

Developing Human Resources Through Hidden Curriculum: The experience of Pondok Modern Darussalam Gontor, Indonesia

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Abstract

Pondok Modern Gontor, as a modern type of *pesantren*, grows very fast in the term of quality and quantity, the amount of applicants is growing every year, and its graduates spread through Indonesian provinces. They take various kinds of role e.g politicians, traders, civil-servants, rectors, deans, teachers, lecturers, doctors, muballighs, religious leadders, head of pesantrens etc.

Due to the variety of occupation they take, and status they gain, it raised some questions related to the notion as well as the phylosophy of Pondok Modern, the curriculum they provide and the process they carried out. One of the answers is probably because the Pondok run boarding school system which makes Pondok Modern different from other educational institutions in general. By this system many kinds of educational process in the form of pro gramme and activities could be easily undertaken, because the three centres of education (home - school - community) are mixed in one campus. Students are accustomed to practice “learning by doing” method and are supervised by their elders and teachers.

Questions emerge due to the uniqueness of Pondok Modern eg. Why did Gontor adopt boarding school system? How was the curriculum constructed and applied? And there are still a lot more questions related to this matter. This paper tries to offer some answers to these questions.

Keywords: Hidden curriculum, *pesantren*, indigenous Islamic education, five spirits of pesantren

Introduction

Pondok Pesantren is known as the indigenous Islamic Educational Institution in Indonesia, it used to be a place for merely teaching religion. During the Dutch occupation the pesantren was reclusive in rural and remote places to avoid having contact with the pagan. After independence in 1945 pesantren began to have different outlook, they amended their curriculum by inserting general subjects, and followed classical system.

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As religious institution, Pondok Modern Darussalam Gontor tends to base its ideas on religious views. It is believed that human being containing of two parts; pshycological and physical, while the perfect human is a person who has physically and spiritually good, educated and developed.

The Inspiring Congress

By the middle 1926, KH Ahmad Sahal attended Indonesian Muslim Congress in Surabaya as a delegate of The Muslim Society in Madiun. The Congress tried to find a delegate to be sent to International Muslim Conference in Mecca, who was capable in either Arabic or English. Unfortunately no single person could be found, instead two persons were selected those were; KH Mas Mansur who knew and understand religion and Arabic, and HOS Cokroaminoto who spoke English well but did not know much neither religion nor Arabic¹. This event drew KH Ahmad Sahal's attention and inspired him to open pesantren which catered students or santris who were capable in religion and Arabic language as well as general subjects.

Such idea was realized on 9 October 1926 when the pondok was declared open. The program was commenced by teaching children of various ages religious practices, and not up to four years,

¹ Perpustakaan ISID, *Sejarah Balai Pendidikan Pondok Modern Gontor I* (transkrip ulang 2009) p.16.

in 1929, the learners from surrounding villages amounted to 300 children and became 1000 by 1936. Since 1932 Pondok Modern started to provide general subjects and activities such as public speaking practice, waving, cooperation, foreign language, scout movement, physical exercise, Tafsir, Hadist, general knowledge etc.

In 1936 the formal program *Kulliyatu-l-Muallimin al Islamiyah* (KMI) was open with 16 students enrolled, and in 1940 two students from other island, Kalimantan, began to join. The number of applicants is growing from time to time and after 84 years the amount of the students changed into 20.000 persons. A new history of pondok pesantren in Indonesia was laid down in 1958 when the campus of Pondok Modern officially endowed to the ummah, and since then the founders ancestors have no right to inherit the wealth, instead they have to inherit and realize the ideas of the founders². This Pondok at that time was completely different from the pondok in general, where the pondok was owned by the 'kyai and his family' so the existence of the pondok depended on the life of Kyai and his family. Due to that condition and afraid of being plunged into worst situation, the founders of Pondok Modern, KH Ahmad Sahal, KH Zaenuddin Fannani and KH Imam Zarkasyi decided to release their wealth to be endowed to pondok pesantren. By doing so they believed that pondok pesantren could be sustained for long time because the responsibility is now on the hand of the ummah, and further the program is based on "a system" and not on the figure or family. When the campus was endowed, the area was only 18.5 acres (1,740 dry, 16,851 wet soil) and at present (2010) the lands owned become 638 acres and the number of the campus is leaping up to 16 campuses spread from Aceh to South East Sulawesi.

The Notion

Pondok Modern Darussalam is Islamic Educational Institution catering Muslim cadres., as a place of devotion, source of religious and general sciences, having the spirit of pesantren.

² Perpustakaan ISID, *Sejarah Balai Pendidikan Pondok Modern Gontor III* (transkrip ulang 2009) p.1.

The Mission

1. Catering qualified generation to form better ummah (Muslim Community)
2. Developing Muslim generation who have noble character, sound body, broad knowledge, freedom of thinking, awareness towards social service.
3. Teaching religious and general knowledge in balance in order to form intellectual ulama.
4. Catering citizen who have strong nationality and firm faith.

The Aim of Education

1. Community Oriented
 Graduates and leavers of Pondok Modern are expected to be able to adjust themselves to their environment in their community. Therefore the atmosphere of campus and dormitory is designed like the real life in community, and students are trained to live and mixed with various kinds of people. They are not allowed to stay in one room more than three persons from the same region.
2. Simple life
 Simplicity does not mean humble, give up making efforts, or despair, but simplicity has very noble and great meaning of life. Simplicity means; ability to take priority based on needs and wants, taking the needs and leaving the wants. All facilities in Gontor are based on the needs, it is far from being extravagant and luxury.
3. Not involved in political party
 Education in Gontor has nothing to do with political party, the students are not directed to politic. Gontor is fully aware that politic will gear students to the narrow view and has only temporary value, further the politic will sharpen friction among the students³.
4. Seeking knowledge and not to be civil-servant⁴
 The main aim of education in Gontor is to get knowledge and

³ KH Imam Zarkasyi, Diktat Pekan Perkenalan, p.20 see also KH Abdullah Syukri, Guntur & Pembaharuan Pendidikan Pesantren, p.104.

⁴ Ibid. p.15, see also KH Abdullah Syukri, ibid, p.105

not aimed to be civil servant, studying is not aimed to get a job, it is entirely for devotion, performing the teaching of Islam. Certificate and academic title is not the only aim

Philosophical Values

1. Five Spirits of Pesantren

Pesantren has unique character and type known as five spirits of pesantren. These spirits coloring whole activities in pesantren, and forming its atmosphere, as the heart beat of the whole campus. The spirit are as follows:

a. Sincerity

It could be seen clearly in pesantren that students and teachers even the Kyai (head of pesanten) live together in peaceful vicinity, each of them take their parts, do their works sincerely, no payment no wage is demanded, they act voluntarily. Each of them sit on their own position they never protest against each other

b. Simplicity

Simplicity generates great power: power of fight, power of struggle, power of defend, power of survival etc. By spirit of simplicity a person can think and act objectively.

c. Self-reliance

The spirit of self reliance is the utmost importance requirements for the better living. By self reliance a person will never depend on others, he will survive in whatever kind of condition and situation

d. Brotherhood

Quarrel or fighting among the students is seriously forbidden and condemned it is considered as a kind of severe disobedience. Strengthening brotherhood among the Muslim is strongly recommended, brotherhood is started among the students they consider their friends as brothers while Pondok as their mother⁵

⁵ Mentioned in the hymn "Oh Pondokku" (Oh my Pandok). The hymn is sung in every formal event in Pondok as well as in gathering of alumni elsewhere.

e. Freedom

Spirit of freedom is implanted to the students; they are free to think, free to decide their own way of life, free to behave. Freedom does not mean an absolute freedom, it is bordered with Religion and ethics⁶. Through the history pesantrens are free from the influence of colonialism, free from the oppress of others including of alien countries.

2. Motto

Pondok Modern has motto indicating the image of a figure as an outcome of educational process. The sequence of the motto may not be exchanged because philosophically each has meaning prior to the following items. The sequence of the motto are as follows:

a. Noble Character

As an Islamic Educational Institution, Pondok Modern, puts noble character as its top priority and makes it as the cornerstone of human development. Besides, human character, due to its function as motor of human activity and behaviour, has dominant role in every human deed. High skilled bad tempered person will cause great danger, while noble persons will be beneficial to human being.

b. Sound Body

Sound body becomes vital requirement to bring idea into reality. It is impossible for the lame to lift a heavy burden, it is impossible for the ill to execute job well. Health and capability cannot be separated to make perfect human.

c. Broad Knowledge

Only knowledge can differentiate between human and animal, the dull from clever. The more knowledge a person can grasp, the higher status he gets, the broader mind he has. Pondok Modern Gontor tries every possible means to pour several kinds of knowledge to the santris.

d. Freedom of Thinking

After getting sufficient knowledge and after having deep thought students may start open their view, they are free

to decide on which way he wants to go, which method he would like to employ, which work he choose, which position he sits. A student may differ in some subsidiary questions but he may not differ in general principle of religion.⁷

3. Pondok is a place for devotion

Since it was established, Pondok Modern intended to be a place of devotion and not a place for earning a living. In many cases the Head of Pondok reminded all teachers and staff to ask themselves a question; "What could I give to Pondok?" And not "What can I get from Pondok?", "Wealth, power, and thought even the life may be sacrificed for the sake of Pondok". "Give! Give! Give! And Gain" Even though it does not mean that a teacher get nothing from Pondok, still they are able to get facilities through which they can gain material goods. Senior teachers relatively live prosperously, many who are able to perform hajj, support their children studying in school up to university level, and their majority own motor car, etc. Such condition is not easily possessed by those who work in the similar job outside of Pondok.

An Idea Put Into Action

Two ways of education, indoors and outdoors are practiced in Gontor. To support such kind of education, boarding school system is employed in-which the spirit of self-reliance is implanted and practiced. The Director and Rector are in charge of academic program while The Guardianship is responsible for outdoors education.

Academic Program

Pondok Modern runs two levels of education; Secondary level named Kulliyatu-l-Muallilin Al Islamiyah (KMI) and University level called Darussalam Institute of Islamic Studies (ISID) with its three Faculties covering nine departments, as well as Post Graduate

⁶ Ibid, pp. 11-14

⁷ KH Abdullah Syukri, op.cit. p.103

⁸ Ibid, p. 105

⁹ Pondok Modern does not believe dichotomy of knowledge, all knowledges are religion.

Programme. Training Center for Management and Community Development (PLMPM) one year course post-KMI is also open which take place in separate campus in Mantingan Ngawi. Education for Ulama Cadres (PKU) is run in The New Campus of ISID attended by delegate from several organizations and institutions.

Curriculum

The curriculum for the above academic programs are designed and built by the Pondok itself due to the objective of education of each institution. Annual review on curriculum is regularly done in order to make innovation. The curriculum of KMI covering religious and general subjects in balance (100% religion, 100% general subject)⁸, it could be understood because students and teachers live in the same campus within 24 hours⁹. Some subjects taught in KMI are as follows; Arabic Language, Arabic grammar, Arabic drill, morphology, wise words, Al Qur'an, translation of Al Qur'an, method of reading Al Qur'an, interpretation of Al Qur'an, prophetic tradition, Islamic jurisprudent, Islamic history, theology, comparative religion, education, psychology, calligraphy, arithmetic, mathematic, chemistry, biology, geography, civic, sociology, history, English, reading, dictation, composition etc. While ISID, PLMPM and PKU have their own curriculum. However the broader sense of curriculum applied in Gontor, it is not the form of list of subjects taught in the class, but it is in the form of everything designed for education including subject and activities.

*Hidden Curriculum*¹⁰

Hidden Curriculum is a term used to describe the unwritten social rules and expectation of behavior that we all seem to know, but were never taught (Beiber, 1994). The hidden curriculum can also refer to the transmission of norms, values, and beliefs conveyed in both the formal educational content and the social interactions within these schools. The term of Hidden Curriculum was introduced by Philip W. Jackson 1968 and by Paulo Freire 1972. Hidden Curriculum terminologically is not known among leaders and

¹⁰ The term of hidden curriculum introduced by Philip W Jackson 1968, and by Paulo Freire 1972, while Pondok Modern has started to employ this model since the establishment of the Pondok . The concept of hidden curriculum is therefore different

teachers in Pondok Modern, but it has been practised since the establishment of this Pondok long before this term was introduced. There are some sayings indicating that the practice of hidden curriculum has been employed in Gontor;

“What you see, you hear, you taste, even everything experienced by the students are intended for education”

“Whatsoever your awareness’ is, it will affect your achievement”

“Ready to lead and ready to be led, the old will be replaced by the new one”¹¹

Such sayings often uttered by the head of Pondok in many cases and occasions, it gives an impression that all activities are considered as curriculum. Hidden curriculum in Gontor can be inserted and carried out in various kinds of facilities as follows:

1. Dormitory system

Through the history, Pondok Pesantren was started due to the existence of “a kyai” (religious person) who knew many things about religion, philosophy, as well as culture and human life. He became famous and was admired by the rich and poor so many people interested to consult and to study religion from him. Some of them stayed in the farer places so they were initiated to stay in the vicinity of the kyai, they built huts to stay around the house of the kyai on the lands of kyai.¹² The students (santris) lived in groups based on their origin, that’s why the huts were named by the name of their origin region. The santris were free, there was no admission, no school fee, no rule, no discipline, no formal curriculum, easy come and easy go. Some of them brought foodstuff from their home but many of them took part time job to support their lives. This type of education produced people who had less sense of responsibility, lack creativity, did not bother about rule, etc. On the other hand, during the colonial time, there was boarding school with very strict discipline everything must follow instruction, the students depended on an order and command, no idea was realized except by instruction. The out come was a type of person who has no creativity, works like

¹¹ KH Abdullah Syukri, op.cit, pp. 104-105

¹² KH Imam Zarkasyi, op.cit. pp.6-7.

robot, cannot solve his own problem, he was completely dependence on others. It is quite understood because the aim of that kind of school was to create clerks and civil servants who had to merely execute the program of government which was, unfortunately, sometimes did not match with the real condition on the spot.

Gontor is not one of both, it is combination between system of old pesantren and the modern type of education, however, the spirit of pesantren is implanted in the whole aspects of life with strict discipline. Pondok Modern believe that boarding school system with strict discipline is the good way to develop character and to cater qualified students. All students and teachers are obliged to stay inside the campus they stay in dormitories provided by the Pondok while teachers stay in the provided houses. The dormitories are not named by the name of region where the dwellers come from, like the pesantren in the past did, instead the dormitories are named by the name of alien countries or some famous institutions so that the students will open a wider view about the world and life. Each dormitory containing a number of rooms, every room is designed to be occupied by at least 20 students, three students of the same origin district may not stay in the same room. The daily communication among the students is either in Arabic or English, and are not allowed to speak in their local language. It is intended to enlarge the view of the students, to train them to live and mixed with various kinds of people, to be tolerance and to be able to adjust himself with the new environment. Mother tongue is completely forbidden for daily communication so that it will lessen the chance of conflict among the different tribes.

Life in dormitories in Gontor is quite unique; beside the guidance is carried out within 24 hours, all sectors of life are managed by the santri themselves, they plan the activities, they carry out, and they evaluate the program. Since the early life in the boarding school they begin to be self-help, they start to manage his own affairs, to overcome their own problems e.g. meal, fund, clothes, daily necessity and the like. As a group, they are responsible in executing the program of Organization.

Through the system of boarding school there are many objectives of education could be achieved, some of them are as follows:

1) Simplicity

Life in boarding school is far from being luxurious, the food is not very rich but its sufficiency for the health, they acquire their meal three times a day although they pay only Rp.170.000 (equal to \$20,-) per month.

2) Leadership

Residential building for students are grouped into 20 branches containing 167 rooms every room is occupied by 20 students from various places. There are managing staff for every room, as well as every branch, so the number of personnel who are involved in organizing students up to 1530 persons¹³. The managing staff is reformed every year, replaced by the new ones. Every member of the managing staff either at the branches or at rooms has his responsibility due to the position he takes. There are some sections in the structure of managing staff as the following:

- a) The head; responsible to the execution of the program
- b) Secretary; in charge of the data of the member and the documentation as well.
- c) Treasury; responsible to the fund of organization
- d) Security section, responsible toward the environment security, and controlling the members outside the class.
- e) Language section, responsible to the advancement of the languages Arabic and English, among the students. This section has some agenda to facilitate the students raising their language capability concerning with the skill of writing, speaking, reading and listening.
- f) Health section, responsible in the matters related to the health of student covering sanitary, cleanliness, and beauty of the student environment.
- g) Sport section, responsible in carrying out the program of sport among the students including maintaining sport facilities e.g, gymnasium, foot ball ground, badminton yard, tennis table, etc.
- h) Arts section, responsible in holding arts training eg. Drama, calligraphy, poet, music with its kinds, dance, painting etc.

¹³ Panitia Pekan Perkenalan Khutbatu-l-Arsy 2009, Buku Pintar Pekan Perkenalan Khutbatu-l-Arsy tahun 1430/2009 Pondok Modern Darussalam Gontor,

- i) Head of room, responsible in the tidiness, cleanliness, and activities of the room.

All activities of the dormitories in the branches are decided through deliberation held not long after they are inaugurated. The result of the deliberation is introduced to all members of the branches of dormitories.

- 3) Knowledge. In the dormitories many activities are held to enrich the knowledge of members. Morning Lessons being discussed everywhere in the dormitory among the students by system of supervising; the older supervise the younger, and the higher class supervise the lower ones. The betterment of the language is also carried out, introducing new vocabulary every morning after praying Subuh, training student speaking either Arabic or English etc.
- 4) Social life. Dormitories in boarding school with good discipline will develop a typical kind of community life; students are mixed with their room-mates from various kinds of tribe, language, culture and tradition. Within a year, at least, students are moved to another room or branch which enable them acquire new friends with their new knowledge and experience.
- 5) Discipline. Life in the boarding school, particularly in Pondok Modern Darussalam Gontor, colored with strict discipline as illustrated in the following time-tables:

Daily Schedule

No	Time	Activity
1	03.30 – 04.00 04.00 – 04.45 04.45 – 05.15	a. wake up b. praying subuh in congregation in every room & reciting Al Qur'an c. giving new vocabulary of Arabic or English
2	05.15 – 06.00	a. sport, arts, craft or review lessons b. shower, take bath and washing clothes
3	06.00 – 06.55	a. preparation to have morning class b. having breakfast
4	07.00 – 12.15	Morning class
5	12.15 – 13.00 13.00 – 14.00	a. praying dhuhur in congregation at every room and some in the mosque b. having lunch

6	14.00 – 15.00	afternoon classes
7	15.00 – 15.45	a. praying Asar in congregation in every room b. reciting Al Qur'an
8	15.45 – 16.45	Developing sports, arts, crafts etc.
9	16.45 – 17.15	Having shower, preparation for praying Maghrib in congregation at the grand mosque
10	17.15 – 18.30	a. Praying Maghrib b. Reciting Al Qur'an in dormitories
11	18.30 – 19.30	a. having dinner b. optional gatherings c. reading al Qur'an
12	19.30 – 20.00	Praying Isha in congregation at each room
13	20.00 – 21.30	Review lesson and study together
14	21.30 – 22.00	Preparation for going to sleep
15	22.00 – 04.00	Having rest and sleep

- Timing will be adjusted due to the Salat Time Schedule¹⁴

Weekly Schedule

No	Day	Activities
1	Sunday	After Isya prayer Class 1 to 4 public speaking Class 5, discussion Class 6 supervising class 1 to 5
2	Tuesday	After Subuh Prayer Arabic and English Conversation exercise All students go jogging for exercise
3	Thursday	11.20 – 12.20 Arabic public speech 14.00 – 21.30 Scout training 20.00 – 21.30 Indonesian public speech exercise for class one to four while class five hold discussion
4	Friday	Arabic and English conversation practice after Subuh prayer. General cleaning around dormitories Free

¹⁴ Secretary of Student Organization (OPPM) 1430-1431.

Annual Schedule

There are many activities programmed once or twice a year outside academic schedule e.g. reformation of managing board of student organization, public speech competition in Arabic, English or Indonesian, drama competition in Arabic, English or Indonesian, folk song competition, week of arts and sport, scout jamboree, academic game, introductory week, language demonstration (local languages are demonstrated in front of students), music and arts festival, song competition among the branches, drama presentation for class V and colossal stage for class VI.¹⁵

Student Organization (OPPM) and Scout Movement

Student Organization (OPPM) is the only organization that manage the activities of the students outside the class. This organization has very large coverage in controlling and managing student activities, it channelize the students ideas and bridge to the teachers and head of Pondok. The students are free to express their idea and to realize their opinion. Students Organization is intended to be means of training and studying. The followings are organization structure where each section will produce typical outcome:

No.	Status and task	Number of personnel	Expected character and outcome
1	Head	2	Responsible, patient, fair, tolerant, understanding
2	Secretary	3	Keeps the secret, careful, trustworthy.
3	Treasurer	2	Careful, accurate, wise, hard worker.
4	Security	28	Understanding, protective, honest, hard worker.
5	Instruction	30	Leadership, educative, scientific, accurate
6	Ta'mir Mosque	30	Pious, religious, respect to others
7	Language Improvement	28	Open minded, understanding, tolerant,
8	Information	20	Good public relation, courtesy, accurate, good language,
9	Sport	15	Healthy, objective, wise
10	Health	10	Healthy

¹⁵ KH Abdullah Syukri, op.cit. pp.140-141

11	Library	15	Broad knowledge, love knowledge, respect science.
12	Photography	15	Patient, friendly, artistic, familiar with cameras and photographic tools.
13	Photocopy	12	Good human relation, accurate, hard worker
14	Receptionist	25	Polite, courtesy, respect to others, understanding
15	Cooperation	35	Good relation to others, understanding
16	Canteen	36	Careful, hard worker
17	Meal section	30	Hard worker, healthy, hygienic, understanding
18	Arts	25	Love peace, polite, hard worker
19	Handy craft	12	Entrepreneurship, creative, objective.
20	Iron section	10	Hygienic, good manner, leadership, tolerant
21	Sanitary	30	Responsible towards surrounding area, healthy
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Through survey at glance, it is known that many alumni resume their experience. It is indicating that their experience during their stay in Gontor is very impressive¹⁶.

Shawal Committee

Beside Student organization (OPPM) a Committee for Shawal Month is set up to deal with various activities during Shawal month e.g. serving visitors in Idul Fitri days¹⁷, student admission, transportation, enrollment test, and some other activities. As the activities are varies, many students about 866 are involved. The more activities occurred the more facilities open, the wider opportunity for the student to train themselves.

¹⁶ Data from Central Board of Family Association of Pondok Modern Gontor (PP- IKPM) at glance it is shown that many alumni work based on their experience when they were in Gontor.

¹⁷ During Syawal month there are thousands of visitors come to Gontor to enroll their children, besides, guests who come to the house of The Head of Pondok from Syawal 5 to Syawal 8 amounted to 6000 - 7000 persons a day.

Scout Movement

Scout Movement is compulsory in Gontor, every students have to be a member of Scout Movement. Pondok Modern Gontor believe that scout is effective and useful to develop student mentality, life skill, self sufficiency. In scout movement students are trained to overcome problems of life e.g. ; cooking, first aid, natural resources exploration, catching wild animal like snake, roping, outbound, communication with semaphore, contacting people with Morse code, etc. Scout training in Gontor is scheduled on Thursdays afternoon, all activities are done with joy, which will raise the feeling of optimism. All the activities of scout movement are run by managing staff involving 43 students, who actually lucky boys because they have opportunity to study a lot in controlling and running activity. The board consisted of head, secretary, treasure, shop section, training section, library section, equipment section. Each part of the board considered as a medium of training for the students. Beside managing staff there are trainers (class five) who are responsible in training students.

Consulate

Consulate is a term used in Pondok Modern Gontor to name "student organization" based on the origin, so the name of this organization is the name of the region where they come from. There are 38 consulates

Foreign countries	Aceh	Sumatra Utara
Sumatra Barat	Riau	Jambi
Bangka Belitung	Palembang	Bengkulu
Lampung	Bogor	Banten
Bekasi	Priangan	Cirebon
DKI Jaya	Pekalongan	Banyumas
Semarang	Pati	Magelang
Surakarta & Yogyakarta	Madiun	Ponorogo Dalam
Ponorogo Luar	Bojonegoro	Jombang
Kediri	Blitar	Gresik
Surabaya	Madura	Malang
Pasuruan	Besuki	Bali dan Nusa Tenggara
Kalimantan	Sulawesi Maluku and Papua	

Each Consulate has its management involving a number of students who are responsible in supervising and controlling members of consulate. The consulate will supervise the candidates and help them in making preparation to face the entry test, and help them adjust to the new environment. This organization also cope the problem experienced by the members especially the new ones, e.g. ill students, die, lack of fund, return home during vacation, law breakers, etc. Through this organization students are trained to overcome various kinds of problems, it is expected in the future that the students will be accustomed to an awkward situation.

Class VI Study Tour

Pondok Modern Darussalam Gontor do not train its student specific and typical skill like husbandry, farming, and so forth; instead they were taught life skill. By the end of KMI program, class VI, are shown economic sources e.g. various kinds of home-industries, farming, handy craft etc, it is intended to open the view of students on living so that after completing their schooling they can decide which kinds of occupation they prefer to take. After study tour the students are obliged to discuss the result and they have to write it in the form of a report, and afterwards the reports from many groups of student are collected and edited to make a book as document to which the students can consult in the next.

Supporting facilities

The main campus, 12ha wide, inhabited by about 4266 students and 448 teachers/lecturers, has sufficient facilities in the form of buildings, rooms, equipments etc to support academic and non academic programs as follows¹⁸:

¹⁸ Panitia Pekan Perkenalan Khutbatul Arsy tahun 1431/2010 BUKU PINTAR

No	Category	Amount	Note
1	Mosque	2	Old mosque (10.5 X 10.5m) for teachers, where the head of Pondok gives instruction and guidance to the teachers after praying Maghrib everyday. Grand mosque (24X44m) has capacity of 4.400 santri, where notices and information are announced in either Arabic or English.
2	Living room	160	Spread in twenty buildings occupied by 4038 students
3	Class room	115	Each containing about 35 to 40 students
4	Bathroom	210	
5	Lavatory	205	
6	Taps	481	
7	Draying places	35	
8	Draying cord	497	
9	Housing	69	For married teachers
10	Shops and offices	65	
11	Laboratory	2	Language laboratory and physic laboratory
12	Vehicle	41	Truck, bus, mini bus, station wagon, pick up, ambulance, etc
13	Health Centre	2	BKSM (Health Centre for Students and Community) managed by teachers, assisted by doctor and nurses. Sudent Health Service entirely done by students located inside the campus among the dormitories for First Aids.
14	Funding source	More than 33 units	Covering: farm, husbandry, trade, industry etc.

Social Service

After completion of KMI program, the students cannot claim their certificate directly, they have to devote themselves in the community at least one year. The place of devotion is selected by the Head Pondok, some of them teaching in Pondok Modern Darusslam or its branches and some others in Islamic Boarding School run by the alumni of Pondok Modern. After one year devotion they can collect their certificate by showing letter of confirmation from the place of devotion. This agenda is intended to raise the sense of altruism and lessen the selfish and ambitious manner of the school leavers, so they can sincerely spend their times to take care of others especially the community as a whole. Besides, they can practice their knowledge and theory they studied during schooling time in Gontor, by this way students will deepen their understanding as it is said "I hear I forget, I see I remember, I do I understand".

To be Imam of Prayer

For the graduates of Pondok Modern Gontor, capability of being Imam in the community is a must, they will be respected and in the same time obeyed by people because they are capable to serve religious service. Class six the highest class in KMI are trained to be Imam and practice it in the dormitories rooms. They have chances to train themselves to be Imam because the huge number of students could be split into smaller groups in rooms and dormitories.

Reading Religious Classic Books

The Religious Classic Book known as 'kitab kuning' or "yellow book"¹⁹ is the standard book studied at traditional pesantren. It is named so because the color of its paper is yellow. Students of class five and six have opportunity to try to open such kind of books supervised by their teachers. They are offered to open various subjects supported with their own Arabic which they have been studying within four or six years in Gontor. This is the practice of "learning by doing" as an effective method of study for the adult, which will raise the feeling of self reliability as well.

¹⁹ Religious books published in the early development of Islam were commonly printed on yellow paper. They are considered as standard book in traditional pesantren.

Exploring Arabic Dictionary

To open Arabic dictionary “Al Munjid” someone has to understand Arabic grammar, morphology and syntax, otherwise he cannot find the exact meaning of a word. Understand a word in dictionary does not mean understand the same word in the sentences. The student of KMI are expected to be able to open Al Munjid by their own Arabic, by doing so they will feel confidence, and further independently they can understand many kinds of Arabic book modern or classic. After all it will urge students to study along their life.

No clerk no driver no guard

All activities in Pondok Modern Darussalam Gontor are done and carried out by students themselves, to train them to be self-sufficiency, no clerk is needed to serve visitors or students in the offices. Students work voluntarily in the offices; secretary, administration, building construction, clinic, cooperation, convection, reception, shop, canteen.etc.

This Pondok has many vehicles but no driver is recruited except the truck, while drivers of all other cars are teachers and students.

Guardian is also done by the students. At nights there are at least 200 students involved in guardian posted in strategic places to watch the campus, dormitories, housing and rooms. During the day groups of students watch the dormitories in turn. This is to implant the sense of responsibility among the students so they will be aware of their environment wherever they live in the future.

Guests and Historical Days at Gontor

Guests, according to Islam, must be hosted as good as possible because it is believed that they bring blessing. It is true that visitors will benefit students, as well as the institution, visitors feed the students some information and on the other hand guests will spread information about Pondok among people near their homes or offices. Celebration of historical days in Pondok Modern will give valuable lesson to the students, in the 80th anniversary for example, there were hundreds of students involved and they took part in many activities. When the President visited Gontor accompanied by ministers as well as ambassadors of foreign countries to Indonesia, the students will be impressed and are very happy, it will raise proud

and dignity, and further, students, alumni and the community will trust this Pondok. In short it has great effect to many sectors.

Funding Sources

Pondok Modern is entirely private, no regular supports from government nor from other institutions. That is why the Pondok makes every possible means to do with the fund, no stone would be left unturned in exploring financial sources. Many kinds of effort has been made by this Pondok to cover this needs, and some of the attempts are as follows; rice mill, printing, shops, material for building shop, book store, photo copy shop, Family Welfare Cooperation, chemists, drug store, ice factory, grocery store , transportation, canteen, inn, chicken butcher, bakery, beverage, sport shop, convection, magazine, palm oil garden, rice field, clove farming, husbandry, etc. All of these works are carried out by students and teachers while the revenue will be spent to cover the needs of the Pondok and some of it is distributed for teachers and students welfare.

No Salary No Wage

Lecturers, teachers and all personnel in Pondok Modern Gontor, except construction workers and dustmen, are not paid based on the State Salary Regulation, instead, they get their welfare due to the profit resulted by funding sources excluded school-fees. When the revenue increases, the welfare becomes better. It is important to mention that, prinsipally no single farthing of the school fee collected from the students is spent for the teachers welfare. Although they are not paid but they always work hard and spirited, and even many of them offer some of their wealth or soil to be endowed to this Pondok. It is not queer to the teachers and lecturers in Gontor because their motivation just for the sake of religion.

Hymn

Pondok Modern has hymn "Oh Pondokku" means "Oh My Pondok" composed in 1941 by two teachers R Mu'in and Husn ul Haq. All the alumni and students are keen on this hymn and even some Pondok established by the alumni of Pondok Modern Gontor, adopt it as their hymn. This hymn contains three important points:

- a). The students consider that Pondok is their mother.

- b). All students are brothers born from one mother.
- c). Pondok as a place to devote and worship Allah.

This hymn gives a deep impression in the mind of students because every formal meeting is commenced with this hymn, and it is done so in the meeting of alumni in the branches of IKPM (Family Association of Pondok Modern). It is believed that this hymn can unite the heart of the alumni and keep them away from conflict, and dismiss any dispute.

Daaruslam

The name of Pondok Modern is Darussalam means “abode of peace”, conflict and quarrel and the like are strictly forbidden. It is really serious violence for those who fight to each other and the punishment is expulsion from the Pondok, students are accustomed to discuss rather than to quarrel. This Pondok doctrine that the alumni have to be “glue of community” to unite people in the society, and it is true that in community many of the alumni in various cases unite between two foes local or national level.

Motto And Wise Words

Philosophical statement and wise words often heard in many occasions, and often seen on the surface of wall, pamphlets, written matters, etc Some the words are as follows:

1. Dare to live not afraid to die, you would better die if you afraid of life.
2. Make your life the best life.
3. Pondok Modern is above and for all groups
4. Pondok Modern is a place for devotion and not a place for earning a living.
5. Give reward but do not claim reward.
6. The more you aware the more you gain
7. Ready to lead and ready to be led, the old will be replaced by the new one
8. The best human is the person who is beneficial to others.
9. Do better than others do
10. Simplicity does not mean poor
11. Be the glue of community.

Alumni

Indeed alumni have very great influence over the students. The successful alumni will stimulate students while the fail will dampen their spirits. Pondok Modern often hold social events where the alumni are invited so the students can listen and discuss with them. The number of the alumni at present, not less than 40.000, spread in all provinces in Indonesia and even in neighboring countries. They take part in various kinds of job and status, from lower level until higher level. They fill in position between high range and low range of job and status. There is no fixed data but it could be mentioned some positions dealt with by the alumni as follows; prime minister, chief of parliament, member of parliament, minister, lord mayor, head of district/sub-district, head of village, president and chief of political party, head of branches of political party, lawyer, constructor, factory manager, trader, farmer, exporter & importer, sailor, tailor, dress maker, designer, ambassador, diplomat, consulate, doctor, nurse, travel agency, herbal and acupuncture experts, cupping experts, teacher, lecturer, head of school, head of Pondok, and last but not least those who teach religion in the remote areas in Java, Sumatra, Kalimantan, Sulawesi, Papua and Nusa Tenggara. As advised by the founder of the Pondok that alumni, whatever, whenever, and however they are, they have to teach people indoors or outdoors, formal, non-formal or informal depend on situation and condition.

Closing

Pondok Modern Darussalam Gontor is Islamic Boarding School employed main curriculum and hidden curriculum, the main curriculum caters cognitive and psychomotor domain, while the hidden curriculum mostly develop affective domain. The hidden curriculum might be the dominant factor which develop student's mentality, because it covers whole parts of life within 24 hours a day and seven days a week. The main curriculum will quicken and deepen the understanding of students and they grasp anything they want from the hidden curriculum due to the talent and inclination they possess. That is one of the factor which, in the next, determine what a person will be.

Wallahu'alamu bissawab. May Allah lead us to the right path.

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