he has learned and exceeds his peers.

After Bagus Darso admitted that he had learned enough knowledge at the Tegalsari Islamic Boarding School, he returned to Semanten and held a recitation of the Qur'an and started with the basic. During his stay at Pondok Tegalsari he was well known as a brilliant student that is why many Pacitan people recited the Qur'an to him. From here, a hut was built around the mosque for students who came from afar. However, later the cottage was moved to the Tremas area after his father married the daughter of the village headmen in Tremas, R. Ngabehi Hongggowijoyo. R. Ngabehi Honggowijoyo himself is the older brother of R. Ngabehi Dipomenggolo. Among the factors that led to the transfer of Kyai Abdul Mannan from the Semanten area to Tremas village was a family consideration which

was considered better if they moved to Tremas. These considerations are because his in-laws and wife provide an area that is suitable for the students who want to deepen their religious knowledge and is far from the crowd or the center of government.

Based on these considerations, he then decided to move from Semanten to the Tremas area and established a boarding school which was later called "Pondok Tremas". The brief history of Pondok Tremas's establishment was pioneered by KH Abdul Mannan in 1830 AD.

The development of Pondok Tremas at that time was funded by his father-in-law named Demang Tremas Raden Ngabehi Honggowijoyo because building a cottage was indeed the main goal of Raden Ngabehi Honggowijoyo to take Bagus Darso as his son-in-law. At the beginning of its establishment, the recitation was still not much different from the time when Pondok was still located in Semantren that includes; Pasholatan, Tawhid Science, Fiqh, Tafsir, and others. Considering Pondok Tremas at that time was still in its initial stage and there were several students in the following period, the books he used were still at the basic level.

### **The First Generation of Indonesians in Al Azhar Egypt**

Inside the book 'Far in the Eyes Near the Heart'; The portrait of Indonesia-Egypt relations published by the Indonesian Embassy in Cairo, states that in the 1850s there was a community of Indonesians in the Al Azhar Mosque complex. This is indicated by the existence of Ruwak Jawi (housing for Indonesians). Aside from Ruwak Jawi of Indonesians, there are also three other Ruwak, namely Ruwak Atrak (Turkish), Ruwak Syami (Syria), and Ruwak Maghorobah (Morocco). One of the first Indonesian students living in Egypt recorded in this book and published in 2010 was KH. Abdul Mannan Dipomenggolo Tremas, grandfather of Shaykh Mahfudz Attarmasi.

KH. Abdul Mannan Dipomenggolo lived in Al Azhar Egypt around 1850 AD. While in the Pyramid State, he studied with the 19th Grand Sheikh, Ibrahim Al Bajuri. It is common in those years to easily find the book Fath al-Mubin, a lecture from the book Umm al-



Barahin which is written by Grand Sheikh Ibrahim Bajuri and began to be read in several boarding schools in Indonesia. The adventure of KH. Abdul Mannan Dipomengolo in seeking knowledge in the Middle East had been followed by the next generation, i.e. KH. Abdullah (Son of KH. Abdul Mannan Dipomengolo), Shaykh Mahfudz Attarmasi, KH. Dimiyathi Tremas, KH. Dahlan Al Falaki Tremas (All three siblings and Son of KH. Abdullah) studied in Mecca.

KH. Abdul Mannan Dipomengolo has succeeded in laying the foundation as the cornerstone and beginning of progress and greatness as well as the fragrance of boarding schools in the archipelago. His perseverance in educating his sons to become scholars who not only mastered the books they read, moreover, they also succeeded in compiling various books and had a great contribution to the development of the Islamic world, such as Shaykh Mahfudz a great scholar of the archipelago including Malaysia, and Thailand who once became the *“Imam”* of the Holy Mosque and the holder of the Shoheh Bukhori-Muslim chain. It is very natural when the name of KH. Abdul Mannan Dipomengolo was mentioned he is immediately recognized as the first Indonesian student in Al Azhar Egypt and the founder of Pesantren Tremas and known as the hacker of intellectual chains of the generation of scholars in the archipelago.

KH. Abdul Mannan, died on Friday on the first week of the month of Syawal 1282 H., and was buried in the village of Semantren. He left seven sons, and among them was KH. Abdullah. As for the educator of *Ponpes Tremas*, from the period it arises until now, among them are:

KH. Abdul Mannan (1830-1862);

KH. Abdullah (1862-1894);

KH. Dimiyathi (1894-1934);

KH. Hamid Dimiyathi (1934-1948);

Habib Dimiyathi (1948-1997) & KH. Haris Dimiyathi (1948-1994);

KH. Fuad Habib Dimiyathi & KH. Luqman Haris Dimiyathi (1997 - present).

## Leadership Periods

Pondok Tremas Pacitan development in history had shared various leadership successions within the sixth periods;

KH Abdul Mannan Period (1830-1862)

KH. Abdul Mannan, who was first named Raden Bagus Darso, the son of Raden Ngabehi Dipomenggolo. He is the first stone layer at *Pondok Tremas* which was initiated after he studied at *Pondok Tegalsari Ponorogo* under the tutelage of KH. Hasan Besari. He established a boarding school in Semanten village (1 km from the north of Pacitan City) and transferred to the Tremas area based on the familial considerations that it should be away from the crowd or the center of government, and more conducive for the students to study. From the name of the village of *Tremas*, the cottage was known as *Pondok Tremas*. Until eventually, KH. Abdul Mannan died on Friday on the first week of the month of Shawwal 1282 H. and was buried in Semanten village. He left seven sons, whom among them were KH Abdullah.

KH. Abdullah Period (1862-1894)

After the death of KH. Abdul Mannan, the leadership was replaced by his son named KH. Abdullah. During this period, several students from other regions began to arrive, such as Salatiga, Purworejo, Kediri, and others. At that time, neither *Pacitan-Ponorogo* nor *Pacitan-Solo* roads had any vehicles, so people who wanted to deepen their Islamic knowledge (reciting the Qur'an) to Pondok Tremas had to walk through mountains and forests which were still quite dense. However, with the increasing number of students, the need for a place to live was getting more urgent until finally a new hostel was built for their residence later during the period of KH. Dimiyathi and is better known as "*Pondok Wetan*". The field of education at the time of KH. Abdullah had also experienced development; this was because the old *Santri* (student) who had written the basic books wanted to continue with some of the higher books and the old students who are considered capable are involved in guiding new students.

He had succeeded in laying a foundation and cornerstone for the progress and greatness and the fragrance of Pondok Tremas in Islamic boarding schools especially in Islamic education in general. The success of KH. Abdullah in laying the foundation had also succeeded in educating his sons so that they became scholars who not only mastered the books they read, also succeeded in compiling various kinds of books that were contributive to the world of Islamic science, such as KH. Mahfudz is known as “*Attarmasie*” which has a special place in the world of Islamic science in Arab countries.

KH. Dimiyathi Period (1894-1934)

During this period, many students came from various regions to study at Pondok Tremas. In fact, according to the interview data from seniors, the number of santri had reached a nominal number of 3,000. With the height of his knowledge and spirituality, KH. Dimiyathi is well known as “Mbah Guru”. Finally, Pondok Tremas is more famous as “Pondok Tremas Islamic College” which means a place to learn and does not use the term that is often used, namely Pondok Pesantren.

KH. Hamid Dimiyathi Period (1934-1948)

The “Madiun Affair” incident was an expression of the PKI’s outrage that caused many victims. KH. Hamid Dimiyathi was no exception, who himself became one of the victims of PKI atrocities, this period experienced a decline phase. KH. Hamid Dimiyathi himself was killed in the Central Java region while on his way to Yogyakarta to save his life and it is said that it was suggested by Sri Sultan Hamengku Buwono IX.

With this uncertain condition, many santri prefer to go home for the safety of their souls and to survive. Eventually, Pondok Tremas experienced a vacuum for several years. It should be noted that the vacuum here does not mean there is no activity of the students at all, but only there was no figure that can be considered as a *Kyai*.

Habib Dimiyathi (1948-1997) & KH. Haris Dimiyathi Period (1948-1994)

KH. Habib Dimiyathi and KH. Haris Dimiyathi is two brothers and are the younger siblings of KH. Hamid Dimiyathi. They both came from Pondok Krapyak Jogjakarta under the tutelage of KH. Ali Ma’sum, with

the help of KH. Hasyim Ihsan who was still a relative, then began to rebuild Pondok Tremas. In this period, there was a pioneering division of tasks, KH. Habib Dimiyathi was assigned to control all educational institutions under the auspices of Pondok Tremas, while KH. Haris Dimiyathi was assigned to developed educational and teaching methods for all educational institutions in Pondok Tremas, then KH. Hasyim Ihsan handled the socio-spiritual field as a whole was both internally and externally the cottage community. With the well-managed division of tasks between the three of them, the hut, which had experienced a vacuum, gradually began to be visited by students from all over the archipelago. According to the Pondok statistical data, the number of santri came up to 2,500.

KH. Fuad Habib Dimiyathi & KH. Luqman Haris Dimiyathi Period (1997- Present)

After the death of KH. Haris Dimiyathi, KH. Habib Dimiyathi and KH. Hasyim Ihsan, Pondok Tremas' care was continued by their sons, including KH. Fuad Habib Dimiyathi, KH. Luqman Haris, and KH. Mahrus Hasyim (died in 2006). As relatively young public figures, Gus Fuad and Gus Luqman have a spirit and responsive motivation for the progress and development of Pondok Tremas. The first step that started this period was improving the physical facilities in the form of renovating the Pondok Tremas Mosque. Next, other infrastructure developments and followed by the construction of madrasas around mosques, student dormitories, paving, computer & language laboratories, the development of santri cooperatives, training rooms, and so on that support the education and teaching of students. In addition to the physical construction of the boarding school, another strategic step is the revision of the curriculum that is relevant to the dynamic developments of the era as an effort to maintain the quality of students who are currently studying, especially those who have finished their studies. And what is not less important is the realization of the status of "*Pesantren Mu'adalah*" which is obtained by Pondok Tremas based on the DIRJEN Islamic Education Decree Number: DJ. II / DT. II. II / 507/2006. In 2014, the status of the Mu'adalah Islamic Boarding School became official after the Regulation of the Minister of

Religion (PMA) had approved it and regarding the status of Mu'adalah by the Minister of Religion of the Republic of Indonesia Lukman Hakim Syaifuddin. Until the status of Mu'adalah gets stronger and has the same rights as formal educational institutions. Furthermore, the number of Pondok Tremas santri is still relatively stable around 2,000.

The Tremas Pacitan Islamic Boarding School in its educational development opened several educational units as follows: TK Al Tarmasi, 2 year level; TPQ Madin Al Tarmasi, 3 Year Level; Madrasah Salafiyah Tsanawiyah, 3 Year Level; MTs Pondok Tremas, 3 years; Madrasah Salafiyah Mu'adalah, 3 years; Vocational Institution, 1 Year Level; Ma'had Aly Al Tarmasi, 4 years, and; Tahfidzul Qur'an

### **A Visit to Japan: From Impressions to Change**

The most memorable experience during my visit to Japan was the matter of cleanliness and the polite behavior of the Japanese people. Feeling curious, I ventured to ask the Japanese, why is it this clean? The Japanese answer was because they did not put too many trash cans. In this country, the Japanese continued, it is different from other countries. In many countries, public places such as city streets and parks have several bins, making it easy to dispose of drink containers or gum wrappers, however, not in Japan. Many travelers have just found out that Japan is lacking in public bins. So it's no surprise that Japanese people are used to carrying their used wrappers, receipts, and other scraps of trash until they can dispose of them properly.

Japan had impressed me especially when the Japanese put forward the courtesy manners. At first, the impression that I got of the Japanese people is quiet and arrogant, but once you get to know them, that impression will quickly disappear. As it turns out the Japanese are very polite. During the few days I lived there, I learned that Japan was known as a very polite country with many special customs and manners, from the correct way to line up for trains, even if they were crowded, to the correct way to bow. The Japanese have such a strong "sense of peace" that they see an orderly community,

social harmony, and stability as more important than individuality and freedom. This experience of mine made it even better, especially in fostering a culture of courtesy, both in the family environment and in the pesantren environment where the central figure is Kyai.

Upon my return from Japan, I asked permission from the Chairman of the Foundation to allow me to share stories with the Masyayih, teachers, about what I had gained while in Sakura's country. I felt that I have a moral responsibility to build a shared awareness of a culture of cleanliness, respect for time, and a healthy environment, and a work ethic that can be applied in the boarding school environment. What I had conveyed has now become a collective consciousness in the pesantren environment. For example, teachers and students have made a clean culture and were accustomed to it.

Every afternoon the students compete to clean the dormitory and the pesantren environment. They have reduced trash cans that were originally found in the corner of the boarding grounds and schools and had positively decreased. I admit that the reduced waste accumulation was adopted from Japan. Another objective is to foster awareness and character values within the students in addition to the clean culture, students are also educated to increase the value of discipline and respect for time. I tried to organize better management, a culture of cleanliness, discipline, and respect for time. Now, these rules have been made in the form of SOPs (Standard Operating Procedures). Pesantren makes policies that give birth to hundreds of SOPs, for example, SOPs for cleanliness, SOP for order, SOP for discipline, etc.

Broadly speaking, SOP is divided into three domains, namely hospitality, education, and santri organizations. Each of these areas created dozens of SOPs although there were no rules on SOP at first or we could say there are but it had not been written specifically. However, upon my return from Japan, I suggested that the management of pesantren be made better by making SOPs. One of the benefits of SOPs is when the management in an organization changes, then the new management only needs to run the existing SOP without having to worry about new rules.

Facing the increasingly complex challenges in the community, like pesantren not only educates students to have mental toughness, a straight path of life, and a noble character yet equipped with various disciplines. To achieve this goal, the students must be equipped with Islamic values that are integrated with modern sciences. One way to encourage the realization of education which is not only sophisticated in religious matters which tends to be normative-theological but how the ability in the field of religion is perfected with more empirical general knowledge.

Thus, education is the right means to accelerate the intellectual transformation and provide direction, value for change, and modernization by combining the shared traditional and modern features to become more dynamic, adaptive, emancipative, and responsive to the development and progress of the eras. To hone the abilities of students, interest in talent, I also promote extra-curricular activities at the pesantren, including *Tahsin* and *Tahfidz*, *Tahassus* Book of Salafy, Al-Quran Reading, *Khitobah* three Languages, *Hadroh*, *Ubudiyah* Practice, Scouting, Martial Arts, English Club, Computers, *Futsal (indoor softball)*, Volleyball, Basketball, and Table tennis. To support teaching and learning activities, the Islamic Boarding School has the infrastructure, including School Building, Islamic Boarding School, Teacher, and Staff Room, Computer Laboratory, UKS, Mosque, Learning equipped with LCD Projector, Parking Lot, Internet and Hotspot area, Multipurpose Field, Hall, Library, Canteen, and cooperatives.

The provision of modern science can be taken by studying the tradition of religious knowledge and extracting from general technology skills by making the al-Qur'an and al-Sunnah as the sources of inspiration and initial references. I believed that the demands of globalization cannot be avoided. One of the wise steps is to prepare the pesantren not to "miss the train" so as not to lose the competition. Pesantren must work on at least three things to remain by their identity. *First*, pesantren as an educational institution for ulama cadre. This function must still be attached to pesantren because pesantren is the only educational institution that produces

ulama. *Second*, Islamic boarding schools are an institution for developing specific Islamic sciences. In this setting, pesantren are still considered weak in their mastery of science and methodology because Pesantren only teaches religious knowledge in the sense of transfer of knowledge. Pesantren must have the clear potential as a “land” for the development of religious knowledge. However, the classical system is still maintained as part of the classical book learning system. The pesantren environment still maintains *wetonan* recitation and *sorogan* recitation.

### **Weton Recitation**

*Wetonan* recitation is one of the original or traditional education systems in Pondok Tremas, where in practice a *kyai* (Ustadz) delivers books by reading along with its translation. Meanwhile, the students (consisting of various levels) listen, take notes or interpret the things that are not understood from the meaning of the sentence that was being read. Such an education system is a free system because the attendance of the students is not a big deal, so the students are free whether they attend or not. The students are of various levels from *Tsanawiyah* to *Aliyah*, so there is no class increase. Hence, active students will finish their books faster and be able to continue to other books, this system educates students to be more dynamic and active because these students are required to be more diligent and prompt to complete the recitation.

### **Sorogan's Recitation**

*Sorogan* is a traditional system that is held independently (Individual, namely a student one by one in round facing the *ustadz* or *kyai* who will read the books and translate them into Javanese). In turn, the student repeats and translates the book word for word as read by the teacher. The translation can be made in such a way that the students can learn grammar directly and comprehending the meaning of the book.



Apart from the things mentioned above, Pesantren Tremas also maintains traditions, including *first, Ijtima* : *Ijtima* 'is an activity to gather together with all the students in the mosque foyer which is always carried out whenever there is a big event such as an invitation, *haflah*, year-end, or other sudden incidental events with a distinctive sign, namely the sound of a bell being hit long and repeatedly *talu*. *Second, Nahun*. *Nahun*, which is also called *tirakat* or *lelakon*, was first practiced by *santris*, *simbah guru dimyathi*, where at that time the development of the cottage was very rapid and there are many students came to study from various parts of the archipelago, and some even came from neighboring countries. In their hometown at that time, the means of transportation were challenging except for carts and the like. "*Nahun*" in the essential meaning is being diligent in studying and not leaving the cottage complex within 3 years or 3 months and 3 days. The implementation of *nahun* has no standard rules and is just a term, even the *Pondok* does not regulate this.

*Third, Ziaroh*. As happens in all parts of the world, *ziaroh* is a form of *ta'dzim* (respect) to the *Mu'assis* (founders) of the Tremas hut which is carried out by students every *Asr* to *Maqbaroh Gunung Lembu* which is located about 350-meters from the complex. *Pondok* and *Maqbaroh Semanten* are located on a hill in the village of Semanten (on the outskirts of Pacitan city) and performed every Thursday and Friday. However, at *Pondok Tremas* there is a unique tradition that has been running for hundreds of years, every new *santri* "made effort" and can routinely make a pilgrimage to *Maqbaroh Gunung Lembu* for forty-one consecutive days without breaking. An activity that seems light and easy, but in practice, it is very difficult to achieve the perfect target of this tradition, wherein there are obstacles such as rain, overslept, and so on.

*Fourth, Ngendil Berjamaah* (Snack in Congregation). This is the favorite tradition of Tremas *santri* every time they welcome certain ceremonial events at *Pondok Tremas*. It can take many forms, depending on the situation and conditions of the program, there are groups, dormitories, classes, and so on with various forms and interests, even at the peak of "one *Syuro* night" or the end of the year,

this event is held jointly at Pondok complex by all male and female students with a very simple medium, specifically, banana leaf midrib that makes the Tremas cottage complex just like a public kitchen.

Finally *fifth*, *Ngipah*. *Ngipah* or *ngirit pajekan* in the official language of the Pondok is called *diafah* since long time ago at Pondok Tremas. The person who first gave the name or designation *ngipah* was KH. Imron Rosyadi from Bangil Pasuruan. While living in Tremas, he was known as a very humorous santri, and it was from his humility that the term *ngipa* or *ngipah* became a tradition that continues at Pondok Tremas until now.

## EPILOGUE

### EXPLORING THE ROAD TO ISLAMICITY

The Pesantren Leaders Visit to Japan Program has dispatched 16 batches since it was first held in 2004. We did not expect this program to run well and last for a dozen years. At first, we designed this program only for a few years. However, it is considered to have concrete impacts thus the Japanese government did not hesitate to extend and continue the cooperation.

As the program runs, we made several changes to it. *First*, adding the criteria that enable modern Islamic schools such as Madania and Madrasah Pembangunan UIN Jakarta to participate. *Second*, holding a home stay in a resident's house. *Third*, visiting small companies, considering the type of business they developed allows the pesantren to adapt it. *Fourth*, reducing the number of participants for each pesantren, from 2 persons to 1, so that the distribution of pesantren to be involved in the program becomes more numerous. *Fifth*, a long list of participants. Initially, PPIM researchers independently searched for a list of pesantren. However, PPIM then works together with Islamic organizations and Islamic universities in the regions, such as UIN or IAIN, for the list.

There were some interesting occurrences during the participant selection process. One of them was when we contacted an exclusive Pesantren in Halmahera, North Maluku. I called the *kiai*, the leader of the pesantren, by phone in order to introduce myself and convey the aims and objectives of the program, while asking for visiting time to the pesantren. We communicate quite intensively in order to build friendship and ensure that the information I convey is valid.

On the planned day, Mr. Takonai, the Director of the Political Section of the Japanese Embassy for Indonesia at that time, and I left for the location. Once we were there yet, we were unable to meet Pak *Kiayi* even though we came according to the predetermined schedule. From an ustadz at the pesantren we got information that the *Kiayi* was hoeing in the rice fields. We called him right away. He apologized for thinking that the information received over the phone

was the work of a prankster. He rush back to the pesantren to meet us who were waiting there. Finally the interview took place and he expressed his willingness to join the program.

After completing the program, he came to me with a message full of hope. "Prof. Jamhari, thank you for being invited to Japan. Please take my other friends. They are exclusive because they have never been invited to have a direct learning experience and friendship with non-muslim communities. I have also told them that I learned a lot about agriculture during my time in Japan. So, please invite my other friends to join the program".

Some time later, he called me. He said that the rice fields and fields around the pesantren had been optimally utilized by him. He was inspired when saw one of the schools in Japan could survive only by raising livestock. So he thought by farming, he should also be able to survive and support the pesantren. The story continues on how the pesantren started accustoming the learning tradition to respect time and other values of Islamicity that he saw and felt directly while in Japan.

Another interesting story experienced by the other alumnis of the program. For example, when Prof. Takeshi Kohno, a Political Researcher at the Japanese Embassy who was involved in the initial formulation of the program, and I visited the Hayyatan Thayibah Pesantren in Sukabumi, West Java, to conduct an evaluation. This school is located on the edge of a cliff. The environment is very clean and all there objects there neatly arranged that Takeshi was full of praise for it, "It's very clean!" The *Kiayi*, Ahmad Dzaky, admitted that he practice such level of cleanliness at the pesantren for being inspired by his visit to Japan. In fact, he said, "I feel I found Islam in Japan."

Not less interesting stories I heard from PPIM Senior Researcher, Dadi Darmadi. One of *kiayi* who participated in the program brought "Pop Mie" brand noodles for himself during the Japanese's home stay program. The *kiayi* was not very fluent in English so was the host. However, he tried to interact with the host and had some conversation with them. Once he said to the host, "This is pop noodles," and the

host responded him, “Ought, that is for me, *Arigatou*. “ The *kiayi* told this moment to Dadi while laughing and shaking his head, admitting that he had no words to say and felt it funny that the noodle he was about to eat had been at the hand of the host due to language matter. And due to their limitation in the same matter, he could not ask the host to give it back as well as get into a further communication of any topic. At the end, they only chat using improvised sign language, a more “universal” language.

Another unique story is about the towels in the hotel. Once during the program, the *kiayis* stayed at a hotel that is strategically located in the center of Tokyo. Each room is filled by 2 people. Among them was a *kiayi* who was fluent in English. He carefully read the hotel policy and found out the information that if the hotel guest does not wash or give the towel to laundry then he or she will receive a compensation of 1000 yen. This provision applies alternately. For example, Monday’s towels are not replaced on the same day, but Tuesday. He followed this provision to earn money. At the end of the program, and the participants were about to check out, a *kiayi* wondered and asked him how he could get money from the hotel. He then told his fellow *kiai* about the provision. The *kiai* who asked was taken by surprise and immediately responded, “How come you did not tell it to me? If I knew it for the first place I would not changed my towels even for a month!”

What actually happened to the *kiais*, *nyais*, *ustadz*s, and *ustadzahs*, the alumni of the program? How do they gain a new awareness of the values we know as Islamicity? Why did they have highly reception to this program?

It is relatively easy for me to get the answers to these questions due to my involvement in managing the program from the beginning. What I see from these leaders of the *pesantren* and *madrasah* is that they experienced shock culture. Islamicity, which all this time has been understood at a conceptual level, manifests itself in the culture of Japanese society. Whereas, there might be great number of Muslims who think that so far they are more Islamic because they feel they have practiced the values of Islamic teachings.

Through visits to several places in Japan during the program, the leaders of the pesantren and madrasah caught the same pattern. There is no difference in one place and another, be it in urban and rural areas, government centers or public spaces, indoors and outdoors, including in the residents' homes. They had found and clearly felt various aspects of Islamicity there.

This new awareness was immediately formed in their mind because they felt and interacted directly with groups of different cultures and religions. Educational institutions, especially primary and secondary schools, cultural sites and home stays in resident's homes were the 3 main places that impressed them the most.

Regarding this awareness, I got an interesting story from Dr. Fuad Jabali, my fellow in PPIM UIN Jakarta who became the program supervisor. In one of the visits to the school, the host provided for participants a room to perform salat Dhuhur, even though the room is actually a temple. Some of the participants were hesitant to carry out the worship. The main question at that time was whether it was legal to pray at the temple?

That question led them to a discussion about the conditions of the early days of Islam. There were some main questions: what did the early Muslim communities do when they came to new areas, such as Syria and Persia which had not get in touch with Islam yet at that time? And, how were their attitude to the worship place of other religions? One thing came to their mind was the Prophet Muhammad message and his companions that they must guard that worship places. In addition, Mr. Fuad encouraged the participants to think about the people outside Medina, with their different religious and social backgrounds, when they want to worship, and it turned out the Muslims allow them to worship at the mosque.

Through reflections on the early days of Islam, it was finally decided that the participants would pray at the temple. However, it was not the whole matter because there was a Buddha statue in the temple right in the Qibla direction, the point where Muslim headed when doing salat. The participants discuss with school administrators to cover the Buddha statue. The school manager happily closed it.

This moment became a valuable reflection for the participants, what if the situation was the opposite, there are Japanese, non-Muslim, who visit the pesantren and they want to worship?

The leaders of the pesantren and madrasah really appreciate this program because they are witnesses that Japan has become a modern nation without losing its cultural identity. We can find the story about this in the writing of *Kiayi* Ketut Imaduddin Djamal from the Bina Insani Bali Islamic Boarding School. For *Kiayi* Ketut, the life of Japanese society is proof of respect for traditions and ancestral heritage. They always take care of what has been implanted and preserve local wisdom. This is what ultimately shapes Japan's national identity. Modernization does not necessarily negate tradition.

Anyone who is interested in the issue of education in pesantren and madrasah, and who wants to realize Islamicity should read this book for several reasons. *First*, this book is a reflection of the alumni of the program, the *kiayis*, *nyais*, *ustadz*s, and *ustadzah*s, and it is written in a language style that common people easy to understand.

This reflection leads us to a measurable and immeasurable impact or change. The measurable impact or change is translating Islamicity, such as cleanliness, discipline, and integrity, into practical forms in pesantren and madrasah, such as in practicing cleanliness as mentioned earlier regarding the Hayyatan Thayibah Pesantren in Sukabumi, West Java; or what has been developed by Nyai Masruraini at the Ushuluddin Development Pesantren in Singkawang, West Kalimantan, through course of of "amal saleh" (good deeds). There, the students and the teaches (*asatidz*) are required to clean the pesantren area without the help of a cleaning officer. Mrs. Nyai saw that the environments in Japanese schools are very clean and so beautiful without even a single cleaning service.

Meanwhile, the immeasurable one is more related to inward or internal changes within. So it is not surprising if we heard some of them some sayings like "have found Islam in Japan" or "... if you want to learn about high human civilization, orderliness, neatness, cleanliness, punctuality, discipline and so on, it should be in Japan."

*Second*, this book is one of the outcomes of the evaluation activities and impact studies conducted by independent evaluators. Therefore, it can be scientifically justified in substance. Another advantage of this book is that it has an honest exploration and ability to point the strengths and weaknesses of the program, the attained achievements along with the remaining homework.

*Third*, interpreted deeply, the stories in this book lead pesantren and madrasas to explore the path of Islamicity. Journey to Japan allows the pesantren and madrasa leaders to re-question or delve deeper into what they have already believe. For example, the believe that the way they practicing Islam makes them the most correct or better people. However, at the moment they were confronted with the culture of Japanese society, they started to question themselves and their way of performing Islamicity. They finally realize that there is a wide chasm between the teachings they believed and the actions they do, the reality they live, the facts they find.

We should be grateful that this program has facilitated the leaders of pesantren and madrassas to get a deep reflection on their Islamicity— tracing the all this time taken for granted truth claims and exclusivity and attempting to bring back the friendly, egalitarian and tolerant character of real Islam.

Finally, appreciation and gratitude should go to the Japanese government for their 16 years consistent supports to the sustainability of the program; and also to MAARIF Institute colleagues who have carried out the evaluation and impact studies well and have compiled this book as well.

Those who get and read this book are lucky for a lot of information and inspiration it contains. Hopefully this book will contribute to the importance of opening our horizons in management of modern educational institutions without being uprooted from our traditions. Through this book, we are reminded of prophetic wisdom: *“Wisdom is the lost property of a believer. Wherever he finds it, take it!”*.



South Tangerang, 6 Maret 2021

**Prof. Jamhari Makruf**

*Convey Indonesia Team Leader; Advisory Board Secretary of PPIM-  
UIN Jakarta*

## AUTHORS PROFILE

**Ahmad Dzaky.** A *Mudir* (School's Principal) of *Birrul Walidain* Islamic Boarding School. In 2006, he participated in "Pesantren Leaders Visit to Japan" program representing the *Hayatan Thayyibah* Sukabumi Islamic Boarding School. A person who loves the art of calligraphy in his daily life.

**Ali Mufron.** A Lecturer at *Pondok Tremas*, Pacitan, East Java and a *Muhadir* at *Ma'had Aly al-Tarmasi*. He is an alumnus of the "Pesantren Leaders Visit to Japan program" in 2017. He completed his secondary education at Pondok Tremas, then get a scholarship to continue to bachelor level at STAINU Pacitan (graduated in 2010). Then, he completed his Postgraduate Program (S2) at UIN Sunan Kalijaga Yogyakarta (graduated in 2013), and Doctoral program (S3) at IAIN Tulungagung (graduated in 2019) through the participation at 5000 Doctorates scholarship program held by the Ministry of Religious Affairs of the Republic of Indonesia and was able to complete his studies in 2 years and 10 months with the Cumlaude title. Now, he also serves as the Deputy 1 for Academic and Institutional Affairs at STAINU Pacitan and the Head of LPM Pondok Tremas, as well as Secretary of IAPT. He is active in writing journals, magazines and books. Amongst of the published books are; *Usul Fiqh: Konstruksi Teoretik dan Implementasi* (Usul Fiqh: Theoretical Construction and Implementation), *Pengantar Ilmu Tafsir dan Qur'an*, *Ilmu Pendidikan Islam*, *Syarh Hadis Arba'in Nawawi* (Introduction to the science of interpretation and Qur'an, Islamic Education, *Sharh Hadith Arba'in Nawawi*), *Perilaku Organisasi: Aktualisasi Konsep Min al-Zulumat ila al-Nur di LPI* (Organizational Behavior:

The Concept Actualization of *Min al-Zulumat ila al-Nur at LPI*), *Upaya agar Masjid Efektif* (The Means for Effective Mosques), Book Editor of *Risalah Dakwah al-Tarmasi*.

**Fauziyah Tri Astuti.** A lecturer at Mu'allimaat Muhammadiyah Yogyakarta Islamic Boarding School, born in Yogyakarta, January 9, 1963. Graduated from SDN Gedong Tengen I Yogyakarta (1975), Madrasah Mu'allimaat Muhammadiyah Yogyakarta (1982), and obtained Bachelor Degree of BK FIP at IKIP Yogyakarta), took Master Degree of Islamic Education Psychology Department, Islamic Studies Postgraduate Program at UMY (2009). An alumni of "Pesantren Leaders Visit to Japan" program batch 2013, started her career as an educator in 1988, by devoting herself at her alma mater, Madrasah Mu'allimaat Muhammadiyah Yogyakarta until now. The author has also become a teacher at MAN Yogyakarta II as a government employee (1993-2003). Up to now, she still lives with the organizational experience within Muhammadiyah. Starting from the Madrasah Mu'allimaat Muhammadiyah Student Association (1979-1981), *Nasyiatul 'Aisyiyah* (1983-1990), and *Aisyiyah* (2000-2020). She has won several awards, including the award from the President of the Republic of Indonesia, *Satya Lancana Karya 10 Tahun* (2010), and an award from the President of the Republic of Indonesia, *Satya Lancana Karya Satya 20 Tahun* (2015). In addition to the "Pesantren Leaders Visit to Japan" program in 2013 organized by PPIM UIN Jakarta, some of her study experiences abroad, both in the form of short courses and comparative studies, include the Insight Development Program for Madrasah Principals Batch II of the Ministry of Religious Affairs Department of the Republic of Indonesia (2 month short course in Malaysia, 2008), and Madrasah Principal Development Program Batch II (2-week internship in Melbourne Australia, 2008).

**Jazilatul Iffah.** *Nyai* at Darul Istiqomah Islamic Boarding School, Pakuniran, Maesan, Bondowoso, East Java. She participated in the "Pesantren Leaders Visit to Japan" program in 2010. Day-to-day,

assigned as a caretaker of girl Islamic boarding school who also teaches *Fiqh* and *Tauhid* subjects for first grade of Tsanawiyah and second grade of Aliyah. She is the 7th child of 12 children of H. Mahfudz Syamsuri and Hj. Zaenab. She is the wife of KH. Masruri Abd. Muhit, Lc., Leader of Darul Istiqomah Islamic Boarding School, Bondowoso. She has taught at Al-Ikhlâs Taliwang, West Sumbawa, West Nusa Tenggara (1984-1986). Completing her Basic Education at *Madrasah Ibtidaiyah* KH. Sidiq Jember, she continued to the Jember State Religious Teacher Education (PGA) (for 6 years) and the Da'wah Faculty, Assafiiyah Islamic University, Jatiwaringin, Jakarta (1980-1983). She was active in the Nahdlatul Ulama Women's Student Association (IPPNU) in Jember (1974-1979) and the Indonesian Islamic Student Movement (PMII) in Jakarta (1981-1983).

**Ketut Imaduddin Djamal.** He is the Board of Founders of the Bali Bina Insani Islamic Boarding School. In 1968, he became a santri at the Nahdlatul Wathan Selong Islamic Boarding School, East Lombok, West Nusa Tenggara, and the Assyafi'iyah Islamic Boarding School Jakarta in 1977. He completed his study at the Shari'ah Faculty of the Syarif Hidayatullah State Islamic Institute (IAIN) Jakarta - now UIN Jakarta - in 1983. He served at the Denpasar Religious Court starting in 1984. Apart from being a *Kiai* at the Bali Bina Insani Islamic Boarding School, he also served at the Mataram Religious High Court. He joined the "Pesantren Leaders Visit to Japan in 2007.

**Maria Nurhayati.** An *ustadzah* who teaches day to day at the alma mater where she completed her secondary education, Pabelan Mungkid Islamic Boarding School, Magelang, Central Java. She graduated from IAIN - now UIN - Syarif Hidayatullah Jakarta, Faculty of Ushuluddin, Department of Da'wah (1989). She was born in Wonosobo, October 3, 1960. She participated in the first batch of the "Pesantren Leaders Visit to Japan" program in 2004.

**Masruraini.** Born on April 21, 1976 in Singkawang, West Kalimantan, as the eldest of 4 children born to Kiai HB. Rasnie, BA., And Hj. Mariani. She married to Drs. H. Mukhlis, M.Pd, and has 2 children. Now she is assigned as the Head of Madrasah Ibtidaiyah at the Ushuluddin Singkawang Islamic Boarding School for Development, West Kalimantan. She completed Basic Education at Madrasah Ibtidaiyah Muhammadiyah Singkawang, and Secondary Education at Wali Songo Islamic Boarding School, Ngabar Ponorogo, East Java. Then she proceed to Arabic Language Education at IAIN Pontianak for undergraduate studies, and master studies in Technology Learning in FKIP UNTAN, West Kalimantan. She participated in the PPSDM program held by UIN Jakarta to Cairo, Egypt in 2003, also “*Pesantren* Leaders Visit to Japan” in 2011, as well as” The Jakarta Workshop on Promoting Cross Cultural Educational Exchange in ASEAN” on 28-29 November 2016 in Jakarta.

**Miftah Syarif.** Born in Wonogiri, Central Java, in 1968. He took his basic education at SD Negeri Belikurip I (graduated in 1981) and secondary education at Pondok Pesantren Pabelan, Mungkid, Magelang (graduated in 1987). He Completed a Bachelor’s Program in the Islamic Education Department, *Tarbiyah* Faculty of IAIN - now UIN - Syarif Hidayatullah Jakarta (graduated in 1994), and a Master Program majoring in Islamic Education Study at IAIN SUSKA Riau (graduated in 2004). Now, he is currently studying further Doctoral Program in Islamic Religious Education Study at UIN SUSKA Riau. He served at Dar El-Hikmah Islamic Boarding School in Pekanbaru, Riau, since July 1994. Had served as Head of Madrasah Aliyah in the boarding school (1998-2002), Deputy Head of Education (2005-2007), Deputy Head of Religious Affairs (2007-2010), and The Islamic Boarding School Caretakers (2012-2015). He has been assigned as IKPDH Alumni Advisory Board since 2012 up to now. He participated in the Short Course of Education Management at the University of Leeds in 2009 and the *Pesantren* Leaders Visit to Japan program in 2014. In 2017

he visited Sudan to sign an MoU with the University of The Holy Quran and Islamic Studies Sciences. and supervising the student exchanges to Malaysia in 2018. Now, he is serving as a Permanent Lecturer in the FAI UIR Study Program.

**Nur Fadjri Fadeli.** A *Nyai* at the IMMIM Putra Makassar Islamic Boarding School. She was born on June 24, 1969 in Makassar, South Sulawesi. She married to Ir. Makmur Marzuki. From this marriage, she is blessed with 6 children and 4 grandchildren. She completed her junior high school at the IMMIM Putri Pangke Islamic Boarding School, South Sulawesi, and senior high school at SMA Negeri 4 Jakarta. Then, she completed her undergraduate studies at the Faculty of Agriculture, Indonesian Muslim University (UMI) Makassar, and Post Graduate Program majoring in Educational Administration at Makassar State University (UNM). She is now a doctoral candidate in the Educational Administration Postgraduate Program at Makassar State University (UNM). She participated in the *“Pesantren Leaders Visit to Japan”* program in 2005, and the Short course of *Pesantren Teachers Invitational Program in Japan* in 2008. She also involved in the *School Leadership and Management for Madrasah Accreditation Leaders* at the University of The Sunshine Coast, Queensland, Australia in 2010, and the *Leadership Development Course for Islamic Women Leaders*, Deakin University, Melbourne, Australia in 2017.

**Zahroh.** Is K.H. Marghoni Mas’ud’s granddaughter, a batch VI Kiai at Madrasah Wathoniyah Islamiyah (PP MWI) Islamic Boarding School, Kebarongan (1980-1988). The author also serves as an *Ustadzah* at the same Islamic boarding school. She married to Moh. Fadjri Yuniarto, and blessed with 3 children: Yunizar Lutfiana Diana Nur, Yunizar Amirul Haq, and Yunizar Amirus Tsakif. She took her secondary education in the school where she is devoted for. She continued her studies at the State Islamic Institute (IAIN) Sunan Kalijaga Yogyakarta (now UIN Yogyakarta), and took the Islamic Culture Study Program (SKI) at the Faculty of *Adab*. Two

years after graduated from university, the author was called back to home to serve at the Islamic Boarding School at Madrasah Wathoniyah Islamiyah (PP MWI). Up to now, one of her daily activities is teaching the subject of History and Geography at the Islamic boarding school at the *alimah level*. She was the Head of the Department of Social Sciences (IIS) in 2014-2018. Currently she is the Deputy Head of Madrasah for Public Relations (2019 - present). Starting in July 2020, she became the *musrifah 'am* for the Girls Dormitory of "Khadijah" and "Aisyah". She joined the "Pesantren Leaders Visit to Japan" program in 2017.

## **ABOUT MAARIF INSTITUTE *FOR CULTURE AND HUMANITY***

The MAARIF Institute for Culture and Humanity's statute of establishment (2002) states the institute's basic commitment as a cultural movement in the context of Islamic, humanitarian and Indonesian-ness. These three areas are central and important in the course of intellectualism and activism of Prof. Dr. Ahmad Syafii Maarif--former Chairperson of PP Muhammadiyah and former President of the World Conference on Religion for Peace (WCRP).

The existence of the MAARIF Institute is an inseparable part within the existing network of Islamic Thought Reform (PPI) movement in Indonesia today. The movement for renewal is a necessity as well as the demand of history. The complexities of modern humanitarian problems and contemporary issues that ensue, such as the issues of democracy, human rights, pluralism, gender, inter-religious dialogue and civilization and a host of other issues, do require new insights and explanations of the teachings of Islam.

It is also realized that the MAARIF Institute's programs and activities cannot be separated from the sociological needs of the Muhammadiyah association although there is no structural relationship with this organization and without reducing the commitment to continue expanding the institutional radius of the institution. Muhammadiyah, according to many circles, is often regarded as a representation of the modernist moderate movement in Indonesia actively promoting Islamic thoughts, preaching and social action. Therefore, fighting for the current renewal of Islamic thoughts within the Muhammadiyah movement is a major concern of the MAARIF Institute as part of the preventive efforts while strengthening the moderating elements in Indonesia.



# **ABOUT CENTER OF THE STUDY OF ISLAM AND SOCIETY (PPIM) OF ISLAMIC STATE UNIVERSITY (UIN) JAKARTA**

Center for the Study of Islam and Society (PPIM) is an autonomous research institute within the Islamic State University (UIN) of Syarif Hidayatullah Jakarta. Founded on 1 April 1995, it aims to invite a number of scholars from various disciplines and backgrounds to conduct some research activities, assessment, training, and dissemination of information especially about Islam in Indonesia and Islam in Southeast Asia in general. PPIM is currently a university-based strategic research institute in Indonesia with experience in religious studies and social issues with extensive publications and networks, both at home and abroad.

The birth of PPIM and the spirit it carries is a response to the academic discourse which, to the decade of the late 1980s and early 1990s, still regard Islam in Indonesia as a “periphery” issue. Indonesian and Southeast Asian Islam is less glaring because it is not considered an important part or even apart from the mainstream Islam as it developed in Arabia, North Africa, Iran and even sub-continent countries. The syncretic Southeast Asian Islam, as suggested by Clifford Geertz, is considered “not the real Islam.” This was also exacerbated by the incomprehension of some of the international community at that time about Islam in Indonesia and Southeast Asia due to various factors. For example, first, the lack of in-depth research on the diversity of Islam in Indonesia by Indonesian Muslim scholars themselves is certainly more understanding about Islam in its territory. Secondly, many studies may have been done, but the results are not widely publicized and are less communicated to the world.

In fact, as Anthony Reid discloses, Islam in Indonesia and Southeast Asia is very interesting to study from any point of view. The large Muslim population of Southeast Asia has become one of the Islamic forces in the region. Geographically, Indonesia and Southeast Asia, based on islands with fertile soils, have also influenced the community's religious style. The tendency of agrarian societies to prioritize the solidarity of social groups causes them to be more tolerant or open to differences. It caused Islam in Indonesia and Southeast Asia to be better prepared to deal with the new cultural, ethnic, religious, and new ideas. The development of Islam in Indonesia and Southeast Asia with its own distinctive features and phases of development has indeed attracted the attention of many scholars. The rise of Islam in this region is marked by the splendor of religious practices and the proliferation of the writings of indigenous Islamic scholars on the re-actualization and transformation of religion into social, political and economic life, coupled with the strengthening of democracy, gender, human rights and the idea of Islam and civil society, describes the dynamically developing Islamic discourse.

Later, especially after the tragedy of September 11, Islamic discourse in Indonesia also changed drastically. Terror events, including the 2002 Bali Bombing, helped bring Islam in Indonesia into the vortex of Islamic discourse and global terrorism. As the tendency of conservatism and religious radicalism strengthens, Muslim society in Indonesia is faced with the complicated issue of religion and its role in the public sphere. Therefore, it is an urgent need to develop an institution capable of conducting intensive research and study on the phenomena and dynamics of Islam in Indonesia and Southeast Asia. For that reason, the Center exists.

Now, in its twentieth, PPIM focuses on strategic studies on religious life and education to influence the policy and change of society in Indonesia. In addition, it remains committed to developing and disseminating the richness of Indonesian Islamic traditions at various levels to enrich the values of life and humanity in a broader context.

## **ABOUT UNITED NATIONS DEVELOPMENT PROGRAMME UNDP**

UNDP have worked in more than 170 countries to advocate in poverty reduction, promoting the inclusive economic growth, bridging the social gaps between groups and regions, and building the communities and individuals resilience, to ensure that the sustainable development can work optimally. As part of the United Nations development agency, UNDP plays an important role in an endeavour to achieve the 17 goals as part of the 2030 agenda for Sustainable Development around the world including in Indonesia.

This book is a compilation of stories written by a number of pesantren leaders who have visited the Land of the Rising Sun under program entitled as “Pesantren Leaders Visit to Japan”, a cooperation between Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta and the Government of Japan. from 2004 until now. Through this book, the pesantren leaders tell stories about a positive impact and a change they experienced in the aftermath of visit, both at the individual and institutional level. It is the spirit of change that become the heart of the story in this book.

The lesson learned as well as the best practices acquired by the pesantren leaders during visit to the Land of the Rising Sun remind them of one thing: character. Interestingly, character is, undoubtedly, a value which is commonly heard by pesantren leaders in Islamic teachings. Ironically, in terms of its implementation and manifestation, they experienced and found it within Japanese society. This kind of manifestation is what the pesantren leaders are expected to be able to manifest after they visit to Japan.

