

**Education Thought Imam Zarkasyi and Relevance to the  
Development of Islamic Education in Indonesia**

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**ABSTRACT:** *Colonialism in a matter of centuries that accrued in Indonesia had its impact in every aspect of life, including the education of the nation's children. The pre-independence period did not provide free space for Islamic Education and led it to a setback. This dilemma Gave birth to Reformers who would revitalize the education system in Indonesia. One of them was Imam Zarkasyi, together with his two brothers KH Ahmad Sahal and KH Zainuddin Gontor Fanani by establishing Pondok Modern Darussalam (PMDG). An educational institution in the form of a boarding school that integrates the madrasa system with the boarding system, Thus making it a 'modern' in its era. This integration has implications for the application of the day accompanied by a boarding schooling system, the implementation of written and hidden curriculum and various methods adapted to the milieu by design Gontory's. With this, the thoughts of the leaders of the renewal of Islamic Education are important to study to find an ideal model of education in Indonesia. Based on the results of the study, Imam Zarkasyi's educational thinking is relevant for the development of Islamic Education in Indonesia in the aspects of the system and institutions, aims, educators, students, and the educational situation.*

Kolonialisme dalam hitungan abad yang terjadi di Indonesia membawa dampak tersendiri dalam setiap sendi kehidupan, tak terkecuali pendidikan anak bangsa. Masa pra-kemerdekaan tak memberikan ruang bebas bagi Pendidikan Islam dan mengantarkannya pada roda

kemunduran. Dilema inilah yang melahirkan para pembaharu yang akan merevitalisasi sistem pendidikan di Indonesia. Salah satunya Imam Zarkasyi, bersama kedua saudaranya KH Ahmad Sahal dan KH Zainuddin Fanani dengan mendirikan Pondok Modern Darussalam Gontor (PMDG). Sebuah lembaga pendidikan berbentuk pesantren yang mengintegrasikan sistem madrasah dengan sistem pesantren, sehingga menjadikannya bercorak 'modern' pada zamannya. Integrasi tersebut berimplikasi pada penerapan *day-schooling* diiringi dengan *boarding system*, pemberlakuan *written and hidden curriculum* dan berbagai metode yang disesuaikan dengan *milieu by design* Gontory. Dengan ini, pemikiran para tokoh pembaharuan Pendidikan Islam penting untuk dikaji demi menemukan model pendidikan ideal di Indonesia. Berdasarkan hasil penelitian, maka pemikiran pendidikan Imam Zarkasyi relevan bagi pengembangan Pendidikan Islam di Indonesia dalam aspek sistem dan kelembagaan, tujuan, pendidik, peserta didik, dan situasi pendidikan.

**Keywords:** *Imam Zarkasyi, Pondok Modern Darussalam Gontor, Relevance.*

## INTRODUCTION

Portrait education today are coloured with a teenager moral degradation that is characterized by increased total crime and the crime rate (Keamanan, 2016). Problematic is often associated with the failure of educational institutions implementing the vision and mission no longer give priority to spiritual formation, intellectual and moral holistic, but switched to the search diploma as a prerequisite for employment. Also, the digital world has changed the behaviour of modern humans. In fact, in turn, will metamorphose into a new religion and change man's relationship with God.¶

Abuddin Nata concluded that the important issue of Islamic Education today is a reality that shows the Qibla Islamic Education are unclear and have not found a signature format in accordance with the teachings of Islam (Iqbal, 2015). Therefore, studies of thought leaders and Muslim scholars considered important to have an idea that can be used as a renewal of Islamic Education solutions today.

Speaking about the history of Islamic education in Indonesia would not be separated from the role of schools as 'Father' of Islamic

Education in Indonesia. Pre-independence Islamic education in Indonesia do not have a free room in their role, thus giving birth to many prominent and pioneer of Islamic reform that aspires to revitalize Islamic education for the sake of the people (Gontor, 1991) (Gontor, 1991). One of them was the Imam Zarkasyi (1910-1985), along with his two brothers Ahmad Zainuddin Fanani Sahal and later referred to as 'Trimurti'.

Imam Zarkasyi name is known and remembered as the founder of Pondok Modern Darussalam Gontor (PMDG) in 1926. An educational institution that holds the principle "100% and 100% common religion" by integrating the school's system with the madrasa system. Transformation is changing the face of education Gontor thoroughly, so that makes it a modern-style boarding school in his day. Furthermore, Imam Zarkasyi create a milieu by design that aims to establish a mindset and characteristics of students based on Islamic values in the frame boarding school life (Nata, 2003). Education pattern that makes Gontorable to stand up at the age of 90 and has produced many alumni who are more active in the community.

## LITERATURE REVIEW

### Biography Imam Zarkasyi

Imam Zarkasyi is the youngest son of Kyai Sentoso Anom Habibie and Rr. Sudarmi born in the village Gontor, Ponorogo, on March 21, 1910. His father was a descendant of the founder of Pondok Lama Gontor which is the forerunner of the birth of Pondok Modern Darussalam Gontor (PMDG) today. Imam Zarkasyi lives in a family environment with a father who has properties *wara'*, noble character, and ascetic in worship. While his mother, a woman deft, hard to educate their children, and resourceful society (Tim Penyusun Biografi Imam Zarkasyi, 1996).

The intellectual journey began at the age of ten years in the pesantren Josari and Joresan. Furthermore, Manbaul Ulum boarding school in Solo and ends with migrated to Leopold. Imam Zarkasyi education in Madrasah Thawalib and Normal School (Kulliyatul Mu'allimin Al-Islamiya) established by Mahmud Yunus, a prominent reformer who spearheaded the Islamic Education curriculum integrated in Islamic educational institutions and a first use the direct method oral-*Thari> qah al-mubasyirah* in Arabic language teaching (Nata, 2005); (Ikhwan, 2013).

*Normal School* has many advantages in its time, so it's worth mentioning as a modern educational institution. Among these advantages, among others: the building is structured as an educational

institution, curricula also method that includes general science, Arabic and English, as well as educators at the school are graduates of Egypt. Besides, students are facilitated various books that support the spirit of struggle, to instill the spirit of jihad in the middle of the colonial situation. With this, the Islamic Normal rated as a seedbed cadres community leader who has succeeded in realizing its objectives.

The age of 25 years, after even studying in Padang Panjang, so complete has been his lunch to resume the struggle at home. Armed with that experience, Imam Zarkasyi back to Gontor and realize her dream to establish quality Islamic education institutions in the form of boarding schools. Together with her siblings, and Zainuddin Ahmad Sahal Fanani called 'Trimurti', this term used to describe the unity of ideas, ideals, struggle step three. Each has an educational background, competence, and the important role different for the growth and development of schools (Tim Penyusun Biografi Imam Zarkasyi, 1996). This three brothers pioneered the schools named 'Da' r al-Sala' m', Referring to the Qur'an Sura. Yunus: 25, 'Da' r' means village or house, 'al-sala' m' means tranquility and peace. Darussalam means a peaceful village. Imam Zarkasyi explain his ideas,

*"Then, with the name of Pondok Modern Darussalam atmosphere we always keep, so that in such circumstances Da' r al-Sala' m, So, we want that in a small environment, we make peace first, before reconciling throughout Indonesia, before making peace around the world. "* (Tim Penyusun Biografi Imam Zarkasyi, 1996)

Entering the age of Gontor 10th, Imam Zarkasyi introduces a breakthrough system, called Islamic Education *Kulliyatul Mu'allimin al-Islamiya* (KMI) and acted as its director. KMI is a madrasa system integrated with the overall boarding school life. This idea is the fruit of his experience studying in Padang Panjang. Intelligence, seriousness, and a variety of learning experiences, making it appear to the mastery of religious knowledge and adequate general knowledge. This is reinforced existence Pondok Pesantren Gontor as 'modern' in his day. Some of his writings include Guidelines for Modern Education, Pengandjoer weapons, Islamic Religion Classes, Ushuluddin, Bimbingan Faith, *Duru' s al-Lughoh al'Arabiyyah I & II* along with his dictionary *Al-Tamri' na' t I-III*, *Dali' l Al-Tamri' na' t I-III*, *Fiqh I & II*, etc. Besides struggling to establish Gontor, Imam Zarkasyi government activists who fought in the bureaucracy, and was appointed as the Indonesian delegation on a visit to the Soviet Union. Then, appointed

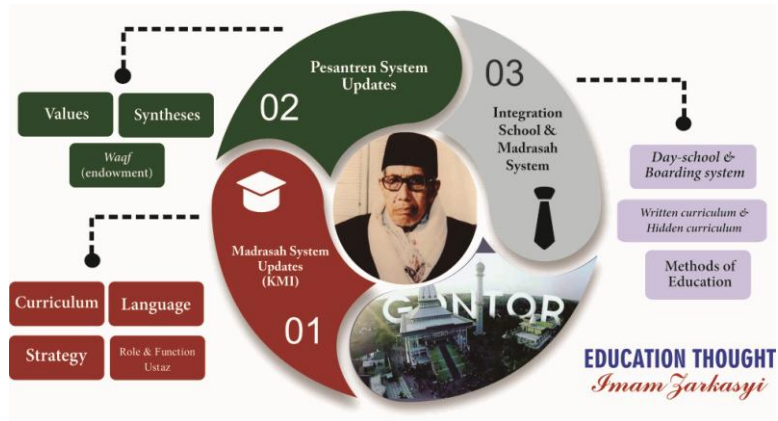
as a representative of Indonesia *Mu'tamar Majma' al-buhuts* in Egypt (Tim Penyusun Biografi Imam Zarkasyi, 1996),

Imam Zarkasyi always sees the work based on the principle of perpetual charity. When a work produced can bring benefits, that work is the realization of forms of worship and piety as a measure of the greatness of a person. The long journey to the establishment of Gontor and endowment for the people and the pursuit of the alumni in the community is a testament to the dedication and contributions Trimurti in the world of Islamic Education.

After a long struggle to educate a cadre of leaders of the community with a full consequent and totality as its slogan '*Bondho, bahu, pikir, lek perlu sak nyawane pisan (materials, energy, mind, even their lives if necessary)*'. At the end of the age, Imam Zarkasyi has successfully dedicated his life to fighting for Islam through education, and turned back to the Deity at the age of 75, Tuesday, April 30, 1985 (Tim Penyusun Biografi Imam Zarkasyi, 1996),

Based on the above, there are some interesting notes. *First*, Imam Zarkasyi is a figure wholly Islamic Education graduates in the country and not studying abroad. This shows that the quality of education in the country to be recognized, in addition to the seriousness of Imam Zarkasyi in the study. *Secondly*, its activity as an educator, as well as his work in diplomacy and government showed a moderate and accommodating attitude. *Third*, his view of the work embodied in Gontor with all the updates to the system and other writings, demonstrating his expertise in the field of education compared to other fields. *Fourth*, the views of the slogan, motto, and the symbols are always echoed to his students, showed that in an educational context Zarkasyi Imam Islam contains elements of the struggle or the spirit of Islam.

## **Educational Thought Imam Zarkasyi**



Picture 1. The Scheme of Educational Thought Imam Zarkasyi

a. *Madrasah System Updates (Kulliyatul Mu'allimin Al-Islamiyah)*

The greatness of the past, that's what lies behind the establishment of the new Gontor by Trimurti. Imam struggles Zarkasyi trail very closely with the world of modern pesantren. There seem to be an exaggeration to say that boarding schools are personal enterprise the guardians (Alhamuddin 2005). In a sense, the dynamics of pesantren since the inception of the concrete realization of the idea of the guardians. Therefore, a boarding school will not be separated from the thought and figure of the kyai.

Imam Zarkasyi experience in Padang Panjang spawned an idea establishment *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) in Pondok Gontor as an alternative education program at the time. The difference with KMI founded by Mahmud Yunus is the renewal of the pesantren system integrated with pesantren life thoroughly. Meanwhile, Mahmud Yunus founded KMI is a renewal of the madrasa system independently (Nata, 2005),

The most important point in the curriculum KMI is "100 percent and 100 percent of the common religion", Some aspects related to the renewal of the madrasa system in IMA, are as follows:

1. KMI curriculum
  - a) Intra-curricular which includes Islamic Studies, Language and General Studies.
  - b) Co-curricular is supporting activities outside the classroom conducted under escort teachers.
  - c) Extracurricular is the variety of activities the students to explore the potential and skill under escort organization of students and teachers (Bahroni, 2010),

2. KMI curriculum strategy, which includes methods, rules, steps, evaluation, and supervision.
3. Language  
KMI curriculum in Arabic and English as the language of instruction throughout the material and are not allowed to do the translation into Indonesian. Besides, Imam Zarkasyi makes these two languages as official languages in Pondok Gontor, everyday language that must be used by all students and teachers in the entire education program. The teaching method using a direct method where students are required to have the courage to speak in advance along with the study of science.
4. Role and Function of Ustadz  
Community teachers at KMI are homogeneous, and homogeneity it is more profitable activities and the educational process by the nature Gontor, where the cleric who teaches and educates the students are those who understand the values and philosophy of the pesantren as 'soul' and his soul. Syiar Gontor education is:

*"implementation of moral education and education of the mind is not enough just with words, but must be by example and conducive environment, so that what is seen, heard and felt by the students of the movement and sound in the cabin contains elements of moral education and education of the mind "* (Tim Penyusun Biografi Imam Zarkasyi, 1996)

At the level of functionalist perspective, a teacher at Pondok Gontor not only in charge of teaching and educating. However, their existence is multidimensional. In a sense, the cleric is a teacher, educators, students, as well as auxiliary clerics in the duty hut. Thus, its position not only educate but also be educated.

b. *Pesantren System Updates*

Pesantren for Imam Zarkasyi is *"Islamic educational institutions with boarding system, clerics as its central figure, and mosques as the focal point at the heart"* (Gontor, 2012). Therefore, Imam Zarkasyi disagrees with orientalist Snouck, which states that the Islamic tradition is static is limited to buildings and dwellings students (Steenbrink, 1986). Renewal of the boarding school system can be seen in several aspects, namely:

1. Pesantren values
  - a) Essential value

Essential value is a value which is constructed by the founders of schools as part of an integral personality with boarding. Those values can be presented in the form of 'Five Spirits' and 'motto' of pesantren Gontor.

Pesantren essence lies in the soul, and that's where boarding services to the community can be found. Thus, the life of schools run by following with the spirit that turned therein, and have been formulated in the 'Five Spirits' which includes: the soul of sincerity, solely to worship God, the soul of simplicity, according to the needs and reasonable in every respect, self-reliance, independence institutions, systems, curriculum until the economy, the Islamic brotherhood, unity close the pesantren for their fellow residents single religion, teachers and lodge, and the spirit of freedom, namely freedom in choosing the future struggle for land and freedom from invaders (Gontor, 2012; Suharto, 2016b).

The motto used in Pondok Gontor a criterion in the personal formation of the future generations, ie: noble character, sound body, broad knowledge, and independent mind. These four things must be contiguous because the foundation is a noble character, able-bodied new, knowledge, and an open mind. Freedom of thought was not justified before the knowledgeable, in order to be able to think argumentative, responsibility and based on science (Suharto, 2016a; A. S. Zarkasyi, 2005a).

- b) Instrumental value, that value is constructed from abstract concepts and thoughts of the founder of the pesantren (Ikhwan, 2018). This is reflected in the philosophy of boarding school life, which is composed of: First, the institutional philosophy Gontor:

*"Gontor stands on and for all groups ",*

*" Gontor is a field of struggle is not field livelihood ",*

*" Gontor belongs to the people, not the clerics " etc.*

Second, Philosophy of Education Gontor:

*"What is seen, heard and felt by the students is education ",*



"Be scholars that intellect is not the intellect knows the religion ", " Living a life that means ", etc.

Third, Gontor teaching philosophy:

"religious studies and general science 100% 100% ",  
"method is more important than the material, the teacher is more important than the method, and the soul is more important teachers than teachers themselves ", etc (A. S. Zarkasyi, 2005c).

## 2. Syntheses

- a) Al-Azhar Islamic University in Egypt which is famous for endowment breadth, consistency in education, and not practical politics.
- b) Alighard, Muslim University in India which is famous for the modernization of education, teaching religion and general knowledge to their students as a step revival of Islam.
- c) Syanggit, a cottage in famous Mauritania with generosity and sincerity of the guardians and the spirit of the struggle to defend Islam.
- d) Santiniketan, Santiniketan in India Penguruan which means peaceful village and was founded by Rabindranath Tagore, a Hindu philosopher. The college is known for his peace, calm, and simplicity (Masqon 2014 Zarkasyi, Ahmad Hidayatullah 2013),

## 3. *Waqf* (endowment)

In accordance with the synthesis Gontor, Al-Azhar, the Trimurti decided to make Gontor *waqf* pesantren belongs to Muslims on October 12, 1958 (Tim Penyusun Biografi Imam Zarkasyi, 1996). Then, formed a special agency called Pondok Gontor *Waqf* Board. The aim of it is future permanence pesantren (Suharto, 2016b).

Departing from the reality that many schools rely on the charisma clerics and forget the importance of regeneration. Slowly but surely, these schools will be gloomy and dull. So, with these endowments, Trimurti hopes after the death of kyai, Gontor will continue to live and not deviate from the desired ideas of its founders.

## c) *Integration between school and madrasah system*

The principle of integration has always delivered Imam Zarkasyi on various occasions is "All that is intentionally created for educational hut". In a sense, any activity that is in Pondok Gontor the madrasa system and soulless schools are to be integrated, that is united and mutually supportive. So that everything is seen, heard, and felt by students is education. The implications of the integrated system can be seen in several aspects, among others, as follows:

1. Day-school with boarding system

This integration system has got its place abroad, such as public school in England and Tagore with Santiniketannya (Usuluddin, 2002). Pesantren is not a hotel where people come, stay and pay. Pesantren is also different from Hindu hermitage inhabited only by Brahmins and Kshatriya. Gontor "stand on and to all classes", open to anyone and not reserved for certain circles.

Gontor combines KMI as *day-school system* which together with the boarding school life as a boarding system (Alhamuddin, 2005). The presence of the hostel is expected to become a place where the principles and goals of education can be fostered and developed a more effective and efficient, alongside taught in day-school system. If the activities carried out in the classroom schooling day at a specific time and with specific material composition or refer to the written curriculum, the boarding system that requires students to be in booths 24 hours, serves as a hidden curriculum.

The author saw that the pattern is a efforts to establish Three Center for Education, the family, school and community in a miniature boarding school education. The hostel serves as the family, KMI as a school, and life as a whole pesantren as a miniature society in general. In other words, an integrated system provides an opportunity for students to perform at the same intellectual and social experimentation to explore the potential and skills in the absence of adverse external variables. An experiment as the provision of actual social life.

2. 'Written curriculum ' and 'hidden curriculum'

Imam Zarkasyi found the KMI curriculum not only the material taught in the classroom, it covers the entire education program at the lodge (Alhamuddin, 2005). This shows that the purpose of education KMI does not stand

alone, but is united integrally with pesantren destination thoroughly.

No less important aspect is 'hidden curriculum' (unwritten curriculum) that apply in everyday life in Pondok Gontor. The hidden curriculum has differences with the written curriculum that has been systematically arranged, where the term 'hidden' is a picture on a curriculum that covers all the space for a person in his life. Including the academic aspects of the implicit, social relationships and kinship, the corps, tradition, culture, customs, and other affective values transmitted by teachers to their students (Yapono, 2015).

Hidden curriculum applicable in Pondok Gontor Unwritten refers to the subject in the form of value and perspective based on the experience of students while in the lodge. However, the hidden curriculum is not separated at the written curriculum in KMI. Instead, it should be taught through a variety of subjects that are structured in the format of the written curriculum.

### 3. Methods of education

#### a) Exemplary (*uswah hasanah*)

Modeling is an educational method that is effective and efficient. One example application of sincerity soul through an exemplary method, such as Gontor does not charge fees to students until the age of ten. Then, endowment of Gontor by its founders. In addition, productivity is also shown exemplary kyai by opening a branch, establishment of an integrated campus, economic enterprises, fostering alumni, and so on.

#### b) Milieu by design

Boarding system as *milieu by design*, that is deliberately disain educational environment with a variety of activities that have been programmed with a productive and conducive. Through this system, students will receive education community. Therefore, student's activities have been arranged neatly according to the daily schedule, weekly, and yearly. This is called discipline regimented, that sense of freedom that is given alongside the implementation of strict discipline as a basic principle of modern education (A. S. Zarkasyi, 2005b).

- c) Briefing  
The direction is a norm in Pondok Gontor before implementing a program. One must understand the purpose of a program and how to run effectively and efficiently. Directing more emphasis on values and philosophies contained therein.
- d) Assignment  
All parts and units in Gontor run by the religious teacher and students. The duties of a chaplain is not only to teach and educate students but also helps clerics in the affairs of the pesantren. Behind the scene, there are the values of education imparted to them, as well as leadership, entrepreneurship, skills, and so on. In accordance with the slogan "for your *insyaf*, for it was also luck", that is how much they do, then for it anyway they receive benefits (A. S. Zarkasyi 2005c).
- e) Counseling and guidance  
The dynamics of the life of students while in the lodge could not be separated from the guard religious teachers and clerics. The pattern of the escort is done in stages, starting from the lowest level to the highest level. Indeed, every assignment need of guidance and support to our mutual evaluation could then serve for the better.

Based on the description above, there are some important notes, as follows:

*First*, the definition of boarding according to Imam Zarkasyi reflects several things, namely: 1) pesantren as an educational institution, meaning the core of the life of schools is education, while the essence of education lies in the spirit and soul, 2) schools must be in full residential boarding school, where students are required to stay in hostel with a variety of programs in milieu by design, 3) is the central figure clerics who served as teachers, educators, and counselors, 4) of the mosque as the central point which animates mean all education activities are implemented solely God worship.

*Second*, Imam Zarkasyi reform the madrasa system of education through the integration of the school's system. It can be seen clearly, that Gontor unlike traditional boarding school in general. Likewise, KMI also did not like the madrasas in general. This is indeed the totality implementation of Imam Zarkasyi's educational

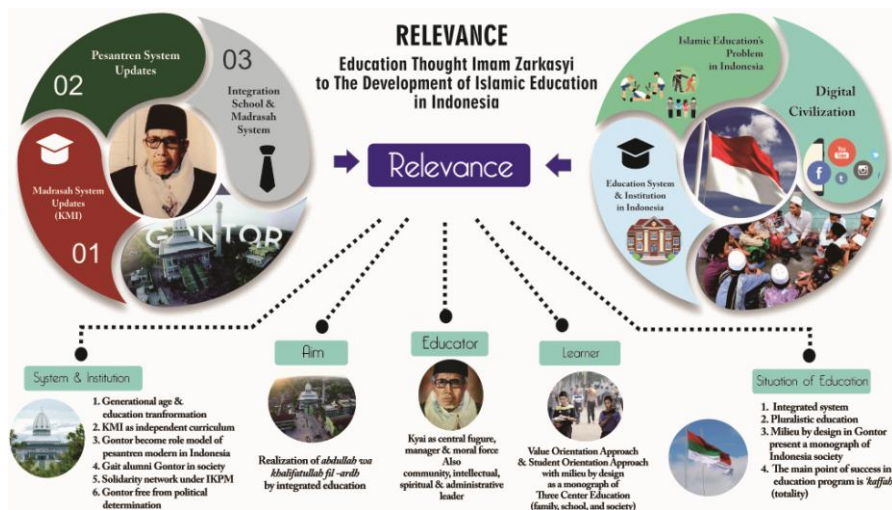
sense. Therefore, the construction of the pesantren in the perception of Imam Zarkasyi is the total dimension of the integration of the three elements Three Education Center.

Third, look at the fundamentals of values that inspired the founding of Pondok Gontor, it can be said that what is seen in Pondok Gontor is nothing but the reflection of educational thought the founders were accommodating and contributive. As well as efforts to neutralize the challenges in the future.

## FINDINGS AND DISCUSSION

### Relevance to The Development of Islamic Education in Indonesia

Imam Zarkasyi is one of the many sons of the nation who highlighted his thoughts in the treasury of Islamic Education, especially the world of boarding schools. In a simple thought can be formulated as follows:



Picture 2. The Scheme of Relevance to The Development of Islamic Education in Indonesia

Based on the above scheme, the author tries to look at the relevance of thought of Imam Zarkasyi in the following aspects:

#### 1. Relevance of the education system in Indonesia

According to Karel A. Steenbrink, schools not only revered as a place of learning but as a place to stay that is entirely permeated by religious values (Pesantren Alumni Forum (FPA) Gontor nd). The times require schools to continuously morphed and adaptive to the various existing educational demands. Seen through the education system,

Gontor is non-formal educational institutions shaped pesantren in the Law on National Education System (Erliyana & Huda, 2019). According to the author, there are several factors that underlie the authority and fame Gontor, among others, as follows:

- a. Gontor has generational age and transformation of education, from traditional pesantren become modern pesantren. So that it can position itself as an institution capable of Islamic Education.
  - b. KMI as a milestone in the intellectual journey Gontor completely at odds with the government. In this context, the meaning of 'modern' in Gontor education concept can be understood.
  - c. Gontor education system has been widely adopted and become a role model for modern pesantren in Indonesia. Currently, boarding school graduates is 380 Gontor spread across the archipelago and members of the Forum Pesantren Alumni (FPA) Gontor (Gontor 1991).
  - d. The students got a diploma graduates Gontor which is equivalent to public school graduates.
  - e. A large number of students who come from home and abroad. With this, it can be said that Gontor has to go international and public trust.
  - f. Gait alumni Gontor in society in various fields, both as a founder and leader of the boarding school, thinkers, intellectuals, politicians, businessmen, and others.
  - g. Solidarity network is not limited to the internal sphere of schools, but also include alumni in the container IKPM (Association of Pondok Modern Family).
  - h. Gontor basic embracing free education and political denominations under the principle of "Gontor above and for all groups".
2. Relevance to the aim of Islamic Education

Imam Zarkasyi always say, "*Although modern, (educational institutions Gontor) remains pesantren*" (Tim Penyusun Biografi Imam Zarkasyi, 1996). This expression implies that the modernization of the system of boarding schools should not eliminate the elements of boarding schools so that the entire program must be grounded in the hut of the psyche of post. With this integrality, it is expected for the students to understand the nature and purpose of education. That the

most important value of an education is the science and *akhlaq karimah*. While the ultimate goal of education is a human achievement in the realization '*Abdulla> h* and *khali> fatulla> h fi> al'ardh*, namely absolute devotion to God in the life of personal, social, and human, and not be limited to receiving formal certificate (I. Zarkasyi & Sahal, n.d.).

### 3. Relevance to educators

Educators in the perspective of Islam, also known as: (1) *murabbi*, that is, those who can guide, direct, and increase the potential of all human beings, both physically and spiritually for the establishment of an Islamic private. (2) *Mudarris*, the person in charge of guiding the students to have a strong scientific tradition and characterized by conducting in-depth studies on various issues (Nata, 2016), (3) *Mu'allim*, that is, those with the greatest knowledge and can develop and implement the theoretical and practical dimensions. (4) *Mu'addib*, that is those who can guide learners sehingga personal form as the Islamic character generation ready to build quality in the future civilization (Marlina, n.d.).

Amid Indonesian society, in general, can be found some degree designation is intended for clerics, for example: in the Aceh region known as 'Tengku', in Makasar commonly called 'Tofranrita', in the area of West Sumatra usual disebut 'Buya', in Java west (Sunda) people call 'Ajengan', in Madura area called 'Nun' or 'Bendara' is commonly abbreviated as 'ra', in Lombok and its surroundings used to be called 'Master Teacher'. Especially in Java, the usual designation clerics equated with 'Sunan' or 'Susuhan' (Fadhilah, 2011).

In connection with the foregoing, the context of the implementation of boarding school educators in the world can be seen through the figure of 'religious scholars' as the most essential element. Kyai leadership is seen as a unique phenomenon of leadership. Based on the duties and functions as a boarding school leader who is not limited to curriculum, system, order, and the pattern of life which is applied at schools.

The uniqueness of the leadership of clerics is charisma of kyai. But today comes a new trend in which the leadership of schools is no longer a single leadership, it has morphed in the form of a foundation. Therefore, leadership leads to a collective pattern, according to the hierarchy of the foundation. In this case, the existence of schools does not depend on a

central policy of religious scholars, clerics but also delegating leadership on the underlying structures.

Imam Zarkasyi is a Kyai, founder, leader, while designer of Gontor. See the outcome and achievement Gontor until today, have demonstrated the capacity and capability of Imam Zarkasyi in the education and leadership of schools. An educator and leader should have the spirit of Islam and firmness in principle. Therefore, thoughts and works of Imam Zarkasyi deserve to be appreciated and used as a reference for educators in general and in particular clerics.

#### 4. Relevance to learners

In connection with the needs of learners, Imam Zarkasyi had earlier brought the concept day-school paired with a boarding school. Framework for day-school in Pondok Gontor refers KMI curriculum (written curriculum) as an independent curriculum. The charge of teaching materials once the strategy and steps have been adapted to the educational nature Gontor. The students were in the pesantren for 24 hours in custody and supervision as well the implementation of discipline and a strict schedule is the milieu of the design that serves as a miniature Tripusat nuance of Islamic education.

In connection with the values boarding school, the students are educated to live according to the Five Spirits and Motto of Gontor. Through the application of the exemplary method, the formation of milieu favorable education, instruction, assignments, habituation, and escort, the characteristics of the students can be formed.

The educational model initiated by Imam Zarkasyi an educational model that is relevant to the current needs of Islamic Education. The pragmatic tendencies, instant, and technological dependence can be minimized with the education model above. In addition, the internalization of Islamic values in a self-learners can be more optimal than day-school which is limited to the teaching material and time allocation.

#### 5. Relevance to the situation of education in Indonesia

Imam Zarkasyi said that,

*"Pesantren or boarding school is where the seed galvanizes the people. This happened a thousand years ago, both in Indonesia and outside Indonesia. Therefore, education institution in the form of this has been in Indonesia before the Western schools. I have always said that*



*education in pesantren was a national education, national genuine or pure"* (Tim Penyusun Biografi Imam Zarkasyi, 1996)

For Imam Zarkasyi, colonialism and communism the nations of Indonesia is not likely to be eradicated by force, because of the communist ideology. Thus, combating it must also by ideology. One of the valuable concepts of thought of Imam Zarkasyi besides the integrated system is pluralistic education. Following Indonesian culture that consists of diverse ethnic, racial, and class. Then, like a Gontor presents a monograph or a mini picture of Indonesian society. In milieu by design, it is the students grow and develop in accordance with the nature of each.

Imam Zarkasyi stressed the importance for one to know his goal in studying, so it can fit with *ka> ffah* and evolved to be better for a bright future as well as 'philosophical cocoon' (Tim Penyusun Biografi Imam Zarkasyi, 1996). When viewed in the perspective of education of the 19th century, it can be said that the pattern of education initiated by Imam Zarkasyi the future pattern of education that is future-oriented.

Based on the description above, Trimurti and Imam Zarkasyi have revived the values of Islamic tradition, so either directly or indirectly to apply the so-called value-oriented development. Looking at the phenomenon of Islamic Education in Indonesia tinged with moral degradation of youth, the authors noticed that the most important points in a succession of education summed up in the word 'totality' or *ka> ffah*. Of course, not be separated from all the elements of cooperation and the role of the center of education.

## CONCLUSION

Imam Zarkasyi has successfully created magnum opus in the form of schools 'modern' in his day and still survive until the age of 90. Imam educational thought Zarkasyi forth fully in the implementation of Pondok Modern Darussalam Gontor education, which can be seen in several aspects as follows:

- a. Renewal of the madrasa system through the establishment of Kulliyatul Mu'allimin al-Islamiyah as a non-formal educational institutions shaped boarding referring to the integration of religion and general knowledge as a core-curriculum, which is supported by a curriculum strategy and the use of Arabic and

English as the official language daily, Kyai is the central figure and asatidz positioned multidimensionally.

- b. The boarding system update can be seen through the values of pesantren (essential values and instrumental), the formulation of a synthesis derived from the world of Islamic educational institution (Al-Azhar, Alighard, Syanggit, Santiniketan), and the sincerity of its founders with Gontordonating to the people and managed under the auspices of Pondok Modern Waqf Board.
- c. Madrasah and pesantren system integration has implications for the application of the day-school adjacent to the boarding system, written and hidden curriculum, as well as an educational method in accordance with the nature Gontor.

Looking at the phenomenon of Islamic Education dyed various problems, the pattern may be an alternative boarding school education. Gontor as a role model of modern pesantren in Indonesia has taken the role. With this, in terms of systems and institutions, goals, educators, students, and educational situation that developed in Indonesia, thought Imam worthy Zarkasyi must be appreciated and used as a reference.

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