

Pesantren Studies: Contributions to Confronting the Challenges of Secularism

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Abstract

This article discusses how Pondok Pesantrens (pesantren) can address the challenges of secularism. This research is motivated by the increasing prevalence of secularism in Indonesia, particularly in education. The impact of secularism is the erasure of Islamic values and norms from students' minds, replacing them with Western values. The research focuses on exploring the cognitive realm (reason) and the growing distance from religious or spiritual values. Since the primary goal of secularism is to separate the role of religion from life, especially in education, it aims to make people believe that religion has no connection to science and technology. In this context, Pondok Pesantrens plays a crucial role in addressing the problems of secularism. It must be emphasized that the general objective of Pondok Pesantrens is to cultivate Muslim citizens with personalities by the teachings of Islam and to instill religious awareness. Although this general objective has been expanded to educate students to become intellectual religious scholars. This research uses a qualitative method (Library Research) focused on answering the main problem. Therefore, it is important to establish Pondok Pesantrens as the frontline in addressing the problems of existing secularism.

Keywords: Pondok Pesantrens, Secularism, Education

Abstrak

Artikel ini membahas tentang bagaimana pesantren dapat menanggulangi tantangan sekularisme. Penelitian ini berangkat dari maraknya fenomena sekularisme yang telah menyebar ke Indonesia, terutama dalam ranah pendidikan. Dampak dari sekularisme tersebut adalah menghapus nilai-nilai dan norma-norma Islami dari jiwa murid, lalu menggantinya dengan nilai Barat. Dengan fokus penelitian adalah pada eksplorasi ranah kognitif (akal) dan mulai menjauh dari nilai-nilai agama atau spiritual. Karena tujuan awal dari sekularisme adalah ingin memisahkan antara peran agama dengan kehidupan, tentunya dalam ranah pendidikan tujuannya adalah ingin umat manusia memiliki pikiran yang menganggap bahwa beragama itu tidak ada kaitannya dengan ilmu pengetahuan dan sains teknologi. Dalam konteks ini, pesantren memiliki peranan penting dalam menjawab problem dari sekularisme tersebut. Perlu ditegaskan, tujuan umum pesantren adalah untuk membina warga negara keperibadian Muslim sesuai dengan ajaran-ajaran agama Islam dan menanamkan rasa keagamaan. Walaupun tujuan umum tersebut telah mengalami perluasan makna yakni mendidik para santri agar kelak dapat mengembangkan dirinya menjadi ulama intelektual. Penelitian ini menggunakan metode kualitatif (Library Research) yang difokuskan untuk menjawab problem utama. Oleh karena itu, penting untuk menetapkan pesantren sebagai garda terdepan dalam mengatasi permasalahan dari sekularisme yang ada.

Kata kunci: Pesantren, Sekularisme, Pendidikan.

Introduction

Nowadays, one popular interpretation of 'secular' in the Western world is the separation of religion from the socio-political and governmental spheres. This means that religion must withdraw from human and worldly issues such as economics, education, and law, leaving religion to only manage personal and private matters.¹ Secularism has an inevitable character derived in part from the structure of the modern liberal state, promising to collapse the religious hierarchy in order to form a political body where all members are equal before the laws for the realm of education, secularism is a poison that is deliberately spread by the West so that mankind has a mind that considers that religion has nothing to do with science and technology.² Secular education is a concept that emphasizes learning that is not based on religion. This is reflected in educational policies that prioritize the teaching of science and practical skills without favoring any particular religion.³ Secular education has the effect of removing Islamic values and norms from the soul of students and then replacing them with Western values. Meanwhile, education that is separated from religious nuances will only give birth to various shortcomings and problems.⁴

The influence of secular cultural values is influenced by globalization, which is often contrary to the principles of the Islamic religion.⁵ Secular education is defined as education that is far from religious values. Where Education only explores cognitive intelligence (intellect) and psychomotor (skills). Secular values are beginning to take root and their influence is felt in the educational environment in Indonesia.⁶ The result of secularism that emphasizes materialistic truth is what leads to understanding and rejecting the existence of God's intervention in human life. It is not surprising that people always look at everything materialistically and even deliberately commit crimes for the fulfillment of their worldly material desires. Their materialistic orientation of life

¹ Muhammad Hasan Qadrdan Qaramaliki, *Al-Qur'an dan Sekularisme: agama dan politik di antara pengalaman religius dan falsafah kenabian* (Sadra Press, 2011).

² Dr Buya Yunhendri Danhas S.P., M.Si., M.Tr, *Kitab Induk Ilmu Lingkungan (Environment Science) Fiqh Al Bi'ah* (Deepublish, n.d.), 303.

³ Nisrina Rai Jahra and Muhammad Yalda Rifat Surya, "ISLAM DAN SEKULARISME DALAM AL-QUR'AN," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 3, no. 4 (June 25, 2024): 140.

⁴ Rodhatul Jennah, Surawan Surawan, and Muhammad Athaillah, *Isu-Isu Dunia Islam Kontemporer: Sebuah Pendekatan Multi Perspektif* (K-Media, 2021), 60.

⁵ Wirda Ningsih and Zalisman Zalisman, *Pembelajaran Pendidikan Agama Islam (PAI) dalam Konteks Global* (PT. Sonpedia Publishing Indonesia, 2024), 51.

⁶ Lilis Karwati et al., *Pendidikan Keluarga* (Bayfa Cendekia Indonesia, 2024), 53.

and intentional violations of norms and ethics are the causes of human dehumanization. This means that humans finally no longer feel tied to the value system that binds them tightly, except for values related to the interests of modernity.⁷ It is not surprising, that the discovery of a decline in religious practices by individuals in society is an indication of secularization.⁸

To reduce the secular influence that is considered to be at an alarming level for Muslims.⁹ Where secularism began to penetrate the education system, especially Islamic education in Indonesia. A famous scholar who delves into Western ideas, Syed Naquib Al-Attas, reminded Muslims of the dangers of secularism that are indeed sweeping various Muslim countries today.¹⁰ Because secularism is not only dangerous for the destruction of civilization but has great potential for destroying religion itself.¹¹ *Pondok Pesantrens* as Islamic educational institutions have important, essential elements that determine the identity and function of *Pondok Pesantrens* as educational institutions.¹² *Pondok Pesantrens* as a traditional education system have played an important role in shaping the quality of Indonesia's human resources.¹³ *Pondok Pesantrens* are simple educational institutions that teach and internalize the teachings of Islam in everyday life so that students become good people according to religious standards and are useful for the wider community.¹⁴ Regarding this phenomenon, the author is interested in studying more deeply how to contextualize *Pondok Pesantrens* in answering this problem.

Method

⁷ Abdul Aziz et al., *Pesantren di Era Kecerdasan Buatan* (Penerbit NEM, 2024), 29.

⁸ Achmad Djatmiko, *Agama dan Kajian Hubungan Internasional* (Penerbit Andi, 2019), 150–51.

⁹ Yonky Karman, *Runtuhnya kepedulian kita: fenomena bangsa yang terjebak formalisme agama* (Penerbit Buku Kompas, 2010), 113.

¹⁰ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization* (Kuala Lumpur: INSIST (Institute for Study Islamic Thought and Civilization, 1998), 172.

¹¹ Slamet Muliono Redjosari, *Islam dan Stigma Radikalisme* (Airlangga University Press, 2020), 196.

¹² Azhar Kholifah, "Strategi Pendidikan Pesantren Menjawab Tantangan Sosial Di Era Digital," *Jurnal Basicedu* 6, no. 3 (May 1, 2022): 4969, <https://doi.org/10.31004/basicedu.v6i3.2811>.

¹³ Rinda Fauzian M.Pd and M. Aditya Firdaus M.Pd, *Pendidikan Akhlak Karimah Berbasis Kultur Kepesantrenan* (Rinda Fauzian, 2018), 18.

¹⁴ Fatimah, Fazil Fadli, and Herman Wibowo, *Perspektif Pendidikan: Gagasan Strategi, Evaluasi, dan Manajemen Pendidikan* (Penerbit NEM, 2022), 37.

The methodology employed in this research utilizes a library research approach, involving data analysis. Data analysis is a systematic process of searching for and organizing data obtained from observations.¹⁵ For the main study (Library Research), the researcher employed document analysis or book analysis techniques.¹⁶ The descriptive method is a problem-solving procedure that involves describing the research object as it is, based on facts, followed by analysis and interpretation.¹⁷ The descriptive research method is employed to describe contemporary phenomena.¹⁸

Results and Discussion

Secularism

In Turkish, the word secularism comes from French, “*laiklik*”, in the form of a noun, or *laik* if it is an adjective or adverb. However, now “secular” and “laik” are often used in everyday Turkish. Even though the two words have different meanings. The word laik or laikik is an absorption from French, namely “laicite” which became popular after the French Revolution of 1789. Meanwhile, in English, the word used is “secular” or “secularism”.¹⁹ The word secular is said to have been the first casualty of the ancient Greeks' unwillingness to accept Hebrew historicity. That is the conclusion of Harvey Cox, a Harvard University theologian and sociologist. So the secular concept refers to a world context that is constantly changing. Which ultimately leads to the conclusion that spiritual values are relative.²⁰

In his work, *Islam and Secularism*, Syed Muhammad Naquib al-Attas elucidates that the English term 'secular' is derived from the Latin 'saeculum'. This term carries dual connotations, signifying both time and place. While 'time' denotes the present moment, 'place' is associated with the earthly realm.²¹ Being secular implies a lack of

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan RD* (Bandung: Penerbit Alfabet, 2016), 318.

¹⁶ Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitaitaif, Penelitian Gabungan*, 1st ed. (Jakarta: Prenadamedia Group, 2014), 199.

¹⁷ Syofian Siregar, *Statistik Deskriptif Untuk Penelitian* (Jakarta: RajaGrafindo Persada, 2010), 108.

¹⁸ Nana Sudjana, *Tuntunan Penyusunan Karya Ilmiah* (Bandung: Sinar Baru Aglesindo, 2013), 52.

¹⁹ Tim Spirit Turki, *Turki yang Sekuler* (IRCiSoD, 2020), 99.

²⁰ Adnin Armas, *Pengaruh Kristen-orientalis terhadap Islam liberal: dialog interaktif dengan aktivis Jaringan Islam Liberal* (Gema Insani, 2003), 10.

²¹ Syed Muhammad Naquid Al-Attas, *Islam And Secularism* (Kuala Lumpur-Malaysia: International Institute of Islamic Thought and Civilization (ISTAC), 1978), 16.

influence from religion or religious convictions.²² The Indonesian Encyclopedia defines secularism as a worldview adopted by individuals, groups, or societies that is predominantly concerned with temporal affairs, indicating a gradual distancing from religion or a diminishing adherence to perceived eternal norms.²³ Secularism is an ideology advocating for the autonomy of institutions, including the state, from religious influence and convictions. The term 'secular' itself carries a positive connotation, signifying a focus on temporal affairs.²⁴ Secularism posits a division between religious and secular spheres, confining religion to the realm of individual spirituality and basing interpersonal relationships exclusively on social contracts.²⁵

Secularization in the West can be traced back to the 15th century when it manifested as a growing skepticism towards the Church.²⁶ While the West, as the original instigator of secularism, is on the brink of collapse, its achievements and advancements cannot be denied. However, it is undeniable that Western civilization has also produced colonialism, protracted wars, social inequality, environmental degradation, alienation, and anomie. This materialistic ideology has led to colonization and exploitation.²⁷

Based on the definition and impacts of secularism discussed above, it becomes evident that secularism poses a significant threat, as it can lead to a Muslim's identity crisis regarding their religion. As Al-Faruqi, a prominent figure in the Islamization of knowledge, stated, "The education system in Muslim countries is detached from Islamic traditions and is a caricature of the Western educational prototype. Colonial-era public

²² H. Supangat S.Pd.I et al., *Islam Klasik dan Modern Telaah Pemikiran Pendidikan dalam Islam* (Deepublish, 2024), 126.

²³ Arip Rahman, Ilyas Marwal, and Muhammad Maulana Hamzah, "Historiografi Sekularisasi Pasar pada Masyarakat Muslim Indonesia dimasa Kolonial Belanda (1602 - 1942)," *ILTIZAM Journal of Shariah Economics Research* 5, no. 2 (December 17, 2021): 188, <https://doi.org/10.30631/iltizam.v5i2.1034>.

²⁴ Thohir Luth, M. Natsir, *dakwah dan pemikirannya* (Gema Insani, 1999), 129.

²⁵ Nur Kholik and Miftahul Ulum, *Nalar Kritis Pendekatan Pendidikan Islam* (Pohon Tua Pustaka, n.d.), 64.

²⁶ Fakihamdani, "Agama Dalam Peradaban Barat: Sekularisme Dan Nihilisasi Konsep Tuhan," *Journal of International Multidisciplinary Research* 2, no. 2 (February 2024): 178, *Journal of International Multidisciplinary Research* Vol:2, No:2Februari2024<https://journal.banjaresepacific.com/index.php/jimr177terlepas>.

²⁷ Siti Hadiyanti Dini Islamiati and Muhammad Guntur Alting, "Sains Modern, Sekularisme, Dan Pendidikan Islam," *Jurnal Dirosah Islamiyah* 6, no. 2 (June 1, 2024): 394, <https://doi.org/10.47467/jdi.v6i2.1690>.

schools, which are increasingly secular, have become dominant and are far removed from Islamic values.²⁸

Definition of *Pondok Pesantren*

Etymologically, pesantren comes from the word santri which has the prefix pe- and the suffix -an.²⁹ The word santri comes from the Sanskrit word shastri which means student. Meanwhile, in Indian, the word Shastri means a person who knows the sacred books of the Hindu religion, or a scholar who specializes in the sacred books of the Hindu religion.³⁰ Another opinion says that the word santri comes from the word Cantrik (Javanese) which means someone who always follows the teacher, which was later developed by the Taman Siswa College in a dormitory system called *Pawiyatan*.³¹ The term santri is sometimes also considered as a combination of the words Saint (good person) and the syllable tra (likes to help) so that the word pesantren can mean a place of education for good people or people who like to help.³²

School is two expressions that contain one meaning. Javanese people call it "pondok" "*Pondok Pesantren*", or "Islamic boarding school". The term pesantren comes from the existence of dormitories for students in an environment that then builds a community. The term hut is also an absorption from the Arabic word "funduq" which means a simple sleeping area or guesthouse, because a hut is a simple shelter for students who are far from their place of origin.³³ Therefore, the residents of the boarding schools are called santri, then the environment and community are called *Pondok Pesantrens*. Here are some opinions about *Pondok Pesantrens* from a linguistic perspective and their origins.

²⁸ Ahmad Yazid Hayatul Maky and Khojir Khojir, "NILAI PENDIDIKAN ISLAM DALAM PERSPEKTIF ISLAMISASI DAN INTEGRASI ILMU (ISMAIL RAJI AL FARUQI, SYED MUHAMMAD NAQUIB AL ATTAS, AMIN ABDULLAH)," *Cross-Border* 4, no. 2 (December 28, 2021): 742.

²⁹ Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1995), 18.

³⁰ Dewan Redaksi EL, *Ensiklopedi Islam* (Jakarta: Ikhtiar Baru Van Hoeve, 1994), 99.

³¹ Nurcholish Madjid, *Bilik-Bilik Pesantren, Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 20.

³² Wajoetomo, *Perguruan Tinggi Pesantren* (Jakarta: Gema Insani Press, 1997), 5.

³³ Kompri, *Manajemen & Kepemimpinan Pondok Pesantren*, 01 ed. (Jakarta: Prenadamedia Group, 2018), 2.

Then, if we look at it in terms of terminology, the definition of *Pondok Pesantren* is an Islamic religious education and broadcasting institution. This cannot be separated from the socio-historical aspect of the emergence of *Pondok Pesantrens* that teach Islamic sciences. Because according to Karel A. Steenbrink, in terms of form and system, huts originate from India. Before the process of spreading Islam in Indonesia, this system had been used generally for education and the spread of Hindu religious teachings on the island of Java.³⁴ Then, after the arrival of Islam in the archipelago, this system was adopted and applied to spread Islamic teachings because this system was considered to be familiar with the lives of the people of the archipelago, so that it was easy to approach people with the same system but with Islamic content and teachings and full of monotheism of Allah. SWT.³⁵ After the spread of Islam, this *Pondok Pesantren* system spread not only on the island of Java, but also in the Aceh area where it is called Rangkang and in Minangkabau where it is called Surau.³⁶

As an Islamic educational institution, *Pondok Pesantrens* have important, essential elements that determine the identity and function of *Pondok Pesantrens* as educational institutions.³⁷ As stated by a Kyai and founder of the Darusalam Gontor Modern *Pondok Pesantren*, namely K.H Imam Zarkaysi, who defined *Pondok Pesantrens* as Islamic educational institutions with a dormitory or boarding system, where the Kyai is the central figure, then the mosque is the center of soulful activities, and with religious teaching. Islam is held under the guidance of kyai followed by santri as the main activity.³⁸ Then this opinion was strengthened by an observer at *Pondok Pesantren* Zamakhsyari Dhofier who determined that the elements of *Pondok Pesantrens* include kyai, santri, mosque, hut or dormitory and Islamic religious teaching,³⁹ so it can be concluded that if an Islamic educational institution can be called *Pondok Pesantren* then it must have elements -the essential elements mentioned above.

Pondok Pesantren can be said to be non-formal Islamic educational institutions, because they have their own specificities and characteristics, different from madrasas

³⁴ Karel. A. Steenbrink, *Pesantren Sekolah Madrasah* (Jakarta: LP3ES, 1994), 20.

³⁵ Mansur Alam, *Model Pesantren Modern Sebagai Alternatif Pendidikan Masa Kini Dan Mendatang*, 1st ed. (Jakarta: Gaung Pesada Press, 2011), 2.

³⁶ Yasmani, *Modernisasi Pesantren* (Jakarta: Ciputat Press, 2002), 62.

³⁷ Kholifah, "Strategi Pendidikan Pesantren Menjawab Tantangan Sosial Di Era Digital," 4969.

³⁸ Amir Hamzah Wirosukarto, *K.H Imam Zarkasyi Dari Gontor Merintis Pesantren Modern* (Ponorogo: Gontor Press, 1996), 5.

³⁹ Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai*, 18.

and regular schools. In the *Pondok Pesantren* environment, the students will be educated to become good human beings and be able to master religious sciences, have skills in sharia and society. This is also in line with Law no. 20 of 2003, concerning the purpose of education, namely to create a learning atmosphere and learning process so that students are able to actively develop their own potential, so that they have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, the nation's community and the state.⁴⁰ Thus, the vision and mission of *Pondok Pesantrens* are similar to those in the national education system. In other words, *Pondok Pesantrens* really help the country to create people who have good morals in society.

The development of *Pondok Pesantrens* over time shows increasingly complex dynamics. From just a place of religious education, many boarding schools have now begun to integrate formal education with religious education, making them more inclusive and relevant to the needs of the times. Modern pesantren not only teach Islamic religious knowledge, but also provide life skills such as general knowledge, technology, and even entrepreneurship. This requires more organized and professional management so that boarding schools are able to carry out their functions optimally⁴¹. There are various types of pesantren education, each of which follows a different trend. According to Ali et al⁴² pesantren can be grouped into 2, namely:

1) Salaf Pesantren (Traditional)

It is a pesantren institution that still maintains the pesantren culture from ancient times, still using the teaching method of classical Islamic books used in the education system and also applied in the madrasah system. The system used in teaching this book is the sorogan system, sorogan is a learning method used in pesantren in Indonesia. This sorogan system, the students are required to study individually, and with the assistance of the teacher or kyai, the students are taught to read or interpret (interpret) Arabic texts such as the yellow book. This sorogan method can help Santri explore Islamic religious

⁴⁰ Suyatno, *Pendidikan Berbasis Karakter Sesuai Tujuan Pendidikan Nasional* (Yogyakarta: Graha Ilmu, 2015), 15.

⁴¹ Abdul Hakim and N. Hani Herlina, "Manajemen Kurikulum Terpadu Di *Pondok Pesantren* Modern Daarul Huda Banjar," *Jurnal Penelitian Pendidikan Islam* 6, no. 1 (May 31, 2018): 111, <https://doi.org/10.36667/jppi.v6i1.157>.

⁴² Agus Ali, Nurwadjah Ahmad Eq, and Andewi Suhartini, "Manajemen Kurikulum Terpadu Di *Pondok Pesantren* Modern Ummul Quro Al-Islami Bogor," *Jurnal Dirosah Islamiyah* 4, no. 1 (2022): 59–77, <https://doi.org/10.47467/jdi.v4i1.677>.

knowledge, as well as improve their ability to read, understand, and apply knowledge from classical Islamic literature.

1) 2. Khalaf Pesantren (Modern)

This is a pesantren that implements an adaptation of the general education curriculum and pesantren education curriculum. This Khalaf pesantren still maintains its salaf system but has been interspersed with the times, where not only pesantren education is taught, but also general education is taught, such as the establishment of formal school institutions under the auspices of pesantren.

Historically, pesantren have been the center of education, preaching, and social transformation. Its function is not only limited to religious teaching but also to the formation of a society that is firmly rooted in Islamic values. In the context of globalization, pesantren play an important role in maintaining the Islamic identity of Indonesian society. As time goes by, pesantrens are increasingly facing various challenges from both globalization and modernization, which bring major changes in mindset, lifestyle, and technology. Pesantren are required to be able to adapt to the times without abandoning Islamic values. One of the major challenges is how pesantren integrate information technology in their education system. Many pesantren do not have adequate technological infrastructure, so the digital divide is an obstacle in developing the quality of education ⁴³.

The Role of Pesantren in Preventing Secularism

Secularism is defined as a thought that separates religion from social life and narrows the relationship between religion only in the individual soul. This means that religion does not need to be expressed except in the worship of marriage and death ⁴⁴. In the context of education, secularism is often seen in efforts to separate religious values from the curriculum or education system. This can be a serious challenge for pesantren, considering that one of the main objectives of pesantren is to integrate Islamic values into all aspects of life. Secularism, if not managed properly, can erode religious values in society. The separation of religion from aspects of daily life often leads to an identity crisis and a decline in religious understanding among the younger generation.

⁴³ Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 1 (2019): 11–21.

⁴⁴ Ibrahim Bafadhol, "SEKULARISME DAN PENGARUHNYA DALAM DUNIA PENDIDIKAN ISLAM," *Edukasi Islami Jurnal Pendidikan Islam* vol 4 (January 2015).

People with this view argue that truth is relative and there is no absolute value. Through this thinking, those who embrace secularism do not recognize the absolute truth of Islam. Therefore, it is important for us Muslims in particular to prevent and protect our children from the dangers of secularism. In Islam, there is no contradiction between science and religion, so Islam views religion, science, and research as a whole.⁴⁵ One way to overcome the occurrence of secularism is to learn good Islamic education. Pesantren is expected to be a suitable place to explore deeper religious knowledge. Meanwhile, according to Kiai Sahal, the way to overcome the hegemony of secularization is to encourage *Pondok Pesantrens* to make two leaps at once. First, develop the study of the yellow book dynamically and contextually, not textually and rigidly. Second, be directly involved in solving broad social problems to prove the relevance of *Pondok Pesantren's* thinking in the modern world.⁴⁶

Based on Law Number 18 of 2019 concerning Pesantren, it is established that “*everyone is free to embrace religion and worship according to their religion and choose education and teaching in a national education system that increases faith and piety and noble character to educate the nation's life.*” The above clearly states that pesantren aims to increase faith and piety and the formation of good morals. This can be achieved with all forms of religious teaching that can help students to strengthen Islamic values. Then with directed Islamic education, the character of students grows more religious. Entering the 21st century, Islamic education such as in *Pondok Pesantren* has an important role in preventing Western ideologies such as secularism seen from three dimensions, namely:

1. Akidah Education (Tawhid)

Akidah education is an effort designed consciously and regularly to instill a person's belief, awareness, and sense of responsibility for his religion.⁴⁷ In Islam, every Muslim is taught to maintain a good relationship with Allah as the Creator, while establishing harmonious relationships with fellow humans and the environment. A Muslim who adheres to the faith not only diligently worships Allah,

⁴⁵ Bafadhol.

⁴⁶ Dr Jamal Ma'mur Asmani M.A, *Jihad Keilmuan dan Kebangsaan Pesantren* (IRCISOD, 2022), 110.

⁴⁷ Hamid Sidiq, Nurfitri Tetin, and Rif'at Ahmad Syahidin, “Peran Pendidikan Islam dalam Menghadapi Tantangan Sekularisme,” *Jurnal Keislaman dan Pendidikan* vol 4 nomor 1 (March 2023).

but also cares about the social life around him. Therefore, a person's piety becomes the main measure of his glory before Allah.⁴⁸

Akidah is the main foundation of belief for Muslims. It is the root of the growth of faith. If the faith is strong, the actions and relationship with Allah will also be good. Pesantren guides their students to always maintain their faith with dhikr activities, reciting the book, reciting the Qur'an, and other practices. Faith accompanied by habituation practices will make the Islamic faith stronger in the hearts of students. That way secularism will not easily shake the hearts and minds of the students.

2. Worship Education

Besides creed education, worship is also an important thing to practice. Worship means getting closer to Allah Swt by obeying all His commands and staying away from all His prohibitions. Worship is a form of devotion, love, obedience, and submission of a servant to Allah SWT. The main purpose of the creation of jinn and humans is to worship Allah, as stated in His word in Q.S. Adz-Dzariyāt: 56:

"I did not create the jinn and mankind but that they should serve Me."

The Qur'an teaches mankind to always worship only Allah. The worship performed by a Muslim must be purely directed to Allah alone. The benefits of worship fully return to the perpetrator, because Allah does not need the worship of His creature⁴⁹. Therefore, Islamic education must be directed to foster awareness and understanding, especially among the younger generation, of their duty as servants of Allah, which is to worship Him. In pesantren, supervision of worship is carried out routinely and strictly. The students will be invited to pray in congregation every time and recite the Qur'an systematically. The pesantren does not only emphasize mandatory worship but also recommends sunnah worship such as dhuha' sunnah prayers, sunnah fasting on Monday and Thursday, and others. This kind of environment will certainly help students to always get closer to Allah SWT. In addition, the pesantren applies penalties for their students who do not carry out the obligations as above. So, this, it will make students more careful and avoid violations.

⁴⁸ Susiba, "PENDIDIKAN AKIDAH BAGI ANAK USIA DINI," *Potensia: Jurnal Kependidikan Islam* Vol 4, no 2 (July 2018).

⁴⁹ Sidiq, Nurfitri, and Syahidin, "Peran Pendidikan Islam dalam Menghadapi Tantangan Sekularisme."

3. Moral Education

Moral education is an educational process that studies and applies the values of kindness, politeness, and commendable behavior. This education must be based on the teachings of the Qur'an and the hadith of the Prophet Muhammad Saw. By having good morals, a Muslim can distinguish between right and wrong actions. This makes it easier for a Muslim to continue to keep himself on the path blessed by Allah SWT and keep away from everything that brings His wrath ⁵⁰. In the Qur'an surah Al-Ahzab verse 21, Allah says which means: "Indeed, in the Messenger of Allah (saw) there is truly a good example for you, (namely) for those who hope for (the mercy of) Allah SWT and (the arrival of) the Day of Judgment and who remember Allah SWT a lot."

Moral education has a very important role in shaping good community life. Moral development is an urgent need, especially for the young generation of Islam, in facing the challenges of secularism. This young generation is expected to become the leaders of the nation and state in the future. Moral development efforts can be realized through various enlightenment movements in various places, such as mosques, pesantren/ma'had, majelis ta'lim, educational environments, youth organizations, and scientific halaqah ⁵¹.

If we look back at the vision and mission of *Pondok Pesantrens*, namely to create good people who have morals in accordance with the instructions of the Koran and Sunnah. So *Pondok Pesantrens* are able to fight and eradicate Western ideas that are slowly destroying Islam from all sides. Namely by adhering firmly to the teachings of the Qur'an and Sunnah which are relevant in any era until the Day of Judgment.⁵² With the main aim being to produce a cadre of ulama, intellectuals (ulama who master general knowledge).⁵³ Then provide education and teaching, especially for the current young generation who are starting to be eroded by Western ideas without them realizing it. Such as strong Aqidah education, then teaching worship as proof of one's faith, and moral education which is the fruit of one's faith and worship of God. Therefore, it can

⁵⁰ Sidiq, Nurfitri, and Syahidin.

⁵¹ Sidiq, Nurfitri, and Syahidin.

⁵² Yusuf Al-Qardhawi, *Islam Sepanjang Zaman: Relevansi Al-Qur'an Dan Sunnah* (Jakarta: Gema Insani Press, 2010), 26.

⁵³ Achmad Muchaddam Fahham, *PENDIDIKAN PESANTREN: Pola Pengasuhan, Pembentukan Karakter, dan Perlindungan Anak* (Publica Institute Jakarta, 2020), 41.

be said that the role of *Pondok Pesantren* is very relevant to the solution to de-secularization in Indonesia.

Conclusion

This study highlights the role of *Pondok Pesantrens* (pesantren) in addressing the challenges of secularism in Indonesia, particularly in education. Pesantren is regarded as the main bastion for preserving Islamic values amid the currents of globalization and modernization, which often bring secular influences.

In this regard, it can be concluded that pesantren can play a strategic role through three main dimensions: First, Aqidah (Faith) Education: Pesantren instill strong religious beliefs through deep learning about faith and monotheism. This is crucial in shielding students from secular worldviews that disregard spiritual values. Second, Worship Education: Pesantren not only teach religious theories but also consistently practice daily worship. The strict supervision within the pesantren environment helps develop strong religious habits among students. Third, Moral Education: Pesantren shape students' character and morals based on the teachings of the Qur'an and Hadith, producing a generation with attitudes and behaviors aligned with Islamic guidance.

Through these dimensions, pesantren serve not only as centers of religious education but also as effective agents of social transformation in combating secular influences. Therefore, strengthening pesantren as adaptive Islamic educational institutions is a long-term solution for addressing the challenges of secularism in Indonesia.

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