



ASEP SULAEMAN

The Role of *Kyai* in Implementing Discipline Values to the Students at the *Pesantren* of *Darul Arqam* in Garut, West Java, Indonesia

ABSTRACT: Education held in the community includes Islamic educational institutions, that have existed since the early development of Islam in Indonesia and plays a very important role of the formation of national identity and community. This system is called “pesantren” (Islamic boarding school). The research is to reveal and analyse in descriptive method about the role of “*kyai*”, or the religious scholar and leader, in implementing the discipline values to the students at the “*peantren*” of *Darul Arqam* in Garut, West Java, Indonesia. The theory being used in the analysis is regarding the value meaning and essence, value education essence and goals, the essence of discipline value and the meaning of the “*kyai*”, students, and value education in the “*pesantren*”. Qualitative approach is used as being more suitable than others, and the data gathering is using the following techniques: observation, interview, and textual study. The research objects are the school activities, and the role of the “*kyai*” in implementing discipline among the students. The research shows that by combining traditional and modern education, this Islamic boarding school is able to encourage the students to more discipline in doing compulsory prayers together, doing dawn prayer, and guidance-seeking prayer. The “*kyai*” is able to focus on educate and implement the “*tauhid*” (the devine oneness) through tolerance, respecting the elders and guiding the youngers, and loving and devoting the Allah as Lord and His Messenger, Prophet Muhammad.

KEY WORDS: *Kyai* and students, discipline, value education, prayers, and Islamic boarding school.

INTRODUCTION

One of the national main concerns in Indonesia nowadays is the decline of moral, behavior, and discipline among the youth. The moral decadence is closely related to the ineffectiveness of moral learning, either in the formal or non-formal education. Formal education or school is not the primary place to teach moral and behavior to the pupils, especially taking into account the facts

that schools prioritize cognitive aspect of education other than affective element and its implementations (Nelson, 1952; Arifin, 1994; and Madjid, 1995).

Therefore, the secret key of the behavior education is within the family and community. The facts show that parents heavily rely on, demand, and hope that teachers, mentors, or religious scholars replace their roles in teaching moral to youngsters. However, they

About the Author: Dr. Asep Sulaeman is a Senior Lecturer at the Department of Islamic Civilization History, Faculty of *Adab* and Humanities UIN (Universitas Islam Negeri or State Islamic University) SGD (Sunan Gunung Djati) Bandung, Jalan A.H. Nasution No.105 Cipadung, Bandung 40614, West Java, Indonesia. Corresponding author is: asepsulaiman99@yahoo.com

How to cite this article? Sulaeman, Asep. (2016). “The Role of *Kyai* in Implementing Discipline Values to the Students at the *Pesantren* of *Darul Arqam* in Garut, West Java, Indonesia” in *TAWARIKH: International Journal for Historical Studies*, Vol.7(2) April, pp.225-262. Bandung, Indonesia: Minda Masagi Press and UIN SGD Bandung, ISSN 2085-0980.

Chronicle of the article: Accepted (January 15, 2016); Revised (March 11, 2016); and Published (April 28, 2016).

don't realize that their children only have limited time to interact with teachers. In the mean time, the values that the teachers teach should be also supported by the parents and not the other way around (Nelson, 1952; and Djahiri, 2007).

Educators play their role in developing youth's moral as soon as they become pupils. At this time, the pupils are taught to tell good from bad. They enter the transition from pre-value into value phase (Djahiri, 1995; and Mulyana, 2004). Educators' personality becomes the pupil model. Therefore, teachers need to focus on behavior rather than verbal teaching, because they are the role models to the students (Arifin, 1994). When the youths grow to young adults, they are engaged with the community. Here, role models of the community leaders take the educators' place, in which the youngsters could identify the values that have adhered and will adopt.

Value learning may include the steps of orientation, information, giving examples, exercises, habituation, feedback, and follow ups. These measures are not necessarily sequential, but vary according to the needs. With such a process, what was originally expected as knowledge, changed into attitude, and then transformed into behavior (Downy & Kelly, 1978; Mulyana, 2004).

The best method to teach values to children is an example or role model. Exemplary always be the best teacher. Example conducts are more influential than verbal teachings. Role model is a must, if to educate younger generation upholding values (Dahlan, 1999). The exemplary in question is the exemplary of parents, educators, teachers, leaders, and elderlies in community. Beside exemplary education as the main teacher, teaching values at schools need also to use verbal teaching that touches emotion and involvement of students through stories, games, simulations, and imagination. With such a method, the students will easily grasp the concept of value contained therein (Soelaiman, 1988; Djahiri, 1995; Frondizi, 2001; and Mulyana, 2004).

One of the educational environment giving huge an impact on morale, morals, and discipline on school age youngsters is Islamic educational institutions. The essence of

Islamic education, according to Abuddin Nata (1988), is efforts to guide, direct, and foster learners' consciousness; and plans to foster students in accordance with the values of the teachings of Islam. Thus, Islamic education fosters basic human ability to reach the adult human personality full of discipline, to have a high sense of responsibility and confidence (Nata, 1988:292).

The Law on National Education System or UUSPN (*Undang-Undang Sistem Pendidikan Nasional*) No.20 of Year 2003 stated that national education developed through two paths: school and non-school education. Furthermore, in article 4 (four), it is mentioned that outside schools, there are education conducted by the family and society (Setneg RI, 2003).

Education held in the community includes Islamic educational institutions, that have been existing since the early development of Islam in Indonesia and plays a very important role of the formation of national identity and community. This system is called *pesantren* (Islamic boarding school). This Islamic boarding school is an educational religious institution often called also as important "sub-culture" (Wahid, 2010).

Pesantren has an important role in a community and widely throughout the country, and has been contributing to the formation of Indonesian religious relation. These institutions have also produced many national leaders in the past, in the present, and in the future. *Pesantren* has been involved in the development of the national building (Tafsir, 1997:192).

Thus, it can be concluded that the Islamic boarding school, as a religious educational institution, has the ability to shape and develop the human personality, if accompanied by example and authority of *kyai* (Islamic scholars in Java) as the role model in fostering the values of discipline. *Kyai* is the backbone of the process the value fostering at the *pesantren*, complete with his own symbols. It is the main the attraction for the community to consider *pesantren* as an alternative ideal of the formation of values (Dhofier, 1982).

Islamic boarding school, as a non-school educational institution, is part of

the national education system. Education contains interconnected sub-systems, and so does the *pesantren*. The *pesantren* is one of the oldest educational institutions in Indonesia and one of the original culture of Indonesia. Institutions led by someone akin to *kyai*, residing pupils, and boarding room/building have been known in the stories and folklore, and classical literature in Indonesia, particularly in Java (Kafrawi, 1978:133).

Education in schools, in general, has had the same goals with the overall objective of the national education system, including virtue, self-reliance, and spiritual health. Even if specified will appear, the main characteristic educational purposes in schools, among others, are: have discretion according to the teachings of Islam; have the guided freedom; being self-regulated; have a high sense; respect parents and teachers; the love for knowledge; independence; and being humble (Dewantara, 1961; Pheonix, 1964; and Mastuhu, 1994:280).

To achieve the objectives, it certainly needs a provision that could set a system; hence, discipline education at schools. With the regulations set forth at schools, it is expected all the individuals work together for the achievement of educational goals that essentially lead to a complete human beings.

The exemplary model of the *kyai* has a very strong influence in fostering the values of discipline among students. *Kyai* is oriented persona for all policies to hold onto. His attitudes and behavior in everyday situations becomes a reference and model for students. His metaphorical expressions are for students to ponder. Therefore, *kyai*'s exemplary and authority passengers in fostering the values of discipline, students in boarding schools will not be successful if not accompanied by discipline.

Discipline will also grow and develop into a system of cultural values, and cultural values created and adopted the norms system. Man/woman has an authentic culture, and culture is formed from the study, as well as the cultural rights of non-individual form. The importance in cultivating a culture, as builders, is including disciplinary culture in worship, learning, and time for each student.

Kyai has such a big role in developing the potential of students. Norms, values, and

beliefs are factors that play an important role in supporting the learning success of the students, if they committed to implement the daily basis. Therefore, the projection of values education in *pesantren* plays a decisive role, there are: teachers and principals as well as related parties ever will greatly assist in growing and developing awareness, consciousness, and experience to disciplined the students, when the environment around them herding on the situation and favorable conditions of formation of man/woman who is faithful and devoted (Daradjat, 1980:30).

From the statement above, it is clear to develop the students' potential, then the exemplary role and authority of the *Kyai* in the learning process will determine and influence the development of learners or students. Islamic boarding school education programs have a goal that purpose boarding school education is: to reach students who are disciplined faith and piety to God, noble, beneficial for society as a personality of *Rasulullah* (messenger of God), i.e. Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), by following the *Sunnah* (words and deeds of the Prophet Muhammad) so that he/she is able to stand on its own free and steadfast in the establishment, proselytizing, or uphold the glory of Islam; to make Muslims better in the midst of the community; and to love of science in order to develop the personality of Indonesia. All matters should ideally develop a personality, and he/she has to want to target become a *Muhsin*, meaning *beneficent* in Arabic language, other meanings are "Gentle, Humanitarian, and Friend", not just as a Muslim (Depag RI, 1992; and Mastuhu, 1994:55-56).

Meanwhile, the groom passengers of Islamic boarding school of *Darul Arqam*,¹ in Garut, West Java, Indonesia do everything possible to build the values of discipline students. It can be seen from *Kyai* function as a role model, as a teacher or instructor; and as a motivator.

¹*Darul Arqam* means the area or house of Arqam. Arqam is one of the companions of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) in the period of Makkah. His full name is Arqam bin Abi Arqam, in which his house became the center of education and training conducted directly by Prophet Muhammad SAW to his companions. See, for further information, Muhammad Husain Haekal (2008).

This article concerns into account of the objectives and development of Islamic boarding school of *Darul Arqam* in Garut Regency, including its education system to build the personality of learners or students, which is a forerunner to substitute estapet leadership of the nation in the future.

About Research Objective. This research is to reveal and analyze, in descriptive method, the roles of *kyai* (Islamic scholars in Jawa) in applying disciplines among pupils at the Islamic boarding school of *Darul Arqam* in Garut, West Java, Indonesia.

The specific objectives are as follow: (1) to analyze the education system in the Islamic boarding school of *Darul Arqam*; (2) to analyze in educating discipline among the students at the Islamic boarding school of *Darul Arqam*; and (3) to analyze the role model of the *kyai* at the Islamic boarding school of *Darul Arqam*.

The research is also aimed to generate new theory on how the *pesantren* (Islamic boarding school) of *Darul Arqam* conduct their education; how the discipline is educated; and how the *kyai* become an effective role model to the students.

THEORETICAL REVIEW

Value Meaning and its Essence. The word “value” comes for Latin language, *valare*, meaning worth or precious. Old French language is *valoir*, which means also “value”. The word *valare*, *valoir*, or *value* can be interpreted as “price” (Pheonix, 1964:130). This is consistent with the definition of value according to the *Dictionary of Indonesian Language*, which is defined as the “price”, in the sense of the estimated price (Depdikbud RI, 1994:690).

However, if the word is associated with an object or perceived from a certain point of view, the prices contained therein have varying interpretations. The price of a value will only become a problem, when it is ignored altogether. So, humans are required to place it in a balanced or interpret other prices, so that people are expected to be in the order of values that creates welfare and happiness.

The Essence of Discipline Value.

One of the efforts made by the managers of Islamic boarding schools to improve teaching

and learning to achieve good education is discipline. Discipline comes from the word *dicipulus* meaning “student” or “pupil” that is someone who receives instruction from the other, especially someone who receives instruction from teachers who foster or interpreted as a follower (Pheonix, 1964:130).

There are several theories that can be used as a reference to the naming of the discipline in the Islamic boarding school or at the school. Some theories related to the disciplines are theory of no control, theory of strict control, theory of value clarification, and theory moral behavioral modification (Downy & Kelly, 1978; Power, 1983; and Basri, 2001).

Discipline at the Pesantren. *Pesantrens* (Islamic boarding schools), in light of current the development, have a commitment to keep presenting the educational system that could produce reliable HR (Human Resources), the power of the brain (thinking), heart (faith), and hand (skill). They are major capital to be educated to students to be able to compete in the labor market. Various activities work skills, given to broaden the students’ capacity in the field of social sciences, cultural and practical knowledge, is one of the concrete breakthroughs to prepare students in the community (*cf* Madjid, 1995; Mohammad, 2000; and Sumaatmadja, 2000).

METHOD

The method used by the author in this research is descriptive method with the type of case studies. Descriptive method is a research method emphasising on obtaining information about the status or symptoms at a given time, give an overview of phenomena, also further explain the relationship, as well as attracting the significance of a problem (Nasution, 1986).

A case study generally produces a longitudinal picture of the results of collection and analysis of cases in a time period. Cases can be limited to one person, an institution, an event or a group of humans and other fairly limited groups of objects, which is seen as a single entity. All aspects of the case get full attention from researchers. The case study approach is performed on specific object (Moleong, 2007).

Therefore, the research uses descriptive method; hence, it does not use any hypothesis

to be verified. Generally, descriptive research is usually a non hypothesis endeavour. Even if there is a hypothesis, it serves as part of efforts to build and develop a theory based on field data (grounded theory). The approach used in this study is qualitative approach, and it is chosen, because the author considers it particularly suitable to the characteristics of the problem of research (*cf* Soeharto, 1993; Djahiri, 1995; Frondizi, 2001; and Arief, 2002).

There are 14 characteristics of qualitative approach: natural background; man as an instrument; utilization of non-proportional knowledge; qualitative methods; purposive sample; inductive data analysis; theory that is based on the field data; natural design; results based on the negotiations; case report; idiografik interpretation; tentative applications; specified research focus; and credibility with specific criteria (Alwasilah, 2002:104-107).

FINDINGS AND DISCUSSION

The *pesantren* (Islamic boarding school) of *Darul Arqam* in Garut, West Java, Indonesia is an educational institution founded by *Muhammadiyah* (Followers of Prophet Muhammad) organization, on 6 *Jumadil Akhir* of 1395 AH (*Anno Hijriah*) or June 16, 1975 AD (*Anno Domini*), by Decree No.A-1/128/75, signed by I. Sukandiwiriyana and Mamak Mohammad Zein, as Chairman and Secretary of the *Muhammadiyah* organization. The Decree also appoints the Committee of Islamic boarding school, and the first leader of the Islamic boarding school is Mohammad Miskun Ash (Dhofier, 1982; and Depag RI, 2001; and interview with A, 17/1/2016).

The *pesantren* of *Darul Arqam* is one of the educational institutions concerned with improving the quality. The *pesantren* accepted annually a fixed number of 50 boys and 50 girls. With the hope that all of the students can be guided more effectively, so that they become qualified graduates and compete in various level, from local to regional.

The leader of a *pesantren*, or *kyai* (Islamic scholars in Java), has authority, because of his exemplary figure and knowledge capacity, as well as his commitment to apply discipline to the entire personnel management, employees,

and to staff, and especially to all the students. The attempted result is to educate law-abiding students not only at the Islamic boarding school, but also in the community, in order he/she becomes role model to the society.

Pesantren of *Darul Arqam* in Garut successfully implements "balanced" and "integrated" curriculum between religious and general courses, while the percentage of religious subjects is 51.3% (39 sessions), the percentage in accordance with compulsory in Islamic boarding school filled with the lessons derived from the classic books (in Arabic, as they do not use translated books). The target is that in six year time, the students have had skills to study classic books.

Being the percentage of general subjects at 48.7% (37 sessions) the amount equal to 100% of curriculum at Junior/Senior High Schools minus religious courses being replaced by the Islamic boarding school curriculum and *Muhammadiyah*-based courses, using the system of boarding school.

Teaching and learning activities are divided into four time: at dawn, 5:00 to 06:20 AM (*Ante Meridiem*); morning-noon, 07:15 to 11:30 AM (*Post Meridiem*); afternoon, 15:45 to 17:45 PM; evening, 19:30 to 20:50 PM. For every hour lesson, the duration of time is the same, namely 40 minutes. There is a break time in the morning for 15 minutes between 09:55 to 10:10 AM.

The timetable is set in such a way that the pupils can perform the *shalat* (prayer) together. Break times is as follows: 06:20 to 07:15 AM is breakfast time. Between 13:00 and 15:00 is for lunch, exercising, or completing other work. And at 18:30 to 19:30 is dinner.

Pupils, as member of the family of the Islamic boarding school, must always obey the rules of the school: upholding Islamic brotherhood/sisterhood, tolerance, and speak and act accordingly; always polite and courteous; dressed in Islamic way; maintain order, security, and peace; keep the environment clean, beautiful, and comfortable; maintain the good name of the institution, i.e. Islamic boarding school; maintain personal belongings, others, and belongs to boarding school; ask for permission before using someone else's property and belonging to

boarding school; stop all activities when the prayer time arrives; not to be carrying items that can compromise safety; not to smoke; not to be in seclusion; for boys, keep their hair short; attend monthly ceremony; and not to abuse official papers from boarding school.

All activities above is accrodance with studies, theories, and practices in the Islamic boarding school in Java particularly, and Indonesia in general, as shown by Depag RI (1982); Z. Dhofier (1982); Manfred Ziemek (1986); M.I. Soelaiman (1988); A.Q. Djaelani (1994); Mastuhu (1994); Nurcholish Madjid (1997); Sukanto (1999); and Mastuki Irfan Mohammad (2000).

CONCLUSION

Pesantren (Islamic boarding school) of *Darul Arqam* in Garut, West Java, Indonesia integrates traditional and modern education sytem. The modern system in question is that the school uses "boarding school" system, in which every student lives in the boarding and has full time education. The education spans in 6 years time, that are three years of Junior High School and three years other for the Senior High School. The curriculum of the levels is designed by the officials of the *pesantren* and the foundation.

In regards of the discipline values, there are findings to be concluded: the *kyai* (Islamic scholar in Java) is able to make the students do compulasory prayers together, doing dawn prayer, and guidance-seeking prayer. The *kyai* is also able to focus on educate and implement the *tauhid* (the devine oneness) through tolerance, respecting the elders and guiding the youngers, and loving and devoting the Lord and His Messenger.

The *kyai* is able to motivate students to have honesty, trustworthiness, and humility. The role model of the *kyai* is successful in bulding piety among students such as: discipline in doing compulsory prayers; discipline in conducting social works; discipline in obeying Islamic rules on eating and drinking; discipline in waking up at the late of night and doing *tahajjud* (midnight) prayer; and discipline in reciting and memorizing the *Al-Qur'an* (holy book in Islam).

The roles of the *kyai* in fostering the values

among the students are the key to the success of the *pesantren* of *Darul Arqam* in Garut. This role plays significant impacts on the students' attitude, including their discipline in learning. Through continuous and sustainable process, the *kyai* consistently enforces learning schedule. Study timetable is structured so that students are conditioned to always learn, and the leader as the facilitator of learning seeks to provide examples of constant learning.

As for the effect of exemplary religious scholars to discipline students, especially in learning, reflected in the behavior of students as follows: order in entering the classrooms; always make notes; always complete assignments; always listen to the teachers; punctual in coming and leaving learning places; and always ask for permission to leave the study room.²

References

- Alwasilah, A. Chaedar. (2002). *Pokoknya Kualitatif: Dasar-dasar Merancang dan Melakukan Penelitian Kualitatif*. Bandung: Pustaka Jaya.
- Arief, Armai. (2002). *Pengantar Limit dan Metodologi Pendidikan Islam*. Jakarta: Ciputat Press.
- Arifin, H.M. (1994). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Basri, Hasan. (2001). "Pesantren: Karakteristik dan Unsur-unsur Kelembagaan" in Abuddin Nata [eds]. *Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia*. Jakarta: Grasindo.
- Dahlan, M.D. (1999). *Model-model Mengajar*. Bandung: Penerbit Diponegoro.
- Daradjat, Zakiyah. (1980). *Dasar-dasar Agama Islam*. Bandung: Penerbit Bulan Bintang.
- Depag RI [Departemen Agama Republik Indonesia]. (1982). *Standarisasi Pengajaran Agama di Pondok Pesantren: Proyek Pembinaan Pondok Pesantren*. Jakarta: Bimbaga Depag RI [Bimbingan Lembaga, Departemen Agama Republik Indonesia] Pusat.
- Depag RI [Departemen Agama Republik Indonesia]. (1992). *Al-Qur'an dan Terjemahnya*. Bandung: Gema Risalah Press.
- Depag RI [Departemen Agama Republik Indonesia]. (2001). *Pola Pengembangan Pondok Pesantren: Proyek Peningkatan Pembinaan Pesantren*. Jakarta: Bimbaga Depag RI [Bimbingan Lembaga, Departemen Agama Republik Indonesia] Pusat.

²**Statement:** I, hereby, declare that this article is my own scholarly work; so, it is not a product of plagiarism, due to all sources that are cited in this article, I have shown in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

- Depdikbud RI [Departemen Pendidikan dan Kebudayaan Republik Indonesia]. (1994). *KBBI: Kamus Besar Bahasa Indonesia*. Jakarta: Departemen Pendidikan dan Kebudayaan Republik Indonesia.
- Dewantara, K.H. (1961). *Buku I: Pendidikan*. Jogjakarta: Madjlis Luhur Taman Siswa.
- Dhofier, Z. (1982). *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: Penerbit LP3ES, Translation.
- Djaelani, A.Q. (1994). *Peran Ulama dan Santri dalam Perjuangan Politik Islam Indonesia*. Surabaya: Bina Ilmu.
- Djahiri, A. Kosasih. (1995). *Dasar-dasar Umum Metodologi dan Pengajaran Nilai-Moral*. Bandung: IKIP [Institut Keguruan dan Ilmu Pendidikan] Bandung.
- Djahiri, A. Kosasih. (2007). *Kapita Selekta Pembelajaran*. Bandung: UPI [Universitas Pendidikan Indonesia] Press.
- Downy, M. & A.V. Kelly. (1978). *Moral Education: Theory and Practice*. London: Harper and Rio, Ltd.
- Fronidzi, Risieri. (2001). *Pengantar Filsafat Nilai*. Yogyakarta: Pustaka Pelajar.
- Haekal, Muhammad Husain. (2008). *Sejarah Hidup Muhammad*. Jakarta: Pustaka Firdaus, Translation.
- Interview with A, one of the *Kyais* (Islamic scholars and leaders) in Garut, West Java, Indonesia, on January 17, 2016.
- Kafrawi, Ridwan. (1978). *Ensiklopedi Islam*. Jakarta: PT Ihtiar van Hoeve.
- Madjid, Nurcholish. (1995). *Konstekstualisasi Doktrin Islam dalam Sejarah*. Jakarta: Penerbit Paramadina.
- Madjid, Nurcholish. (1997). *Bilik-bilik Pesantren*. Jakarta: Penerbit Paramadina.
- Mastuhu. (1994). *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian tentang Unsur dan Nilai Sistem Pendidikan Pesantren*. Jakarta: Penerbit INIS.
- Mohammad, Mastuki Irfan. (2000). *Teologi Pendidikan Tauhid sebagai Paradigma Pendidikan Islam*. Jakarta: Friska Agung Insani.
- Moleong, Lexy J. (2007). *Metodologi Penelitian Kualitatif: Edisi Revisi*. Bandung: Remaja Rosda Karya.
- Mulyana, Rochmat. (2004). *Mengartikulasikan Pendidikan Nilai*. Bandung: Penerbit Alfabeta.
- Nasution, S.M. (1986). *Metode Penelitian Naturalistik Kualitatif*. Bandung: Penerbit Tarsito.
- Nata, Abuddin. (1988). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Jakarta: Prenada Media.
- Nelson, B. Henry. (1952). *General Education: The Fifty Years Book*. Chicago: The University of Chicago Press.
- Pheonix, Philip H. (1964). *Realms of Meaning: A Philosophy of the Curriculum for General Education*. New York: McGraw-Hill Book Company.
- Power, E.J. (1983). *Pilosophy of Education: Studies in Philosophies, Schooling, and Education Policies*. New Jersey: Prentice-Hill, Inc., Englewood Cliffs.
- Setneg RI [Sekretariat Negara Republik Indonesia]. (2003). *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. Jakarta: Sekretariat Negara Republik Indonesia.
- Soeharto, B. (1993). *Pengertian, Fungsi, dan Format Bimbingan Karya Ilmiah Ilmu Sosial*. Bandung: Penerbit Tarsito.
- Soelaiman, M.I. (1988). *Suatu Telaah tentang Manusia-Religi-Pendidikan*. Jakarta: Depdikbud RI [Departemen Pendidikan dan Kebudayaan Republik Indonesia].
- Sukanto. (1999). *Kepemimpinan Kyai dalam Pesantren*. Jakarta: Penerbit LP3ES.
- Sumaatmadja, Nursid. (2000). *Manusia dalam Konteks Sosial dan Lingkungan Hidup*. Bandung: Penerbit Alfabeta.
- Tafsir, Ahmad. (1997). *Ilmu Pendidikan Islam dalam Perspektif Islam*. Bandung: PT Remaja Rosdakarya.
- Wahid, Abdurrahman. (2010). "Pesantren sebagai Subkultur". Available online also at: <http://fahdiahmadyahoocoid.blogspot.co.id/2010/11/pesantren-sebagai-subkultur.html> [accessed in Bandung, Indonesia: January 17, 2016].
- Ziemek, Manfred. (1986). *Pesantren dalam Perubahan Sosial*. Jakarta: Penerbit P3M [Perhimpunan Pengembangan Pesantren dan Masyarakat].



One of the *Pesantrens* owned by *Muhammadiyah* Organization in Indonesia

(Source: <http://www.fastabiqu.com>, 17/1/2016)

The *pesantren* (Islamic boarding school) of *Darul Arqam* in Garut, West Java, Indonesia is an educational institution founded by *Muhammadiyah* (Followers of Prophet Muhammad) organization, on 6 *Jumadil Akhir* of 1395 AH (*Anno Hijriah*) or June 16, 1975 AD (*Anno Domini*), by Decree No.A-1/128/75, signed by I. Sukandiwiriya and Mamak Mohammad Zein, as Chairman and Secretary of the *Muhammadiyah* organization. The Decree also appoints the Committee of Islamic boarding school, and the first leader of the Islamic boarding school is Mohammad Miskun Ash.