

INDEPENDENCE OF THE MODERN DARUSSALAM GONTOR EDUCATION SYSTEM (PMDG) IN ESTABLISHING THE PERSONALITY OF PERSPECTIVE INTEREST AND TARBAWI HADITH

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ABSTRACT

KEYWORDS

System Independence,
PMDG Education
System, Muhasabah
TQC

Worldwide educational institutions whose systems are independent, do not follow the example of experts but all systems move and work independently, without involving or there is dependence and attachment to outside parties. Until now, the Islamic educational institution Pondok Modern Darussalam Gontor (PMDG) is in the independence of the system, on the one hand experts are always looking for the best educational institution system so that it continues to develop not lagging behind the times, and on the other hand many local Islamic boarding schools have fallen because they were crushed by the times, Pondok Modern Darussalam Gontor still exists in the same system without changes, forming the personality of students who are ready to appear as national and even international figures. Against the backdrop of this situation, it was studied how the interpretation and hadith views of tarbawi on the independence of the Darussalam Gontor Modern Lodge system. The independence of the system born of experience is not the theory and reference of educational experts. The method used to discuss this study is with literature studies and interviews. The independence system created by Pondok Modern Darussalam Gontor is: 1) Leadership; 2) Parenting; 3) Teaching; 4) Regeneration; and 5) Funding, which is transformed to students, teachers, families, guardians of students, the community, community leaders and the government. This plays a very important role in shaping personality in the form of work character and work competence for the glory of Indonesian national civilization. It was concluded that the independence of the Pondok Modern Darussalam Gontor system according to the interpretation and hadith of tarbawi is muhasabah as TQC (Total Quality Control) which becomes the basic system of independence, the foundation of the entire system and forms the quality of the existing systems. This TQC is easily adopted by other Islamic Educational Institutions

INTRODUCTION

Islam has comprehensive and complete legal rules, and its eternal educational principles. providing solutions and methods in the growth of a child's personality, whether growth in the aspects of akidah, ahlak, physical, reason, self or sosial (Nasih Ulwan, 2015). The eternal rules and principles of education are a subject that never changes in accordance with the times and guides all aspects of life, both in the fields of politics, social, economy, health, culture, including in the field of education itself. Similarly, educational institutions that use the rules and principles of Islamic education will certainly remain the system, continue to be obsolete or lose their system through the course of a time that continues to develop and disrupt.

Pondok Modern Darussalam Gontor, can be shortened to PMDG (hereinafter written PMDG) or sometimes also quite called Pondok Gontor. Its founder was called "Trimurti" because it was founded by three brothers, namely: KH. Ahmad Sahal (1901-1977), KH. Zainuddin Fannani (1905-1967), and KH. Imam Zarkasyi (1910-1985), on Monday, 12 Rabiul Awal 1345/ 20 September 1926. Since the colonial period, PMDG is a private institution that has system independence (Suryanegara, 2017), it has survived until now, because mainly PMDG is based on the rules and principles of Islamic education and also because PMDG is a boarding school which is an indigenous Indonesian educational institution (*indigenous*). In the Dutch colonial period, there was a deliberate dichotomy of education, firstly religious education represented by traditional islamic boarding schools that tended to be static and closed from the outside world, and the second general education represented by colonial schools. This is what is behind the (Madjid, 1997) *trimurti* in the formation of modern huts is the awareness that it is necessary to modernize the Islamic education system and institutions, an independent system does not adopt the Dutch modern education system and institutions, but rather with the modernization of indigenous Islamic systems and institutions, namely the pesantren itself. This is the spirit of the system that remains and is the principal, always in PMDG Education (Zarkasyi, 2005).

Along with the era of traditional Islamic Boarding Schools have opened up, some have founded Ma'had Aly, under which there are Madrasahs and Schools from the lowest to the highest level, even some of them have been negated. PMDG has always been independent with its system, in contrast to other islamic boarding schools that flocked to establish madrasahs in anticipation of the times, PMDG actually founded KMI (Kulliyatul Mualimin Al-Islamiyah), a name made by (Hardoyo, 2009) *trimurti* as a level as well as a pioneer of modern education with a classical system. This system contains controversy, including according to traditional pesantren not worthy of existence in pesantren such as making dramatic arts, music and so on, among the government does not know the term KMI and how it is recognized, nor does it follow the government curriculum which is always changing until now and PMDG has never taken the national exam. PMDG has the spirit of education to educate the lives of students, not to educate them to just get a diploma.

Along with the times, 1 Century PMDG has produced many figures of national leaders and international figures. This proves that the independence of the system implemented by PMDG is not eroded by the times, unshakable by political, economic and cultural factors. A system that is developed by itself based on experience, is constantly being developed until a universal and eternal system is formed in forming a personality that has work character and work competence.

Based on the description above, it will be studied how to form a system independence, what are the systems that are formed independently and how to prefetively interpret and hadith tarbawi the independence of the PMDG system, so that it can be adopted by other Islamic Educational Institutions to form a system on target according to the circumstances of the educational institution, which eventually produces a generation with a good personality as well.

RESEARCH METHOD

This article discusses the purpose of national education whose relevance is in the purpose of islamic boarding schools. This type of research is qualitative so that the data

that appears is not in the form of numbers, but in the form of descriptions of words. As is customary for qualitative research, this study does not aim to test the hypotheses that have been formulated, but rather oriented towards the development and new knowledge gained through data collection in this article is to conduct interviews with various groups seen from educational backgrounds, positions in islamic boarding schools and having children who are in islamic boarding schools and are directly related to the focus of the research.

The research design is in the form of a descriptive approach, because it seeks to explain conceptually and empirically about the purpose of national education and the educational goals of Islamic boarding schools. This means that research seeks to reveal the objective and systematic facts found by researchers in the field. The subjects of the study were the head of the madrasa, the teachers / ustadz / ustadzah, all parents, and a number of alumni of students and a number of students. The determination of samples using purposive sampling techniques, namely sampling techniques with certain considerations and objectives. The type of data in this study is qualitative data. According to Lofland, who was quoted by Moleong², explained that qualitative data is more wording both spoken and written, as well as the rest of the actions in the form of documents, archives, and photos. The data needed by researchers in this study is primary data sourced from humans and secondary or non-human data. The data collection technique used in this study is an in-depth interview, which is a meaningful conversation conducted between two or more people directed by the interviewer to the interviewee, with the aim of knowing opinions, perceptions, feelings of knowledge, experience, and sensing. This interview is used by researchers to obtain data in general and broadly on things that stand out, are important and interesting to study in more depth related to the focus of the research.

RESULT AND DISCUSSION

Independence of the Education System was born from Muhasabah as Total Quality Control

PMDG has system independence. Independent in the sense that all systems move and work independently, without involving or there is dependence and attachment to outsiders.

Independent in the sense that the system is formed based on *trimurti* experience not the theory and reference of educational experts. This independence is born from the results of deepening the field when carrying out the educational process, then looking for what should be improved, and what should be improved continuously, cyclically becoming *Total Quality Control* in education. The cycle can be described as follows:

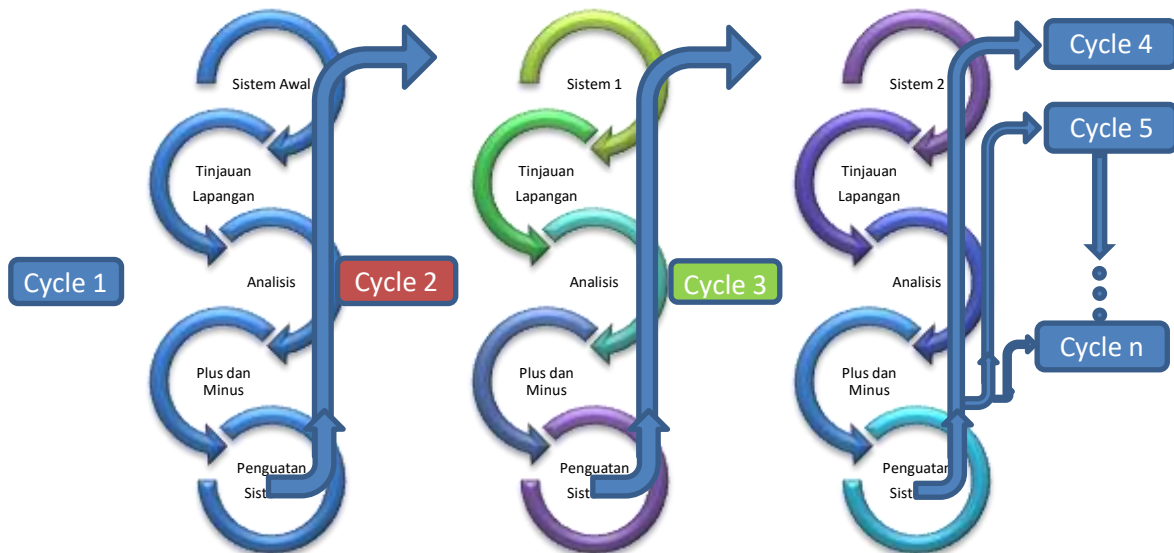


Figure 1
Total Quality Control Cycle

In Figure 1 above, a description is obtained, a system strengthening will be formed from the initial system to strengthening system 1 in cycle 1, to get the strengthening of the system must review the field to what extent the initial system runs in the field, then analyze whether there are pluses in the sense that there are those that need to be improved because they feel good, or add new ones needed from the field findings, and analyzed the minuses in the sense of whether there is something lacking in its implementation and then overcoming the shortcomings or reducing the elements of the system that are considered no longer necessary, all these pluses and minuses were included in the initial system hence the birth of System 1. Then in cycle 2, continue to conduct a field review on system 1 which will be reviewed for implementation in the field, reanalyzed the pluses and minuses, then system 2 comes out, so this cycle is a non-stop continuous activity so that in totality it becomes a control tool in system quality assurance, this is why this cycle is referred to as the Total Quality Control Cycle.

In line with the views of the interpretation of tarbawi QS. Al-Hasyr : 18, the birth of the independence of the system begins with the muhasabah, here are the verses :

O you who believe, fear God, and consider the same as you have offered to tomorrow, and fear God, for God is expert in what you do.

Translation:

O people of faith! Be devoted to God and let everyone pay attention to what he has done for tomorrow (hereafter), and be devoted to God. Truly, God is all-perative of what you do (QS. Al-Hasyr : 18)

This verse is a verse of muhasabah, commanding the believer to be devout and preaching by counting themselves against what has been done, what is being done and what will be done for the next day, until the end of life. For these charities will be hyphenated tomorrow (akherat). In Al-Maraghi's interpretation, the verse *Ma Qaddamat* means "what has been done" meaning to order the nafs to examine and analyze what has been done in totality without exception from his deeds, both those done yesterday and today, to be a guide and improvement to what tomorrow or the future does, so that each

nafs changes the day the better, until the end of his life he met God in a self-inflicted personal state (Amiratul Munirah, 2015).

In line with the description of the cycle mentioned above, Total Quality Control is an analysis of the system that has been planned initially, then finds its pluses and minuses to plan improvements to the system, continuously does not end until the end of the day always conducts an analysis of its work to be an evaluation in the future. Just as every believer lives in the world, it is commanded to always evaluate the totality of the deeds done in the elapsed time. Because this will be the basis for doing the next deed, so that there will be improvement and goodness (Rahayu, 2019).

According to Ibn Katsir in his interpretation, he interpreted "and let every self pay attention to what he has done for tomorrow". The point is that self-hisablah you yourself before being hyped by God. And behold something which you have saved for yourself, in the form of charity for the next day and at the time of meeting with God (Suwandi, 2021). Whoever always hyphenates himself then he will get a light hisab, Allah Almighty said:

He will be held accountable for a little

Translation

then he will be examined (dihisab) with an easy hisab (al-Insyiqaq: 8)

When Ummul Mukminin Aisaya asked the Messenger of Allah: "O Messenger of Allah, what is a simple hisab?" The Prophet PBUH. answer: *He looked at the book of his deeds, and then Allah forgave the error recorded in it. O Aisyah, indeed, the one who was examined in his hisab on that day must have perished.*

Such is the blessing of the muhasabah in forming the independence of the system, by always analyzing the experience of continuously seeking improvement, then the educational institution will be forgiven its mistakes by Allah. It may be that parents and students will judge this educational institution as the best, because its responsiveness every day is always improving itself.

PMDG Education System

Literally, in the Great Dictionary of Indonesian, system means: 1) the device of elements that are regularly interrelated so as to form a totality; 2) an orderly arrangement of views, theories, principles, and so on; 3) method. The word system comes from the Greek *systema* which means way, strategy. In English system means system, arrangement, network, way. A system is also defined as a strategy, way of thinking or a model of thinking.

In terms, Omar Hamalik affirms that a system is a harmonious and harmonious interaction of a set of components or elements to achieve a goal. Meanwhile, according to Imam Barnadib in his book *Ramayulis*, emphasizing the notion of a system on an idea or principle that is intertwined, which is combined into a whole. Because it can be interpreted as a system is a series of elements or components in the form of both physical and non-physical that interact in line and harmoniously form a unity to achieve the goal (Hamalik, 2004) (Ramayulis, 2002).

Looking at the above understanding, the system in Arabic is closer in meaning taken from the word:

1. **نظام** which means system, discipline, command, command
2. **نسق** which means order, system, method, pattern, type, symmetry

3. مَنْظُومَةٌ which means system, collection, community, society, group, group
4. شَبَكَةٌ which means intertwined, system
5. جِهَازٌ which means :1) tools, fixtures, tools, tools, instruments, tools; 2). system; 3). bodies, institutions, organizations, cadres, staff

In the Arabic dictionary almaany.com, when the above 5 words are changed in verb form, each word is obtained by one slice to describe the notion that the system is a command or law that governs, organizes neatly and orderly in a collection of devices, or organizations.

Looking at the above understanding of system, then the word that is aligned about system is أَحْكَمٌ with perfect sense, found in QS. Hud : 1 :

The 4.00 book was ruled and then dismissed by an expert sage

Translation : Alif Lam Ra. (Here it is) The book whose verses are neatly arranged is then explained in detail, (which is passed down) from the side of (Allah) the Most Wise, the Most Conscientious, (QS. Hud : 1)

The word أُحْكِمْتُ from the verse is fiil majhul which means composed according to حَكْمٌ or حُكْمٌ (laws, wisdom, rules and decisions of the ruler), and the one who compiles it is Allah Almighty, Mahacemat. So it can be interpreted that أُحْكِمْتُ in the above verse is the neat, orderly arrangement of the verses of God, with wisdom and perfect precision, and assembled verses by God Himself who holds the power to govern his own rules, so that the verses become one whole, letter by letter forming a word, word by word forming a sentence or verse, verse by verse forming a letter, letter after letter formed the Qur'anul Karim. All of them merge into an inimitable scripture, and also cannot be made as such, because of its system of compilation which is impossible for beings to do even though they are entirely united to make them. Allah has challenged all human beings 14 centuries ago, Allah Almighty said in surah Al-Baqarah:

And if you are in doubt of what we have revealed to our servant, then come with a surah like him, and call upon your martyrs without Allah, if you are righteous.

Translation:

And if you doubt that We have sent down to Our servant, then make a semisal surah with him, and invite your helpers other than Allah, if you are truthful. (Al-Baqarah : 23)

The notion of the system can be seen from the existence of a systematic relationship that is very perfect and very balanced in the creation of the universe, as God said in QS. Mulk: 3:

Who created seven centimeters and what you see in the creation of the merciful from TvOut so return the sight do you see from breakfast

Translation :

That created seven multi-layered skies. You will not see anything disproportionate in the creation of the Most Merciful. So look again, have you seen anything flawed?

Along with the statements of experts, including Paul Davies, Bilim ve Teknik and Stepen Hawking have equally intersecting opinions and express the awe of the creation of a very balanced universe, if there is a slight error of 10^{-18} even an error of one per thousand million million, then the universe is unlikely to happen. They commented on the theory about the "Big Bang" of the creation of the universe, then the fragments of the bang are amazing, how the arrangement occurs so that the flakes occupy their respective places forming galaxies, with their gravitational balances not larger and not smaller,

which causes them to be very amazingly said in super rational calculations. Also so from the rate of development after a very balanced bang is not faster and not slower, one of their statements :

If the rate of development one second after the Big Bang is smaller even one part per serratus million of nature will be destroyed before it ever reaches its present size (Yahya, 2003).

The development resulting from the great bang is mentioned in the Qur'an as an extension: *And the heavens we built with our power, and indeed we did indeed expand it (QS. Adzariyat: 47)*

With the above interpretation, the system can be defined as a very perfect and balanced basic rule, regulating the relationship between elements, components or policies, forming a unity that runs harmoniously to achieve its goals.

UUSPN No. 20 of 2003 states: the national education system is a whole component of education that is interrelated in an integrated manner to achieve national education goals. As the interpretation above, Education is also stated as a system, having several parts that affect each other, if one part is not noticed / weak it will affect the whole system, the more perfectly organized the component, the more significant it is to achieve its goals.

Likewise, the focus on the PMDG Education system is the same as having components or parts, which are born from muhasabah as TQC, as will be explained from the following figure:

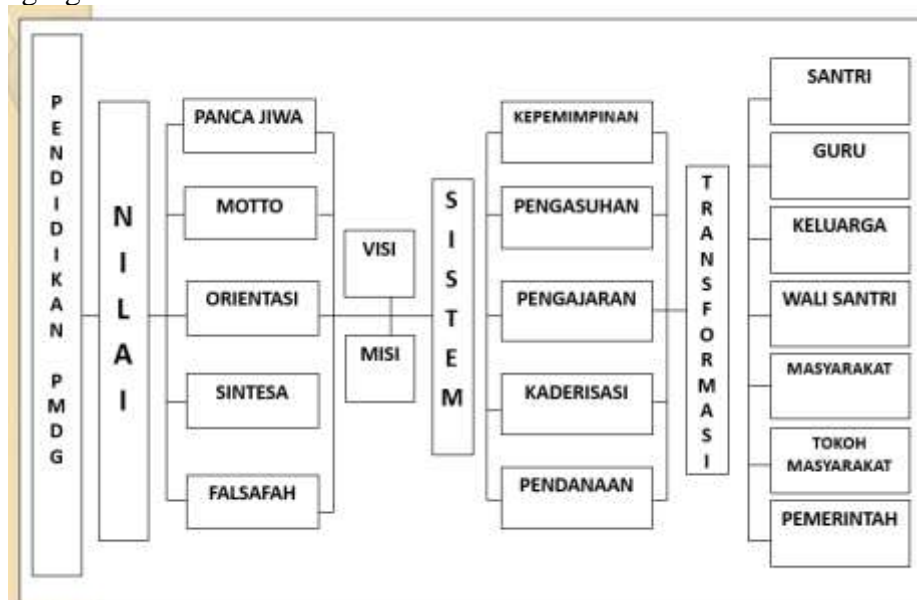


Figure 1
Total Quality Control Cycle

As can be seen from the picture above, the Education System at PMDG is used to realize the Vision and Mission, while the Vision and Mission are produced from the results of reflection and deepening based on a field review of the values of the Panca Jiwa, Motto, Orientation, Synthesis and Philosophy. In accordance with the focus of this discussion, the Gontor Modern Pondok Education System has 5 components, namely:

1. Leadership

PMDG as a leader regeneration institution, how to foster leadership regeneration with Briefing, Assignment, Coaching, Evaluation and Approach: Program approach,

Humane approach, and idealistic approach, all ways of leadership regeneration are carried out with control tools, operational procedures, and human resources that carry it out.

PMDG always instills in its students the philosophy of "ready to lead and ready to lead". Always at all times when there is an opportunity to understand the role and function of the leader as Leader, Manager, Administrator, Supervisor, Motivator, Innovator and Evaluator

For PMDG, being a leader is not the core of leadership because everyone is a leader who will be held accountable, everyone who leads, of course, there are those who dream of it, everyone cannot be separated from being led or leading, the core of leadership is in the implementation of their roles and functions to be accountable for their leadership, not only when playing a role in the organization but also on the side of Allah SWT.

In line with the above, the Prophet said:

Ismail told us Malik told me from Abdullah bin Dinar from Abdullah bin Umar may Allah be pleased with them that the Messenger of Allah (peace and blessings of Allaah be upon him) said that you are not all shepherds and all of you are responsible for his flock The imam who is responsible for the people is a shepherd and he is responsible for his flock and the man is a shepherd for his family and he is responsible for his flock and the woman is a shepherd for the family of her husband and his son and she is responsible for them And the servant of a man is a shepherd on his master's wealth and he is responsible for it, but you are all a shepherd and you are all responsible for his flock

Translation :

Has told us Ismail, has told me Malik of Abdullah bin Dinar of Abdullah bin Umar radhiallahu'anhuma, Messenger of Allah said, "Know Every one of you is a leader, and every one of you will be held accountable for the one led, the ruler who leads the people he will be held accountable for the one he leads, every head of the family is the leader of his family members and he is held accountable for that he led, and the wife of the leader against the family of her husband's house and also his children, and he would be held accountable against them, and the slave of a man also a leader against his master's property and would be held accountable against him, know, every one of you is responsible for the one he leads."

Leadership is not a command to be at the helm of an organization alone, to be oneself to be accountable before God about oneself, is the essence of self-centeredness. When a person is incapable of being a Leader, Manager, Administrator, Supervisor, Motivator, Innovator, and Evaluator for himself how can such a person become a caliph. Allah Almighty said:

And when your Lord said to the angels, I am making a caliph in the earth, they said, Will you make someone corrupt in it and shed blood in it, and we praise your praise and sanctify you? He said, I know what you do not know.

"Remember when your Lord said to the angels: "I am indeed going to make a caliph in the land." They said, "Why would You make a caliphity on the earth who will do damage to it and shed blood, while we always glorify You?" He said, "I know what you do not know." (QS. Al Baqarah: 30).

The verse explains that Allah Almighty made man a caliph on the face of the earth. The caliph referred to in this verse is the prophet Adam. Before being sent

down by the prophet Adam to the face of the earth, of course, the conditions for becoming caliph had been given by God, one of which was that God told the prophet Adam of the names of things while the angels did not know, that knowledge became a measure of truth and also a condition that the prophet Adam was very worthy of being a caliph on the face of the earth, and there was a protest of the angels who declared the ineligibility of being a kholifah, For the angel suspected that man would make mischief and shed blood. As if the angels were half protesting to say, we only know what is told, then Allah replies : "Have I not told you, that I know the *secrets of heaven and earth, and I know what you declare and what you hide*" (Al-Baqarah:33). Man who is endowed with the potential of reason and lust is the secret of his leadership so that it is able, manages and organizes and develops tasks to the caliphate with his intellect and the potential of angelic reason is satgnan, there is no pattern of development. Leadership roles and functions in the form of Leaders, Managers, Administrators, Supervisors, Motivators, Innovators, and Evaluators are the result of developing reason. With that, Allah Almighty to grant humans can use animals and plants as food ingredients. Humans are also given the power to breed animals and grow plants so that they can be used later. With that, Allah Almighty grants that man can manage all the affairs on earth (Lathifah, Pebiyanti, & Firmansyah, 2021).

PMDG always equips with the following leadership qualifications:(Zarkasyi, 2005)

1. Ikhlas
 2. Honest
 3. Resolute
 4. Can be trusted
 5. Willing to sacrifice
 6. Have good guts and are not afraid of risks
 7. Work hard and earnestly
 8. Have the ability to communicate
 9. Create a network of work and be able to take advantage of it
 10. Always take a lot of initiative
 11. Mastering problems and being able to solve them
 12. Have high integrity
 13. Good *MU'AMALAH MA'A ALLAH*
 14. Good *MU'AMALAHMA'A AN-NAS*
2. Parenting
- PMDG makes the parenting department serve as:
- a. The key to the dynamics of the cottage in organizing the total activities of cottage life: daily, weekly, monthly and yearly. Its implementation is carried out with an exemplary system and with the item of environmental creation, direction, assignment, habituation and training.
 - b. Activities of dormitories, OPPD, Scouts, consulates and clubs.
 - c. The total activity of cottage life both written and unwritten known to be *tabiat* in the Lodge, concerning the order and sunnahs of the lodge.

This includes parenting as an extension of the Pondok Leadership in enforcing the rules and sanctioning violators. Parenting is not known as parenting, but in schools BK teachers the function is in common with parenting in the career development of students. During the 24 hours the activities of the lodge are always supervised by the

upbringing, and become a miniature implementation of the cottage life guided by the Qurán and the Al-Hadith, controlled and controlled by the upbringing, this is the same function as murabbi in the Qurán:

No human being would have brought him the book, the judgment and the prophecy and then he would say to the people, be my servants without God, but be divine by what you knew the book and by what you were studying

Translation :

It is impossible for a man who has been given a book by God, as well as wisdom and prophethood, and then he says to man, "Be ye my worshippers, not worshippers of God," but (he said), "Be ye servants of God, for ye teach the book and because ye learn it!" (Ali-Imron : 79)

Murabbi comes from the word *rabba yarubbu* () which means to repair, master, lead, guard, and maintain, in the above verse it is commanded to be a *rabbani* person (رَبَّانِيًّا) that is, a person who refers his whole life to the rabbi, because everything that Allah commands and Allah forbids as found in the Qurán is carried out, studied deeply and taught, so that none other than all his life is the decree of his rabb.

In the Qurán the word () is associated with the command to humble oneself to parents with affection and prayer that parents be given affection by Allah in return for their role as *Murabbi* (repairing, controlling, leading, guarding, and nurturing) to their children since childhood, Allah Almighty said: رَبِّ يَرْبِّ

And lower for them the wing of humiliation from mercy and say God have mercy on them as my Lord is young

Translation

And humble yourselves to both affectionately and say, "O my Lord! Love both of them as they both educated me as a child." (QS. Al-Isro': 24)

Therefore, parenting functions as a *murabbi*, not as a teacher who is just a transfer of knowledge, moreover than that parenting educates in general and characteristically (differentiated), a memorable upbringing to students, with feelings of affection and mutual trust, like the first fathers for students when in the dormitory, this is because students have more time with parenting than their biological fathers. The reality of today's parenting is that they recognize students more than their fathers because they are too busy working for the survival of the family (Nor, 2019).

The upbringing in view of the tarbawi hadith called *muaddab* is taken from the following hadith:

May God discipline me, so discipline me better

Translation :

My God has educated me, so He made my education good (HR. Ibn Hibban)

Commenting on the hadith above, Ibn Taimiyyah said "there is no *sanadnya tsabit* (strong) there. the hadith narrated from the path of Sabrah Bin Ma'bad's companions falls into the category of **dhafif** hadith because of the existence of a devotee named *degree majhul*, but because there are other similar hadiths whose degrees are *hasan* or *hasan shahih* even *shahih* then these hadiths can corroborate this hadith, and this hadith becomes a hadith *hasan lighoirihi* which is *maqbul* or can be **accepted as hujjah** (Supriadi & Sumarna, 2022).

Muaddib is the *isim fail* of *fiil mađi addaba* (أَدَّبَ) taken from the hadith above which means to educate or give adab. A civilized person can be said to be a person of noble character, Prophet Muhammad SAW when asked to Siti Aisyah ra.h about the morals of the Messenger of Allah SAW, "صلى الله عليه وسلم" Siti Aisyah ra.h said, "His morals are the Qur'an, have you not read the Qur'an on the word of Allah 'Azza wa Jalla, WA INNAKA LAALA KHULUQIN AZHIM (Verily thou (Muhammad) have great morals)." Thus *muaddib* can be said to be an educator who instills in students or learners to have qur'ani morals, what is in the Qur'an all comes from the *rab*, then *muaddib* also functions the same as *murabbi* educates to be a rabhani person. It is increasingly clear that parenting functions as *murabbi* and *muaddib*, to carry out its functions in PMDG.

3. Teaching

PMDG in teaching uses the KMI Gontor Curriculum (Kulliyatul Mu'allimin Al- Islamiyah), with an intensive program for 4 years and regular for 6 years, and takes about 64 subjects. These subjects include all subjects in the National Education Curriculum and Islamic Religious Subjects, integrated into a unified cottage curriculum without dichotomy. PMDG answers the challenges of the reality that occurred during the colonial era, dictating that traditional islamic boarding schools only study religious science and colonizers study general science. PMDG incorporates this dichotomy, which there is really no dichotomy in islamic religious science, because the source of all sources of knowledge is the Qur'an.

At this level, pmdg teaching means *more muallim* which is the *isim fail* of *fiil mađi* "allama, the root of the word (عَلَّمَ), in the Qur'an is found in QS. Al-Alaq : 5:

Teach man what he did not know

Translation :

He taught man what he did not know.

Teaching in PMDG can indeed be interpreted as a transfer of knowledge from teacher to student or in taxonomy bloom classifies three areas of education, one of which is the cognitive realm. Likewise, teaching in PMDG in the educational calendar in schools or madrasahs in essence there are basic similarities but there are also very steep differences, and this becomes an independence teaching system that never changes, the author will take some core differences that have major implications including:

- a) Pure scores from exams, no KKM, and subject teaching teachers assessing students do not use names but numbers, it is not known to the teacher what the student is his own Kiayi child who is being assessed for the exam or anyone's child, free from psychological disturbances. A fair and honest and equitable judgment without any "kong kalikong" or conspiracy between anyone who will make this educational institution large and avoid destruction, as with the justice and honesty of the law upheld by the Messenger of Allah SAW, if his daughter Fatimah rh.a steals then he vows to cut off his hand.
- b) The planting that exams are not just to seek learning outcomes but to improve their learning again, a philosophy that is always echoed: "Exams to study not to study for exams". This planting will produce the character of istiqomah learning from *mahdi* to *lahdi* (*continuing education*). Whether the exam results are good, not dazzled, it will always be improved in learning, let alone those that are still low-key. Keistiqomahan

to keep learning this is a core value and the plus is not just jargon but it is proven that there is a Lodge Leader who was appointed one of them istiqomah in learning although there are many other values that are his eligibility, he is the late Mr. KH. Imam Badri, who used to stay in class every year until his KMI period of 12 years (Makagiansar, 1987).

- c) KMI is a nursery place for teachers, the function of the teacher is to share his knowledge therefore there is a principle that is held "a lot of knowledge even though it is not deep", a lot of knowledge it is a hook for fishing which fish is meant, in the sense that of the amount of knowledge there is one of them that is the basis for exploring one field in depth, a principle that is always planted: "giving a hook not giving a fish".
4. Regeneration



Figure 3
Gontor Soldering System

At PMDG Kiayi is a central figure, becoming the leader who will determine the progress of the Lodge. A leader who is a leader who is not afraid of being rivaled, means also a leader who is happy when people who are better than himself appear to be able to continue their leadership. Through the system of regeneration, human beings are ready to take responsibility for what God will entrust. One of his mandates is to continue the existence of PMDG better and more honorable.

The system of leadership in Gontor (PMDG), as in Figure 3, its cadres must unite themselves with the soul and philosophy, idealism and orientation of the lodge. These values are really based on the Qur'an and Al-Hadith and all the values arising from pmdg's experience in soldering which is constantly being refined through muhasabah (TQC), so that the cadre can really be responsible for the back and forth of the cottage. The author will not elaborate on these values, because this study is limited to looking at the independence of the regeneration system, not in detail outlining the values that exist in the cadreization system (soul and philosophy, idealism and cottage orientation).

In particular, the pattern of leadership in Gontor is not managerial or administrative leadership alone that only organizes, organizes and divides routine

tasks then waits for reports and ends up providing decisions that can be done in just a few hours. Leaders in Gontor are educators, who at all times direct, assign tasks, train, escort, give tauladan and mendo'akan. It means that the success of the soldering is not determined in the writing on the paper, but the success is determined from the process of directing, assigning tasks, training, escorting, giving tauladan and mendo'akan, constantly, the more touches, the more "scents" it is performed and the stronger the planting power that enters its soul, the stronger the power of success.

In the view of tafsir and hadith tarbawi, soldering is known as the inheritance of values in order to be able to carry out the next task well as that carried out by his predecessor. Allah Almighty made the cleric heir of his prophet Prophet Muhammad SAW as He said:

Then bequeathed to us the writers whom we chose from our servants.

Translation :

"Then We have inherited to those whom We have chosen among our servants."

(Fathir: 32)

And corroborated in the hadith of Prophet Muhammad SAW :

The scholars are the heirs of the prophets, they did not inherit a dinar or a dirham, but they inherited knowledge, and whoever took it took luck

"Verily the clerics are the heirs of the prophets. Truly the prophets did not pass on dinars and dirhams. Truly they have only passed on knowledge so whoever takes the inheritance he has taken a large share."

MUI has an idea to be able to return the Islamic ummah to the golden generation in the era of the companions of the prophet SAW, while still paying attention to the rapid development of the times, forcing the existence of contemporary ijthihad ulama so that Muslims are able to answer the times. The realization of this idea is certainly carried out by fostering a cadre of scholars in a broad sense, in addition to the high level of moral science, it is also able to see the needs of a rapidly developing era (Arifin & Umar, n.d.).

Similarly, canning in PMDG, is a necessity that must be done, to continue the relay of struggle in the frame of PMDG Education.

5. Funding

The independence of funding in PMDG, regarding the welfare of teachers is cultivated by themselves, everything regarding business units (Canteen, Kopontren, Kopel and Catering) is regulated by the students themselves. That independence is born with a protection economy. Teachers and students make their own trading products, are bought by teachers and students as well, and profits are also benefited for teachers and students. On the anniversary of the Eight Windu Pondok Modern Gontor (1991), the waqf land owned by him and managed by YP2WPM reached an area of 253 thousand hectares. The waqf land is a productive waqf infrastructure managed by teachers to study their own teachers. Teachers do not receive a salary from the student's pay.

Therefore, PMDG performs selfless devotion to all its students, pure devotion occurs, not occurs in the exchange of educational services and the payment of students. The teacher's sincerity mentality will give birth to a mentality of sincerity of students which is greatly influenced by funding independence.

Regarding PMDG practicing the economy of protection, from, by and for oneself can be explained how the independence of a king as well as a prophet, who only eats from his own efforts, as the Prophet said:

Ibrahim bin Musa told us that Isa bin Yunus told us about a bull from Khalid bin Ma'dan from Al-Muqaddam (may Allah be pleased with him) from the Messenger of Allah (peace and blessings of Allaah be upon him) who said that it is better for no one to eat food than to eat from the work of his hand and that the Prophet of Allah Dawood (peace be upon him) used to eat from the work of his hand

Translation:

It has been told to us Ibrahim ibn Moses, has preached to us 'Isa bin Yunus of Tsaurof Khalid bin Ma'and of Al Miqdam radhiallahu'anhu of the Messenger of Allah ﷺ said, "No man eats a single food that is better than the food of his own handiwork. And indeed the Prophet of God David 'alaihissalam ate food from his own efforts".

The press point in the hadith above is found in the word **مِنْ عَمَلِ يَدِهِ** which means "from the efforts of his own hands." It contains the value of *iffah*, keeping the glory of asking for help to others, this is also what the author means self-protection, PMDG is able to support oneself in improving one's own well-being. This protection system is not because it does not want to cooperate with other parties, but the PMDG's hands are still able to independently support itself. This system has proven to be solid, in the midst of a pandemic and the development of the PMDG era, it continues to exist and its economic assets are increasing.

RELEVANCE

The independence of the PMDG system can be a very special example for Islamic educational institutions at home or abroad. The word modern in PMDG turned out to be born from history to unite the dichotomy of subjects that exist between traditional boarding schools and schools. Based on the above, the author divides three educational systems:

1. The Classical Education System, implemented by traditional islamic boarding schools, has remained that way since it was before, it seems that it is not very adaptable to the times, so many have gone out of business or walked in places without development, or can be outdated.
2. The Contemporary Education System, which is implemented by schools in the country in general, the study of its system by experts is always changing according to the times, in other words, the system is made by the times, not inclined to the system that makes the civilization of the times.
3. Modern Education System, which is implemented in PMDG, classical sciences remain a reference, methods that are changed according to the demands of the times, which is clear that the spirit of cottage education has not changed, muhasabah as TQC to form the best system is endlessly sustainable, so that the system does not change because it keeps up with the times, but the system is not outdated, even this system still exists to form the civilization of the times.

If, islamic educational institutions apply muhasabah as TQC to form the best education system, then carry out in a committed manner and hard work carry out the results of their muhasabah in a continuous manner without stopping, with the experience will become a separate knowledge that is in accordance with its own existence, then bright

ideas will be born that are very suitable for the educational institution itself that may not be suitable elsewhere. So it is strongly believed that the educational institution will continue to develop with its own experience without or the existence of theories of educational experts. Because with muhasabah every day endlessly will become a TQC that will develop the quality of education. And whoever does the muhasaba endlessly, the more days, the longer it will be an expert in issuing ideas, carrying them out and evaluating in their own institutions, more than experts who only review a few samples to generalize in general and not necessarily research the local needs that exist in our own educational institutions.

The muhasabah will form a system created by one's own experience, self-executed, self-controlled, self-evaluated and creating one's own system, this is what is meant by system independence.

PMDG established five ministries of system, namely: 1) Leadership; 2) Parenting; 3) Teaching; 4) Regeneration; and 5) Funding, which is transformed to students, teachers, families, guardians of students, the community, community leaders and the government. It was PMDG that created the civilization system of the times by transforming the value of the system. From the graduates of their students who have been cultivated by the value of the system, they have a good and noble personality, they become public figures, who will be proud of their families and some of them become government figures, national figures and even international figures, with that shoplifting transformed these values to build the civilization of the times.

Every Islamic educational institution can model PMDG and create a system that will shape the civilization of the times, not the development of the times that makes a system for our own educational institutions.

CONCLUSION

The independence of the PMDG system, born from the muhasabah results of field deepening when carrying out the educational process, then looking for what should be improved, and what should be improved continuously, cycled into Total Quality Control in improving the quality of education, not a reference for education experts but a muhasabah effort which is the practice of QS. Hasyr: 18, in the hope of getting the blessing of hisaabani yasiiraa as explained in QS. Al-Insiyiq: 8. With this blessing there will be improvements and minimal errors that will form a neat system, although it is not as neat as the qur'an drafting system as stated in the word **أَحْكَمَتْ** in QS. Hud: 1, or unlike the flawless system in the creation of heaven and earth referred to in QS Mulk : 3, but with the muhasabah consistently making its improvements, will realize the independence of the best educational system, according to the conditions of a typical educational institution.

The five components of system independence in PMDG are: 1) Leadership; not only to be the top leader of an organization but a leader who is accountable to God (HR. Bukhari – 6605) and to carry out the duties of the caliphate (QS. Al-Baqarah : 30), 2) Parenting; for 24 hours the activities of the lodge are always supervised by the upbringing, and become a miniature implementation of the cottage life guided by the Qurán and the Al-Hadith, controlled and controlled by the upbringing, so that the function of parenting is nothing but murabbi (QS. Ali Imron : 79 and QS. Al-Isro': 24) and as muaddib (HR Ibn Hibban), 3) Teaching; PMDG teaches without dichotomy between religious subjects and general subjects but combines the two because knowledge is entirely derived from God,

this is as the practice of QS. Al-Alaq : 5. 4) Soldering; soldering is known as the inheritance of values in order to be able to carry out the next task properly as carried out by his predecessor, as Allah Almighty made the cleric heir of his prophet Rasulullah SAW (Fathir: 32 and HR. Ahmad - 20273), 5) Funding; practicing a protection economy as a form of economic independence in accordance with HR. Bukhori – 1930, the pressure point on the word *مِنْ عَمَلٍ يَدِهِ* which means "from the efforts of one's own hands", self-protection, by maintaining the nature of iffah, is able to support oneself in the improvement of one's own well-being without relying on outsiders.

Every Islamic educational institution can model PMDG and create a system that will shape the civilization of the times, not the development of the times that create a system for our own educational institutions, of course, sustainable muhasabah as Total Quality Control in improving the quality of education, the better the quality of education, the better the personality of the generation it forms.

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