# The Dynamics of Islamic Education at Ngruki Islamic Boarding School

**Supaat[1], Moh. Inami[2], IAIN Kudus[3]**

[1,2,3](State Institute of Islamic Studies) Kudus - Central Java - Indonesia

**ABSTRACT:** As a subsystem in national education system, Islamic education system plays a strategic role in the nation's intellectual life as well as its character building. Islamic boarding school education system, as one of the varieties of Islamic educational institutions, is the pioneer and prototype in the holistic human development, that is, noble character. In the context of nation and state, Islamic boarding schools have been proven to play an active role in firmly upholding and defending the Unitary State of the Republic of Indonesia (NKRI), and they have been at the frontline to fight against the Dutch colonialists long time before Indonesia gained its independence up to nowadays. However, during the previous decades, a number of Islamic boarding schools have gone through nationalist-related distortions. Al-Mu'min Ngruki Islamic Boarding School is a manifestation of radical stigma that breeds anti-NKRI terrorists. This field research employed a qualitative approach called phenomenology, aiming to describe the dynamics of Islamic education at Al-Mumin Ngruki Islamic Boarding School. The data were collected using in-depth interviews, participant observation, and documentation studies. The results suggested that the existence of Ngruki Islamic Boarding School as a boarding school is closely related to the internalization of Islamic educational values going through a series of dynamics; during the early period, which was very firm and rigid in interpreting Islam, the middle period, which slowly turned into egalitarian, and the modern period, which promotes a moderate mindset in carrying out the institutional functions to an egalitarian and proportional global interaction.

**KEYWORDS:** Dynamics, Islamic Education, Ngruki Islamic Boarding School

## A. INTRODUCTION

The mandate of the 1945 Constitution states that education is a priority for Indonesian people (Rahmawati, 2015). The founding fathers of this country were fully aware that education is the pathway to improvement and advancement. It is an ideal standard for a nation's existence in regulating one's personal and social life, raising awareness in family, and preserving mandated values, cultures, and noble legacy. Furthermore, education is a socio-cultural element that plays a very strategic role in fostering family, society, and nation (Feisal, 1995).

As one of the varieties of Islamic educational institutions in Indonesia, Islamic boarding school education system holds a long history and plays a role in establishing and maintaining the integrity of the Unitary State of the Republic of Indonesia. The characteristics of Islamic boarding schools as Islamic educational institutions (da'wah) play a significant and strategic role, not only in educating the nation's life, but also in developing the national character. According to Susanto (2015), Islamic boarding school is an Islamic educational institution that adheres to fundamental values, cultures, and religious beliefs at all times. These characteristics, together with its development and various innovations, have made Islamic boarding school a preferred institution among the Islamic community as an alternative educational institution in the midst of people's lives that are prone to negative effects. Yet, the establishment of Islamic boarding school is also not without criticism, and even negative stigma and distrust, since it is regarded as an educational institution with teaching values that are contrary to the spirit of nationalism (Fauzan Adhim, 2021; Fithriah, 2018; Hayati, 2011; Syamsul, 2018).

In general, Islamic boarding school plays three major roles as an educational institution; (1) promoting religious education, (2) promoting community development, and (3) developing education, science and technology (Haedari, 2021; Pohl, 2006). With regard to the integration of these three roles, Islamic boarding schools are involved in managing and projecting the field of education, as well as developing a sense of learning and seeking knowledge among Indonesians. This is verified by the large number of Islamic boarding schools' graduates who are engaged in the literacy world, occupying public spaces with creativity and art, and improving economy – all of which are indicators of the Islamic boarding school's identity (Hamdi, S., Carnegie, P. J., & Smith, 2015; Muhakamurrohman, 2014; Sauri, S., Gunara, S., & Cipta, 2022).

Nevertheless, to our concern, the positive image of Islamic boarding schools that has steadily been made throughout the years is somewhat damaged by negative-destructive issues undermining the Islamic education system applied in Islamic boarding

schools. One negative stigma is that they produce radical beliefs and even terrorists. Furthermore, whether admitted or not, this damaged quite a number of educational system structures that have been established and struggled for since the times before independence.

This present research attempted to objectively reveal the facts and reality of the Islamic boarding school educational system that correspond to the rules issued by the Ministry of Religious Affairs of the Republic of Indonesia. This research was conducted at an Islamic boarding school called Al-Mu'min Ngruki Islamic Boarding School, Sukoharjo Regency, Central Java Province (hence referred to as Ngruki Islamic Boarding School). The setting was selected with consideration that the boarding school has recently been under the public eye, both locally and globally, as an Islamic boarding school promoting radical beliefs and terrorists. Based on these considerations, the research question dealt with the dynamics of Ngruki Islamic Boarding School as an Islamic educational institution in the context of nationalism.

## B. METHOD

In line with the research objective, which is to thoroughly describe the praxis of Islamic education at Ngruki Islamic Boarding School from the perspective of Indonesian-based nationalism, the compatible research methodology employed in this research was qualitative-descriptive with a case study approach. According to Anderson, et.al. (1998), qualitative research attempts to holistically and contextually explore a phenomenon through data collection in natural settings with researcher as the key instrument. Qualitative research is descriptive in nature, with an inductive analysis model. Whereas, case study, according to Woodside (2010), is a type of research focusing on describing analyzing, predicting, and/or controlling individuals. According to Sayidah (2018), case study research is a contextual in-depth analysis of a company's or organization's issues. The phenomenon employed as the research focus is the spirit of nationalism and national vision in the educational praxis at Ngruki Islamic Boarding School, which is broken down into three dimensions; (1) the dynamics of education and tradition at Ngruki Islamic Boarding School; (2) the development of nationalism and national vision at Ngruki Islamic Boarding School; and (3) the education model of nationalism and national vision at Ngruki Islamic Boarding School.

The data were derived from two sources: primary and secondary data sources. The primary data sources were gathered through in-depth interviews with respondents who experienced or observed numerous organizational events at Ngruki Islamic Boarding School. According to Fitrah, M. & Luthfiyah (2018), primary data source came from an original article written by a person who experienced, observed, or undertook a phenomenon on his/her own. The respondents selected as the primary data sources were those engaged in educational activities, scientific traditions, and religious life that represented Islamic boarding school, particularly the foundation leader, the board leaders, teachers, graduates, and students who were still actively taking a part in the educational activities and staying at Ngruki Islamic Boarding School.

In this research, the secondary data sources were classified into two categories: humans and non-humans. The human data sources served as the key respondents (key informants). Non-human data sources, on the other hand, were documents relevant to the research focus. The respondents in this research were purposively selected in order to make sure their eligibility and accuracy in relation to the research problems (Creswell, 2015). The samples drawn as secondary data sources were the male and female students of Ngruki Islamic boarding school. Internal sampling was employed in this study (Moleong 2004). The internal sampling was designed to restrict the scope of investigation or to sharpen the research focus (Susilo, 2003).

Data collecting technique was carried out using interviews in which researcher served as an interviewer conducting direct interviews with the respondents (interviewees) (Mouton & Marais, 1988). The interview items dealt with nationalism education and national vision at Ngruki Islamic Boarding School. The second technique was observation, which, in addition to providing a method for data exploration, also served to verify the data acquired using other techniques. Observation was another qualitative data collecting method that was employed (Lapan, et. al., 2012). As described by Goodwin & Goodwin (1996) and Susilo (2003), participant observation is a characteristic of social interactions between a researcher and research subjects. The settings and activities examined in general are the praxis of Islamic Education, and more particularly, nationalism education and/or national vision at Ngruki Islamic Boarding School. According to (Kumar, 2019), during the learning activities, incomplete participant observation was employed, that is, carrying out direct observation toward phenomena, but the researcher was not fully engaged in the learning activities (Muhadjir, 1996). Through this observation technique, the researcher sought to examine deeper in order to reveal the correlation and compatibility between the data gathered through documentation analyses, in-depth interview results and the real conditions at Ngruki Islamic Boarding School (Kumar, 2019). These correlation and compatibility between the data gathered and discovered in the field are of an indicator of the data's validity, implying that it is valid and eligibly taken into consideration (Nilamsari, 2014).

Another major technique and data source in this research was document studies, which can be classified into 'personal document' and 'official document' (Moleong, 2017). 'Personal document' is any written record or essay on a person's behavior, experiences, and beliefs. Furthermore, 'official document' can be classified into internal or external. Internal documents may take form of memos, announcements, instructions, and rules of a specific social institution which are reinforced within the institutions.

**The Dynamics of Islamic Education at Ngruki Islamic Boarding School**

Whereas, external documents comprise of information materials generated by a social organization, such as magazines, newsletters, statements, and news released to the mass media.

It is expected that comprehensive information dealing with activities conducted at Ngruki Islamic Boarding School was gathered from this documentation. The data obtained through the three techniques were then inductively evaluated using a cycle model, as Miles and Huberman (Punaji, 2010) proposed, namely data reduction, data presentation, conclusion drawing or verification (Wijaya, 2019).

## C. RESULTS AND DISCUSSION

### 1. The Dynamics of Islamic Education: Between Islam and Islamic Boarding School

A great number of people in current society and civilization rely on education-related activities to maintain and uphold the value system regarded desirable and important. Based on this concept, education has become the responsibility of every component of society, along with the government. The responsibility can take forms of active participation (according to qualifications and competences) or passive participation (along with self-inability due to particular business or activity and possibly due to teaching incompetence).

Ngruki Islamic Boarding School, which actively took a part in devoting itself (organizationally and in groups) to educating people, cannot be simply regarded as a desire of those seeking profit or taking advantages of opportunuties for a hidden interest. Anyone is free to express their thoughts on Ngruki Islamic Boarding School. However, it is supposed to be based on facts and reality – resulting from investigations. The following research facts are made available to create a more proportional and objective picture of what and how it occurred to Ngruki Islamic Boarding School. The dynamics of Ngruki Islamic Boarding School may be considered as an educational institution with a 'distinction' that is firmly held and struggled for a change by adhering to the vision of preparing the nation's youth generation on the basis of tawhid (the oneness of God).

### a. Early Period

As an educational institution and a mission of da'wah, Islamic boarding schools have in fact turned into a mirror for the thoughts/idealism and ideas of its founders, serving as a vehicle, space, and spectrum to grow, live, and develop as a reality that is continuously maintained and fought for. In general, each kyai (Islamic scholar) is the pinnacle point in Islamic boarding school management and acts as the leading figure who is closely related to the Islamic boarding school's ownership (Subiantoro, 2017).

However, the statement above contradicts to the organizational management system at Ngruki Islamic Boarding School, which makes the kyai mandatory of Al-Mukmin Islamic Education Foundation (Sanaky, H. A., & SI, 2017; Yasih, 2015). It points out that the management model in Ngruki Islamic Boarding School legitimately conforms to an open management/system, where every individual, regardless of their family background status has an opportunity to serve as a leader in it. Ustaz (Islamic teachers) who has qualifications and meets the requirements will also be eligible for election. If elected by acclamation by the Foundation's Board of Management, the ustaz has earned the authority to manage the Islamic boarding school. Unlike other Islamic boarding schools, every kyai's descendant receives special access and pathways to becoming caretakers and leaders of the Islamic boarding school. It is different from the system applied in Ngruki Islamic Boarding School (Baso, 2006; Mubarok, 2010; Rakhmawati, 2013). As a legal and formal institution, Al-Mukmin Islamic Education Foundation holds the authority to appoint and mandate an individual as the leader of the Islamic boarding school for a particular period of time.

Since this Islamic boarding school was founded by the kyai, the values always refer to him and any advices offered by him must always be fulfilled – obeyed and followed – no one dares to argue, much less violates it. However, since it was founded, Al-Mukmin Islamic Boarding School has belonged to people rather than to kyai. Therefore, when Kyai Ba'asyir took over as the leader, he earned the title Director of the Islamic Boarding School and carried out the Islamic boarding school's policy in accordance with the Foundation to which he served (Huriyudin, 2019; Nursidiq, 2010; Rahmawati, D., & Jinan, 2018; Widianita, 2012).

When the public became suspicious and made negative accusations, the government, in this case the Ministry of Religious Affairs of the Republic of Indonesia as the authority in religious issues, dispatched several teams to carry out investigations. In completing the mission, the teams mingled and stayed in the area surrounding Ngruki Islamic Boarding School for several months to collect information through interviews with members of society, teachers, students, and even construction workers. When the results of the research were presented at a seminar, Kyai Wahyuddin was summoned to Jakarta, and the Ministry of Religious Affairs declared that Ngruki Islamic Boarding School had not been detected as engaging in any unlawful conduct, as alleged by particular parties or as suspected by the government.

After Kyai Ba'asyir's leadership period was over, two groups showed up; a) The Aliyah group which is more moderate, mainly students engaging with people in educational institutions after graduating. Their da'wah orientation is academic and leads to intellectuality; b) The Mu'allimin group, mainly students who joined, led, and served the community with strong militancy after graduating. Each member's ability in a society to firmly uphold idealism and promote the main pillars of Islam, which are Aqeedah and sharia, was a distinguishing characteristics of Ngruki Islamic Boarding School in its early period. A decent Muslim is obligated to study aqeedah and sharia entirely and comprehensively among the idealisms held (Wahab, 2019b; Wahyudi, 2020). An individual is also responsible for delivering a sermon or propagating da'wah and striving for its enforcement. Opinions different

than those previously mentioned are deemed unsuitable. According to students, the ideal activity promotes the aqeedah and sharia enforcement in the world (Hamid, 2017; Mansur, A.R., and Widiastuti, 2020). Everything that leads to a Muslim's attitude toward aqeedah and sharia enforcement by a Muslim is fruitless. Therefore, most people have a tendency to be exclusive in covering the values in reality.

**b.  Middle Period**
Ngruki Islamic Boarding School endured stagnation, with every movement and policy being opposed to the government (Gaspersz, S., & Souisa, 2019; Hasyim 2017; Muhammad et al., 2016). It resulted in multiple interpretations; some claimed that the Islamic boarding school was out of control, triggering more conflicts in the government's policies; others claimed that the Islamic boarding school was no longer engaged in the government's policy along with its abstain attitude on crucial issues at that time; and still others accused the Islamic boarding school of failing to fulfill its primary functions and duties as educational institutions.

Other people's and the public's perspectives were unable to proceed with their confirmatory attempts to establish the truth about what was attributed to Ngruki Islamic Boarding School, which eventually contributed to negative attitudes regarding Islamic boarding schools (Adidhama, 2009; Wahab, 2019a).  People could no longer observe and evaluate Ngruki Islamic Boarding School objectively and proportionally.

This period was noteworthy for the Islamic boarding school since it showed its durability and strength in responding to every obstacle and external crisis. The Islamic boarding school started to be literate, understood, and became aware of each fait-accompli that led to an accusation without empirical evidence.

Ngruki Islamic Boarding School turned out to be more open along with its needs of support and cooperation with other external parties in the establishment and development of the Islamic boarding schools in both quality and quantity. The Ngruki Islamic Boarding School's need for institution accreditation, teacher and staff training (Sumbulah, 2019), and the institution's solid commitment to adhere to the institutional strengthening process through ISO, among other things, obligated all stakeholders of the Islamic boarding school to learn and develop themselves. Furthermore, the attitude of Islamic boarding school community is consistent with each discourse of ummah and nationality that evolves.

**c.  Modern Period**
K.H. Abu Bakar Ba'asyir, according to Khotamah (2003), is a Muslim scholar with strong nationalism who sees Ngruki Islamic Boarding School differently from people in general do.  His different perspective from the students and a pluralistic society has given rise to never-ending disputes.

During this modern period, the transformation from textual-literal to contextual-functional interpretation occurs at Ngruki Islamic Boarding School (Asrori, 2020; Haryanto, 2015; Masamah, 2014; Murtadlo, 2017; Sulaiman, 2016). Its serious attempt in externalizing Islamic educational institutions is to be officially a part of and within the patronage of the Unitary State of the Republic of Indonesia (NKRI) that receives a call and engages in both national and global communications – in proportional, collaborating, mutually beneficial, and constructional ways.

The scientific transformation is indicated by two opposing groups; Muallimin and Aliyah. During the study at Aliyah, students attended classes beyond the scientific structure of Islamic boarding school. However, this had been prohibited by the head of Aliyah, Kyai Amar Ma'ruf. Still, three Aliyah teachers with a strong jihad enthusiasm were deemed to be more dominant, such as Ustaz Abdullah Manaf, Ustaz Abdurrahim Abu Husna, Ustaz Imtihan Syafi'i.
The figures served as role models for the students in the Islamic boarding school environment instead of formal figures. There is an ustaz with a greater influence on the psychological aspect of jihadis (jihad strugglers) named Ustaz Yahya Abdurrahman, who took hold of haraki-jihadi dimensions (Movement for Jihad).

On the other hand, the government made another external attempt to engage and foster the Islamic boarding school to adopt national vision in the NKRI framework.  In the month of Ramadan, for instance, the government, in this case the regent of Sukoharjo, paid a visit to the Islamic boarding school for a qiyamul lail (night prayer) activity, with Kyai Wahyuddin as the Imam Tarawih (prayer leader), and was assigned to deliver a kultum (a seven-minute sermon). This has been carried out for a long time to foster communication and cooperation between the Islamic boarding school and the government in accomplishing a shared responsibility, and teaching the children of the nation.

As an Islamic educational institution, Ngruki Islamic Boarding School likewise faces internal problems that contribute to the dynamics of the journey of Islamic boarding school. In terms of history, the tragedy of 1996 brought about internal turmoil at Ngruki Islamic Boarding School. There was a dispute between Ustaz Abdullah Manaf and Kyai Wahyuddin, regarding the establishment of Mutawassitah Education Unit, particularly the early selection process of the Islamic boarding school enrollment which excluded high achiever students, but applying it in the midst of learning activities, which obviously gave rise to various interpretations and perceptions among teachers in the Islamic boarding school.

The incident was horrifying that Kyai Wahyuddin, a senior teacher, was accused of being 'hypocritical' by irresponsible parties. This is the excess and impact of the two opposing groups.

**The Dynamics of Islamic Education at Ngruki Islamic Boarding School**

In this period, the mention of the kyai's profile reveals an idea that the Islamic boarding school reflects Islamic ideology and educational principles it has established (Turmudi, E., &(Sihbudi, 2005). This also influences parents' or guardians' choice to send their children to an Islamic boarding school. The establishment of kyai and his capacity in the field of science, as well as the power of Aqeedah he teaches, resulting in the construction of Ngruki Islamic Boarding School. Furthermore, the Islamic boarding school, with all of its educational activities, da'wah, and jihad tarbawy, reflects the kyai's scholarly personality figure, who is qualified according to his capacity and capability.

In order to facilitate changes in society (current problems), Ngruki Islamic Boarding School attempts to remain open to various national issues. In this regard, they adhere to the principles of "salafiyat al-manhaj, asriyat al-muwajahah.". That is, the manhaj applied in everyday life which is still based on the salaf al-salih. However, in today's Muslim world, it is a fact that must be faced.

Al-Mu'min Ngruki Islamic Boarding School becomes more concerned with issues on Muslim's life today. The rationales are based on the followings; First, Islam did not hold any positions in formal stages in this country at that point in time. Despite the fact that Ngruki Islamic boarding school did not engage, nor actively participate in the issues, the emergence of Islamic parties has been widely recognized as a concrete attempt to fight for aspirations, norms, values and principles of Islam. Second, the emergence of a national reform marks a wide-open opportunity to further promote and put forward Islamic values, so that public will understand them more thoroughly, be familiar with them, and feel the need for them to be implemented; Third, the existence of common enemies, such as communism and liberalism, like it or not, refers to enemies that all Indonesian people must deal with together, whether they are real enemies fighting against Muslim, as well as anyone who shares their beliefs that communism and liberalism are bad.

Based on these reasons, a Muslim must contribute to be part of the NKRI-affiliated organization. Recognition and participation in government-formed organizations, such as the Indonesian Ulema Council (Majelis Ulama Indonesia or MUI) and others, suggest that these changes have occurred.. The goal is to show that Al-Mu'min Ngruki Islamic Boarding School being active and exists with the community, with the people, migrating from the stigma of exclusivity to inclusion. Therefore, Ngruki Islamic Boarding School is willing to receive a variety of ideas, even if they are not all the same. Ngruki Islamic Boarding School shifts from dominance to hegemony, agrees on things that can be brought together, and respects different things – without insulting each other. Every Muslim has the capability and opportunity to put forward Islam, which Al-Mu'min Ngruki Islamic Boarding School welcomes and supports. It does not have to be in the front line, but whoever leads to the glory of Islam will always gain its support.

Various internal and external problems faced by Al-Mu'min Ngruki Islamic Boarding School have made it stronger and more prepared to deal with challenges and tests to be transformative as achieved today. The dynamics of these changes can be classified into three interconnected and related continuums: a) constructive thinking continuum; b) progressive passion continuum, and c) ideal behavior continuum.

First, it is Constructive Thinking Continuum. Students are directed to reconfigure their mindset toward a noble life throughout the day. No single student lacks a desire to live a noble life since Islam teaches them to. Therefore, Ngruki Islamic Boarding School's attempts to develop students' thinking capacity are based on the knowledge of monotheism as the foundation of every aspect in life. Every student will develop attitudes that prioritize the principles of the Quran and Hadith if they have a proper knowledge of monotheism. It continuously focuses and trains its students to learn from everyday life they live through verses and Prophetic sayings that have direct and indirect associations.

In this case, the student's constructive thinking shall be assessed, improved, and continuously regenerated through various problems of Islamic boarding school life and real life in macro-level, without restricting and prohibiting their way of thinking and reasoning under the protection of Allah's rules and the Sunnah of His Messenger. Constructive thinking is required at Ngruki Islamic Boarding School for students and all elements of the Islamic Boarding School in perceiving every problem they face in life, both within the scope of Islamic boarding school and in a broader dimension in order to provide creative and innovative solutions that contribute to benefits or maslahat for everyone within the community (Hanafi, 2016; Naim, 2017; Saifullah, 2017)

Although the students have developed a creative and innovative way of thinking in various fields of life, they are aware that, as human beings, they should always think and make reasoning in accordance with the revelation (the Quran and Hadith). The existence of reasoning, which processes and perceives every phenomenon that lies ahead objectively and critically, requires revelation as a way of life. Through this constructive thinking continuum, ideas, opinions, creations, and innovations within the educational scope of Ngruki Islamic Boarding School are improved, evaluated, and accomplished through a tiered life journey; students, teachers, and kyai.

Second, it is the Progressive Passion Continuum. A valuable component in a student's lifespan is passion. There is no life competition in the field of education without passion within. At Al-Mu'min Ngruki Islamic Boarding School, passion continues to grow and goes through transformation that motivates each student to act, work, and carry out activities according to their duties, capacities, and authorities.

In order that aspects of creativity and activities grow and develop at Al-Mu'min Ngruki Islamic Boarding School, the existence of progressive passion has directed the students and put their fatigue, rigidity, and boredom in living their daily lives to

rest. Even though the schedules and routines are so intense and packed, the students still have some space and time to take advantages of and continue to liven up the creativity in the corridors of tarbawiyah life and adab which are noble traditions of the Islamic boarding school. This progressive passion coexists along with the nature and character of those who stay in the Islamic boarding school's environment. This passion also implies that every student who is alive and living anywhere else will always have internal power, which is inherent to their characters and serves as the driving force to achieve every plan, hope, and ideal.

The students' passion may lead to a movement and life activities that add color and dynamic motion to every journey. Students with a monotheistic passion are also sensitive in action and art, which leads to a sense of enthusiasm, personal resilience, and mental agility to carry out their duties as Muslims, that is, to seek knowledge and consistently apply it. Through such a progressive passion continuum, the students' daily lives within the framework of Islamic boarding school education is formed; the passion that stimulates each individual to focus on improving potentials; the passion that motivates each individual to be continuously passionate in studying.

The third is the Idealistic Behavior Continuum. With their Islamic lifestyle and way of thinking, the students of Ngruki Islamic Boarding School, long for all matters and issues they have to deal with to be in accordance with what has been taught in their religion's teachings (Awwaliyah, 2019; Farida, 2018). It is delightful that such thinking arose from a sense of love and preservation of a faith that is believed to be true. Thus, amaliyah gradually develops in their life in adherence to the Quran and Hadith; no more or less in adopting an Islamic life.

Every student is required to participate in daily classical learning. The student's participation and presence in the Islamic boarding school is a positive indicator of the consequences of each student's character in carrying out his/her main task, thalab al-'ilm (studying). Through classical and non-classical learning, the students of Ngruki Islamic Boarding School become aware of reality and interpret ideas. They turn out to be more objective in interpreting and practicing Islamic teachings according to the context by observing the reality of social life. With this idealistic behavior continuum, the students learn to think, act, and behave ideally as Muslims in every aspect of life. Students have an immense desire (azam) to consistently behave in an Islamic manner whether in economics, politics, even social, cultural, and other things.

The Islamic boarding school's s added values and traditions are that it offers increasing accentuation to Islamic education and has raised its passion to revive other Islamic educational institutions to allow healthy and fair competition, particularly when the Islamic boarding school has developed to the point where it can shift its focus from competitiveness to collaboration and synergy.

The education system at Ngruki Islamic Boarding School has shown considerable changes and developments over the years. It was one of the Islamic boarding schools in Surakarta, Central Java, and throughout Indonesia, which made a competitive attempt in the early decades. The need to prove its existence to the public in order that the extent to which its capacity and range may take advantages of global competition is through reconstructuring the educational professionals in the Islamic boarding school at this stage.

In the collaborative stage, Ngruki Islamic Boarding School administers a courage test to determine the Islamic boarding schools' capacity and competences to improve competitiveness and cooperation. At this point, professionals of Islamic boarding school education should struggle with the paradigm of developing a collaborative effort to gain fighting spirit and exploring the potential of every Islamic boarding school institution in a collaborative project, creating a community and civilization in the midst of globalization's rapid changes.

The next stage is synergy, in which Ngruki Islamic Boarding School attempts to improve its rating and contribution to society. In order to accomplish these noble objectives, Islamic Ngruki Boarding School creates networks and teamwork for each target to achieve. Teachers (ustadz) take advantages of this volatile enthusiasm as a means of socio-religious reinforcement in manifesting human beings with anfa'uhum li al-nas (beneficial for humanity) mindset.

The Ngruki Islamic Boarding School's stages or phases mentioned above lead to a sort of commitment to the nation and state through segmentations to work on according to its fields and capacity. This further shows Ngruki Islamic Boarding School's tangible and true feeling, understanding, and spirit of nationalism (Fatihah, 2018; Umar, 2014).

Nationalism in Islamic boarding schools is not only limited to literal, normative, or rigid teachings; instead, it is a genuine effort in practically, every student activity organized by Ngruki Islamic Boarding School, in terms of academic or non-academic. Such education and teaching are provided not only in a formal curriculum, but also in a hidden curriculum format – the real-life practice demonstrated by ustaz and/or caretakers in the boarding school environment.

## 2. The Educating Enthusiasm at Ngruki Islamic Boarding School

The benefit or virtue of Islamic boarding school education system lies in the internalization of Islamic educational values. These values that make up the life priority in Islamic boarding schools are manifested in attitudes, behavior, and mindsets of all boarding school aspects. To Ngruki Islamic boarding school, education is a major and prominent project as a form of holistic human development (Adidhatama, 2009; Basri, 2014; Nubowo, 2015; Parsons, 2004; Subhan, 2012). Ngruki Islamic Boarding School, which engages in educational activities, believes that at a stage of its journey, implementing targets are met and each competence is accomplished, which thus becomes an indicator for the competency standards of its graduates. There is nothing more essential

fors Islamic boarding schools in carrying out their duties as educational institutions than providing education throughout the years, and therefore it becomes the main vision and mission of the Islamic boarding school's life.

The movement and life of Islamic boarding schools are characterized by various activities that act as an air to breathe for them on an on-going and sustainable basis. Some of these activities take forms of charity and supply of an ideal setting to learn and teach Islamic values and teachings in the Islamic boarding school's environment for students, teachers, and kyai. To Islamic boarding school community, learning and teaching are two inseparable tasks – in that learning activities, there is an opportunity to learn.

The dynamic nature of education can be observed through each activity filled with passion and enthusiasm to carry out education. Each activity held at the boarding school reflects its personnels' thoughts and struggles. Each personnel of Ngruki Islamic Boarding School is expected to have an in-depth understanding of knowledge as well as devotion to expressing every thought and idealism brought about by the founding fathers of Indonesia.

The legacy of the predecessors' struggles, which is deemed as good and positive for students' personal and social life in terms of micro-interactions, micro-life, and micro-humanity, is considered appropriate and significant by future generations to carry out and maintain. The principle/rule of "al-muhafadhoh 'ala al-qodim as-sholih wa al-ahdu bijadid al-aslah" (keeping good things from the predecessors' legacy while gaining the better from the ideas that come after) has become the wisdom of the policy enacted in the boarding school.

Ngruki Islamic Boarding School employs the 24 hours provided as a means and a vehicle for Islamic boarding school-based educational activities. In practice, it requires each student to stay in the boarding school environment at different hours for various activities. The timetable serves as a guide for certain activities for each student in all classes and levels.

Students at Ngruki Islamic Boarding School face a busy schedule. Therefore, they must be able to make use of opportunities and manage the time allotted. The students' endurance in living the boarding school life is shaped and affected by the particular student's environment, in such a way that they must obey the disciplines that the Islamic boarding school has imposed from the initial enrollment process.

## D. CONCLUSION

Al-Mu'min Ngruki Islamic Boarding School is an Islamic educational institution that instills educational and Islamic values consistently. Its origin and progress cannot be separated from its contextual dynamics because it does not come up in an isolation. It had solid characteristics in upholding Islam in dealing and interacting with factual conditions – ideology, politics, culture, and economy – in its early period. In the middle period, it was characterized by an inclusive communication strategy; thus an egalitarian mindset was quite obvious. In the modern era, it shows a more moderate image in global interaction.

**REFRENCES**

1) Anderson, G., Anderson, G.J. & Arsenault, N. (1998). Fundamentals Of Educational Research. Psychology Press.
2) Creswell, J. W. (2015). Penelitian Kualitatif & Desain Riset Memilih di antara Lima Pendekatan. (edisi ke-5). Pustaka Pelajar.
3) Fitrah, M. & Luthfiyah (2018). Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus. Jejak Publisher.
4) Goodwin, W.L. & Goodwin, L.D. (1996). Understanding Quantitative And Qualitative Research In Early Childhood Education (Vol. 59). Teachers College Press.
5) Kumar, R. (2019). Research Methodology: A Step-by-Step Guide for Beginners. Sage Publications Limited.
6) Lapan, S.D., Quartaroli, M.T. & Riemer, F.J. (2012). Qualitative Research: An Introduction To Methods And Designs. Jossey-Bass.
7) Moleong, L. J. (2017). Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya
8) Muhadjir, N. (1996). Metodologi Penulisan Kualitatif, Pendekatan Positivistik. Rakesarasin.
9) Nilamsari, N. (2014). Memahami Studi Dokumen dalam Penelitian Kualitatif. Dalam Jurnal Wacana, Vol. 13 (2): 178
10) Punaji, Setyosari. (2010). Metode Penelitian Pendidikan dan Pengembangan. Kencana Prenada Media Grup.
11) Sayidah, N. (2018). Metodologi Penelitian Disertai Dengan Contoh Penerapannya Dalam Penelitian. Zifatama Jawara.
12) Susilo, Eko. (2003). Pedoman Penulisan Karya Ilmiah. Dahara Prize.
13) Wijaya, H. (2019). Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik. Sekolah Tinggi Theologia Jaffray.
14) Woodside, A.G. (2010). Case Study Research: Theory, Methods And Practice. Emerald Group Publishing.
15) Adidhatama, P. (2009). Islam dan Negara: Pemikiran Abu Bakar Ba'asyir tentang Negara Islam. UIN Syarif Hidayatullah.
16) Asrori, S. (2020). Lanskap Moderasi Keagamaan Student, Refleksi Pola Pendidikan Pesantren. Jurnal Ilmu Sosial Indonesia, 1(1), 16-26.
17) Awwaliyah, N. M. A. (2019). Pondok Pesantren Sebagai Wadah Moderasi Islam Di Era Generasi Millenial. Islamic

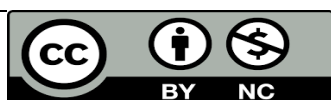Review: Jurnal Riset Dan Kajian Keislaman, 8(1), 36-62.

18) Baso, A. (2006). NU Studies: Pergolakan Pemikiran Antara Fundametalisme Islam & Fundamentalisme Neo-Liberal. Erlangga.

19) Basri, H. H. (2014). Keragaman Orientasi Pendidikan Di Pesantren. Dialog, 37(2), 207-220.

20) Farida, U. (2018). Radikalisme, Moderatisme, Dan Liberalisme Pesantren: Melacak Pemikiran Dan Gerakan Keagamaan Pesantren Di Era Globalisasi. Edukasia : Jurnal Penelitian Pendidikan Islam. https://doi.org/10.21043/ edukasia.v10i1. 789

21) Fatihah, I. (2018). Kepemimpinan KH. Imam Zarkasyi Di Pondok Modern Darussalam Gontor. JIEM (Journal of Islamic Education Management), 2(2), 26-43.

22) Fauzan Adhim, M. P. I. (2021). Arah Baru Manajemen Pondok Pesantren. CV Literasi Nusantara Abadi.

23) Feisal, J. A. (1995). Reorientasi Pendidikan Islam. Gema Insani.

24) Fithriah, N. (2018). Kepemimpinan Pendidikan Pesantren (Studi Kewibawaan Pada Pondok Pesantren Salafiyah, Modern, dan Kombinasi). Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan, 13-30.

25) Gaspersz, S., & Souisa, N. N. (2019). Teologi Agama-Agama Di Indonesia, Menelisik Pengembangan dan Tantangannya. Harmoni, 18(2), 7–27.

26) Haedari, A. (2021). Transformasi pesantren. UNUSIA.

27) Hamdi, S., Carnegie, P. J., & Smith, B. J. (2015). The Recovery of A Non-Violent Identity for An Islamist Pesantren in An Age of Terror. Australian Journal of International Affairs, 69(6), 692-710.

28) Hamid, A. (2017). Pendidikan Karakter Berbasis Pesantren: Pelajar dan Student dalam Era IT dan Cyber Culture. Imtiyaz.

29) Hanafi, Y. (2016). Menyemai Gagasan Islam Nusantara Di Dunia Pendidikan Pesantren Melalui Culture Of Peace Education. Islam Nusantara: Meneguhkan Moderatisme Dan Mengikis Ekstrimisme Dalam Kehidupan Beragama.

30) Haryanto, J. T. (2015). Relasi, Transformasi dan Adaptasi Tradisionalis terhadap Puritanisme di Surakarta Jawa Tengah. Analisa Journal of Social Science and Religion, 22(2).

31) Hasyim, A. (2017). Teologi Muslim Puritan: Genealogi dan Ajaran Salafi. UIN Syarif Hidayatullah Jakarta.

32) Hayati, F. (2011). Pesantren: Suatu Alternatif Model Lembaga Pendidikan Kader Bangsa. Mimbar: Jurnal Sosial Dan Pembangunan, 27(2), 157–163.

33) Huriyudin, H. (2019). Menumbuhkan Girah Keislaman Dan Minat Akademik Student (Studi Tentang Corak Literatur Keagamaan Di Pondok Pesantren Al-Mukmin Ngruki Solo Jawa Tengah). Al Qalam, 36(1), 67-92.

34) Karim, R. (2021). Strategi Pondok Pesantren AL-MUKMIN Ngruki Melawan Stigma Islam Radikal. Universitas Muhammadiyah Malang.

35) Khisbiyah, Y., Thoyibi, M., Asy'arie, M., Aryanto, D., Tammaka, M., Baidhawy, Z., ... & Setyaningsih, D. (2004). Multikultural sebagai Anugerah. Universitas Muhammadiyah Surakarta.

36) Khotimah, E. (2003). Bias Ideologis dan Prasangka Agama pada Wacana Terorisme di Media Massa (Kajian terhadap Distorsi Informasi dan Hegemoni Media Barat dalam Liputan Tentang Islam, Jamaah Islamiyah dan Abu Bakar Ba'asyir pada Wacana Terorisme). MIMBAR: Jurnal Sosial Dan Pembangunan, 19(4), 346-373.

37) Mansur, A. R., & Widiastuti, T. (2020). Pondok Pesantren Mukmin Mandiri dan Perannya pada Pengembangan Masyarakat dalam Kerangka Maqashid Syariah. Jurnal Ekonomi Syariah Teori Dan Terapan, 7(5), 861-873.

38) Masamah, U. (2014). Pesantren dan Pendidikan Perdamaian. Jurnal Pendidikan Islam, 2(1), 21-39.

39) Mubarok, M. (2010). Stigmatisasi Pemberitaan Terorisme di Media Massa. UNDIP.

40) Muhakamurrohman, A. (2014). Pesantren: Student, Kiai, dan Tradisi. IBDA: Jurnal Kajian Islam Dan Budaya, 12(2), 109-118.

41) Muhammad, H., Anwar, K., & Elizabeth, M. Z. (2016). Diskursus Deradikalisasi Agama: Pola Resistensi Pesantren Terhadap Gerakan Radikal. Walisongo: Jurnal Penelitian Sosial Keagamaan. https://doi.org/10.21580/ws.2015.23. 1.230

42) Murtadlo, M. (2017). Reproduksi Paham Keagamaan dan Respon terhadap Tuduhan Radikal (Studi Kasus Pesantren Ngruki Pasca Bom Bali 2002). Harmoni, 16(1), 75-93.

43) Naim, N. (2017). Deradikalisasi Berbasis Nilai-nilai Pesantren Studi Fenomenologis di Tulungagung. AKADEMIKA: Jurnal Pemikiran Islam, 22(1), 129-152.

44) Nastiti, D. M. (2018). Kapita Selekta KF Doktor Melintasi Tapal Batas Keilmuan. Penerbit IPB Press.

45) Niswah, C. (2006). Islam Dinamis: Menggali Makna Mengurai Wacana. Program Pasca Sarjana, IAIN Raden Fatah.

46) Nubowo, A. (2015). Islam dan Pancasila di Era Reformasi: Sebuah Reorientasi Aksi. Jurnal Keamanan Nasional, 1(1), 61-78.

47) Nursidiq, Y. (2010). Community Relation dan Citra Lembaga Studi Mengenai Aktifitas Community Relation Pondok Pesantren Al Mukmin Ngruki Dalam Membentuk Citra Positif Pada Komunitas Masyarakat Ngruki, Cemani, Sukoharjo Dalam Menghadapi Isu Terorisme di Indonesia. UNS.

48) Parsons, J. (2004). Peran Pesantren dan Cita-Cita Student Putri: Sebuah Pembandingan di Antara Dua Pondok Pesantren di Jawa. Universitas Muhammadiyah Malang.

49) Pohl, F. (2006). Islamic Education and Civil Society: Reflections on The Pesantren Tradition in Contemporary Indonesia. Comparative Education Review, 50(3), 389-409.

50) Rahmawati, D., & Jinan, M. (2018). Kegiatan Imaaratus Syu'unith Tholibah (IST) Dalam Meningkatkan Religiusitas Studentwati Pondok Pesantren Islam Al-Mukmin Ngruki Tahun Pelajaran 2017/2018. Universitas Muhammadiyah Surakarta.

51) Rahmawati, S. (2015). Analisis Kebijakan Pendanaan Pendidikan. Universitas PGRI Yogyakarta.

52) Rakhmawati, R. (2013). Pola Pengasuhan Student Di Pondok Pesantren dalam Mengantisipasi Radikalisme: Studi Pada Pesantren Ummul Mukminin dam Pondok Madinah. Jurnal Diskursus Islam, 1(1), 36-55.

53) Saifullah, I. (2017). Transnasional Islam Dan Pendidikan Islam Di Indonesia. Jurnal Pendidikan UNIGA, 9(1), 1-14.

54) Sanaky, H. A., & SI, M. (2017). Studi Pemikiran Imam Zarkasyi tentang Transformasi Pendidikan Islam Di Indonesia. UII Press.

55) Sauri, S., Gunara, S., & Cipta, F. (2022). Establishing The Identity ofInsan Kamil Generation Through Music Learning Activities in Pesantren. Heliyon, 8(7).

56) Subhan, A. (2012). Lembaga Pendidikan Islam Indonesia: Abad Ke-20. Kencana.

57) Subiantoro. (2017). Studi Pemikiran Imam Zarkasyi Tentang Transformasi Pendidikan Islam Di Indonesia. Universitas Islam Indonesia.

58) Sulaiman, R. (2016). Pendidikan Pondok Pesantren: Institusionalisasi Kelembagaan Pendidikan Pesantren. 'Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman, 9(1), 148-174.

59) Sumbulah, U. (2019). Perempuan dan Keluarga: Radikalisasi dan Kontra Radikalisme di Indonesia. UIN Malang.

60) Susanto, P. (2015). Perbandingan Pendidikan Islam di Asia Tenggara. Jurnal Pendidikan Islam, 4(1), 71–93.

61) Syamsul, M. A. (2018). Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia. Journal of Social Studies Education Research, 9(2), 104-123.

62) TM, F. & S. (2007). Melacak Nalar Radikal Kasus Pesantren Al-Mukmin Ngruki. Gaung Persada Press.

63) Turmudi, E., & Sihbudi, M. R. (Eds. ). (2005). Islam dan radikalisme di Indonesia. Yayasan Obor Indonesia.

64) Umar, H. N. (2014). Rethinking Pesantren. Elex Media Komputindo.

65) Van Bruinessen, M. (2008). Traditionalist and Islamist Pesantrens in Contemporary Indonesia. Farish A.

66) Wahab, A. J. (2019a). Islam Radikal dan Moderat Diskursus dan Kontestasi Varian Islam Indonesia. Elex Media Komputindo.

67) Wahab, A. J. (2019b). Membaca Fenomena Baru Gerakan Salafi Di Solo. Dialog, 42(2), 225-240.

68) Wahyudi, W. (2020). Kepemimpinan Kepala Madrasah Berbasis Pesantren Studi di Madrasah Islam Al Mukmin. Jurnal Didaktika Islamika, 11(1), 1-19.

69) Widianita, W. (2012). Komunikasi dan Persepsi Studi tentang Peran Komunikasi dalam Pembentukan Persepsi terhadap Pondok Pesantren Al-Mukmin Ngruki, Abu Bakar Ba'asyir, dan Terorisme di Kalangan Ibu-ibu Jamaah Masjid Baiturrohman Cemani. UNS.

70) Yasih, D. W. P. (2015). Tradisi, Ekonomi-Politik, dan Toleransi Yogyakarta. Masyarakat: Jurnal Sosiologi, 147-171.