

## Conference Paper

# Harmonization of the Education Curriculum at Pesantren Al Falah Gorontalo: An Educational Philosophy Study

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**Abstract**

*Pesantren* (Islamic boarding schools) have become character-building institutions trusted by the Indonesian people; however, as educational institutions, *pesantren* must adapt to the national education curriculum which can be challenging. The purpose of this study was to critically identify and analyze the implementation of the educational curriculum at the *pesantren* Al Falah Gorontalo, based on the educational philosophy point of view. A qualitative approach was employed, using the hermeneutics method. Interpretation, description, synthetic analysis, internal coherence, holistic, reflection, and heuristics were used. The results indicated that the *pesantren* Al Falah Gorontalo combined two educational curriculums. Analysis from the educational philosophy perspective found that the implementation of education was based on essentialism educational philosophical ideas, which assume that education is full of flexibility and helps students to adhere to noble values, spiritual characteristics, and human guidance to achieve a more noble life.

**Keywords:** *pesantren*, curriculum, combination, essentialism, education

## 1. Introduction

Educational model in *pesantren* (islamic boarding school) always deals with a classic problem. *Pesantren* education is a trusted educational institution by community in a long period for character building and attitude development. However, on the other hand, *pesantren* is obliged to adapt with the national education system. As a country which has major moslem community, character building education in *pesantren* is one of the popular choices around Indonesian community. Nevertheless, as a modern country,

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Indonesia needs to improve the national educational curriculum by means of containing different group types based on religions, tribes, etc. Hereby, a *pesantren* dilemma happens as likely never ends. Until now, *pesantren* is finally urged to choose based on *pesantren* and national curriculum. Not all *pesantren* can perform this choice well [1].

*Pesantren* has become a place with important part in Indonesian national history. Education tradition in *pesantren* is closed to Indonesian community tradition, far before Indonesia Independence. From those *pesantren*, national people were also born with not only wise and religious, but also nationalist. When heard about *pesantren*, everyone who has been in contact with its reality, will be brought to a dynamic, religious, scientific, and exotic life nuance. It is possible that *pesantren* will lead to an insight of a place to learn orthodox, static, exclusive, and traditional religion. *Pondok pesantren* as the oldest institution in Indonesia always conserves the traditional learning educational values [2]. This system and technological conservation that make *pesantren* with this model called as *pesantren*. These values conservation can be easily tracked in a *pesantren* student that lives in a simplicity, unrewarded learning, and full of responsibility, as well as bound to high solidarity[3]

*Pesantren* as an Islamic religion based educational institution in Indonesia has been contributed to build a student with balanced intellectual and spiritual composition. *Pesantren* education plays an important role in attitude education [4]. Some important people in the Indonesian national movement were also born from this *pesantren* education learning. Independent, responsible, along with spirituality and religious obedient become the important factors to build a *pesantren* student characteristics. *Pesantren* still takes the important position until now in social life, as well as nationality and country politicism.

As the time passes, a period keeps changing. Challenges faced by *pesantren* nowadays are also more complex and urgent due to the improvement of developmental requirement and IPTEK (science and technology). In this condition, *pesantren* is expected to be capable of determining the ideal behavior that gives a solution for the challenge, as well as still protecting the *pesantren* function as an educational and da'wah institution [5]. One effort that should be done is by continuously adjusting the *pesantren* educational curriculum required for period development, including national educational curriculum. *Pesantren* curriculum adjustment with national curriculum sometimes does not perform smoothly.

A harmonization problem of *pesantren* curriculum integration becomes a classic problem of *pesantren*. Meanwhile, there are less studies discussing about the educational program in *pesantren*. One cause is due to most people presume that *pesantren*

education has a different learning method with formal education in Indonesia. Discussion about pedagogical aspects of *pesantren* education based on history, curriculum, learning method, and educational philosophical course are still rarely found [6].

Researchers analyze that the *pesantren* education problems above can be answered and analyzed through philosophical viewpoint, especially educational philosophical discussion. Reasons of selected educational philosophical discussion is due to philosophy is an analysis that can answer a problem comprehensively regarding to educational sector. Educational philosophy can be become a deep knife analysis to discover the educational aspects performed in the *pesantren*. Researchers took the study object in *Pesantren Al-Falah Gorontalo* with some considerations. First, a necessity to discuss *pesantren* in non-Java Island region. Second, *Pesantren Al Falah Linggoto Gorontalo* is one of *pesantren* known to have good reputation and educational quality. Radical-philosophical study is performed to identify the philosophical aspects that answer the basic problem related to the *pesantren* educational contribution for high school *pesantren* student character building in Indonesia. This study is an explorative-philosophical study, therefore aimed to dig and discover a picture about *pesantren* educational philosophy practical especially in *Pesantren Al Falah Tunggulo Limboto Gorontalo* as well as its contribution for *pesantren* student character building education in Indonesia.

An empirical deep discussion about the *pesantren* educational practice in Indonesia, as well as abstracting it can discover a *pesantren* educational concept that can give a contribution for highschool *pesantren* student character building in Indonesia. This article will attempt to answer two questions, how curriculum is implemented in the education system of *Pesantren Al Falah Tunggulo Lomboto Gorontalo*; and how the course of educational philosophy used as an educational foundation of *Pesantren Al Falah Tunggulo Limboto Gorontalo*.

## 2. Related Works

The issue of the *pesantren* curriculum has always been an interesting topic to be studied in the field of education. On the one hand, *pesantren* has an educational model that is proven to be effective in shaping the character and behavior of students. On the other hand, there are regulations or government regarding standardization of the national curriculum. This regulation leaves *pesantren* with no other choice but to adapt to nationally applicable educational standards. This is not always easy to do. With

the limited time for teaching and learning, *pesantren* sometimes also find it difficult to synergize the existing curriculum. The quality of the education carried out is at stake.

The issue of curriculum management that applies in this *pesantren* has attracted the attention of several researchers in the field of education. Based on a search for references with the keyword “Islamic boarding school curriculum” on the Garuda portal, the author found as many as 170 scientific articles containing this keyword. Of these, there are several studies that are relevant to the topics discussed in this article. The first is Abdurrahman’s research conducted in 2018, and published in *At Turas*, the Journal of Islamic Studies. Abdurrahman’s research is an important reference in writing this article because it provides information about the implementation of policies implemented by *pesantren*, in combining the new curriculum and the *pesantren* curriculum [1]. One of the important findings of this research is the policy taken by *pesantren* to implement two curricula at once, namely the *pesantren* curriculum itself and the national education curriculum.

Second, is the research conducted by Kusnandi entitled *Integration of Islamic Boarding School-Based Curriculum in Educational Institutions*. This article was published in the *Journal of Education* in 2017. This article is an important reference for writing this article because it provides knowledge about the integration of the *pesantren* curriculum carried out by public schools [2]. Kusnandi’s research indirectly also strengthens the argument about the superiority of the *pesantren* curriculum in shaping the character and character of students in accordance with the competency standards set by the school.

The third is a study entitled “The Dynamics of Changes in the Curriculum of Madrasah Diniyah Pondok Pesantren Putri Lirboyo al-Mahrusiyah Kediri” conducted by Rhojachin and Wahyuni in 2019. This research reveals the dynamics that occur in one of the Islamic boarding schools in responding to the challenges of curriculum changes in line with developments that occur in the world of education. Similar to the two studies previously described, this study also shows the efforts made by Islamic boarding schools in Indonesia in responding to developments in the world of education.

Some of the studies described above show one thing that is important in the world of Islamic boarding school education in Indonesia, namely the efforts made by *pesantren* to integrate the existing educational curriculum. However, these studies have not shown in detail the efforts or strategies undertaken by *pesantren* to harmonize the existing curriculum. This gap will be discussed in this research. By examining the implementation of the teaching and learning process at the Al Falah Islamic Boarding School, Gorontalo,

this study aims to describe the process of harmonization of the educational curriculum applied in this *pesantren*.

### 3. Methodology

This study was a library-research study which is emphasized with a deep interview. Target of this study was the teachers at *Pesantren Al Falah Tunggulo Limboto Gorontalo*. Data in this study were obtained from reference discussion either on books, journal, magazines, newspapers, articles, or writings from other sources that discuss about *pesantren* education. Data were also obtained through observation, interview with students and teachers in *Pesantren Al-Falah Gorontalo*, and questionnaire distributed to *pesantren* students. This effort is a method to ensure data validity obtained from references as well as gaining a new information undiscovered from reference discussion regarding to the studied object. The study subject was the head of *Pesantren*, head of MA and MTs, MA and MTs teachers, and tutors, as well as *pesantren* students of *Pesantren Al Falah Tunggulo Limboto Gorontalo*. Furthermore, the study object contained 2 objects, namely material and formal object. Material object discussed in this study was the education of *Pesantren Al Falah Tunggulo Limboto Gorontalo* while the formal object was educational philosophical perspective. The study setting was *Pesantren Al Falah Tunggulo Limboto Gorontalo* as an institution for learning and repurifying Islam, therefore in Muhammadiyah people specifically and Islam people generally can apply an Islamic theory that follows *Rasullullah* (Muhammad) guidance from al-Qur'an and as-Sunnah. *Pesantren Al Falah* is located at JL. Ki Hadjar Dewantoro, Tunggulo, Limboto, Gorontalo 96271. The study was performed in 3 months, from February until June, 2020.

This study was aimed to investigate the basic and general insight that underlined the *pesantren* educational system, especially on *Pesantren Al-Falah*, therefore can be identified this *pesantren* contribution for *pesantren* student character building. An investigation about the main foundation that established the education of *Pesantren Al-Falah* was performed against some aspects, namely education goals, pedagogy aspects, learning method as well as educational course, and educational philosophy. Methodical elements used in this study contained description methodical unsure, analytico-synthesis, abstraction, interpretation, reflection, coherence-inherent, holistic, and heuristic. Data validity in this study used source triangulation and technique. Source triangulation by performing data cross-check from three data sources, namely head of *Pesantren*, head of MA and MTs, MA and MTs teachers, and tutors, as well as *pesantren*

students of *Pesantren Al Falah Tunggulo Limboto Gorontalo*. Triangulation technique is a cross-check on preference discussion, observation, and interview.

## 4. Results and Discussion

### 4.1. About Pesantren Al Falah Linggoto Gorontalo

*Pesantren Al Falah Gorontalo* is one of *pesantren* in Indonesia. The *pesantren* is located in Jl. Ki Hadjar Dewantoro, Tunggulo Village, Limboto Barat District, Gorontalo Regency, Gorontalo Province. This *pesantren* was established by KH. Hamrain Kau. *Pesantren* student in *Pesantren Al-Falah* has background and reasons to study there. There are ones who comes from their own willingness and also who are insisted by their parents. Total student in *Pesantren Al-Falah* is about 500 students with each male and female student boarding house are on the same place. The challenges are hard followed by strict control in a different environment. Total female student is less than male student.

*Pesantren Al-Falah Linggoto* was established with some goals. First, to build a student with *akhlaqul karimah*. Second, to build students who can unite ummah, not separating it, therefore the motto of *Pesantren Al-Falah* is above and for all groups. Third, student can be useful for country and nation. *Pesantren Al-Falah* has a noble goal, as well as showing that *Pesantren Al-Falah* tries to create a student with good religion understanding that can be used for uniting the nation. In other words, *Pesantren Al-Falah* tries to show that religious knowledge can be used for kindness and benefit for all Indonesian nation.

Based on the researcher observation, one of special terms in *Pesantren Al-Falah* is its characteristics or goal for “uniting nation” as *pesantren* commonly has other goals apart from *akhlaqul karimah*. Moreover, this condition presents that student in this *pesantren* are accepted from any tribes without choosing. One effort to show the integrative function can be identified from the *Pesantren Al-Falah* effort in teaching some *mazhab fiqh* for students. The goal is to make students understand that there some perspectives or insights, therefore not easily blaming other *mazhab*; such as taking *wudlu*, etc.

*Fiqh* problem is an important aspect in *pesantren* education. As related to the *fiqh* problem, *pesantren* teaches 4 *mahzab* in minimum, namely *mahzab Hambali*, *Safi’l*, *Hanafi*, and *Maliki*. Parents at the beginning have an insight that *Pesantren Al-Falah* has a certain *mazhab*, yet after understanding that *Pesantren Al-Falah* also teaches some *mazhab*; parents can accept and understand that there are some different *mahzab* or courses, but not becoming a conflict. Students are taught about various *mahzab* with

the goal of shaping students live and adapt with any groups with any *mahzab*, therefore students can accept a contradictive insight from other groups.

*Pesantren Al-Falah* in *fiqh* term takes from some sources, such as *Bidatul Mustahid*, thus becoming an effort to build a tolerance behavior. Tolerance behavior is expected to build the student character who can understand other insights, not only different insight in nationality and country, but also religious insights or *mahzab*. This character can anticipate the intolerant behavior against other insights. In this sub section, the results of this work are presented.

#### 4.2. Educational Curriculum in Pesantren Al Falah Gorontalo

As one of educational institutions, *Pesantren Al-Falah* has some *madrasah* (school), either *ibtidaiyah*, *tsanawiyah*, or *aliyah* level. Curriculum used on the educational activity in *madrasah* is a curriculum originated from Indonesian Ministry of Religious Affairs and *pesantren*. A curriculum combination between Indonesian Ministry of Religious Affairs and *pesantren* is applied on *madrasah tsanawiyah* and *aliyah* educational level. *Pesantren* curriculum is re-used after learning in MA and MTS. Based on the information obtained from the interview results with Ms. Maziah, the *madrasah* curriculum used in *Pesantren Al-Falah* is similar to the curriculum used in all *madrasah* of Indonesia following the ministry of religious affairs regulation, namely; 30% religion education and 70% general knowledge. Meanwhile for *pesantren* curriculum, 100% is religion education for *Pesantren Al-Falah* (interview with Maziah; head of *Madrasah*).

Curriculum applied in *Pondok Pesantren Al-Falah* is halfly inspired by curriculum applied in *Pondok Pesantren Gontor*. This curriculum has been applied in *Pondok Pesantren Al-Falah* since established in 1989. The reason of applying 2 curriculums is due to *madrasah* curriculum is required for students to continue their educational levels, while *pesantren* curriculum is required for students as supplies to implement and be useful in the community (interview with Muhammad Juaini). It can be concluded that the implementation of 2 curriculums are efforts of *Pesantren Al-Falah* to build the student characters not only from academic-cognitive aspect, but also from social and individual characteristic aspect.

One of *madrasah* that became the discussion object in this study was *Madrasah Aliyah (MA) Limboto Barat Gorontalo*. *MA Limboto Barat Gorontalo* is a boarding-school based school with a vision to prepare students who are religious, knowledgeable, and generous. *MA Limboto Barat Gorontalo* is one of private MA in Gorontalo that combines the Indonesian Ministry of Religious Affairs and *pesantren* curriculum. The learning



method used in this educational institution also combines some learning methods, such as discussion and material explanation method. This combination is conducted at the madrasah educational level. In *pesantren*, this madrasah uses a discussion method, then continued with question and answer, and closed with a strengthening from *Ustad/Ustadzah*. All students have a chance to ask and present their opinions openly.

The implementation of 2 curriculums so far in *Pesantren Al-Falah* has been going well and never finding a problem as conducted in a different period. The ministry of religious affairs curriculum is applied when learning in madrasah, then continued to *pesantren* curriculum after students come home from school and return to *pondok pesantren*. *Madrasah* curriculum begins to be applied at 07.00 a.m when the school time occurs. The implementation of these 2 curriculums does not complicate students, but strengthening their capability and knowledge at different time and way (interview with Ms. Maziah).

Based on the interview performed with Muhammad Juanini, learning media used in the learning process at madrasah is holy book, *power point*, and also various media such as film or story, as students are then asked to summarize the film/story and ask a question when there are some uncleared materials. *Pesantren* principally tries to use various media, although *pesantren* still many limitations for that. This limitation contains facilities and infrastructure in *Pesantren Al-Falah*. However, this limitation can be accepted by all teachers as challenge to look and find for alternative ways, therefore the learning process can keep going maximally.

*Pesantren* curriculum evaluation is performed in many ways, containing writing assessment, religious practice, praying practice, memorizing assessment, calligraphical result assessment, language conversation assessment (conversation practice). Evaluation related to entrepreneurship is unevaluated due to characterized as supplementary and additional material for students to have other capabilities. As an example, some other time, *pesantren* taught a wooding skill, yet due to wood was expensive and funding limitation exposed in *pesantren*, then *Pesantren Al-Falah* adjusted with another skill, namely chicken farming. *Pesantren* also previously taught cow farming skill. Chicken farming performed lately will commonly be sold its production as the farmer chicken is joper chicken, while the egg is hatched individually. *Pesantren Al-Falah* has a restaurant partner that will buy the chicken. Besides farming, *pesantren* has ever taught students to make flowerpot, sewing, although discontinued for a long time due to student learning period problem.



### 4.3. Educational Philosophy

Education as one of important sectors in human life has become an important discussed object in the philosophical science. Since ancient Greek period, a discussion about education was existed and became a topic for most philosophers, such as Plato and Aristotle. Until contemporary period as nowadays, the discussion about educational philosophy still develops along with the problem complexity occurred in human life. Fast period development with many kinds of challenge given to human life makes human keep developing and performing various renewal in the education world. This renewal is conducted without no directions, but based on the philosophical consideration through educational philosophical discussion [8].

Educational philosophy according to Randal Curren is an implementation of serial philosophical beliefs in educational practice [9]. Education according to Ki Hadjar Dewantara is life guidance of children growth, namely guiding all superior powers existed on children to be a human and community member that can reach salvation and happiness as high as possible [10]. Education helps human understand the world with the dynamics in its reality, as well as helping human optimize himself in facing various nature and social challenges. Education in other words is a human effort to keep humanizing himself.

In conclusion, educational philosophy is a critical, radical, methodical, comprehensive, and systematic discussion about educational nature. This educational nature is reached through answering some fundamental, main, and basic questions, such as ontological, epistemological, and axiological dimensional questions. The ontological question in the educational world is a question about basic reality assumption in education, such as questions about world, human, and God. One of basic ontological questions in the educational philosophy sector is questions of what is the human nature? Is human physical, spiritual, or both creatures? Does human have mind, sense, intuition, or all of it? Meanwhile epistemological questions in educational philosophy adheres to the problems about what kind of true nature should be taught to students? What are the epistemological instruments should be developed by students in education process? etc. Lastly, the axiological aspect in educational philosophy discusses about what values that become the basic and goal of performing all processes in education?

Various basic problems in educational philosophy finally create some theories in educational philosophy sector. Generally, these theories are differed into four popular courses, namely progressivism, essentialism, perennialism, and existentialism [8]. The influence of progressivism course in education system extremely impacts on the whole

world, mainly in the United States. Renewals in education sector nowadays is believed due to an urge from the progressivism course [11]. Theodore Brameld (The Pattern of Education Philosophy, 1956) in the book of "Filsafat Pendidikan Islam" connects the progressivism course with a liberal life insight, namely the liberal road to culture cited from a flexible life insight (non-hard, undeniable change, unadhered to certain doctrine), curious (willing to identify and investigate), tolerant, and open-minded[12].

Prof. H. Muzayyin Arifin, M.Ed in his book of "Filsafat Pendidikan Islam" stated that essentialism course fundamentalizes his mind from humanism course occurred against the life reaction pointing at worldly characteristics with more scientific and materialistic. Essentialism course also added with an insight from idealism course that considers the knowledge has existed in human mind or teaching subject, as well as realism that considers material world outside of human awareness is something real therefore importantly introduced and using an intelligence [13].

Essentialism philosophy is formulated as critics against progressive trends at schools, caused by progressivism philosophy bias. In this condition, Bagley and colleagues who have similar thoughts about education, are very critical against progressive education practice. They thought that progressive movement has damaged intellectual and moral standard. Schools that become a progressive thought step have failed in fulfilling a duty to transmit social and intellectual inheritance [14]. The goal is to inherit the cultural and historical inheritance through main accumulated basic knowledge and sustained in a long period, as well as an assessed life in a long term period, moreover essentialism educational goal is to prepare human to live, which means school contributes on how design a goal with various materials, which finally available for preparing a human life [15]. Various kinds of insight in educational philosophy is continuously used as a view point to analyze dimension or philosophical aspect during education activity in *pesantren Al Falah Gorontalo*. One of main goals in this study is the implementation of double curriculums in *pesantren Al Falah Gorontalo*.

#### **4.4. Educational Philosophical Explanation against Educational Curriculum in Pesantren Al Falah Gorontalo**

Educational philosophy, as philosophical part that reflects critically on the education activity has important position or role. One reason is due to educational philosophy facilitates the evaluation of various aspects in education activity, whether the education performed follows the initial goal of education or not. One analysis object for educational

philosophy is educational curriculum, whether curriculum applied follows the education goal or not.

Human world with its dynamics always presents new challenge in human life. There is no other ways for each educational institution, including *pesantren* in Indonesia to respond the dynamics, except by continuously fixing, changing, and adjusting. Nurcholis Madjid emphasized that *pesantren* is Indonesian civilization artefact constructed as traditionally, unique, and indigenously religious educational institution[16]. Although *pesantren* have become a dependable character-building institution for a long time, *pesantren* should adapt to various change happened in the education world. One adaptation is in the form of curriculum adaptation as conducted by *pesantren* Al Falah Gorontalo.

The curriculum combination in *Pesantren* Al Falah Gorontalo is an effort performed by *pesantren* to contextualize the education activity with periodical development and demand. Education is not only about knowledge transfer process, but also process for preparing the human to survive in his life. Education therefore is a process with a noble goal. Not only enough for supplying students with cognitive knowledge, but also supplying students' various skills or other capabilities. Gerald Lee Gutek even mentioned that education is a social process that teaches human about the way to live in a culture [13]. Education is a process of humanizing human. Education is human learning process to be ideal as imagined or aspired. The curriculum combination performed by *Pesantren* Al Falah Gorontalo as explained above is one model for *pesantren* in adapting on various kinds of periodical change and demand. Whether curriculum combination can perform effectively or not, can be evaluated from educational philosophical insight, as well as the curriculum effectiveness performed in *pesantren* to reach or realize the education goals.

To reach until an understanding about educational nature, educational philosophy reflection is at least started from three problems. First, educational philosophy reflects on the educational nature. The main question is about "what actually is education?" The answer for this question will be varied. Each course or insight of educational philosophy will commonly have different insights. Second, educational philosophy reflects on the education goals. One educational course may tell that the main goal of education is to perform a knowledge transfer. Meanwhile other educational philosopher stated that the education goal is to polish skills or to train the student creativity. Third, the value problem in education can also become reflection tool as an effort to reach educational nature. Certain insight or course in educational philosophy may think that the most important value in education process is spiritual value. Other courses may think creativity, etc.

These three problems are also used to analyze the educational curriculum in *Pesantren* Al Falah Gorontalo from educational philosophy viewpoint.

The main problem that becomes the analysis of educational philosophy against education activity in *Pesantren* Al Falah Gorontalo is educational nature problem. This problem is related to an understanding of general education meaning, related to the question about the actual meaning of education. Each educational institution or agency, either formal or non-formal can exactly have a certain understanding about this education. The same understanding is even owned by human generally. Education can be understood simply as knowledge transfer process, or far more than that. *Pesantren* Al Falah Gorontalo as religion based educational institution also has an understanding about education nature.

*Pesantren* has long been known as a character-building institution. Therefore, character and behavior education become one of the characteristics differing *pesantren* with other institutions. *Pesantren* Al Falah Gorontalo also has a similar understanding. For *pesantren* and religion based educational institutions, the educational process is naturally understood as a process to prepare *sholeh-sholehah* human, faithful human, as well as doing and sustaining the religion values in daily behavior and habit. Therefore, education in *pesantren* teaches various kinds of holy books and *fiqh* that become a fundamental in human connection with God. This condition can be seen on the education activity in *Pesantren* Al Falah Gorontalo. During the interview, *Pesantren* Al Falah Gorontalo committee said that this *pesantren* also taught *mahzab* known in *fiqh* problems. One characteristic that makes *Pesantren* Al Falah Gorontalo special is on the educational process that teaches students to be open-minded. This occurs in an effort performed by *pesantren* by teaching not only one *mahzab* to students. This effort may not be performed by other *pesantren* due to sometimes only teaching to believe in one *mahzab* and teaches the students to only believe in it.

Openness that can be seen in education pattern of *Pesantren* Al Falah Gorontalo shows that for this *pesantren*, education is not always related to praying. Education is not only preparing students to be faithful humans and doing the religion obligation. Moreover, *Pesantren* Al Falah Gorontalo teaches the way to openly think as true diversity is *fitriah* [17]. Instead of imposing one *mahzab* to the students, this *pesantren* is more preferred to select which *mahzab* they believe in. The freedom given by the *pesantren* committee to students indicates that the educational process in *Pesantren* Al Falah Gorontalo is not only understood as a process to build *sholeh* moslem generation and religiously obedient, but also making the education as a process to increase the human degree on a more noble position. Education is a process to humanize human.

As a process of humanizing human, religion knowledge supply is insufficient for students. Students need to be supplied with various knowledge and skills about other things, such as knowledge and skill in general and entrepreneurial science. Basic knowledge and skills are prepared by *Pesantren Al Falah Gorontalo* in the form of formal school establishment, such as *madrasah ibtidaiyah*, *madrasah tsanawiyah*, and *madrasah aliyah*. These *madrasahs* were actually established as *pesantren* effort to prepare students more ready in facing the periodical demands. By joining the formal education, students will achieve diploma, as a formal legal document used by students for job vacancy or continuing onto a higher education level. Formal education in this *pesantren* becomes one of the proofs that *pesantren* prepares the students to follow the requirement and qualification applied in the community.

Educational philosophy discussion acknowledges many kinds of courses and insights, such as essentialism, progressivism, perennialism, etc. [13]. After concerning on various viewpoints about the educational nature, it can be concluded that the educational activity in *Pesantren Al Falah Gorontalo* shows principals as discovered in the essentialism educational philosophical course. The essentialism educational philosophical course is an educational course that pinpoints at the educational process against the effort to supply the students with various skills and essential knowledge for life. As an example, the skill of reading, writing, art, and many kinds of essential skills. These skills and knowledge supply is important to be given to the students due to skills are considered essential for leading the human into a good life and well-being, as expected by human generally [13].

Some essential educational course aspects can be discovered on the knowledge supply given by *Pesantren Al Falah Gorontalo* to all students. This supply contains knowledge about formal education in *madrasah*, entrepreneurial skill supply in the form of animal farming training, as well as religion knowledge taught in *pesantren*. Various knowledge and skills are given as supplies for students to fulfill wellbeing or better and noble life as expected. There are variations discovered from various kinds of knowledge and skills affected by the basic insight from *pesantren* committee against the educational process. For *Pesantren Al Falah Gorontalo*, religion knowledge supply is one of important supplies for students in doing their lives. Therefore, religion knowledge is also considered as an essential stuff, thus taught to all students.

Entrepreneurial knowledge and cognitive capability taught to all students through *madrasah* is efforts to supply the students with knowledge to live in the world by means of facing some challenges in life. This insight indirectly points at the conclusion about the educational nature, which for *Pesantren Al Falah Gorontalo*, well-being or better

life will be achieved by human to not only worldly live better, but also well-being in aspects related to after life. Both should be balanced as taught in Islamic religion as fundamental values in educational activity in *pesantren*.

The second problem used as an analysis to reach understanding about the educational nature is about the education goals. Aspects of questions about these goals are related to the first aspect, or educational nature aspect as explained above. For *pesantren* educational institution, the educational goal generally performed is to prepare the generations or students to be faithful and believe in Allah SWT. *Pesantren* in other words is an education that proposes to build a religious generation, religiously obedient, as well as upholding the morality values. This *pesantren* educational goal is commonly found on the educational process in *Pesantren Al Falah Gorontalo*. Strong religion-based learning in this *pesantren* can be identified from the religious values shown in the learning process, either from students or *pesantren* committee.

## 5. Conclusion

Challenges and dynamics faced by *pesantren* should actually be responded well by each educational institution in Indonesia, specifically by *Pesantren Al Falah Gorontalo*. Based on the analysis results, it can be concluded that *Pesantren Al Falah Gorontalo* combines two curriculums together, namely Indonesian Ministry of Religion Affairs curriculum and *pesantren* curriculum. Therefore, this *pesantren* perform both curriculums with an integrated pattern. Ministry of Religion Affairs curriculum is performed in *madrasah*, while *pesantren* curriculum is performed after coming from *madrasah*.

Based on the study discovery, it can be concluded that the educational practice performed in *Pesantren Al Falah Gorontalo* shows an essentialism educational course, namely an educational philosophical course that aims to provide essential skills for students, such as essential or basic knowledge and skills for daily lives. This can be identified from the learning process as well as educational goals regulated by the *pesantren* committee.

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