

Streamlining Education Institution Through Waqf Enlargement: An Experience of Gontor System^{1*}

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Abstract

Education is a process through which a person could actualize himself to be powerful individual and part of community. Powerful because he could not only live in the society but develop the community, he is also ready to lead and ready to be led and make the people dynamic. A person in this instance, who wishes to actualize his potencies, needs various trainings, positive and right movements for physics, mind and heart. *First*, when the physical movement continuously carried out in this life, he becomes physically strong and healthy. That is why a person needs sport, good food, and enough resting. Second, the mind also needs to be trained through various movements in the form of hard thinking on a positive and qualitative thing where the strong knowledge lays. Third, in order to strengthen his heart a person needs spiritual movement. This movement is naturally done through worship, pray and remembrance of Allah, fasting and night prayer. When these three kinds of movements practiced in life it becomes strength for the human being as an individual and part of the group of people in the society.

Keywords: *individual, pesantren, waqf-empowerment, learning by doing, al-Jawāri*

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A. Introduction

The dynamism of waqf enlargement in Darussalam Modern Islamic Boarding School Gontor Ponorogo Indonesia is rather distingusihed, interesting and unique. Due to the existence of Gontor as an educational institution which is managed independently based on self financing system. Naturally, Gontor is not only *Pesantren* which undertakes teaching and instructional process on *Kitab Kuning (Islamic Classical Reference)*, but an institution based on integrated boarding school which has its own characteristics, spirit, mottoes and strong system, by which it could exist since 1926, from generation to another generation.

To discuss on above chapter it is interesting to start from its historical background as a private educational institution in Southeast Asia with a model of *Waqf Empowerment*.

Gontor Islamic Boarding School is an educational institution which spiritually established on the basis of Islamic teaching. this school was founded on September 20, 1926 by the three brothers, KH. Ahmad Sahal, KH. Zainuddin Fannani, and KH. Imam Zarkasyi².

Gontor in Indonesia is naturally known as *Pesantren*, an educational institution which is indigenous and religious. Historically, *Pesantren* was started since the early coming of Islam to Indonesia as a place for merely teaching religion. There are hundreds of pesantrens emerge and spread in major parts of the country especially in Java. In general these *pesantrens* are classified into two; traditional and

² Nur Hadi Ihsan, et.al., *Profil Pondok Modern Darussalam Gontor*, (Ponorogo: PMDG, 2006), 2nd ed. P.3, KH. Ahmad Sahal, born in Gontor, Ponorogo on May 22,1901, had an experience to be student in various traditional Islamic boarding schools, such as Joresan, Siwalan Panji and Tremas, Pacitan, and died on April 9, 1977., KH. Zainuddin Fanani, born in Gontor Ponorogo on December 23, 1908, got his early education from the same city and Kweekschool from Padang, Sumatera his monumental scientific work is *Senjata Penganjur dan Pemimpin Islam*, died in Jakarta on July 21, 1967. Ibid., p. 83. KH. Imam Zarkasyi the younger brother of Ahmad Sahal born in Gontor Ponorogo on March 21, 1910 got his early education at the same city and his high school at various religious institutions, such as Thawalib School Padang Panjang, West Sumatera, Normal Islamic School, Padang, and in the history of the development of Gontor is considered as the reformer of the system, died on April 30, 1985. see KH. Imam Zarkasyi *dari Gontor merintis pesantren modern*, (1996) A biography of KH. Imam Zarkasyi, Ponorogo: Gontor Press, 1st ed., p.582. see also Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren*, (Jakarta: PT Raja Grafindo Persada, 2005), ed. 1, p. 87.

modern, which principally they are the same, only system and method of teaching which make them different.

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, civilservants, rectors, deans, teachers, lecturers, doctors, muballighs, religious leaders, head of *pesantrens* etc.

Due to the variety of occupation they take³, 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 programme 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.

The five spirits of *pesantren* (sincerity, simplicity, brotherhood, self reliance, and freedom) strongly inspired them. Sphere of devotion and social service are practiced, teachers and workers are not paid nevertheless they have to be serious and hard workers. Whole tuition fees are entirely spent for the needs of students, and no single *rupiah* is allocated for teacher’s welfare. To cover financial needs, various economic sources are explored; open management system is practiced in dealing with the wealth

The basic characteristic of this boarding school consists of four main points. The first is the education and teaching in this school is based on the teaching of Islam, which its main source is al-Qur’an and the Prophetic Tradition. The second is the whole students activities are carried out in an integrated campus controlled by discipline in within twenty four hours under personal direction of *Kyai* (spiritual leader). The third is *Kyai* becomes the central figure

³M. Akrim Mariyat, *Developing Human Resources Through Hidden Curriculum: The Experience of Pondok Modern Darusalam Gontor, Indonesia* ; an Article published by At-Tadib, Faculty of Education, Ponorogo: Darussalam Institute of Islamic Studies, vol. 6, No. 1, p. 35, June, 2011

of student's characters and personality. The whole conducts, acts and deed of Kyai are the standard of good example to be imitated and practiced. And the fourth point is the existence of mosque becomes the central of spiritual activities of students during day and night inside the campus.

The educational values of this school are originally derived from the synthesized four prototypes of well-known educational institutions such as al-Azhar University at Cairo, Egypt, Aligarh Muslim University, at India, Santineketan at India and Shanggiti at North Africa. Al-Azhar University at Egypt, begun from the tiny mosque during the period of Fatimite dynasty at 7 century, poses the center of Islamic study, which has the wide land of waqf. Aligarh Muslim University, started from the small college during the occupation of British, soon after, became the great Islamic University in South Asia which had already beget the noticeable figures struggling for the freedom of Indian Muslim as well as the independence of Pakistan. Santineketan as the educational institution situated in India subcontinent was famous with its peacefulness and modesty. Whereas, Shanggiti, in North Africa, is known for the nobility and generosity of its guardians.

Darussalam Gontor Modern Islamic Boarding School develops from time to time. The first generation has established strong foundation of educational system and succeeded to consolidate all its elements into one integrated⁴ system, and tried to develop accordingly. The second generation of Gontor leadership then came from behind to carry out and strengthen the spirit of Gontor system and try their level best to be better than the previous generation.

Naturally, the second generation is not satisfied to be merely inherited but more than that, they keep on fire the spirit of Gontor system with all sacrifices to develop this institution. They approve hardly by establishing the branches of Gontor at various cities of Indonesia but at overseas for the girls as well as the boys students. This development is aimed to open an opportunity for teaching and learning and preparing the cadres of muslim ummah all over the world.

⁴ Originally the integrated system of Gontor is in the form of two schools models integration, the formal school and Islamic traditional school, this integrated system adopted by KH. Imam Zarkasyi from West Sumatera where in he got an educational experience from his teacher, Mahmud Yunus, see KH. *Imam Zarkasyi dari Gontor merintis pesantren modern*, (1996) A biography of KH. Imam Zarkasyi, Ponorogo: Gontor Press, 1st ed., p.49.

With development of Gontor all over provinces of Indonesia, now the number of the campus amounted to 20 with 21.892 students and 2.390 teachers⁵. The development is also done by establishing the integrated Islamic university. This university campus in fact in the history of Gontor is considered as the utmost aim of the founding fathers of the institution which mentioned in the waqf charter of Gontor. Beside that, the development of Gontor as an educational institution also done at establishing the school economic enterprises to support the spirit of school self reliance ideologically and financially. The second generation also open the networking with various institutions, such as: government, private sectors, scholars, entrepreneurs, military, civil and so on to strengthen the spirit of Islamic brotherhood, establishing positive impression at the eyes of community. Among other development actualized at the second generation is organizing school alumni through Gontor Family Association. The result of this movement is the existence of more than 80 branches of Gontor family association all over Indonesia as well as the establishment of Gontor alumni Islamic Boarding School which amounted to 179 institutions. Gontor always exists in the mid of challenges and problems of life through the passage of time. Gontor always plays its significant role to develop the religion, nation and state.

B. Self-Management Institution

Darussalam Gontor Islamic Boarding School is an institution which derived from the society, managed by the community and for the betterment of muslim ummah. It is purely private and self-managed educational institution. The meaning behind this nature is that Gontor is non governmental school which based on a spirit of self reliance at total meanings, such as system, curriculum, finance, human resources development, school equipment etc.

The spirit of self reliance implemented by Gontor in this regard according to Abdullah Syukri Zarkasyi⁶ is that total processes of educational activities are carried out by students themselves. They

⁵ Tim Penyusun, Data of ITTC; Rakapitulasi Data Siswa dan Guru KMI Pondok Modern Darussalam Gontor, school year: 2012-2013, updated, October, 2012.

⁶ KH Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren*, (Jakarta: PT Raja Grafindo Persada, 2005), ed. 1, p. 102.

act as the subjects and objects of the education at the same time. They teach themselves through various activities, creativities and social interaction for their character and personality building. This learning process is purposely undertaken in Gontor, because the basic principle of this system is to actualize the community orientation through which the students in the campus guided and prepared to have a spirit of self reliance. So when they back to the society to undertake the real life they confidently take their role to develop their society.

In relation with the philosophy of education of Gontor according to KH Abdullah Syukri Zarkasyi⁷, MA, is that a person could be educated not only through reading a text, but through various activities of lives. Like the activities in relation with religious worships which teaches piety with all its dimensions in deed through heart (*bi al-qalbi*), tongue (*bi al-lisan*), through reason (*bi al'aqli*), and through all parts of the body (*bi-al-Jawarih*⁸). When the process of learning in this instance undertaken naturally the knowledge acquired by the student fully guided by Allah and finally he becomes intelligent to understand and undertake this life. Every human being has a potencies to actualize his life in the society. It is possible because man possesses some potencies consists in his physics, mind and heart. By his physics he could develop his environment, with the power of mind he could count and analyze personal symptom and his surrounding, with the power of heart he could penetrate the physical universe, respond the nonphysical reality out of himself, but he could discover the existence of the Creator of the universe. Due to the powers and potencies at this reality then human being created by Allah to be the best of His creation in this universe. (QS: al-Sajdah:9).

⁷ Ibid. p. 22.

⁸ According to Allama Iqbal in his philosophy of the self, progressive perfection of every human being implies obstacles to be overcome. There are of two kinds, the physical obstacle presented by the outside environment, and the mental ones inherent in the personality of the self. The former are overcome by the mastery of nature through the discovery of its laws by the intellect, which faculty is evolved from experience and memory. Intellect extracts knowledge of the outer world from the indiscriminate stream of sense-perceptions. The mental obstacle to be overcome are our desires of the senses connected with that part of our personality which is a cumbersome heritage from the past. All these must be overcome by rigorous self discipline and action based on moral and spiritual values. See M.Saeed Sheikh, (1972), *Studies in Iqbal's Thought and Art; select articles from the Quarterly Iqbal*, Lahore: Bazm-i-qbali, p. 70-71.

Have they not seen all the things in front of them and behind them, in the heaven and the earth? If we willed, we could have caused the earth to swallow them, or caused masses to fall on them from the sky. This should be a sufficient proof for every obedient servant. [34:9]

Education is a process through which a person could actualize himself to be powerful individual and part of community. Powerful because he could not only live in the society but develop the community, he is also ready to lead and ready to be led and make the people dynamic. A person in this instance, who wishes to actualize his potencies, needs various trainings, positive and right movements for physics, mind and heart.

First, when the physical movement continuously carried out in this life, he becomes physically strong and healthy. That is why a person needs sport, good food, and enough resting. *Second*, the mind also needs to be trained through various movements in the form of hard thinking on a positive and qualitative thing where the strong knowledge lays. *Third*, in order to strengthen his heart a person needs spiritual movement. This movement is naturally done through worship, pray and remembrance of Allah, fasting and night prayer. When these three kinds of movements practiced in life it becomes strength for the human being as an individual and part of the group of people in the society.

This basic principle which consists of three dimensions of human potencies must be trained and explored totally and in fact it is the original educational philosophy of Gontor system⁹. In order to achieve the aim of education, Gontor implemented a strategy of

⁹ According to Abdur Rahman in his article on *Iqbal's Philosophy of self*, that the process of acquiring knowledge is a renewal of past memory. We already had this knowledge in a previous existence; learning only refreshes our memory. But a more satisfactory explanation is that knowledge through the intellect is intuitional in character. And finally our sense of moral values and spiritual significances is clearly intuitional. That is to say, their knowledge comes spontaneously, as if from without, as a kind of inspiration. The intervention of intuition at each step, from simple sense-perception to the assessment of moral and spiritual values, clearly shows man's intimate connection with God. It is therefore, clear that man's purpose is running parallel to God's purpose in working out his own destiny. And fortunate is one whose purpose identifies itself with that of Allah. In iqbal's view this is possible only by developing the self on spiritual lines, through intuition, helped by prayer, and propelled by love, See M.Saeed Sheikh, (1972), *Studies in Iqbal's Thought and Art; select articles from the Quarterly Iqbal*, Lahore: Bazm-i-qbali, p. 71-72.

education, through which the school campus with the whole totality become media of learning and education. Therefore, all school factors include Kyai, teachers, students and other school staffs, equipments, whether physical and non physical facilities constructed to support the educational milieu.

Based on this fact, the school environment purposely planned for the importance of education which based on community, consequently, the whole aspects which are heard, seen, felt, done, and undertaken by students inside the campus considered as media of learning and teaching and definitely become a device to achieve its aims and objectives. In this regard Gontor has similar vision with the idea of learning society together with its four points of principle which formulated by UNESCO¹⁰: *learning to know, learning to do, learning to live together, and learning to be.*

The founding fathers of this institution from very beginning of its establishment conscious that above educational aims could not be achieved simply in very short time, but needs a long process which must be gained step by step. In this due regard, the founding fathers constructed strategic five long term school plans which consist of education and teaching, cadre building, infrastructures, budget, and school family welfare. Every point of this long term integrated to each other to support. This strategic plan has been implemented and will continuously be developed through various systematic school programs.

All above programs is considered as a meant of cadre building for management continuation to be understood by all elements of the institution, such as Kyai, teachers, students, lecturers, and school family. For example, the school teacher in this institution is not only to teach the students in the classrooms, but at the same time he is also appointed as the assistant of Kyai (manager) to do non academic activities such as doing activities in various economic enterprises and other Gontor institutions.

¹⁰ Teaching is of two kinds. One is conducted in words, expressions, lectures, books, etc., and is called instruction. The other deals with spiritual upbringing, character building, etc. and is called education. Generally speaking, one is related to letters and other with actions. But the tragedy is that in the contemporary era almost all over the world, instruction stands for education. Hence the aim of character building is being universally neglected. This is why individuals without humaneness come out of instruction centers "miscalled" educational institution. See, Prof. Muhammad Munawwar, (1992), *Iqbal Poet Philosopher of Islam*, (Lahore: Iqbal Academy), 3rd. ed. P. 149.

The nature of teachers here are originally the school alumni, and classified into junior and senior with different ages and background of study. Consequently their duties and functions inside the school campus also different. Usually the students inside the campus are also doing the obligations of non academic activities under guidance and instruction of the head master of the school as the top leader. This is the nature of character building which every one must practice through doing various activities inside the campus include the whole activities of student organization.

Meanwhile, the teachers in Gontor institution at the same time also become the managers of school economic enterprises and other institutions to support the development of the system. Among the institutions under jurisdiction of Gontor school like: first, the foundation for maintenance and waqf enlargement. This school foundation is responsible upon school expenditures¹¹. Second is the department of building activities. This institution is to carry out the whole activities related to the physical constructions and school equipments and facilities. Third is department of economic enterprises. This department has an activity related to school monetary fund to meet the need of school expenses. Fourth is student health center. This department is responsible upon the health of students and school staffs inside the campus. The fifth is Center for training on management and community development and school family association.

Beside to support the activity of teaching and education, those institutions directed to develop the welfare of school family and teachers. Through this approach the expenses and teachers welfare is not derived from the student's tuition fees or school fees. This basic principle is taken from the philosophy of school which derived from the teaching of founding fathers. In this regard, Gontor is a place to serve not a field to earn. In other word is that by doing duties in various institutions of Gontor means actively participate to support and develop the institution.

¹¹ This institution is responsible upon the management of all material assets of Gontor school. And the main duty to undertake is to develop economic enterprises units to support the teaching and learning activities of Gontor, see Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren*, (Jakarta: PT Raja Grafindo Persada, 2005), ed. 1, p. 121.

In this due regard, every teacher of Gontor should understand this teaching and school values through, planning, coordination, management and program evaluation. This activity is meant to prepare cadres and school regeneration. The process started from the very beginning to be admitted in this institution up to the end of being student in Gontor. The process of this character construction is different from time to time and level to other level which needs understanding, reasoning and self consciousness.

Actualization of this educational process must be started from self consciousness upon the meaning of life as well as the meaningful life¹². In Gontor institution students compelled to learn philosophy of life, such as to live meaningful life, once you live, be at meaningful life, the life is meaningful, when a person can serve other. So then, the more service a person gives to other in the religious and social life, the more meaningful he becomes, and the more worthwhile in the sight of his fellowbeing. The best person in this world is who gives a meaning to others. In other word, give a service but do not ask the other to serve.

The meaning behind those philosophy of life is that a person in this life should try to act for the advantage of community, naturally they will judge his personality. Not the opposite, asking other to justify his incompleted deed in life. From these philosophy of life, students of Gontor learn how to live in this world. The more consciuos they become, the more advantages they get.

C. Self- Financing Educational Institution

The most basic difference between Gontor Modern Islamic Boarding School and other is at the school management. Naturally at the traditional boarding school, Kyai becomes guardian of school as well as the owner of the institution. This fact can be understood

¹² Man is the possessor of tremendous powers and immense potentialities. According to Iqbal human being has relationship with the conception of space, time, and destiny as un-traversable barriers, and has thus given satisfactory basis to novelty, originality and initiative. No doubt, man is brought to the lowest of the low and is placed amidst an obstructing environment. But all this provides him with an opportunity to develop and assert his potentialities and powers. His imperfection becomes a necessary condition for his perfection. See, Allam Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 12. See also Jamilah Khatoun, *Iqbal's Perfect Man, Studies in Iqbal's Thought and Art*, (1972), Lahore: Bazm-I - Iqbal), p. 131.

and seen through the school basic elements, where in the main decision in such school is in the hand of Kyai, whereas, other aspects such as mosque, students, hostel, references, and learning activities considered as an additional. Due to this reason, generally after the demise of Kyai, the institution also comes into an end. To consider the Kyai as central figure is natural because he can play a significant role in such institution. He does not only relate to the management of its school departments and institutions, but also has close relationship with the guidance and counseling of the student and teacher and its surrounding society.

The management and leadership of Gontor on the other hand, is decided through the waqf Board which chaired by 15 persons as the members of the school waqf board. This institution is considered as the highest authority in Gontor organization. The main duty of this institution is not only to maintain the spirit of self reliance of the school and manage the profitable waqf land, but more than that, the institution is responsible to decide the school direction, lines of management, as well as construct the long and short terms program of school education and teaching.

This waqf board was established based on the idea of the founding fathers of Gontor. It was on October 12, 1958, the founding fathers of Gontor gave the whole school properties to 15 persons, the alumni of Gontor to be the supervisors of the waqf¹³. These alumni derived from various cities of Indonesia, and then appointed as the members of the waqf board of Gontor Islamic Boarding School. After declaration of waqf charter the founding father addressed the members of board in relation with the waqf conditions to be concerned:

First, Gontor as the waqf institution must be managed according to the basic principle of Islamic tenet, become particular place for the good deeds. Gontor is a place for social and religious activities which based on the Islamic constitution.

¹³ The ceremony of waqf declaration which was seen by some numbers of personnel, politicians as well as leaders of Indonesia in this institution is considered as the new approach to manage the private educational institution in Indonesia, and it is the form of education innovation introduced by Darussalam Gontor Islamic Boarding School. See *KH. Imam Zarkasyi dari Gontor merintis pesantren modern*, (1996) A biography of KH. Imam Zarkasyi, Ponorogo: Gontor Press, 1st ed., p.77.

Second, Gontor as the waqf institution must be made as the development of knowledge and sciences, sources of Arabic language as the formal language of al-Qur'an and center of general sciences with Islamic spirit. This point of amanah is meant that Gontor must be consistently managed to undertake the education and teaching activities like what have been established by the founding fathers which based on the rule and regulation of Islamic teaching, and based on the traditional pattern of Islamic boarding school system as the further development of basic principles of al-Qur'an and Prophetic Tradition.

Third, Gontor should be managed as educational institution for the advantages of society and to construct character of muslim ummah for the purpose of gaining social welfare in the world and hereafter¹⁴.

This point of *amanah* underlined the importance of Gontor waqf to be organized as the society institution which possesses proportional dimension of worldly life and hereafter aspect. So then its alumni constructed to be able to develop the ummah for to gain the spiritual and physical welfare.

Fourth, Gontor as the waqf institution must be managed to be qualified Islamic University wherein scientific integrity and experience of its alumni could be developed reasonably.

In order to legalized the amanah of Gontor waqf, this institution then noted through the Note of the land act No. 24 dated July 16, 1978, and since then Gontor no more under personal possession but for the institution¹⁵.

D. Waqf as the basis of the spirit of self-reliance

Etimologically, the word waqf derived from *waqf* (Arabic), synonymous to *habasa*, which means to hold, to defend and to stop. In Islamic perspective the word waqf means to hold a thing and spend its advantages in the way of Allah. The meaning behind this value is that the waqf land could not be sold, given and inherited. The advantage of the waqf must be used according to the point of the agreement at the time of the signing the waqf charter. Then according to Islamic religion the waqf is religious forever which must

¹⁴ Abdullah Syukri Zarkasyi, *Op.Cit.*, p. 118.

¹⁵ *Ibid.*, p. 11.

be managed and developed according to the point of agreement for the welfare of muslim ummah.

The management of institution on the basis of community is the ultimate thing to be actualised for long duration of any educational institution. Because, the basic principle of such model is a commitment upon the institution and not individual. The institutional accountability is decided by responsible individuals who ready to support and develop the institution sincerely.

This commitment also for the members of the founding father's family. But when they are not capable and not ready to lead and further more they are *dzalim*, the management of the institution should not be given to them. Naturally when they are able to manage and qualified to lead they could take the right to organise the institution. This point is basically according to the tenet of al-Qur'an:

Recall that Abraham was put to the test by his Lord, through certain commands, and he fulfilled them. (God) said, "I am appointing you an imam for the people." He said, "And also my descendants?" He said, "My covenant does not include the transgressors." [2]:124

With the passage of times, the school now becomes an alternative institution in Indonesia which gives the great attention on both educational and intellectual aspect by developing the dimensions of *iman* (faith), *ilmu* (knowledge), and *amal* (deed) in very encouraging environment. The social interaction in the campus based on the spirits of sincerity, simplicity, self reliance, Islamic brotherhood and freedom. On the other hand, Darussalam Islamic Boarding School, is an educational institution preach religious and general knowledge¹⁶ and Arabic language, which is aimed at: Forming the muslim scholars who have noble character, sound body, broad knowledge and independent mind, who are obedient to conduct of Islamic teaching, serving both religious affairs and the

¹⁶ As an integral religious tradition encompassing all aspects of human life, Islam deals not only with what he needs to know. In other words, Islam is both a way of acting and doing things and a way of knowing. Of the two ways, the aspect of knowing is the more important. This is because Islam is essentially a religion of knowledge. Islam looks upon knowledge as the central means to salvation of the soul and to the attainment of human happiness and prosperity in this life as well as in the hereafter. See, Osman Bakar, *Tawhid and science; Islamic perspectives on Religion and Science*, (Selangor:Arah Publication, 2008), Second ed. P. 1.

country. The graduates of this school also hoped to have an independent skill of perpetuating, studying and developing Islamic tenets and sciences for the welfare of ummah, spiritually and physically in the world and hereafter.

E. Five Basic Principles of the Gontor Education

The whole educational activities whether extra or intra curricular in this school is based on the values and the principle of education which is called as *Panca Jiwa* (the five basic principle), sincerity, simplicity, self-reliance, Islamic brotherhood and freedom.

The word sincerity can be defined as a quality of being sincere, which means that every individual in this school must try to be sincere in all acts of devotion for the sake of Allah (*Ibadah*) and not for gaining any profit from it. The teachers are sincere in doing the educational process and the students are sincere in seeking for the knowledge. The implementation of this spirit is through the whole aspects of lives. Every school activity which can be seen, heard, and felt is considered as a mean of education.

The spirit of simplicity¹⁷ on the other hand is meant as a positive conduct towards every situation of life, and not surrender upon the problems of lives. The precise meaning of it is to procure for the individual's values that will prepare them to face the trials and tribulations. It is to have strength, courage, determination, and self control. And behind these all, lies nobility, bravery, and zeal to never give up, as well as the development of a strong mentality and character that are imperative and necessary in preparing them to face the hardship in life.

The spirit of self reliance is defined as standing on one's feet. This is the most important and effective ability provided by this school for its students. The students in this due regard practice by themselves how to be self-reliant in undertaking all his daily necessity, up to all the means of lives. Whereas, as an educational institution, Darussalam Modern Islamic Boarding School has to rely on its own

¹⁷ In the view of KH Imam Zarkasyi, the word simplicity is not meant poverty, but to act in life according to the ability and basic need. This spirit of life implanted in the heart of every student through their daily life inside the campus in within 24 hours. See, *KH. Imam Zarkasyi dari Gontor merintis pesantren modern*, (1996) A biography of KH. Imam Zarkasyi, Ponorogo: Gontor Press, 1st ed., p.60.

resources without having to be dependent on others for aid and assistance.

Islamic brotherhood in this regard is considered as the fourth basic principle of education to be implemented in this school through which every student learn how to build strong friendship and empathetic solidarity upon the other muslim brother. Happiness and sadness are shared together under the banner of Islamic brotherhood, in order to actualize the unity of *muslim ummah*.

The freedom is the fifth spirit to be imparted upon the heart of every student. This freedom makes *santri* optimistic in facing the problem of life. Freedom in thinking and act, freedom in forming his future and selecting his way of life based on the Islamic faith and self responsibility.

F. The five school plans:

In order to develop the essential structure of the administrative bodies of this school, the administrator formulated five school plans to be the blue print in the effort to attain the aims. The school plans are:

- a. *Education and teaching*¹⁸: This school plan is actualized through the establishment of Islamic teachers Training College (ITTC) as the formal department of education and teaching. This school level institution is an educational department of Darussalam Gontor Islamic Boarding School, which mainly focuses its dynamism on the student academic activities. The educational program at this school level is undertaken in the duration of six years, which basically is considered as the continuation of elementary school level. This institution tries its level best to improve the academic qualities through various programs, so then the school may develop gradually. The development of this institution is basically based on the motto of Even the best can be improved. This motto becomes the educational principle, which must be implemented upon every aspect of school activities.

¹⁸ It is understandable that knowledge which is generally taken for an accumulation of information is a department quite different from education. Education deals with actions. Education must build man into a real man. See, Prof. Muhammad Munawwar, *Iqbal Poet Philosopher of Islam*, (Lahore: Iqbal Academy, 1992), p. 151.

- b. *Cadre building*: Generally, the leadership of Islamic Boarding school system of education transformed from one generation to other generation, based on family heritage. But in relation with Gontor system, it has different principle. The leadership in this instance based on the competence and cadre. The school concerns the cadre as an important part of the school on whom the future school existence depends. They are going to continue the leadership of the school and become the young generation of their old to shoulder the school management. Based on this principle, it may be said that this school is cadre building institution which its existence depends on its cadres.
- c. *Infrastructure*: Infrastructure in this regard is one of the five school plan to be concerned by the administrator of Darussalam Gontor Islamic Boarding School. The nature of this plan is to provide an adequate necessary facilities and basic amenities as well as educational equipments and devices to the students. This plan is undertaken in order to actualize the school quality.
- d. *School Treasury* (Chizanatullah); To actualize the principle of self reliance in carrying out all school programs, Darussalam Modern Gontor Islamic Boarding School established the foundation of Waqf enlargement and assets maintenance. This foundation is an institution which has responsibility to maintain and enlarge the wakf land area continuously. This foundation is also established to undertake the economic programs, particularly, related to the management and the development of waqf land. So the spirit of self-reliance and the continuation of Darussalam Modern Islamic Boarding School could be actualized.
- e. *Family welfare*¹⁹: This school plan is rather meant as the establishment of the economic enterprises to develop the school family system of earning the livelihood. So then they are not dependent on the school, specially in economic welfare. The school family in this regard is any body on whose the existence of school is laid.

¹⁹ In order to support the spirit of self reliance and actualize the family welfare, Gontor established Foundation for waqf maintenance and enlargement which has a high responsibility upon the development of school economic enterprises for above needs. See, KH Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren*, (Jakarta: PT Raja Grafindo Persada, 2005), ed. 1, p. 121.

The school motto: The nature of education in this Islamic Boarding School mainly concerns with mental, personality, and character building of good muslim. The personality of a good muslim characterized in four points of qualities, good character, sound body, wide knowledge and freedom. These four qualities then named as the motto of Darussalam Modern Islamic Boarding School. This motto can be elaborated in the following points:

1. *Noble character.* The point of good character is considered as the basic character to be implemented by the school upon all students, junior as well as senior all together. The realization of this motto is through the whole aspects of students lives in the campus.
2. *Sound body.* The healthy body is one of the important aspect of education in this school. With the healthy body students can undertake their duties and responsibility as good as possible. To maintain this health the school arranges some sports activities. The sport program naturally carried out periodically.
3. *Broad knowledge.* The students in this boarding school educated through the systematic programs which can widen and enlarge their visions. The students are not only educated and taught some knowledge, but also guided fully how to open the store of knowledge. The Kyai mostly pursues frequently that the world of knowledge is wide, not limited, but must be based on the morality. Finally, they conscious the basic principle of learning.
4. *Independent Mind.* This motto according to KH Abdullah Syukri Zarkasyi is not meant as liberalism²⁰. The freedom of knowledge in this point should not astray from the principle of being true muslim. But symbolizes the thinking maturity based on the guidance of Allah. This point of motto is implemented upon the students after having good character and wide knowledge.

G. The Methods of Gontor System:

The whole activities of education and instruction in this boarding school are imparted upon the students through various methods, which can be deliberated in the following points:

²⁰ Ibid. p. 103.

- a. A good example. In this regard, Kyai as the spiritual central figure tries to introduce upon the students the whole principle of school life. He personally acts in front of every individual how to be perfect and sincere guardian. He himself shows in front of the student how to be disciplined teacher and finally he must also give an example how to be generous, to donate all his personal possession for the development of the school. So then every one can imitated clearly. The spirit of sincerity must be practiced by all elements of the school, include, administrator, managers, students as well as the parents of the students.
- b. Establishing conductive milieu. This boarding school conducts that the medium of education and teaching in this regard include the whole aspects of lives which can be seen, heard, felt and touched daily by the students inside the campus.
- c. Guidance and counseling. The activities to be carried out by every individual in this school must be started from orientation, guidance and clear example, particularly in implementing the important educational values.
- d. Habituation. To impart educational values upon students, the school always uses the habitation method. Through which the students in some cases compelled to do educational and instructional programs, which are too difficult to be carried out.
- e. Doing an assignment. In this case the students are taking actively the various aspects of educational process through the school assignments. Such as organizing the student's activities, undertaking various responsibilities of the school economic enterprises out of personal interest, and doing some social services for the sake of humanitarian, and so on.
- f. Discipline. The discipline is considered as a spirit of activities in the school. This discipline is practiced by Darussalam Gontor Modern Islamic Boarding school to introduce upon the students the reality of life in the community. The method is done by doing not by lips. Some examples of school discipline in this regard are: language discipline, class attendance discipline, sport discipline, dress discipline, examination discipline, shopping and so on.
- g. Enthusiasm. In many occasions, Kyai always underlines the importance of having high spirit in doing any work. Because enthusiasm helps some one to get success in this life. The

habitation in this due regard has been introduced since the beginning of studentship in this Modern Islamic Boarding School.

The whole educational values which have been elaborated above, seriously imparted upon the students from very basic aspect of educational activity through various methods in order to prepare well qualified human resources as well as muslim leaders who have complete character, behavior and personality.

H. Protected Economic Enterprise

One of the five spirits of Darussalam Gontor Islamic Boarding School is self-sufficient, in this regard, the institution does not depend on the government financial support or any other donations in actualizing its educational program. To support the process of education and instruction, the institution carries out some units of economy, organized by the teachers and the students under direct supervision of the head master of Gontor, which then it is called as *the movement of a protected economic enterprise*, to meet the need of Gontor welfare and *waqf* empowerment.

Gontor is entirely private, no regular supports from government nor from other institutions. That is why the Gontor 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 Gontor 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 institution and some of it is distributed for teachers and students welfare.

Lecturers, teachers and all personnel in 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, principally no single farthing of the school fee collected from the students is spent for the teacher's 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 institution. It is not queer to the teachers and lecturers in Gontor because their motivation just for the sake of Allah.

The economic movement of Darussalam Gontor commenced since 1970 and the rice mill was the only unit of economic enterprise. Along with the development of its educational institution, this enterprise naturally also began to improve under management of *Latansa Cooperation*. The Cooperation is operated officially under the Decree of Department of Cooperation, the Government of the Republic of Indonesia No. 8371/BH/II/1996 dated July, 1996. At the time being this school economic enterprise undertakes 31 units of economic enterprise.

The List of *Latansa Gontor Economic Enterprise*²¹

| No | Unit of Economic Enterprise | Year | No | Unit of Economic Enterprise | Year |
|-----|-----------------------------|------|-----|-----------------------------|------|
| 1. | Rice mill | 1970 | 12. | Daily need supplier | 1997 |
| 2. | Darussalam Press | 1983 | 13. | Transportation | 1998 |
| 3. | KUK Grocery | 1985 | 14. | Al-Azhar Canteen | 1999 |
| 4. | KUK building materials | 1988 | 15. | Darussalam inn | 1999 |
| 5. | La Tansa Book Store | 1989 | 16. | Sudan Telephone | 1999 |
| 6. | UKK Mini market | 1990 | 17. | Darussalam Computer Center | 1999 |
| 7. | La Tansa meat ball | 1990 | 18. | Asia Photostat | 2000 |
| 8. | KUK Photostat | 1990 | 19. | Latansa Distributor Center | 2002 |
| 9. | Gambia Telephone | 1990 | 20. | Poultry | 2002 |
| 10. | La Tansa Pharmacy | 1991 | 21. | Manlingan DC | 2003 |
| 11. | Ice factory | 1996 | 22. | La Tansa Bakery | 2003 |
| 23. | Mineral Water | 2004 | 28. | La-Tansa Tea | 2009 |
| 24. | Sport Store | 2005 | 29. | La Tansa BMT | 2010 |
| 25. | Confectionery | 2006 | 30. | Siman BMT | 2011 |
| 26. | Al-Azhar Telephone | 2006 | 31. | Ice Cream factory | 2012 |
| 27. | Chicken noodle | 2006 | | | |

In relation with above units of economic enterprise, the foundation for Waqf Maintenance and enlargement of Darussalam Gontor Modern Islamic Boarding School, naturally has its significant

²¹ Editorial Team, *Wardun: An Annual Journal of Darussalam Modern Islamic Boarding School*, school year: 2011-2012, vol. 65, Sya'ban 1433, p. 20, English section.

role to assist the headmaster of Gontor, tries its level best to realize developed *Khizanatullah* towards productive Waqf. The foundation however, always takes its effort to develop the potency of economy from both inside and outside campus as well. Recently the land owned by the foundation is 727, 367 ha, spread in 21 different districts all over Indonesia.

**Financial Circulation of *Latansa* Gontor Economic Enterprise
In the duration of one year, started From Sya'ban 1432
to Rajab 1433²²**

| No | Unit of Economic Enterprise | In Rp | No | Unit of Economic Enterprise | In Rp |
|-----|-----------------------------|---------------|-----|-----------------------------|----------------|
| 1. | Rice mill | 6.353.770.026 | 12. | Daily need supplier | 855.238.500 |
| 2. | Darussalam Press | 5.128.685.700 | 13. | Transportation | 1.055.323.100 |
| 3. | KUK Grocery | 1.049.690.000 | 14. | Al-Azhar Canteen | 1.735.634.700 |
| 4. | Building materials | 7.247.660.110 | 15. | Darussalam inn | 416.873.100 |
| 5. | La Tansa Book Store | 8.552.539.050 | 16. | Sudan Telephone | 439.639.650 |
| 6. | UKK Mini market | 6.286.832.487 | 17. | Darussalam Comp. Center | 248.924.500 |
| 7. | La Tansa meat ball | 185.884.500 | 18. | Asia Photostat | 755.877.930 |
| 8. | KUK Photostat | 92.298.150 | 19. | Latansa Distributor Center | 4.391.099.850 |
| 9. | Gambia Telephone | 355.234.737 | 20. | Poultry | 1.083.186.416 |
| 10. | La Tansa Pharmacy | 854.867.926 | 21. | Mantingan DC | 8.709.933.677 |
| 11. | Ice factory | 22.184.700 | 22. | La Tansa Bakery | 934.298.900 |
| 23. | Mineral Water | 517.628.000 | 28. | La-Tansa Tea | 4.391.099.850 |
| 24. | Sport Store | 1.495.870.200 | 29. | La Tansa BMT | 2010 |
| 25. | Confectionery | 937.113.300 | 30. | Siman BMT | 2011 |
| 26. | Al-Azhar Telephone | 427.374.307 | 31. | Ice Cream factory | 14.472.000 |
| 27. | Chicken noodle | 265.799.500 | | Total | 60.456.425.366 |

Every unit of economic enterprise above, makes every effort to be dynamic and improved periodically for better profit achievement and naturally become an ideal model for similar economic movement in all campuses of Gontor which spread all over Indonesia. The example of routine dynamism of every unit may

²² Editorial Team, *Wardun: An Annual Journal of Darussalam Modern Islamic Boarding School*, school year: 2011-2012, vol. 65, Sya'ban 1433, p. 20, English section.

be described like in the following point. Due to the increased number of the branches of Gontor Boarding School and the units of economy, in this year 2012, the department of transportation of the Waqf Foundation in this year 2012 purchased two cars for senior teachers who are assigned to fulfill the activities outside the campus, a unit L-300 Mitsubishi car for Gontor 5 for boys , and a unit of L-200 Mitsubishi pick-up for Gontor 10 for boys. The department, in this regards, intensifying its effort to maintain the condition of transportation facilities. Meanwhile, the management of this enterprise is based on centralized management carried out by the teachers and students under personal direction of the head master of Gontor. The purpose behind this management is to inculcate the spirit of self-reliance and autonomy family welfare.

I. Conclusion

The spirit of *self-reliance* which has been implemented by Gontor through various activities inside the campus such above *economic enterprise* is of the total processes of educational activities, carried out by students and teachers themselves. They act as the subjects and objects of the education at the same time. They teach themselves through various activities, creativities and social interaction for their character and personality building. This learning process is purposely undertaken in Gontor, because the basic principle of this system is to actualize the community orientation through which the students in the campus guided and prepared to have a spirit of self reliance. So when they back to the society to undertake the real life they confidently take their role to develop their society for the sake of Allah and unity of *muslim ummah*.

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