

ALUMNI MANAGEMENT AND NETWORKING OF ISLAMIC EDUCATION INSTITUTIONS IN URBAN AREAS: A STUDY OF PESANTREN DARUNNAJAH JAKARTA AND PESANTREN DARUSSALAM GONTOR

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Abstract

A strong philosophical foundation in the management of santri alumni management is expected to maintain the values that have been instilled during the education process in Pesantren when they are already in the community. However, modernity and reality in urban areas become a challenge for alumni in maintaining the religious character formed on traditional values in pesantren. The purpose of this article is to examine the implementation of the Panca Dharma and Panca Jiwa paradigms in the management of alumni and pesantren networks in urban areas. This research is a descriptive-analytical qualitative research using a case study approach. Primary data is in the form of observations and interviews with figures in the alumni management process at Pesantren Darunnajah and Pesantren Darussalam Gontor. While secondary data is in the form of written sources and scientific references including books, journal articles, theses, and theses related to the research topic. Data were collected using observation and interview methods and analysed using the content analysis method. The results showed that the principles of Panca Dharma and Panca Jiwa are formed on the emotional relationship between santri and kyai, which results in obedience and compliance. This is an effort of pesantren in maintaining religious santri in urban areas to remain in the frame of religious attitude inclusivism. Alumni's pride and appreciation for the pesantren can be seen from their awareness of worship and achievement in the community. Through a strong philosophical foundation, pesantren have succeeded in giving birth to thousands of alumni with various professions such as politicians, judges, businessmen, clerics and religious leaders with their pesantren, officials of state agencies, private sector, military and others. The orientation of pesantren education that prioritises society makes them more flexible in moving amid the dynamics of urban reality.

Keywords: Alumni Management; Pesantren Network; Urban Areas.

A. Introduction

This paper focuses on issues related to the style of religiosity of urban Muslim communities and the role of pesantren as Islamic education institutions in urban areas. In his research, Putra revealed that alienation and anonymity in urban areas affect the interest and spirit of awareness of modern society towards religion (Putra 2019). The religiosity of urban Muslim communities tends to emphasise the existential aspects of religion, rather than the substantial aspects of religion (Maliki 2024). On the one hand, pesantren as expressed by Nilan is an educational institution that still exists in the modern era that ideally instils a broad educational spirit to students. This pedagogical capacity operates not only through formal classroom learning processes, but also through routine operations related to bio-power and pastoral power in daily life (Nilan 2009). This educational model is considered to be able to balance the religious spirit of the urban Muslim community and keep it in an inclusive religious attitude (Azra, Afrianty, and Robert W. Hefner 2010).

Pesantren have unique characteristics that become novelty differentiators with other institutions. For example, the leadership of kyai, which was initially centred on one person, then developed collective-collegial leadership (Suryana, Khoiruddin, and Oktapiani 2021). In addition, pesantren have a culture and structure related to the philosophy of life, value system, and system of power and authority in its management. This culture and structure are unique in the management of pesantren. Not infrequently because the culture is too strong, the leadership of pesantren is given to the descendants of kyai without considering the ability (Fadhilah 2011).

The success of kyai leadership and pesantren institutions can be seen from the role of alumni in the community. Alumni are a barometer of success in educational institutions. The formulation of learning strategies as well as proper management and leadership, are able to make pesantren education survive in their characteristics and can also provide more opportunities as a process of adaptation to the needs in society. This makes traditional pesantren alumni have a special character as well as modern in responding to changes and developments of the times (Mansur 2013).

Nevertheless, the dynamics of life outside the pesantren can change the attitudes and behaviour of pesantren alumni, especially in today's modern era. Susanto revealed that there are changes in the behaviour of salafiyah pesantren alumni when they are no longer educated in pesantren. These changes include leaving the habit of sunnah worship, neglecting compulsory worship, not being ashamed of female alumni opening their aurat, shameful and unjust actions (Susanto and Muzakki 2016). This finding was also strengthened by Sakinah, who revealed that the changes in the behaviour of pesantren alumni were the decrease in their religious behaviour in terms of quantity of worship and the loosening of the habit of sunnah worship that had been accustomed since they were in pesantren (Sakinah 2021).

One of the factors causing changes in the behaviour of pesantren alumni is the less than optimal education they received while in pesantren and the alumni's environment that is far from Islamic religious values (Fathoni 2021). In the personal aspect, alumni who pursue pesantren education due to parental coercion tend to be more easily influenced by the habits in the new environment. Meanwhile, pesantren alumni who go to pesantren by their own desires, although at first they can control themselves, they slowly follow modern trends and cultures that are far from pesantren values (Sari 2018). Some of them also still have a high religious spirit, but their religious preferences have shifted from substantial (in pesantren) to existential (on social media) (Maliki et al. 2022). This phenomenon shows the formation of an urban Muslim culture experienced by pesantren alumni (Juliani and Ningsih 2020).

Reflecting on the reality of pesantren alumni in the modern era, pesantren need to direct their attention to alumni management through their institutional networks. Monitoring of alumni is intended so that they can be consistent in practising the worship they have learned in pesantren in their new environment (Saifudin 2017). This is done by Pesantren Darunnajah and Pesantren Darussalam, which have given birth to thousands of alumni with various professions such as; politicians, judges, businessmen, kyai and religious leaders with their pesantren, state and private agency officials, Armed Forces of the Republic of Indonesia (ABRI), and other (Basit 2021). Pesantren Darunnajah and Pesantren Darussalam are two of the many pesantren that have criteria, profiles and foundations and principles of alumni management. Pesantren Darunnajah has a philosophical foundation in the form of Panca Dharma, while Pesantren Darussalam has a philosophical foundation of Panca Jiwa.

Panca Dharma is the values and principles that must be embedded in the Alumni. Panca Dharma is the devotion of santri as beings, members of society, and citizens, so that the existence of santri is not only beneficial for themselves, but will be abundant for the surrounding environment (Amin 2004). Meanwhile, Panca Jiwa are the values that underlie life at Pesantren Darussalam which consist of five values, namely sincerity of soul, simplicity, self-sufficiency, Ukhuwwah Islamiyah and freedom. Panca Jiwa is a value that encompasses all orders that animate the pesantren so as not to get out of bounds (Nujhan and M. Rifai 2019). Through this philosophical foundation, alumni as a product of pesantren education that has carried out the modern concept can still maintain the values that have been instilled during the education process in pesantren when they are already in the community (Uzda 2016). This modern concept indicates that Pesantren Darunnajah and Pesantren Darussalam are ready to accommodate urban Muslim culture.

Tracing the extent of pesantren readiness in welcoming urban Muslim culture and religiosity is interesting to study. Optimising the management of alumni management and institutional networks is one of the spaces to ensure that pesantren products can consistently apply practices in the surrounding environment. This topic has been studied by several previous researchers. Nur Hidayah, who studied pesantren for middle-class Muslims, concluded that pesantren accommodate urban Muslims using a combined approach between religious education and international education standards (Hidayah 2021). The management of pesantren alumni has also been studied by Fathorrazi (2017), Fakhriyah (2021), and Sholekhatun (2016). All three studies concluded that pesantren must prepare their alumni since they were educated in pesantren so that they are ready to face the dynamics of globalisation in the modern era.

This research tries to continue previous studies by examining the management aspects of pesantren alumni management as an effort to accommodate urban Muslim culture. The questions to be answered in this study are: 1) How are pesantren's efforts in preparing alumni to face the dynamics of the modern era through a network of Islamic educational institutions? What are the philosophical foundations used in managing pesantren alumni? This research is expected to add insights related to educational governance in pesantrens in facing the modern era, especially in terms of alumni management.

B. Methods

This research is a descriptive-analytical qualitative research using a case study approach. Primary data is in the form of observations and interviews of figures in the alumni management process at Pesantren Darunnajah and Pesantren Darussalam

Gontor. The selection of informants in this study used purposive sampling method. Interviews were conducted with pesantren leaders consisting of caregivers, kyai, and teachers. In addition, interviews were also conducted with alumni. The observation was conducted on the learning process and coaching of pesantren alumni. While secondary data is in the form of written sources and scientific references including books, journal articles, theses, and theses related to the research topic.

Data were collected using observation and interview methods and analysed using the phenomenological analysis method. The author conducts the analysis by performing the following steps. First, outlining the theoretical concepts of Panca Dharma and Panca Jiwa. Second, identifying the alumni management patterns of Pesantren Darunnajah and Pesantren Darussalam Gontor. Third, tracing the efforts to form a pesantren network carried out by pesantren alumni. Fourth, analysing the implementation of Panca Dharma and Panca Jiwa principles in alumni management and the formation of pesantren networks.

C. Findings and Discussion

1. Findings

Profile of Pesantren Darunnajah Jakarta and Pesantren Darussalam Gontor

Pondok Pesantren Darunnajah is a private (non-governmental) Islamic educational institution. Pioneered since 1942, Pesantren Darunnajah was officially established on 1 April 1974 by KH Abdul Manaf Mukhayyar and his two colleagues KH Qomaruzzaman and KH Mahrus Amin. This pesantren was established with an integrated curriculum system, boarding education, intensive Arabic and English language teaching. Darunnajah Pesantren is located on Jalan Ulujami Raya, number 86, Ulujami Village, Pesanggrahan District, South Jakarta City, DKI Jakarta Province. The location of the pesantren is very strategic because it is on the outskirts of the capital city, which facilitates communication, both with government agencies and with the wider community.

The management of education and teaching as well as the daily activities of the students at Pondok Pesantren Darunnajah is carried out by teachers/teachers with educational backgrounds from various universities and modern pesantren. Most of the teachers and ustadz live in the dormitory and fully supervise and guide the students in the process of teaching and learning activities and the care of the students. Over time, Pondok Pesantren Darunnajah with the sincerity and idealism of its founders, this institution continues to grow, until now it has 16 branches under the Darunnajah Foundation. The aim is to improve the quality of education, physical development, fund development and prepare cadres for the long-term progress of educational institutions and community service.

Pondok Pesantren Darunnajah adopts a collective leadership system, where the highest leadership is held by three people at the same time with the division of labour according to the expertise of each person. Education is the core programme of Pondok Pesantren Darunnajah which of course must be supported by other programmes. Pondok Pesantren Darunnajah applies an integrated education system, where the shortcomings of the system will be filled with the advantages of other systems. The three systems implemented are the Modern Islamic Boarding School System, Madrasah System, and Salaf Islamic Boarding School System.

Education at Darunnajah Pesantren is more directed towards three things which include: 1) Education of cadres of people who are capable and skilled in the midst of their society; 2) Development of young people who are able to continue their studies according to their talents and later remain in the community by upholding amar ma'ruf

nahi munkar; and 3) Worship and seek knowledge because of Allah SWT. To improve quality in the field of education and teaching, it is always endeavoured to organise the selection of prospective teachers, training and upgrading for improving the quality of teachers, emulating other educational institutions that have advanced and always accepting suggestions from various parties.

Pesantren Darunnajah is one of the pesantrens that has criteria, profiles and the foundation and principles of alumni management. There are four pillars that become the philosophical foundation of Pesantren Darunnajah, namely Panca Jiwa, Panca Bina, Panca Dharma and Panca Jangka. In compiling these philosophical pillars, the founders of Pesantren Darunnajah were inspired by Ir, Soekarno. Soekarno's speech about the foundation of the state, which was originally called Panca Darma or five fundamentals, later became Pancasila. Soekarno was very happy with the number code, according to him naming the basis of this state refers to the five pillars of Islam (Panca), Panca Indera, even Pandawa Lima (Alam 2003).

Meanwhile, Modern Islamic Boarding School (Pondok Modern) Darussalam Gontor was founded on 20 September 1926 by three brothers, namely: KH Ahmad Sahal (1901-1977), KH Zainuddin Fannani (1905-1967), and KH Imam Zarkasyi (1910-1985). These three brothers are better known as 'Trimurti'. Pondok Modern Gontor is a continuation of Pesantren Tegalsari. Tegalsari is the name of a remote village, located 10 km south of the centre of the Wengker Kingdom in Ponorogo. This Tegalsari Islamic Boarding School has produced kyais, scholars, leaders, and community leaders who have taken part in building the nation and state. Pesantren Tegalsari was founded in the 18th century AD, in 1742 by Kyai Ageng Muhammad Besari (Bashori). In 1742, Pesantren Tegalsari was led by Kyai Ageng Hasan Besari, the grandson of Kyai Ageng Muhammad Besari, the son of Kyai Ilyas.

Education at Pondok Modern Darussalam Gontor has two systems. First, *Kulliyatul Mu'allimin Al-Islamiyyah*, which is a pesantren for middle-level male students, with a period of 4 to 6 years, equivalent to Tsanawiyah and Aliyah. Second, *Kulliyatul Mu'allimat Al-Islamiyyah*, which is a pesantren for middle-level female students, with 4 to 6 years, equivalent to Tsanawiyah and Aliyah.

Pesantren Gontor uses English and Arabic in daily communication. The language aspect is very important especially when studying religious sciences. Many problems are encountered when learning Arabic. One solution is to use the direct method, which is centred on active language acquisition with a system of increasing practice (drill), both oral and written. In language teaching, KH Imam Zarkasyi used the slogan '*al-kālimāh alwāhidāh fil alf jumlātīn khāirun min alf kālimāh fī jumlātīn wāhidāh*' (the mastery of one sentence in a thousand sentences is better than the mastery of a thousand words by rote in one sentence only). However, the expertise in English and Arabic as well as various knowledge must be based on good mental attitudes and principles.

The concept of Pondok Pesantren Darussalam Gontor refers to Islamic philosophy. This can be seen in the placement of the mosque in the middle of the mass of other buildings. This means that the mosque is Baitullah or the house of God which is the centre of worship, because humans were created solely for worship. All forms of activities in modern pesantren with a madrasa system and the soul of this pesantren are interrelated and mutually supportive, as the 'principle of integration', namely 'everything in this pesantren is deliberately created for education'. Likewise, '*al-muhafadzah "ala al-qadim al-shalih wa al-akhdzu bi al-jadiid al-ashlah"*' (maintaining good old values and taking new, better values) (Ismail 2011).

The Concept of Panca Dharma and Panca Jiwa

Before explaining about alumni management and the Pesantren network, there needs to be a holistic explanation related to Panca Dharma and Panca Jiwa as a philosophical foundation. This explanation can be a measure in an effort to form alumni management and others. In simple terms, Panca Dharma and Panca Jiwa are explained in the following table.

Table 1. The Concept of Panca Dharma and Panca Jiwa

Panca Dharma		
No	Principles	Meanings
1	Worship	As part of nature, humans cannot escape their duty as servants who must worship God.
2	Useful Knowledge in Society	Education in pesantren is a process of transferring knowledge to prepare oneself to become an individual who plays a positive role in society.
3	Cadres of the Ummah	Santri are prepared as cadres and unifiers of the ummah.
4	Islamic Da'wah	Pesantren functions as a centre for education and broadcasting the teachings of Islam.
5	Love for the Country and Archipelago Minded	The way of thinking and acting of santri and alumni who put the interests of the nation and state above the interests of themselves and their groups.
Panca Jiwa		
1	The Soul of Sincerity	Doing something is not driven by the desire to gain certain benefits. All actions are done with the intention solely for worship, lillah.
2	The Soul of Simplicity	Simplicity is the values of strength, ability, fortitude and self-control in the face of life's struggles.
3	The Soul of Self-sustaining	Never rely on the help or mercy of others.
4	The Soul of Ukhuwwah Islamiyah	A life that is filled with an atmosphere of close brotherhood, so that all joys and sorrows are felt together in the tangle of Islamic ukhuwwah.
5	The Soul of Freedom	Free in thinking and doing, free in determining the future, free in choosing a way of life, and even free from various negative influences from outside.

a. Worship

Worship must be interpreted as a value, not just a physical activity. Ibadah is not only limited to religious rituals performed in the mosque while studying in the pesantren. But it encompasses all aspects of a Muslim's life, including actions, thoughts, and feelings. Pesantren tries to educate that in Islam, all activities can be interpreted as worship. However, in reality, it is not understood that way. The categorisation of worship into mahdhah worship and ghairu mahdhah worship often makes a person pay more attention to mahdhah worship alone. This attention cannot be separated from the dichotomous secular perspective. Whereas Islam is a religion of tawhid that views everything as a whole (Nata 2008).

Interpreting the value of worship in all aspects of life is not a division between the worldly and the hereafter, but rather a unification between the two. Worship becomes the centre that drives every step, guides every choice, and gives meaning to every action. By viewing life as a continuous form of worship, a Muslim can achieve a balanced, meaningful and blessed life. In short, all actions are done with the sole intention of worship (Qutb 1993).

Interestingly, when discussing Ki Hajar's version of Panca Dharma, the Principle of Natural Nature explains that the nature of man as a creature of God is one with this natural nature. That is, humans are an inseparable unity with the universe created by God. He only succeeds in his life as long as he follows and obeys the nature of nature which has many positive things for humans, including the provision of facilities in achieving the ease and success of human life. For the sake of ease and success, education must be designed in such a way that it is in unity and integration with nature (Solehan 2010). The explanation of human nature cannot be separated from his duty as a servant, abdu or worshipper of God, worship is an inseparable unity.

b. Useful Knowledge in Society

Pesantren is an educational institution that was born from the society, by the society and for the society. Its presence is an initiative of the santri who come to study with a kyai. Santri become the community by jointly building the pesantren. Every time there are new students, there are also more community members who participate in thinking about the progress of the pesantren. Pesantren as an institution is more concerned with education than teaching. The main orientation of pesantren education is community. Therefore, during the education period in the pesantren, the students are equipped with knowledge that is useful in the community. Pesantren education is not too concerned with or remembering what to learn in college, but always remembering what will be encountered in society (Zarkasyi 1939).

Santri are always instilled with the virtue of living life, which is to be useful for others. He is instilled with the spirit of 'live a meaningful life once'. Ki Hadjar Dewantara based his community service on the hope of independence, with this hope, pesantren alumni have the freedom to take part in society (Solehan 2010). That is why, the santri have the enthusiasm for service, as well as preaching to the corners of the earth, the ideal that is imprinted is to establish a pesantren, madrasa, musholla or mosque as a self-devotion. To achieve this goal, the pesantren initiated a community service or khidmah programme. Although not very familiar, but in essence, this programme emerged first from the Indonesia Teaching programme. The foundation of this activity is none other than the usefulness of the knowledge that has been obtained in the pesantren. The Khidmah programme is a feasibility test for everything that has been experienced by santri (Manaf and Kurniawan 2018).

c. Cadres of the Ummah

Santri are prepared as cadres and unifiers of the people. The vision of Pondok Pesantren Darunnajah is to produce muttafaqun fiddin human beings to become cadres of leaders of the people and nation. While the mission is to educate cadres of the people and the nation who are tafaqquh fiddin; scholars, zuama aghniya, and Muslim scholars who are pious, noble, knowledgeable, physically skilled and resilient (Pesantren Darunnajah 2010). Education in pesantren is more directed towards the education of cadres of people who are capable and skilled in the community. Cadre means preparing successors to continue to preserve the pesantren or Islamic tradition. Patah tumbuh hilang berganti, before broken it has grown, before lost it has changed, is one of the educational philosophies of Pesantren Darunnajah. This principle is applied in the khidmah programme, as a cadre to replace senior teachers, expert

teachers, and even kyai. Cadre of kyai, ulama or leaders is a must. This has been exemplified by the predecessors, from the Prophets, scholars and struggle figures (Manaf and Kurniawan 2018). Cadreisation summarises the three legacies often mentioned by the Prophet, namely shadaqah, both physical and non-physical, buildings and the values contained therein. Useful knowledge, because it continues to be practised and taught, is also the main sadaqah, learning and then teaching it. Pious children who pray, in education, students are ideological children, whose prayers and good deeds will continue to reach the teachers, clerics and people who lead them (Muttaqien 2020). So, it is not wrong if someone argues that the most comprehensive education is actually Pesantren education. This is because in it, there is the ultimate goal of preserving the culture of Islamic culture, namely creating cadres of scholars.

d. Islamic Da'wah

The new pesantren law that came out in 2019 explains the three functions of pesantren, namely as educational institutions, da'wah and community empowerment. This law, although considered late, in principle provides a fundamental statement about Islamic Da'wah in pesantren. Every santri has a sense of obligation to preach in the midst of society. Pesantren is a regeneration institution that has a magnet that can unite people with various ideas and ideas. Not only in the fields of education and da'wah, but also in the economic field. So that pesantren are able to attract the attention of many parties. Moreover, Islamic boarding schools are based on sincere sincerity to build people with character, culture and character and can become 'mundzirul qaum' in the community.

Pesantren functions as a centre for education and broadcasting the teachings of Islam. These two functions are mutually supportive, education can be used as a provision in preaching while preaching can be used as a means of building an educational system. Da'wah is a form of pesantren's concern for the problems that develop in the community because the purpose of pesantren education is none other than community.

e. Love for the Country and Archipelago Minded

Love for the Country and Archipelago Minded is a way of thinking and acting of alumni, who put the interests of the nation and state above the interests of themselves and their groups. Alumni as good citizens, must love and defend the homeland. The love of pesantren has been proven where the ulama are the founders of the principles of Islam and nationalism. The manifestation of this understanding is when ulama and santri fought against colonizers from time to time to free the people from the shackles of colonialism. Fighting for independence is an obligation of religious people so that on October 22, 1945 KH Hasyim Asy'ari did not hesitate to issue a fatwa of Jihad Resolution when the Dutch with the allies tried to re-occupy Indonesia. So it is not wrong if someone says that if anyone wants to know what nationalism is, then come to the pesantren (Fadli and Hidayat 2018).

KH. Hasan Abdullah Sahal stated that pesantren life is full of education and cultivation of nationalism values. One proof of nationalism education taught to the students is the harmony between ethnic groups. Bhineka tunggal ika is truly internalized in pesantren education. Hundreds or even thousands of students who come from all over the archipelago and even abroad can live side by side. This all happens because the value of nationalism is embedded, so there is a sense of love, mutual respect and harmony (Humas Pondok Modern Darussalam Gontor 2019).

The long history of pesantren nationalism can be found in the Dutch efforts to spread negative opinions. The Dutch considered pesantren education irrelevant to the colonialism and westernization they brought. They made efforts to make regulations,

rules and policies to hinder the progress of pesantren. This is inseparable from the fear of the emergence of nationalism that is revived and instilled by pesantren into the santri. The most basic fear felt by the Dutch was the reaction and protest from the people-especially Muslims-against the development of Christianity in the archipelago. For this reason, the Dutch government rolled out regulations and policies to hinder the existence and development of pesantren in the archipelago (Septuri 2021).

Meanwhile at Pondok Modern Darussalam Gontor, all life is based on values that are imbued with atmospheres that can be summarized in Panca Jiwa. Panca Jiwa are five values that underlie the life of Pondok Modern Gontor:

a. The Soul of Sincerity

This soul means “sepi ing pamrih”, i.e. doing something not because it is driven by the desire for certain benefits. All actions are carried out with the intention solely for worship, lillah. The kyai is sincere in educating and the kyai's assistants are sincere in helping to carry out the educational process and the students are sincere in being educated. This soul creates a harmonious atmosphere of cottage life between respected kyai and obedient, loving and respectful santri. This soul makes santri always ready to fight in the way of Allah, wherever and whenever.

b. The Soul of Simplicity

Life in the hut is pervaded by an atmosphere of simplicity. Simple does not mean passive or “nerimo”, nor does it mean poor and destitute. In fact, in the spirit of simplicity there are values of strength, ability, fortitude and self-control in the face of life's struggles. Behind this simplicity is a great spirit, brave to move forward and never back down in all circumstances. In fact, this is where the life and growth of a strong mentality and character, which is a requirement for struggle in all aspects of life.

c. The Soul of Self-sustaining

Self-sufficiency or the ability to help oneself is a powerful weapon that pesantren provides to its students. Self-sufficiency not only means that students are able to learn and practice taking care of all their own interests, but the boarding school itself as an educational institution must also be able to be self-sufficient so that it never relies on the help or mercy of others. This is the Zelp berdruping system (both give dues and both use). In that case, the pesantren is not so rigid that it rejects people who want to help. All the work in the cottage is done by the kyai and the students themselves, there are no employees in the cottage.

d. The Soul of Ukhuwwah Islamiyah

Life in the pesantren is filled with an atmosphere of close brotherhood, so that all joys and sorrows are felt together in the tangle of ukhuwwah Islamiyah. There is no wall that can separate them. This ukhuwah is not only during their time in the pesantren, but also affects the unity of the ummah in the community after they enter the community.

e. The Soul of Freedom

Free in thinking and doing, free in determining the future, free in choosing a way of life, and even free from various negative influences from outside, society. This free spirit will make students have a big heart and optimistic in facing all difficulties. It's just that in this freedom there are often negative elements, namely if the freedom is misused, so it is too free (liberal) and results in a loss of direction and purpose or principle. Conversely, there are those who are too free (not to be influenced), clinging to traditions that they themselves consider to have been profitable in their own time, so they do not want to look at the changing times. In the end, he is no longer free because he is bound to what he knows.

This freedom must be returned to the original, which is free within positive lines, with full responsibility; both in the life of the boarding school itself, and in the life of the community. The soul that encompasses the atmosphere of Islamic boarding school life is what is brought by students as the main provision in their life in the community. This soul must also be maintained and developed as well as possible (Romdoni and Malihah 2020).

2. Discussion

Alumni Management in Pesantren

As an institutional product, alumni must have characteristics that differentiate them from other institutions. On the other hand, alumni have a strategic role, including improving the quality of education and developing various productive extracurricular activities. In addition, alumni who excel and have competence can play an important function in building public opinion. The role of alumni is proof of the quality of an institution's education. The alumni's actions make the pesantren not need to explain itself because evidence of excellence has been shown by the alumni (Wathoni 2021).

The discussion of pesantren management conceptually may not be much of a study. This is because the relationship between alumni and pesantren or institutions is more emotional. However, when viewed from the angle of management education, which in Islam is known as "التدبير", it is an integral part of education. The following verse is one of the principles of management. Meaning: "He orders the affairs from the heavens to the earth, then they ascend to him in one day, the length of which is a thousand years according to your reckoning". (Q.S. as-Sajdah [32]: 5).

The content of this verse explains that Allah Swt is the manager of nature. The orderliness of this universe is proof of the greatness of Allah Swt in managing nature. However, because humans created by Allah Swt have been made as caliphs on earth, they must organize and manage the earth as well as possible, as Allah manages this universe and takes care of large affairs with good concepts (Mesiona 2019). Management or education management can be interpreted as a series of activities to plan, organize, motivate, control, and develop all efforts in managing and utilizing human resources, facilities and infrastructure to achieve educational goals effectively, efficiently, and productively (Kurniadin and Machali 2014).

The majority of pesantren have implemented alumni management standards, either traditional (Salafiya) or modern (Muallimin) or combining the two. Alumni management planning is carried out through debriefing, data collection and activity programs. The following is a detailed explanation.

a. Alumni Debriefing

Debriefing is carried out in a series of final student activities before graduation. This debriefing is in the form of mental coaching of queues and mental entrepreneurship. Debriefing is also in the form of providing insight into various issues for alumni. Such as insights into pesantren values, institutional systems including Kulliyatul Muallimin Al-Islamiyyah (KMI) and Tarbiyatul Muallimin Al-Islamiyyah (TMI), leadership, strengthening aqidah, alumni orientation, college orientation as well as society. Insight into the values of pesantren and pondok contains an explanation of pesantren values directly delivered by the kyai.

Pesantren understands very well that the final class as prospective alumni, needs to be understood and prepared before plunging into society. Pesantren values as anchors, hopes, and foundations become the main provision for the alumni's work. In addition, the value of understanding the institutional system cannot be underestimated. In addition to the charisma of the kyai, the system is the main support

for the continuity of the institution after the founder leaves. Therefore, debriefing related to the system of care, education, waqf, finance and alumni is the main concern in debriefing. Not to forget, as an initial overview for the final santri, the experience of alumni's work in the community and contemporary issues become debriefing material (Pondok Modern Darussalam Gontor 2013).

Debriefing in the field of entrepreneurship includes business activities such as *Al-Rihlah al-Istiqshodiyah* (Economic Study Tour), which is an orientation to understanding the world of business and entrepreneurship. This is intended to instil an entrepreneurial spirit in prospective alumni before entering the community. One of the objectives of organising pesantren is to improve the quality of life of people who are empowered in fulfilling the educational needs of citizens and the social welfare of the community. Therefore, students at Pesantren Darunnajah receive education about independence and entrepreneurship for life in dormitories, classes and organisations. To strengthen this goal, the *Al-Rihlah al-Istiqshodiyah* (Economic Study Tour) activity is expected to provide spirit, instil an entrepreneurial mindset, provide courage in starting a business or business, provide literacy about creativity and innovation in entrepreneurship, and instil the courage to create jobs (Pesantren Darunnajah 2024).

b. Data Collection

Various methods of alumni data collection have been applied by various pesantren. Like Pesantren Nurul Jadid in Probolinggo, alumni data collection is carried out by the Bureau of Development and Community Service (BP2M) which includes alumni personal data and the potential possessed by alumni. This is done by providing attendance during alumni activities, using SMS Gateway, and visiting alumni personally. Alumni data collection carried out by Nurul Jadid Islamic Boarding School is relatively low, due to the limited knowledge of administrators and alumni about other alumni, the busyness of alumni, and the non-implementation of alumni data updates (Rifqi, Imron, and Mustiningsih 2016).

Meanwhile, in Pesantren Gontor and Pesantren Darunnajah, alumni data collection is carried out in several ways. First, data collection at the santri level is carried out by educational units such as the New Student Admission section and then validated by the *Kulliyatul Muallimin Al-Islamiyyah* (KMI) or *Tarbiyatul Muallimin Al-Islamiyyah* (TMI) section. Data collection is also carried out by the educational units below such as Junior High School or *Madrasah Tsanawiyah*, Senior High School or *Madrasah Aliyah* or Vocational High School. The data collection is carried out from the first class of students to the final level. With this data collection, final students are provided with an agenda book, or yearbook containing complete data on alumni per consulate or region coupled with photos of mementos during their time as santri, especially final santri (Kamalie 2024).

Meanwhile, at Pesantren Darussalam Gontor, alumni data collection is carried out by the Modern Pondok Family Association (IKPM). This family organisation was established on 25 Safar 1367 or coinciding with 17 December 1949 in Yogyakarta. The headquarters of IKPM Gontor is located at Pondok Modern Darussalam Gontor. Its position is the same as the five higher institutions in the pesantren such as *Kulliyatul Muallimin Al-Islamiyyah*, *Pengasuhan*, *Foundation for the Maintenance and Expansion of Waqf of Pondok Modern* (YPPWPM) and College.

The organisation of alumni in Pesantren Darunnajah is carried out by the Pesantren Darunnajah Family Association (IKPDN). Structurally, this association was once under the structure of the Foundation. This was done to bridge the alumni with the pesantren (Hamdi 2024). Darunnajah realised the importance of the role of alumni from the beginning. Therefore, since 1988 there has been an alumni bureau in charge of

taking care of the alumni. The desire to organise friendship between alumni has been felt since 1983, which was initiated by several alumni and formed the Darunnajah Family Association (IKDA). After running for 14 years, from 1974 to 1988, Darunnajah has successfully graduated 262 alumni who are scattered in the community both at home and abroad. Thanks to the serious efforts of the alumni and pesantren administrators, on 1 January 1988, the Darunnajah Pesantren Family Association (IKPDN) which was transformed from the Darunnajah Family Association (IKDA) was established (Haris and Islam 2022).

After the successful establishment of IKPM Pusat, on the basis of common goals and emotional closeness in several regions such as Jakarta, Jogjakarta, Malang, Egypt, Depok, Medina, the management of IKPDN was naturally formed from the initiative of alumni who were continuing their studies in the area. The existence of this organisation can be seen in the Darunnajah website page about IKPDN Jakarta, which is a forum for friendship for Darunnajah alumni, especially those who continue their studies in the Jakarta area. Likewise, IKPDN Egypt, a bond established on 20 January 1989, one year after the formation of the Central IKPDN, is a medium to strengthen the relationship in order to create a sense of intimacy and kinship based on Islamic spirit and values (Najmu 2011).

Based on emotional bonds and the desire to help alumni who are studying in the regions, there are approximately 10 IKPDNs that have been formed, namely IKPDN Jakarta, IKPDN Depok, IKPDN Bogor, IKPDN Bandung, IKPDN Jogja, IKPDN Malang, IKPDN South Sumatra, IKPDN Riau, IKPDN Egypt, and IKPDN Madinah. A lot of activities are held by IKPDN members to continue to connect the relationship between alumni of Darunnajah Islamic Boarding School, such as weekly gatherings/bi-weekly gatherings, breaking fast together, sports, and various other togetherness events. As a form of togetherness, IKPDN Egypt is not only a forum for Darunnajah Jakarta alumni, but also oversees Darunnajah Branches, even pesantren affiliated with Darunnajah such as Darul Muttaqin, and others. In general, IKPDN activities are still focused on alumni who are continuing their undergraduate studies. Therefore, besides the 10 IKPDNs that have been mentioned, there are actually many more IKPDNs in several countries such as Malaysia, Japan, Germany and France (Annas 2012).

The success of an educational institution will certainly be measured by the quality of its alumni. Based on the role of the alumni, Darunnajah became one of the institutions besides Gontor that received Muadalah from Al-Azhar University in Egypt since 1985. The existence of IKPDN Egypt has impacted hundreds of Darunnajah alumni who completed their studies in the land of Kinanah. Currently, there are more than 180 alumni who are still students at one of the oldest Islamic universities (Sanusi 2021).

Data collection of pesantren alumni from one another has similarities and similar obstacles. IKPM Gontor through the central and regional administrators as well as IKPDN conducts data collection through the ties under it. Simple data collection is usually based on generation or region. Before the development of digital platforms, such as whatsapp groups, not a few of the alumni collected data through the web, BB groups, alumni data collection books and others. Obstacles usually occur when IKPM or IKPDN members have finished college and entered the business world or married (Hamdi 2024). Therefore, alumni empowerment needs to be carried out continuously so that independence is built.

c. Programme of Activities

Self-development needs to be done to realise the independence of the alumni. The form of self-development includes all activities that increase self-awareness and

identity, develop talent and potential, build human resources, facilitate performance, improve quality of life and contribute to realising dreams and ideals. Self-development can include activities such as increasing self-awareness, increasing self-knowledge, improving skills or learning new skills, building or renewing identity or self-esteem, developing strengths or talents, improving well-being, identifying or increasing potential, building human resource performance, improving lifestyle or quality of life, improving health, fulfilling aspirations, initiating personal courage, defining and implementing self-development plans, improving social skills (Rahman 2022).

Naturally, alumni empowerment is formed from many alumni circles when they were students, such as the outgoing year class, which has a very strong bond in alumni empowerment. Not a few activities to strengthen the value of pesantren are carried out in the form of class reunions. For example, the 2004 reunion of Pesantren Gontor alumni in Yogyakarta was attended by senior teachers. In his advice to the alumni, he explained the values of Gontor, which is a combination of the values of salaf pesantren and the advantages of the madrasah system, as well as a combination of four syntheses namely Al-Azhar, Syanggit, Aligart and Santiniketan (Muntaha 2022).

The strong emotional bond makes the alumni continue to try to strengthen the fighting power of the alumni and continue to maintain a relationship with the pesantren. The names of the reunion events are very thick with emotional ties. Such as the event 'Napak Tilas Perjuangan Imam Zarkasyi', Gontor '92 Alumni Gelar Taqahwah di Padang Panjang'. Taqahwah is an absorption of Qahwah which means having coffee together. There is also the term "Kopi Cap Henger", popularised by Minister of Religious Affairs Lukman Hakim Saifuddin, which means making coffee in a bucket stirred with a hanger, when giving a speech at the 90th anniversary of Gontor.

However, these emotional ties usually fade when alumni enter the family phase or the business world. The fading of emotional ties cannot be separated from economic needs and demands for self-actualisation. Therefore, some pesantren alumni formed more specific forums such as the Business Forum (Forbis) and the Forum Mubaligh Alumni (FMA). The IKPM Gontor Business Forum (FORBIS) is an official organisation formed by PP IKPM to accommodate alumni engaged in various business fields and business professionals. The IKPM Gontor Business Forum was formed to become a facilitator, a big house for entrepreneurs and business practitioners (Widagdho 2022).

Meanwhile, the Gontor Alumni Mubaligh Forum (FMA) aims to unite and foster Gontor alumni who have different backgrounds but have the same goal, namely preaching in the community. As an existence of its existence, FMA held a national daurah which was directly attended by the leadership and central board of IKPM (Wicaksono 2022). As the name implies, this forum aims to be a forum for Gontor alumni preachers. The presence of this forum is an embodiment of the pesantren's mission, namely educating its santri to become 'mundzirul qoum', educating and guarding the world and becoming da'i who actively uphold the values of life (PP- IKPM Gontor 2021).

The existence of these associations and forums aims to oversee the development of alumni in the community. Long before the Business Forum (FORBIS) and the Alumni Mubaligh Forum (FMA), the alumni of Pesantren Gontor had established the Alumni Pesantren Forum (FPA) in which Pesantren Darunnajah was one of the founders and administrators of this forum until now. The Gontor Alumni Pesantren Forum (FPA Gontor) is a forum under PP IKPM Gontor as a forum for communication, friendship and synergy between Gontor Alumni pesantren in order to participate in assisting the leadership of Pondok Modern Darussalam Gontor, in order to realise 1000 Gontor, in accordance with the ideals of Trimurti (Admin FPA Gontor 2010).

Briefly, this forum was established in 1985, on the initiative of several Gontor Alumni Pesantren Leaders such as KH. Machin Ilyas (Pesantren Baitul Arqom, Balung, Jember), K.H. Hamam Ja'far (PP Pabelan, Magelang), KH. Moh. Tidjani Jauhari, M.A. (PP Al Amien, Prenduan, Madura), and others. Furthermore, with the blessing of K.H. Imam Zarkasyi, Chairman of Pondok Modern Darussalam Gontor, the Gontor Alumni Kyai Silaturahmi Forum was established, chaired by K.H. Moh. Tidjani Jauhari, M.A. On 6 February 2011 at Al Ikhlas Taliwang Islamic Boarding School in West Sumbawa, at the direction of the Chairman of Pondok Modern Darussalam Gontor DR. K.H. Abdullah Syukri Zarkasyi, M.A., it was agreed to change the name from Forum Silaturahmi Kyai Alumni Gontor to Forum Pesantren Alumni Gontor (Admin FPA Gontor 2010).

This forum has a vision of realising the establishment of 1000 Gontor as mandated and aspired by Trimurti. The mission is as follows, 1) Gathering Pesantren Gontor Alumni; 2) Transforming the values and systems of Pondok Modern Darussalam Gontor to Pesantren Alumni Gontor; 3) Encouraging, assisting, fostering and developing the establishment of Pesantren Alumni Gontor; 4) Coordinating and synergising the potential of Pesantren Alumni Gontor (Admin FPA Gontor 2010).

The existence of these forums has succeeded in empowering alumni, especially those who are involved in the fields of education, tabligh and business to become useful alumni in society. There are approximately 600 pesantren alumni who are members of FPA, 200 businesses who are members of FORBIS and 300 preachers who are members of FMA. In addition to holding rakernas, these forums organise many trainings, such as the pesantren website admin training held in Darunnajah for several days. This training contains building a pesantren publication system, website operations, internet marketing, effective reporting in the digital era, cinematography, photography, cyber security control and building a pesantren data system (Pesantren Darunnajah 2018).

Pesantren Network

The existence of the Gontor Alumni Pesantren Forum (FPA) is one of the characteristics of the existence of the pesantren network in the archipelago. Pesantren as an educational institution that has existed since the 16th century, has led the archipelago to the unitary state of the Republic of Indonesia. Syaikh Maulana Malik Ibrahim or sunan Gresik (d. 1419 H) was the first person to build a pesantren as a place to educate and galvanise students (Haedari 2004). In its development, the ulama or kyai as well as the guardians formed a network in spreading Islam in the archipelago.

However, seeing the development and to give a greater effect, the network of scholars can be upgraded to a network of pesantren by being institutionalised in the form of cooperation. So that with this collaboration, pesantren can still serve the needs of the community which are always dynamic in accordance with human development. Because the institutionalised network will be able to cover the needs of pesantren (Khojir 2017). When looking at the mission of FPA, it can be found that an effort to improve pesantren institutions, in increasing their role in society can be achieved. Therefore, pesantrens are one part of the power of the Islamic political movement.

More than that, pesantren have become the strongest Islamic community that still remains consistent in fighting for Islamic values. This is based on the authenticity of pesantren as an integral part of Indonesian culture that is oriented towards superior personality character as a driving locomotive, educating in society. The existence of pesantren is increasingly felt during the era of reform and information openness in Indonesia. In carrying out community activities, pesantren have the principle of

ukhuwah Islamiyah, one of the Panca Jiwa in which the value of kinship and communication between people is highly upheld. Sincere ukhuwah Islamiyah between pesantren residents from kyai, asatidz, and santri. Freedom in determining the future for oneself is also part of ukhuwah, which is free from the influence of colonisers and negative external influences, making this family relationship not only a scientific relationship but also an emotional one.

The highly emotional and sacred relationship between kyai and santri is bound in a scientific sanad. The sanad of knowledge is an inseparable part of the bond between kyai-santri, kyai-kyai, and kyai-ulama. The scientific tradition of pesantren emphasises the transfer of knowledge directly from kyai. Seeing the development of pesantren today, it is an answer that pesantren kyai have a close relationship with each other. The kyai have many roles in developing knowledge and its dissemination. It is from this principle of ukhuwah Islamiyah that the concept of pesantren network comes. In the past, the pesantren network was formed from the ties of kyai as intellectual figures. The existence of Nur Al-Din Al-Raniry, Abd Al-Rauf Al-Singkili, and Muhammad Yusuf Al-Maqassari and their strong connection with the scientific tradition in Haramain (Makkah and Madinah) shows the strength of the scientific ties (Hasanah 2023).

In addition to FPA, there are many pesantren networks that have been formed in Indonesia. Some pesantren networks are based on mass organisations such as Rabithah Ma'ahid Islamiyah (RMI) or Ittihad al-Ma'ahid al-Islamiyah, which is led by KH Achmad Syaichu and KH Idham Kholid. This institution was established on 20 May 1954 and is one of the autonomous bodies of the Executive Board of Nahdlatul Ulama (PBNU) based on approximately 23,000 pesantren throughout Indonesia. RMI PBNU is tasked with implementing Nahdlatul Ulama policies in the field of pesantren development and religious education. RMI functions as a catalyst, dynamiser, and facilitator towards the independence of creative and solutive pesantren (Abror 2022).

Muhammadiyah, as one of the largest mass organizations in Indonesia engaged in education, has a different mechanism and culture from NU (Setiawan and Maliki 2020). The boarding schools that are directly affiliated to this organization are under the Basic and Secondary Education Assembly of the Muhammadiyah Central Leadership, as stated in the provisions of the Boarding School Number 10/KTN/I.4/F/2013. This provision explains that Muhammadiyah Islamic Boarding School is an Islamic Education Institution organized by the Muhammadiyah Basic and Secondary Education Assembly which has five elements, namely kyai/ustadz, santri, yellow book learning, mosque, and dormitory. This Muhammadiyah-style pesantren has several styles, namely integral pesantren or madrasah/school-based pesantren or madrasah/school-based pesantren. Then Pesantren Takhassus, which is a pesantren that only organizes religious education in certain fields. What is meant by Integrated Curriculum is a curriculum that combines the School Curriculum and Islamic Boarding School. Muhammadiyah Pesantren is led by a Mudir/Director who is appointed by the Basic and Secondary Education Council of Muhammadiyah Branch Leaders.

However, emotionally, some Muhammadiyah personalities who manage pesantren today also have a pesantren network called Ittihadul Ma'ahid Al-Muhammadiyah (ITMAM) or the Association of Muhammadiyah Islamic Boarding Schools throughout Indonesia. The existence of this association is outside the structural Muhammadiyah organization (Negoro 2024). So far, Muhammadiyah and pesantren are in charge of two different poles of education. Muhammadiyah is known to be more modern, while pesantren are considered traditional institutions. However, both can unite in one obsession, namely the development of Islamic education in Indonesia. This

polar difference originated from Kyai Dahlan's criticism of the pesantren system but was later autocriticized by Kyai Fachruddin. Kyai Fachruddin then included the pesantren system in the Muhammadiyah organization (Kuswandi 2020). Data on Muhammadiyah pesantren in 2015 reached 127. Now the number has increased to 440, all of these pesantren are within the Muhammadiyah structure. In addition to networks based on alumni of certain pesantren such as FPA Gontor and based on mass organizations such as RMI in NU and ITMAM in Muhammadiyah, there are also pesantren networks based on certain regions or areas. For example, the Pesantren Communication Forum (FKPP). This forum includes pesantren networks in provinces or districts, cities that are partners of the Ministry of Religious Affairs, both regional and local. In its articles of association, FKPP DKI Jakarta explains that this forum is based on Pancasila and has the Islamic faith according to the Ahlussunnah wal Jama'ah school of thought and follows one of the four madhhabs, namely: Hanafi, Maliki, Shafi'i, and Hanbali. FKPP is a social-religious, familial and independent Silaturrahim Forum. This forum aims to maintain cooperation, silaturrahim and ukhuwah Islamiyah by always maintaining akhlakul karimah between Islamic boarding schools, caregivers, teachers, students and Muslims.

FKPP's position as a partner of the Ministry of Religious Affairs has a quite positive impact between the two. Coaching and socialization of Ministry of Religious Affairs programs, especially Pekapontren, are routinely carried out in several regions. In addition to being a gathering place for pesantren leaders, they also share experiences in managing Islamic boarding schools. The event also serves as a suggestion for "Bahtsul Masail" by discussing current religious issues that occur in society (Kementerian Agama RI Provinsi Jambi 2020).

Although positioned as a partner and authorized by the ministry, FKPP still has independence and cannot be intervened. Its purpose is clear as a coordinator of pesantren in developing innovations in institutional management. Therefore, the Ministry of Religious Affairs hopes that FKPP can play an active role in educating the public by enlightening religious moderation and helping to socialize and implement the Pesantren Law (Admin Sulsel 2021). Some programs that are carried out collaboratively are such as the celebration of santri day, socialization of regulations as well as cross-ministerial activities such as the santri sports week (Muhammad 2017).

Another regional-based pesantren network is the Forum Silaturahmi Pondok Pesantren (FSPP) Banten. Almost similar to other pesantren forums and networks, FSPP is present as a forum for friendship between Islamic boarding schools and as an institution that bridges between Islamic boarding schools and other institutions including the government to jointly produce and develop quality human resources. From year to year, Islamic boarding schools in Banten continue to increase. In the development of the 21st century, to be precise in 2022/2023, the number of boarding schools in Banten continued to increase drastically, which amounted to approximately 4,000 boarding schools, but according to data from the Ministry of Religion, there were approximately 5,000 boarding schools. This number is a combination of Salafiah and modern boarding schools, with a presentation of 90% Salafiyah and 10% Modern Boarding Schools.

The existence of FSPP in Banten as a forum for synergy with the government not only in education but also in the pesantren economic empowerment program in Banten Province has been rolling since 2015. This program is channeled through the People's Welfare Bureau. The pesantren economic empowerment program is intended to ensure that pesantren not only succeed in producing scholars and scholars, but also Muslim entrepreneurs who are ready to compete in the free market era (Mukhidin 2018).

D. Conclusion

Panca Dharma and Panca Jiwa as the philosophical foundation of alumni management emphasise the emotional relationship between santri and kyai based on Islamic values. The obedience and compliance of santri to kyai bear fruit when they become alumni and explore the world outside the pesantren. Alumni's pride and appreciation for the pesantren can be seen from their awareness in worship and achievement in the community. It cannot be denied that alumni are a barometer of success in educational institutions. Pesantren Gontor and Pesantren Darunnajah as pesantren have succeeded in producing thousands of alumni with various professions such as; politicians, judges, businessmen, kyai and religious leaders with their pesantren, state agency officials, entrepreneurs, Armed Forces of the Republic of Indonesia (ABRI), and others. The orientation of pesantren education that prioritises the community makes them more flexible in moving, especially in facing the culture and religiosity of urban Muslim communities. This proves that pesantren that stand on their traditionalist values are able to survive and accommodate social realities in urban areas.

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F. Author Contributions Statement

The research was conducted in Indonesia by a collaborative team of two. Sofwan Manaf and Muhammad Irfanudin Kurniawan contributed to the idea and design of the research. On the other hand, Sofwan Manaf played a role in collecting data, writing the background and literature review. Muhammad Irfanudin Kurniawan at the end of the research played a role in analyzing the data and drawing adequate conclusions. All authors worked together in developing reference management research instruments and analysis tools.

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