

PalArch's Journal of Archaeology of Egypt / Egyptology

EDUCATIONAL VALUES TRANSMISSION OF ISLAMIC BOARDING SCHOOL KIAI IN SOUTH KALIMANTAN (MULTI CASE STUDY IN DARUSSALAM ISLAMIC BOARDING SCHOOL AND RASYIDIYAH KHALIDIYAH ISLAMIC BOARDING SCHOOL)

*Wahyudin¹, Moch. Isra Hajiri², Muhammad Zakiyyul Fuad Rasyid³, Muhammad Al Faridho
Awwal⁴*

^{1,2}State Islamic University of Antasari, Banjarmasin, Indonesia

^{3,4}Polytechnic of Hasnur, Barito Kuala, Indonesia

Email: 1wahyubanjarmasin@gmail.com, 2isra.muhammad@gmail.com,

3zakifuadrasyid@gmail.com, 4mafaalial@gmail.com

Wahyudin, Moch. Isra Hajiri, Muhammad Zakiyyul Fuad Rasyid, Muhammad Al Faridho Awwal. Educational Values Transmission Of Islamic Boarding School Kiai In South Kalimantan (Multi Case Study In Darussalam Islamic Boarding School And Rasyidiyah Khalidiyah Islamic Boarding School) -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(1), 1382-1413. ISSN 1567-214x

Keywords: Value Transmission, Kiai, Islamic Boarding School

ABSTRACT

Islamic boarding schools are the oldest educational institutions in Indonesia. This institution has survived and developed along with the development of society. Some values are continuously maintained and transmitted by the kiai as the central figure in the Islamic boarding school. These values then become the main identity of Islamic boarding school alumni.

This dissertation aims to reveal: 1) the process of transmitting educational values by kiai at Islamic boarding schools in South Kalimantan, 2) educational values transmitted by Islamic boarding school kiai in South Kalimantan, and 3) methods of transmitting values to Islamic boarding schools in South Kalimantan.

This study used a qualitative approach with a multi-case design. In collecting the data from the informants, the researcher used participant observation techniques, in-depth interviews, and documentation studies. The data was analyzed based on the Miles and Huberman interactive model. Checking the validity of the data was carried out by taking into account the criteria of credibility, transferability, dependability, and confirmability.

The findings of this study were: first, the process of transmitting educational values to Darussalam and Rasyidiyah Khalidiyah Islamic Boarding Schools was based on top-down processing. The purpose of establishing a boarding school by the founding kiai would determine the educational values that would be transmitted to the next generation. Second, the educational values at Darussalam Islamic Boarding School were philosophically based on perennial philosophy, while the values at Rasyidiyah Khalidiyah Islamic Boarding School were based on pragmatic philosophy. Darussalam Islamic Boarding School fosters and develops values that are expected to be useful for students both in this world and in the hereafter, while Rasyidiyah Khalidiyah Islamic Boarding School fosters and develops values that are expected to support the existence of students and have clear benefit values in everyday life. Third, the method of transmitting educational values at the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School was by creating a supportive environment. The learning system used direct methods (intra and extracurricular learning), and indirect (informal interactions). The research findings indicated that there was a social construction process in transmitting the educational values by the kiai at Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School which was in line with the Social Construction Theory proposed by Peter L. Berger and Thomas Luckmann, namely the externalization stage through the formation of values originating from the purpose of establishing the Islamic Boarding School itself; and then the objectification stage through the development of Islamic boarding schools that legitimized values based on rules and created supportive conditions, the last stage was internalization through direct and indirect methods.

INTRODUCTION

A. *Background of the problem*

Islamic boarding schools have been known since the beginning of the arrival of Islam in Indonesia, especially through the Wali Songo who have used Islamic boarding schools as a place to spread Islam in Indonesia.¹ Islamic boarding schools not only play a role in the realm of religion and da'wah, but also strive to carry out moral revolutions and social changes that occur in society. It is not surprising that Islamic boarding schools are known as multi-cultural and multi-functional institutions that play an active role in social and religious development so that their existence is embedded in the structure and dynamics of development issues in the surrounding community.

History shows that the development and progress of Islamic boarding schools. Furthermore, things will not go smoothly without figures who can be emulated and respected as pious people in religious matters, namely kiai.² The example of kiai in Islamic boarding schools cannot be replaced by other

¹Ridin Sofwan, H. Wasit, and H. Mundiri, *Islamization in Java: Walisongo, the Spreader of Islam in Java, According to the Chronicle*, Cet. 1. (Yogyakarta: Student Library, 2000), p. 1

²Kiai has a majestic, sacred and revered meaning like watering objects such as keris, so that when this term is applied to someone, then indirectly there is respect to be seen as someone who knows, is respected and has benefits. For followers of Islam, kiai are used by people who manage Islamic boarding schools, see Imron Arifin for details, *Kiai Leadership: Case of Tebuireng Islamic Boarding School*, (Malang: Kalimasahada, 1993) p. 14

figures involved in the advancement of Islamic boarding school education, especially in determining the direction and future of Islamic educational institutions as they grapple on the global stage and the sensation of modernity still overshadows Islamic boarding school values and traditions.

The term kiai in South Kalimantan can specifically be found in research on Islamic boarding schools since the 1980s.³As leaders and/or teachers of an Islamic boarding school in South Kalimantan, kiai can be divided into traditional kiai, traditional-modern kiai, and modern kiai. In other words, there are Salafi ulama, there are Salafi-Khalafi ulama and Khalafi ulama.⁴

Kiai in South Kalimantan have different characteristics from kiai in Java, which is the largest Islamic boarding school base in Indonesia. Among the things that are different is that most Islamic boarding schools in South Kalimantan are owned by the community and the teachers or kiai are only in charge of teaching and managing them. Therefore, most Islamic boarding schools do not pass on leadership from generation to generation. The community's relationship with the kiai is normal and not excessive. The kiai's family and children are not always held in high esteem and respect as in Java.⁵There are no terms Nyai and Gus as in Islamic boarding school environments in Java.

Every kiai has lofty ideals that underlie or lie behind the establishment of the Islamic boarding school. This can be an answer to the problems seen by the Islamic boarding school kiai or the kiai's idealism in realizing an Islamic education format. It is hoped that the existence of this Islamic boarding school can create social change in society.

Based on a preliminary study by conducting interviews with the management and teachers of the Darussalam Martapura Islamic Boarding School on April 27 2019, data was obtained that there are things that are maintained as traditions in Islamic boarding schools and the changes made in response to situations and conditions that have arisen are something that carried out to protect the "marine people's pepadah".⁶Examples of traditions that are maintained to this day are the use of tapih (sarong) as clothing for studying or the elimination of general subjects in the learning curriculum.

³The term kiai can be found in Abdurrahman Jaferi's research in 1985. Kiyai Haji Mahfuz, Islamic Boarding School Caregiver, Ibnul Amin Panggangkih, Hulu Sungai Tengah Regency and Muhrin Baderi Profile of Islamic Boarding Schools in South Kalimantan (1986) which describes the pattern of learning systems, kiai leadership and management.

⁴Ahdi Makmur, "The Role of Ulama in Fostering the Banjar Community in South Kalimantan," MIQOT: Journal of Islamic Sciences 36, no. 1 (June 2, 2012), accessed June 26, 2022, <http://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/114>.

⁵Humaidy, "Pondok Darussalam in the Historical Trajectory", Kandil Cultural Journal, (Banjarmasin: LK-3, 2003), p. 68

⁶Interview with Muhammadjauhari, manager of the PP foundation. Darussalam Martapura on April 27 2019 at 11.30 WITA at the PP Office. Darussalam. Maritime wisdom or advice from predecessors, meaning the policies of Islamic boarding school kiai which continue to be preserved until now.

The changes implemented to respond to the situations and conditions faced continue to be made, for example the most fundamental in the history of PP. Darussalam was the change in the format of madrasah institutions from a book system to a classical system during the leadership of KH. Kasyful Anwar. Apart from that, a significant change is separating Islamic boarding school educational institutions on the edge of Banyu from those in the complex,⁷ where the educational institutions located in the complex have adopted a diversity of educational institutions, such as Darussalam Middle School, Madrasah Aliyah Mu'allimin, Ma'had, and the Darussalam Islamic Institute. Meanwhile, on the edge of Banyu, Salafiyah educational institutions are still maintained.

Apart from that, based on interviews with teachers at PP. Darussalam obtained information that there are educational values that must be prioritized in learning at PP. Darussalam, for example the importance of tool knowledge in studying religious knowledge, this is written in the book "al-Jurumiyah" he said "al-nahwu awwalan an yu'lama", therefore in studying religious science you must first master the science of tools to know the meaning in religious texts. Knowledge of these tools is "capital or money" in studying religious knowledge. Likewise, in terms of pursuing a profession after graduating from the boarding school, PP alumni. Darussalam is free to look for work, whether he wants to be a police officer, farmer, trader, or even politician, the important thing is that he must have "capital or support" in religious knowledge that has been studied at the boarding school, such as monotheism, fiqh, morals and Sufism.⁸

Based on the preliminary study above, it can be seen that there are educational values that continue to be maintained in Islamic boarding schools even though changes continue to occur around them. This cannot be separated from the role of kiai as central figures in Islamic boarding schools.

Therefore, the author intends to conduct research on this matter, namely to find out how the transmission of educational values is carried out by Islamic boarding school kiai in South Kalimantan. To simplify the research - so that the quality of the research is more in-depth, the research is limited to 2 Islamic boarding schools, namely: Darussalam Islamic Boarding School and Rasyidiyah Khalidiyah Islamic Boarding School.

B. Research focus

This research is focused on examining the transmission of Islamic boarding school educational values in South Kalimantan, especially at the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School.

⁷This term refers to the educational institution complex established on Jalan Tanjung Rema which is an expansion/development of the location of the Islamic boarding school.

⁸Interview with M. Shadiq Wa'die, teacher at PP. Darussalam Martapura on April 27 2019 at 12.00 WITA at the PP Office. Darussalam.

To be more systematic, the focus of the problem is formulated in the following sub-problem focus:

1. The process of transmitting the educational values of the kiai who founded the Islamic boarding school in South Kalimantan. How are the values conveyed by Islamic boarding school kiai and responded to by the students and how do these values develop, do they change or persist along with the times?
2. The educational values in Islamic boarding schools. This is to find out what values are instilled by Islamic boarding school kiai.
3. How to determine educational values by Islamic boarding school kiai in South Kalimantan. What is the method of kiai at Islamic boarding schools in determining the educational values that students must have?

C. Operational definition

1. Transmission

According to the Big Indonesian Dictionary, transmission is (1) sending (forwarding) messages and so on from someone to another person (object), (2) transmission, spread, infection of a disease, (3) sending or forwarding a message from someone to another person (object). other.⁹

Transmission of values is an effort or process to convey attitudes, beliefs, values, knowledge and skills from one generation to the next generation, so that these values can be maintained. Understanding value transmission also includes how to discover and create something new.

Fortes, as quoted by Tilaar, stated that there are 3 main elements in transmission variables, namely: 1) the elements being transmitted, 2) the transmission process, and 3) the transmission method.¹⁰The elements conveyed are cultural values, social customs, outlook on life, and various other life concepts that exist in society. The transfer process includes imitation, identification and socialization processes. Imitation of other people's actions. First of all, of course, in the family environment, imitation occurs more and more in society. Second, these values or cultural elements must be socialized, meaning they must be realized in real life in an increasingly common environment. The value that a person has must accept his environment. This means that this behavior needs to be accepted by society, meaning that the behavior is in accordance with or balanced with the values that exist in the environment. Third, the transmission process of imitation, identification and socialization is related to the method of delivery.¹¹

⁹<https://kbbi.kemdikbud.go.id/entri/transmisi>. Accessed on July 6 2020 at 11.58 WITA

¹⁰HAR Tilaar, Education, Culture, and the Indonesian Civil Society: Indonesian Education Reform Policies for the Third Millennium (Bandung : [Jakarta]: Teen Rosdakarya ; Education Management Development Institute, IKIP Jakarta, 1999), p. 54

¹¹HAR Tilaar, Education, Culture..., p. 54

2. *The Value of Education*

Hill stated that values are something that refers to beliefs that a person holds that are accompanied by special priorities or something that they think is valuable, where they tend to live their lives based on that.¹²

Pepper said that value is a movement in opposite directions, namely the problem of determining whether something is good or bad. In a broad sense, whatever is good or bad is a value.¹³ In line with this understanding, Soelaman added that values are important for humans as abstractions, views, or intentions from various experiences of strict behavioral choices, as the subject of all good and bad.¹⁴

Taylor mentions the categories of values, namely: moral, aesthetic, intellectual, religious, economic, political, legal, etiquette or customs.¹⁵ Parker divides two types of values into: 1) Real Life which consists of health and comfort, ambition, love and friendship, ethics or morals, knowledge, technology (efficiency), 2) Imagination which consists of drama, art and religion.¹⁶

Education comes from the term "pedagogy". The word pedagogy comes from Greek ancient παιδαγωγέω (paidagōgēō; from παῖς país: child and ἄγω ági: to guide; literally "to guide the child").¹⁷ Purwanto said that education means all efforts of adults to communicate with children to bring their physical and spiritual development towards maturity. Because the nature of education is aimed at mature students, teachers must be adults. This is because a teacher cannot provide adult teaching unless he or she is an adult.¹⁸

Based on several opinions in above, we can formulate the value of education as something positive and useful for human life and must be possessed by everyone in order to participate in social life. Education does not mean it has to be carried out in one place at the same time, but takes place over a long period of time and greatly influences human behavior.

¹²“Hill: Values Education in Australian Schools - Google Scholar,” accessed July 28, 2020, https://scholar.google.com/scholar_lookup?title=Values%20education%20in%20Australian%20schools&publication_year=1991&author=Hill%2CB.V .

¹³Stephen Coburn Pepper, *The Sources of Value* (Berkeley: University of California Press, 1970), 7, accessed July 27, 2020, <http://catalog.hathitrust.org/api/volumes/oclc/2970648.html>.

¹⁴Soelaeman, M. Munandar. *Basic Cultural Sciences*. (Bandung: Refika Aditama, 2005), p. 35

¹⁵Paul W Taylor, *Normative Discourse* (Westport, Conn.: Greenwood Press, 1976), p. 67

¹⁶ De Witt H. Parker, *Human Values: An Interpretation of Ethics Based on a Study of Values*, 1st AMS ed., *Philosophy in America* (New York: AMS Press, 1979), p. 5

¹⁷ “Pedagogy,” Indonesian Wikipedia, the free encyclopedia, November 23, 2019, accessed July 28, 2020, <https://id.wikipedia.org/w/index.php?title=Pedagogi&oldid=16207107>.

¹⁸ M. Ngalim Purwanto, *Educational science: theoretical and practical* (Bandung: Teen Rosdakarya, 2000), p. 11

3. *Kiai Islamic Boarding School*

Horikoshi differentiated between kiai and ulama. Kiai are charismatic leaders in the field of religion, while ulama are religious officials (religious functionaries).¹⁹

The kiai in this research is the kiai who founded the Islamic boarding school in South Kalimantan. The term kiai was chosen because it is more generally accepted for figures in Islamic boarding schools. In South Kalimantan there are the terms Tuan Guru, Guru Tuha, at Darussalam Islamic Boarding School they are known as Guru, at Rasyidiyah Khalidiyah Islamic Boarding School they are known as Muallim, while at Ibnul Amin Islamic Boarding School they are known as Abah Caretaker and Kaka.

THEORITICAL REVIEW

A. *Transmission of Educational Values*

Society exists based on a transmission process from one generation to the next. Dewey in his book "Democracy and Education" stated that society exists not only through biological life, but also through a transmission process. This transmission occurs by passing on behavioral habits, thoughts and feelings from the older generation to the younger generation. Social life cannot exist without passing on the ideals, hopes, standards, opinions of members of society outside the previous group life. If community members continued to live, it would be possible to train new members, but this would be a profession driven by individual interests and not social needs.²⁰

Transmission of values is an effort or process of passing on attitudes, beliefs, values, knowledge and skills from one generation to the next so that these values are maintained. The definition of value transmission also includes how to discover and create new things.

Edgar H. Schein in his book "Organizational Culture and Leadership" (2004) states that when a group or group has values and culture, they will pass on elements of these values and culture to the new generation of the group.²¹ This is because they consider that these values and culture are the glue ideology and identity of the organization. Apart from that, it is also a product of social interaction among all members of the organization, so these values and culture must be passed on from one generation to the next.

¹⁹Hiroko Horikoshi and Abdurrahman Wahid, *Kyai and social change* (Jakarta: Association for Islamic Boarding School and Community Development, 1987), p. 1

²⁰John Dewey et al., *Democracy and education: an introduction to the philosophy of education* (Charlottesville, Va.: University of Virginia Library, 2001), 7, accessed January 6, 2020, <http://etext.lib.virginia.edu/toc/modeng/public/DewDemo.html>.

²¹Edgar H. Schein, *Organizational Culture and Leadership*, 3rd ed., The Jossey-Bass business & management series (San Francisco: Jossey-Bass, 2004), 18.

Fortes, as quoted by Tilaar, stated that transmission variables include 3 main elements, namely: 1) the elements being transmitted, 2) the transmission process, and 3) the transmission method.²² The elements that are transmitted are cultural values, social customs, outlook on life, and various other life concepts that exist in society. The transmission process includes the processes of imitation, identification, and socialization. Imitation is imitating the actions of others. First of all, of course, in the family environment, imitation occurs more and more in society. Second, these values or cultural elements must be socialized, meaning they must be realized in real life in an increasingly common environment. The value that a person has must accept his environment. This means that this behavior must be recognized by society, meaning that the behavior they hold is in accordance with or balanced with the values that exist in their environment. Third, the transmission process of imitation, identification and socialization is related to the method of transmission.²³

B. Mark

1. Concept of Value

Values in language have the meaning of useful, capable, empowered, valid and strong. From this understanding, Lorens Bagus further states that value is dignity, meaning the quality of something that makes it liked, desired, useful, or subject to interest. Value also means privilege, namely what is valued, valued or considered as a virtue.

Hill stated that values are something that refers to the beliefs that a person holds that are accompanied by special priorities or something that they think is valuable, where they tend to live their lives based on that.²⁴

Pepper says that value is movement in the opposite direction, especially the problem of determining whether something is good or bad. In a broad sense, whatever is good or bad is a value.²⁵ In this understanding, Soelaeman added that values are something that is important for humans as subjects, related to all that is good or bad, as an abstraction, a person's vision or intention, different experiences in strict behavioral choices.²⁶

From several opinions in above, the concept of value can be drawn as something positive and useful in human life and must be possessed by every human being to be able to grasp it in everyday life.

²²Tilaar, Education, Culture, and the Indonesian Civil Society, 54.

²³Ibid.

²⁴Brian V. Hill, "Values Education: The Australian Experience," *Prospects* 28, no. 2 (June 1, 1998): 173, accessed September 16, 2021, <https://doi.org/10.1007/BF02736941>.

²⁵Pepper, *The Sources of Value*, p. 7

²⁶Soelaeman, M. Munandar. *Basic Cultural Sciences*. (Bandung: Refika Aditama, 2005), p. 35

Taylor mentions the categories of values, namely: moral, aesthetic, intellectual, religious, economic, political, legal, etiquette or customs.²⁷ Parker divides two types of values into: 1) Real Life which consists of health and comfort, ambition, love and friendship, ethics or morals, knowledge, technology (efficiency), 2) Imagination which consists of drama, art and religion.²⁸

In Islam, the values that must be held firmly are contained in the sources of Islamic teachings, namely the Al-Qur'an and hadith. It regulates beliefs (iman), worship (Islam), and behavior (ihsan). Wan Daud in Mundiri and Zahra (2017) states that Islam is a combination of faith, Islam, science and good deeds. These four are belief systems that are inseparable and help a Muslim to control his heart, mind and behavior.²⁹

2. *Value Classification*

Experts have outlined the types and items of values. Parker put forward two types of values, namely "Real Life" and "Imagination". Included in the types of real life are: health and comfort, ambition, love and friendship, ethics or morals, knowledge, technology (efficiency), while those included in imagination consist of drama, art and religion.³⁰ Taylor created the following value categories: moral, aesthetic, intellectual, religious, economic, political, legal, ethical or cultural.³¹

There are 3 types of classification of social values based on their type, namely:

1. *Material Value*

The first type or classification of social values based on their type is material values. In general Material values are social values that are useful for the human body, have a real physical form, and are used for material needs. An example of this material value is electronic equipment, where this electronic equipment also has physical advantages. For example, AC to reduce room temperature and vice versa. Another example is sand and cement which people can use to build houses as shelter.

2. *Vital Values*

The second type is value vital, namely social values whose existence can support the daily activities of people in a community group. Therefore, the

²⁷ Taylor, Normative Discourse, p. 67

²⁸ Parker, Human Values, p. 5

²⁹ Akmal Mundiri and Irma Zahra, "Pattern of Ustadz Identity Representation in the Process of Transmitting Character Education in Islamic Boarding Schools," Journal of Indonesian Islamic Education 2, no. 1 (October 2, 2017): 24, accessed February 10, 2022, <https://ojs.pps-ibrahimy.ac.id/index.php/jpii/article/view/58>.

³⁰ Parker, Human Values..., p. 67

³¹ Taylor, Normative Discourse..., p. 5

existence of objects or objects that include important values can support their activities.

Without supporting values, a person's social activities can be hampered, delayed, or less than optimal or even imperfect. There are also many different examples, ranging from vehicles, cars and motorbikes, which support people's mobility to places where they are needed. Such as schools, offices and other places. Another example is an umbrella that can be used to cover the rain when traveling. The existence of important values enables the implementation of community activities or habits correctly and correctly.

3. *Spiritual Values*

Lastly, spiritual values are all forms of things or values that are felt mentally or spiritually. It can also be understood as a social value that is used to meet the spiritual needs or spiritual needs of society.

Spiritual values are divided into 4 types, namely:

- a) **MarkTruth** is a value that comes from an orderly thought process using human reason (logic, proportion) and is followed by events that have occurred. So everything that can be proven and becomes proof is included in this classification.
- b) **Markbeauty**, namely values related to the expression of feelings, the content of the human soul towards beauty, or collectively called aesthetic values.
- c) **MarkMorals** are all behavioral values that are worthy of praise, blame or social values for good and evil. Moral values are often called moral values.
- d) **MarkReligious** are sacred values that contain human belief or trust in God Almighty. Religion is a form of religious value.

3. *Values in Philosophical Perspective*

Educational philosophy is a result from a process of careful contemplation and reflection on the roots of educational awareness. Philosophers, through their educational philosophy, try to find new ideas about education, which they believe are more precise about the rationality of the existence of students and educators as well as about the geographical, sociological and cultural context of a country. Judging from human existence, it will give birth to the schools of perennialism, realism, empiricism, naturalism and existentialism.

a. *Essentialist Educational Philosophy*

Essentialism is not a separate philosophical school that has formed its own philosophy, but rather a movement in education that opposes progressive education. Proponents of this ideology argue that there is something essential about the student experience that is a core value and needs to be upheld. Essence is the essence of something concrete as the deepest essence of something as an intelligent and conceptual unit. Essence is what creates

something as it is. Essence refers to the more permanent and stable aspect of something as opposed to the changing, partial, or phenomenal aspect.³²

b. Perennialist Education Philosophy

The term perennialism comes from the word perennial, the Oxford Advanced Learner's Dictionary of Current English defines it as "continuing through out the whole year" or "lasting for a very long time" - eternal or eternal.³³The meaning contained in this word is the flow of perennialism which contains philosophical beliefs that adhere to eternal values and standards.

Perennialism sees the consequences of modern life as the cause of crises in various areas of human life. To overcome this crisis, Perennialism offers a way out in the form of a "regressive path to the past culture". As a result, perennialism views the important role of education in returning the condition of modern humans to past cultures.

c. Progressivism Educational Philosophy

The progressive education philosophy originated in the United States. This philosophy fits the soul of American society as well as a dynamic nation struggling to find new life in other countries. There is no permanent life for them, let alone eternal values. There are changes. They place a lot of emphasis on everyday life, so that every action is measured in real use.

Caused If the goal is uncertain, then the ways or means to achieve it are also unclear. Goals and means are one. In other words, if the goal changes, the means change as well. A representative of this progressive educational philosophy was John Dewey.³⁴

According to progressive flow, a person's life continues to develop in a positive direction. What seems true now may not be true in the future. Therefore, students must be prepared for future life rather than being prepared for the present. Today's life problems will not be the same as tomorrow's life problems. For this reason, students must be armed with future life and problem-solving strategies that will enable them to overcome new life challenges and discover the right truth in the moment.³⁵

d. Pragmatism Educational Philosophy

Education can have more than one goal, as long as these goals do not conflict with each other. It is impossible, for example, to aim to produce citizens who obey the state without question and at the same time produce free spirits who are able to question every idea they encounter. Many goals are broadly

³²Edward Purba and Yusnadi, *Philosophy of Education* (Medan: Unimed Press, 2015), p. 30-31

³³Zuhairini, et al, *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara), 2008, p. 27

³⁴ Pidarta, *Foundations of Education*, p. 92.

³⁵ Purba and Yusnadi, *Philosophy of Education*, p. 28

compatible with each other but exist in certain tensions. In part, this is due to the limited time available in each educational process. In part, that's because some goals can only be fully achieved at the expense of others. A society that agrees on the range of goals to be pursued must still agree on the relative weight of each goal and the extent to which each should be prioritized.³⁶

The educational process is the transmission of educational values from generation to generation so that they are able to learn how to learn to live. Education is a moral endeavor concerned with the development of informed citizens who are capable of making informed choices and decisions.

e. Reconstructionist Educational Philosophy

Philosophy Reconstructionist education is a variant of progressivism, which seeks a general improvement in the human condition. They aspire to completely rebuild human life. This radical sect sought to renovate the old social order and build an entirely new structure of life, through educational organizations and processes. The learning process and everything related to education is not much different from the flow of progressivism.³⁷

Reconstructionism comes from the word reconstruct which means to rearrange. In the context of educational philosophy, reconstructionism is a school that seeks to overhaul the old system and build a modern structure of cultural life.

RESEARCH METHODS

A. Types and Research Approaches

This research, based on the location of the data source, is a type of field research, which aims to understand phenomena, attitudes, beliefs, events, perceptions, thoughts of people, both individuals and groups, then observed by researchers, in order to obtain direct and further data, as well as the latest information on relevant issues, as well as cross-references to existing literature.³⁸ There is no doubt that to understand the problems in this research, it must be carried out by going directly into the field and seeing directly the research object.

Based on the characteristics of the data, this research is a type of qualitative research, namely research that relies on people as research tools, uses qualitative methods, carries out inductive, descriptive data analysis, prioritizes process over results, limits research based on research focus. Then the research results are agreed upon by both parties, namely the researcher and the

³⁶Christopher Winch, John Gingell, and Christopher Winch, *Philosophy of Education: The Key Concepts*, 2nd ed., Key concepts series (London ; New York: Routledge, 2008), p. 9-10

³⁷Pidarta, *Foundations of Education*, p. 93.

³⁸Taliziduhu Ndraha, *Research: theory, methodology, administration 1*, (Jakarta: Bina Aksara, 1981).h. 116

research subjects).³⁹This type of research was chosen based on the difficulty of understanding social problems precisely and accurately. Researchers in this case attempt to understand the event as a process that occurs in the Islamic boarding school and express opinions based on data that supports it.

In this study, the research design used was a multicase design. Multicase designs are used when studying many cases. Therefore, this design is widely used in comparative studies. There are two research objects, namely the transmission of educational values by Islamic boarding school kiai at PP Darussalam and PP Rasyidiyah Khalidiyah. Then the two will be compared according to the specified indicators to see the differences between the two places.

B. Research sites

The research location was determined by selecting Islamic boarding schools in South Kalimantan based on certain criteria (multiple cases). The Islamic boarding school is considered a typical location for research to be conducted. In selecting this object, two Islamic boarding schools were determined, namely the Darussalam Martapura Islamic Boarding School and the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School.

C. Data and Data Sources

Lopland and Lofland, as quoted by Moleong, stated that qualitative research data includes words and actions, along with textual material, statistics and images. The main data sources in qualitative research are words and actions, the rest is only complementary data.⁴⁰

The data sources in this research are informants, consisting of: kiai, students, foundation administrators, and alumni. The criteria for selecting and determining informants are: 1) have long experience in Islamic boarding schools, 2) are in good health, both physically and spiritually, 3) are willing to take the time to provide the necessary information, 4) are neutral, that is, there is no personal interest in providing information.

D. Data Collection Procedures

The procedures used in the data collection process in this multi-case study are: (1) observation; (2) depth interview (in-depth interview) and (3) study of documents (documentation study).⁴¹

³⁹Lexy J. Moleong, *Qualitative research methodology*, (Bandung: Rosdakarya Youth, 2010).h. 27

⁴⁰Lexy J. Moleong, *Qualitative research methodology...*,h. 112

⁴¹Deddy Mulyana, *Qualitative research methodology for a new paradigm in communication science and other social sciences* (Bandung: PT Teen Rosdakarya, 2010).h. 163

E. Data analysis

To present data in a more meaningful and understandable way, the data analysis procedure used in this research is the Miles and Huberman interactive analysis model which divides analysis activities into several parts, namely: data collection, data reduction, data display, and drawing conclusions or data verification.

After that, further analysis will be carried out using cross-case qualitative analysis. This analysis presents findings from several cases to develop new explanations for the overall findings.

RESEARCH RESULTS AND DISCUSSION

A. Process of Transmission of Educational Values at Darussalam Islamic Boarding School and Rasyidiyah Khalidiyah Islamic Boarding School

In general, education is considered as a process of transmitting, instilling and forming social values to form people who believe and are devout. It contains the aim of developing nature and potential towards becoming a perfect human being.

As a value transmission process, it is impossible to take place in a short time. It takes a long time for these values to be truly imbued in Islamic boarding schools. In this discussion the transmission process is divided into several parts. The first is in the early period when Islamic boarding schools were established. This is important to discuss because it is in this early period that the foundation of values is embedded in Islamic boarding schools. Second, in the period of development of Islamic boarding schools. This is when the values instilled by the founder experience development. These values will be tested by situations and conditions as well as the passage of time, whether these values remain or are modified or even lost altogether. The third is the leadership of Islamic boarding school kiai. Kiai as a central figure in Islamic boarding schools, his role is to determine how these values are instilled, formed and preserved in Islamic boarding schools.

1. Early History of Establishment as a Foundation for Value Formation

a. Darussalam Islamic Boarding School

On the day Tuesday, 20 Sha'ban 1332 AH/14 July 1914 AD, Madrasah Darussalam was founded, which was the forerunner of the Darussalam Islamic Boarding School. This institution was founded by KH Jamaluddin, a cleric and community figure who was also the President of Syarikat Islam (SI) Onder Afdeling Martapura, which at that time covered the Banjar, Barito Kuala and Tanah Laut districts.⁴²

⁴²Saleh, A Fauzan, Darussalam Martapura Islamic Boarding School Profile Book, p. 5

The location of the Darussalam Islamic Boarding School was once a place of immorality, then at the initiative of the ulama the location was purchased and used as a center for Islamic studies in Martapura.⁴³

The establishment of this educational institution was a response to Dutch efforts to carry out Christianization missions and also activities carried out by different community organizations in Pesayangan Village - now called Pesayangan Village.⁴⁴ This influenced KH's wishes. Jamaluddin to establish a madrasa which also functions as a religious study by following the learning system of Sheikh M. Arsyad Al-Banjari which has been developed since the beginning of the 18th century AD, namely the halaqah system.

Indeed, at that time there was a kind of competition between the Muhammadiyah community organization whose activities were focused on issues of education, health and other social activities and the more orthodox Nahdhatul Ulama. The Darussalam Islamic Boarding School itself is the first NU office outside Java.⁴⁵

b. Rasyidiyah Khalidiyah Islamic Boarding School

The Rasyidiyah Khalidiyah Islamic Boarding School stands in Pakapuran Village, North Amuntai District, North Hulu Sungai Regency, South Kalimantan Province. This Islamic boarding school was started on 13 October 1922 to coincide with 12 Rabiul Awal 1341 AH. The education system used was the halaqah system, a system that was widely used by Islamic boarding schools at that time. Learning was carried out by KH. Abdurrasyid, alumnus of Al-Azhar University in Cairo.⁴⁶

The education organized by Tuan Guru H. Abdurrasyid is called Arabische School. He manages it in a modern way because it uses an orderly administrative system, has classes and levels of education, however the curriculum used remains a Salafiyah pattern because it still uses classical Islamic books as the core of education without introducing general knowledge teaching. The classical system is used to make it easier to group students.⁴⁷

In the teaching and learning process, Tuan Guru KH Abdurrasyid uses a relay system. He himself taught in the highest class, some of his chosen students

⁴³Interview with Ahmadjauhari on Thursday 3 December 2020 at 12.00 WITA

⁴⁴The Darussalam Islamic Boarding School is located next to an educational institution belonging to the Muhammadiyah community organization

⁴⁵Shakira, "Pesantren Darussalam Martapura, First NU Office in Kalimantan," Banua.co, November 8, 2020, accessed August 4, 2021, <https://banua.co/2020/11/08/pesantren-darussalam-martapura-kantor-nu-first-in-Kalimantan/>.

⁴⁶KH. Abdurrasyid is the muassis or founder of the Rasyidiyah Khalidiyah Islamic Boarding School. He was born in 1884M/1303H in Pakapuran Amuntai Village

⁴⁷Emroni, "Renewal of Islamic Education in South Kalimantan at the Beginning of the 20th Century, Study of the Middle East Alumni Movement for the Reform of Islamic Education in South Kalimantan 1900-1950" (IAIN Antasari, 2000), p. 84

were given the task of teaching in the classes below him, only at certain times did he give general lessons (advice) to all the students.⁴⁸

KH. Abdurrasyid, apart from paying attention to efforts to reform the traditional education system into a classical one, also provides religious information and explains traditions that exist in society that are contrary to Islamic teachings. He wants to return the tradition to pure Islamic teachings. The place of learning before teaching for kiai is a source of the values they adhere to. After teaching, the values received while studying are applied back to their students. This is what is called intellectual genealogy, which is a network of intellectual relationships.

2. Development and Cultural Dynamics of Islamic Boarding Schools as Learning Organisms

a. Development of the Darussalam Islamic Boarding School

KH. Kasyful Anwar was the 3rd period leader of the Darussalam Islamic Boarding School, known as Mujaddid (Reformer) whose influence is felt to this day. KH. Kasyful Anwar studied in Mecca while under the rule of the sharifs who were generally subject to Ottoman Turkish rule. At the time KH. Kasyful Anwar studied – at the end of the 19th and early 20th centuries – learning was carried out at the halaqahs of the Grand Mosque and the Nabawi Mosque, even at that time there were 120 halaqahs, where learning activities took place from morning, afternoon, evening until after sunset.⁴⁹ These teachers consist of various nationalities such as Arabic, Egyptian, Turkish, Indian, Indonesian and others.

KH's influence was so great. Kasyful Anwar in the development of the Darussalam Islamic Boarding School can be seen from the naming of the road where the Islamic boarding school is located, which is named after him. This shows how much respect he has for him.

KH. Kasyful Anwar took many innovative steps which were considered quite bold at that time, such as his policy of changing the education system to classical or tiered levels. At that time the learning method implemented was halaqah which did not limit anyone from learning. In the classical system, students are graded from Tahdiriyah 3 years, Ibtidaiyah 3 years, and finally Tsanawiyah 3 years.⁵⁰

At a time when people thought that the classical education system was the culture of the colonialists. This opinion of some people is quite reasonable

⁴⁸Syafriansyah, "Brief History of the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, South Kalimantan," p. 12

⁴⁹Badri Yatim, Social and religious history of the Holy Land: Hijaz (Mecca and Medina) 1800-1925 (Logos, 1999), p. 208

⁵⁰"A Brief History of PP.Darussalam Martapura," Darussalam Islamic Boarding School | PPD - Martapura, accessed April 27, 2021, <http://www.pp-darussalam.com/2013/03/bisnis-cepat-ppdarussalam-martapura.html>.

considering that at that time Indonesia was still colonized by the Dutch and education managed by the Dutch government used the classical system. KH. Kasyful Anwar dared to take innovative steps, implementing modern education at that time, such as schools managed by the Dutch government. Even though the halaqah system has become a part or characteristic of an Islamic boarding school.

KH. Kasyful Anwar in his teaching really emphasizes mastery of Arabic language tools, namely nahwu and sharaf. Since class I Ibtidaiyah the students have been taught to use the book al-Jurumiyah, class II the book Kawakib al-Durriyyah, and class III the book Qatrun Nada. For Tsanawiyah, class 1 is taught the book of Ibn 'Aqil, classes 2 and 3 use the book Syarah Alfiyyah li Ibn 'Aqil.

b. Development Rasyidiyah Khalidiyah Islamic Boarding School

Since its inception, the Rasyidiyah Khalidiyah (Rakha) Amuntai Islamic boarding school has provided various types and levels of education. Starting from religious studies at KH's house. Abdurrasyid (1922-1931) continued to develop until he had a special room and was familiar with various educational media. This school, which was named Arabische School, continued until there was a change of leadership to KH Juhri Sulaiman (1931-1942). The name Arabische School was changed to the name Al-Madrasatur Rasyidiyah to commemorate the services of KH. Abdurrasyid is the founder of the college.

In terms of scientific network genealogy, in the early days of the development of the Rasyidiyah Khalidiyah Islamic Boarding School, there were three currents of scientific genealogy that influenced the Rasyidiyah Khalidiyah Islamic Boarding School, namely: first, the influence of al-Azhar, this was because the founder of the boarding school was the first alumni of al-Azhar in Kalimantan, apart from that many teachers are also al-Azhar alumni. Second, Haramain's influence, this is through teachers who are alumni of the Darussalam Islamic Boarding School and the Ibnul Amin Pemangkih Islamic Boarding School. The third influence is the influence of the Darussalam Gontor Islamic Boarding School. This can be seen from the Kiai who are alumni of the Darussalam Gontor Islamic Boarding School like KH. Arif Lubis, KH. Idham Chalid and KH. Abdul Muttalib Mohyiddin. Currently the dominant genealogy network is alumni from Middle Eastern countries, especially Egypt, Sudan, Morocco, Libya.

3. Kiai Leadership in Islamic Boarding Schools

a. Darussalam Islamic Boarding School

Basically, the Islamic boarding school in its spirit is a reflection of the personality of its founder. So it is not surprising that the opinion arises that almost all Islamic boarding schools are the result of personal or individual efforts (individual enterprise).

Kiai plays a very dominant role in Islamic boarding schools. They are the ones who determine the direction of the Islamic boarding school, what the curriculum will be like, what future developments will be like.

Kiai at the Darussalam Islamic Boarding School try to maintain the typology of ideology they believe in. This can be seen from the students and alumni who fully believe in the truth of the kiai's ideology/religious thinking.

This belief comes from the Islamic scientific tradition and the charisma of the kiai. This charisma itself comes from the kiai's physical appearance, such as sharp eyes, a good voice, or it can also come from something psychological, such as the kiai's demeanor and sincerity. According to the students, kiai are believed to have qualities that are perfect role models and are an example of how to live a religious life.⁵¹

The kiai leadership at the Darussalam Islamic Boarding School is currently not based on the character of a particular kiai, but is carried out jointly (many figures). There are several influential leaders such as KH. Hasanuddin Badruddin himself, as well as KH. Hatim Salman, KH. Wildan Salman, and KH. Kholilurrahman. Apart from the boarding school leaders, there are also charismatic figures who, although they no longer teach, influence the leadership in Darussalam, including: KH. Muhammad Syukri Unus, KH. Munawar, KH. Masdar etc.

b. Rasyidiyah Khalidiyah Islamic Boarding School

The first leader of the Rasyidiyah Khalidiyah Islamic Boarding School, KH. Abdurrasyid is the most charismatic kiai figure in the history of the Rasyidiyah Khalidiyah Islamic Boarding School.

The education that KH. Abdurrasyid studied at Al-Azhar University and visited several Islamic countries in the Middle East and saw the reality of the society he was facing, he had the view that in facing the future, the role of religion is very important. Therefore, ulama cadres must be prepared as early as possible, equipped with Islamic religious knowledge and general knowledge so that they are expected to be able to face future developments.

This preparation begins with the formation of ulama cadres through a modern education system by utilizing existing ulama. In this way, the mission carried out by ulama in succession will be sustainable and continue to improve.

During the leadership period held by KH. M. Arif Lubis (1942-1944) he carried out several reforms. He changed the name of the institution which was previously al-Madrasatur Rasyidiyah to Ma'had Rasyidiyah. According to him, this is to adapt to community needs. During his time, general fields of study were also taught and educational levels were created, such as Ibtidaiyah

⁵¹Interview with student M. Hilmi on Saturday 19 December 2020 at the Darussalam Islamic Boarding School, Martapura

and Tsanawiyah levels, as well as holding special madrasas for female students in the afternoon.

B. Educational Values at Darussalam Islamic Boarding School and Rasyidiyah Khalidiyah Islamic Boarding School

1. Darussalam Islamic Boarding School

a. Value of Adab/Taking Blessings

Adab is something that is highly emphasized at the Darussalam Islamic Boarding School.

b. The Value of Maintaining the Faith of Ahlus Sunnah wal Jama'ah

In learning at the Darussalam Islamic Boarding School, emphasis is always placed on maintaining the beliefs of Ahlus Sunnah wal Jama'ah in accordance with the teachings of previous scholars.

c. The Value of Tawadhu'

The Darussalam Martapura Islamic Boarding School makes one of its moral parameters based on the value of tawadhu'.

d. Sincere Value

The value of sincerity is always instilled in Darussalam teachers and students. It is always emphasized not to measure everything based on economic value.

e. The Cangkal Value of Reciting the Koran

To gain knowledge in learning, it requires intention and serious effort in learning.

2. Rasyidiyah Khalidiyah Islamic Boarding School

a. Adab Values

Rasyidiyah Khalidiyah Islamic Boarding School implements etiquette more contextually.

b. The Value of Educational Pragmatism

Every lesson has a practical goal to be achieved. This is what stands out at the Rasyidiyah Khalidiyah Islamic Boarding School. However, religiously based goals are still instilled in the students.

c. Wani Appearance Values (psychological)

Daring to appear in public is something that is a habit at the Rasyidiyah Khalidiyah Islamic Boarding School. This is done through activities that require courage to convey in front of many people.

d. Existing Values in Society (sociological)

The culture of the Rasyidiyah Khalidiyah Islamic Boarding School shows that all its students are accustomed to being "visible" or existing in society.

e. Educational Orientation Values

On learning in The Rasyidiyah Khalidiyah Islamic Boarding School describes the educational orientation that will be pursued. The students are directed where to continue their further education.

C. Islamic Boarding School Kiai Value Transmission Method

The value transmission method in Islamic boarding schools is carried out in two ways, namely through direct (direct) and indirect (indirect). The direct method is carried out by including values in the learning in the curriculum and extra-curricular activities. Meanwhile, the indirect method is based on informal interactions between kiai, teachers and students.

1. Darussalam Islamic Boarding School

a. Direct Method (Direct)

To discuss methods of value transmission we start by mentioning the source of these values. The source of the values taught comes from learning materials in books taught at Islamic boarding schools. So, the main source of value is Islamic teachings contained in learning materials.

The learning method at the Darussalam Islamic Boarding School is generally carried out by the teacher reading books and explaining their contents. Meanwhile, the students read their respective books and mendhobit (give meaning in Malay Arabic writing in an italic way) based on the teacher's explanation. Apart from that, the method used is for students to take turns reading books with their teacher listening. Every time the teacher completes the reading of the book, the students will be given a diploma and a kind of celebration will be held. This scientific diploma is a privilege because it is an effort to guarantee the purity of Islamic teachings in the present era which continues up to the Prophet Muhammad.

b. Indirect Method (Indirect)

In this method, the teacher's appearance is not only in his physical appearance but more in his mental attitude (the personality of a teacher), likewise students respond to their teacher not only in their physical appearance but also in their mental attitude and personality. In other words, there is communication between two personalities, each of whom is actively involved in receiving a value. Islamic boarding schools make all Islamic boarding school residents become role models in conveying these values.

The methods used at the Darussalam Islamic Boarding School seem humanist, democratic and full of wisdom. In the various methods used in learning, kiai do not act as authoritarians or dictators who impose their will and desires on their students.

2. *Rasyidiyah Khalidiyah Islamic Boarding School*

a. *Direct Method (Direct)*

Learning materials at the Rasyidiyah Khalidiyah Islamic Boarding School prioritize religious lessons over general lessons. According to the Chairman of the Rasyidiyah Khalidiyah Islamic Boarding School Foundation, if the presentation is 70% religious lessons and 30% general lessons.

The development of values originates from the curriculum, both in classroom and out-of-class learning. Instilling values in education in the classroom is incomplete if it does not translate into practice in daily life. Activities outside the classroom (extracurricular) are often differentiated from activities in the classroom and are considered as efforts to instill values that involve awareness of values and even the internalization of values.⁵²

Learning is carried out using very varied learning methods. So, apart from the traditional method of lectures, teachers at this Islamic boarding school also use creative and innovative methods such as contextual teaching and learning, where teachers try to relate learning material to real situations.

b. *Indirect Method (Indirect)*

Education using the indirect method is carried out by providing real examples in daily activities of how Islamic values are implemented.

The students use the closest example that they see, namely the Muslim teacher and the supervisor (STAI/STIQ college students who are tasked with developing the students and live in the dormitory) in their behavior.

Some of the things taught using the indirect method at the Rasyidiyah Khalidiyah Islamic Boarding School are as follows:

- 1) Exemplary
- 2) Gives motivation
- 3) Habituation

⁵²Rohmat Mulyana, *Articulating value education* (Bandung: Alfabeta, 2004), p. 211

Table 1 Multicase Analysis of Darussalam Islamic Boarding Schools and Rasyidiyah Khalidiyah

Research focus	Research Sub Focus	Darussalam Islamic Boarding School	Rasyidiyah Khalidiyah Islamic Boarding School	Equality	Difference
The process of transmitting educational values	Early history stands as the foundation for the formation of values	The founder founded the Islamic boarding school with the aim of stemming other religious beliefs	The founder established the Islamic boarding school with the aim of developing an Islamic society through education	The educational value set as the goal of establishment is based on the influence of previous education (mainstream Haramain and Egypt)	Types of Islamic boarding schools (traditional and modern) and the goals to be achieved (perennial ≠ pragmatic)
	The development and dynamics of Islamic boarding school culture as a learning organization	<ul style="list-style-type: none"> • Changing the system: leveling and use of desks and chairs in learning • Does not follow the government curriculum • Opening a general education unit 	<ul style="list-style-type: none"> • Follows the government curriculum plus its own curriculum • Developing new educational units that remain based on Islam 	Development tends to legitimize these values	How to adapt to change (segregation ≠ adaptation)
	Kiai leadership in Islamic boarding schools	<ul style="list-style-type: none"> • Initially used the paternalistic type • Since forming the foundation it is more democratic • The election of leaders is carried out based on 	<ul style="list-style-type: none"> • There is no dominant leader in decision making • There is a scheduled leadership meeting • The election of leaders is carried out based 	Leadership is carried out jointly and decisions are taken by deliberation	Deliberation intensity and routine

Research focus	Research Sub Focus	Darussalam Islamic Boarding School	Rasyidiyah Khalidiyah Islamic Boarding School	Equality	Difference
		deliberation • The policies of each educational unit are submitted to their respective leaders	on deliberation		
Educational values in Islamic boarding schools		• The morals carried out are based on the book of ta'lim al-muta'allim • <i>Tasyaddudin</i> expression • Have good morals so that your knowledge will be a blessing	• Contextual etiquette • There is no difference in respect for teachers of religious subjects and the general public	Morals or manners are the main values	Application of adab or morals (textualist ≠ contextualist)
		• The faith of maritime people • Distinctive building • The religious view underlies the values held	• The motivation for studying religion is different from that of the general public • Female students are taught to be good wives and mothers • Students who want to go abroad are prepared with different learning programs	Prioritize learning religious knowledge in living life and living (tafaqquh fiddin)	PP Darussalam places more emphasis on building what is inside (soul) while PP Rasyidiyah Khalidiyah places more emphasis on how to live it.
		• Do not show	Activities to train the courage to appear	Involvement in religious activities, whether	Form of involvement (proactive ≠ passive)

Research focus	Research Sub Focus	Darussalam Islamic Boarding School	Rasyidiyah Khalidiyah Islamic Boarding School	Equality	Difference
		yourself off • Refuse first if asked		religious or social services	
		Hoping for a reply from Allah SWT	• During holidays, you are asked to be active in the mosque/prayer room • Ready when asked to play a certain role	Striving to motivate students to practice their religion	Sources of motivation (intrinsic ≠ extrinsic-intrinsic)
		The way to become a pious person is to diligently study religious knowledge	Directed to pursue further education	Views educational orientation as important	Direction of orientation (cultural ≠ progressive)
Methods of transmitting educational values		• Source of teachings from the book • Lecture learning methods such as taklim assemblies • Extra curricular in the form of sitting down to reciting the Koran	• Teaching sources from books and government curriculum • Varied learning methods	Sources of teachings from classical books	Learning model (taklim assembly ≠ varied)
		Learn from the Islamic boarding school environment: kiai/teachers/students	Islamic boarding school environment	Creating an environment that supports the growth of Islamic values	Community based ≠ boarding +(kalong)

D. Propositions from Analysis and Discussion

Based on the results of the analysis and discussion of the case and adjusted to the research focus, three propositions were inductively formulated, namely: first, the process of transmitting educational values at the Darussalam and Rasyidiyah Khalidiyah Islamic Boarding Schools. Second, the educational values at the Darussalam and Rasyidiyah Khalidiyah Islamic Boarding Schools. Third, the method of transmitting educational values at the Darussalam Islamic Boarding School and Rasyidiyah Khalidiyah. Each proposition is structured as follows.

1. The process of transmitting educational values at the Darussalam and Rasyidiyah Khalidiyah Islamic Boarding Schools is based on top-down processing

a. The initial purpose of the establishment is very important in the formation of values.

The initial founders of Islamic boarding schools had certain goals underlying their establishment. The founder of the Darussalam Islamic Boarding School, who has a religious understanding that he got from his previous education in Dalam Pagar, tries to maintain this understanding in society. Likewise, the founder of the Rasyidiyah Khalidiyah Islamic Boarding School, based on his previous education at Azhar University, attempted to implement "modernism" through education.

b. Development tends to legitimize these values.

There is a dynamic in the development of Islamic boarding schools and all of this confirms the values that have been held. Islamic boarding schools place their position in dealing with government regulations such as the curriculum. Darussalam Islamic Boarding School does not follow the government curriculum and chooses to continue using its own curriculum which does not teach general subject matter such as Pancasila, mathematics, Indonesian. Islamic boarding schools choose and sort whatever is in line with the aim of maintaining religious understanding so that they focus only on religious learning. Meanwhile, the Rasyidiyah Islamic Boarding School is more adaptive in accepting the curriculum set by the government. These Islamic boarding schools still teach their own curriculum but also follow the government curriculum. This is in line with the view of modernism through education.

c. Leadership at the Darussalam Islamic Boarding School is carried out on a traditional basis, while at the Rakha Islamic Boarding School it is democratized and egalitarian.

The leadership of kiai at Islamic boarding schools in South Kalimantan is different from that in Java, there are no kiai and their families who are very dominant in the administration of Islamic boarding schools. The Darussalam Islamic Boarding School was initially run based on charismatic leadership, but since the foundation was formed, its implementation has become more democratic. The Rasyidiyah Khalidiyah Islamic Boarding School was also run based on charismatic leadership at first, now leadership is carried out democratically through a foundation. Leadership meetings are held regularly and decisions are taken based on deliberation.

2. The educational values at Darussalam Islamic Boarding School are philosophically based on perennial philosophy and Rasyidiyah Khalidiyah Islamic Boarding School is based on pragmatic philosophy

a. The values of adab at the Darussalam Islamic Boarding School are literal, symbolic, while the Rakha Islamic Boarding School is substantively contextual.

Both Islamic boarding schools prioritize morals/adab in behavior. However, there are differences in implementation. Adab at the Darussalam Islamic Boarding School is in accordance with what is written in the reference book, namely Ta'lim al-Muta'allim by Sheikh al-Zarnuji. Manners need to be shown symbolically, such as respecting the teacher by kissing his hand with reverence. Meanwhile, etiquette at the Rasyidiyah Khalidiyah Islamic Boarding School is carried out contextually. Adab does not have to be shown literally, but what is important is the substance.

b. The implementation of the rules is loose at the Darussalam Islamic Boarding School to create intrinsic motivation, while at the Rakha Islamic Boarding School it is stricter for habituation.

The educational values of the Darussalam Islamic Boarding School are expected to emerge from within the students themselves so that discipline is not emphasized in learning. The choice is left to the students themselves to do or not to do it. The Rasyidiyah Khalidiyah Islamic Boarding School applies rules that are expected to become a habit for students to behave. Activities are arranged in such a way as to foster values.

3. The method of transmitting educational values at the Darussalam and Rasyidiyah Khalidiyah Islamic Boarding Schools is by creating a supportive environment.

a. Value source: curriculum based on the yellow book

The sources for teaching the value of education come from the yellow books previously studied by Islamic boarding school kiai. What is different is that

the yellow books taught at the Rasyidiyah Khalidiyah Islamic Boarding School are more "modern" compared to the books used at the Darussalam Islamic Boarding School, for example in studying Nahwu Science the book used at the Rasyidiyah Khalidiyah Islamic Boarding School is Nahwu al-Wadhih which is considered more concise and systematic.

b. Islamic boarding schools create an Islamic environment.

Both Islamic boarding schools try to create a more Islamic environment compared to that of the general public. Islamic boarding schools show Islamic behavior to students so that they can take examples from that environment.

c. The Rasyidiyah Khalidiyah Islamic Boarding School is more varied in implementing learning methods than the Darussalam Islamic Boarding School.

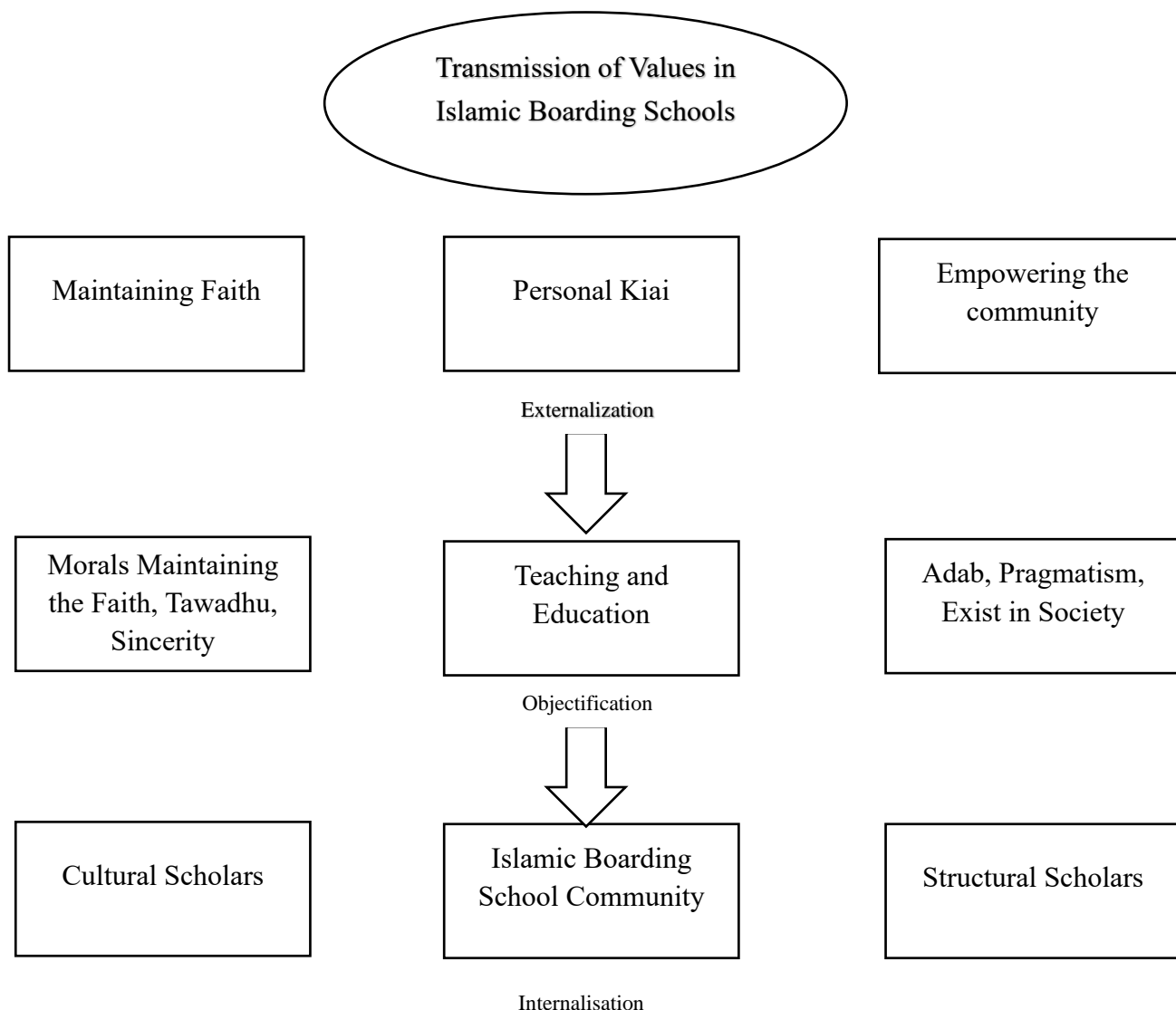
As a more modern educational institution, Rasyidiyah Khalidiyah Islamic Boarding School implements more varied learning methods such as contextual learning, problem based learning, etc. Meanwhile, the Darussalam Islamic Boarding School has a more traditional learning method based on lecture methods such as halaqah in the taklim assembly, the only difference is in the tables and chairs used.

d. Direct methods (intra & extracurricular learning), and indirect (informal interactions)

The learning system used to transmit educational values uses direct methods in classroom and extracurricular learning through sitting down to the Koran, and indirect methods through informal interactions between kiai, teachers and students in the Islamic boarding school environment.

Based on the propositions in the three research focuses, these findings were developed into a substantive theory based on case analysis and discussion. The findings of this research indicate that there is a social construction process in the transmission of educational values in Islamic boarding schools in South Kalimantan. This process occurs in several stages, namely: 1) the formation of values originating from the purpose of establishing the Islamic boarding school (externalization); 2) the development of Islamic boarding schools legitimizes these values through rules and creates supporting conditions (objectification); 3) transmission methods are carried out directly and indirectly (internalization).

Figure 1



Transmission of Educational Values in Islamic Boarding Schools

Darussalam and Rasyidiyah Khalidiyah

CLOSING

A. Conclusion

Based on the research focus, data presentation, discussion and multi-case analysis regarding the transmission of educational values at the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School, it can be concluded as follows.

First, the process of transmitting educational values at the Darussalam and Rasyidiyah Khalidiyah Islamic Boarding Schools is based on top-down processing. The aim of establishing an Islamic boarding school by the founding kiai determines the educational values that will be transmitted to the

next generation. Subsequent developments at the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School provided legitimacy to the values set by the founders. The role of kiai is very important in transmitting these instilled values through the rules created, both written and unwritten.

Second, the educational values at the Darussalam Islamic Boarding School are philosophically based on perennial philosophy and the Rasyidiyah Khalidiyah Islamic Boarding School is based on pragmatic philosophy. Darussalam Islamic Boarding School grows and develops values that are expected to be useful for students both in the world and in the afterlife, while Rasyidiyah Khalidiyah Islamic Boarding School grows and develops values that are expected to support the existence of students and have clear beneficial values in everyday life.

Third, a method of transmitting educational values at the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School by creating a supportive environment. The learning system uses direct (intra and extracurricular learning) and indirect (informal interaction) methods. The research findings show that there is a social construction process in the transmission of educational values by the kiai of the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School in accordance with the Social Construction Theory proposed by Peter L. Berger and Thomas Luckmann, namely the externalization stage through the formation of values originating from the purpose of establishing the boarding school. Islamic boarding school, then the objectification stage through the development of Islamic boarding schools which legitimize values based on rules and create supporting conditions, finally the internalization stage through direct and indirect methods.

The findings of this research are in accordance with the social construction theory put forward by Peter L. Berger and Luckmann that the process of transmitting educational values occurs in three stages, namely first, externalization in the form of the founder's goal in establishing an Islamic boarding school. The Darussalam Islamic Boarding School was founded to strengthen the beliefs of Ahlussunnah wal Jama'ah and protect it from other religious beliefs. Meanwhile, the Rasyidiyah Khalidiyah Islamic Boarding School was founded to empower the community through education. This then influences the spirit that is used as the basis for providing education. Second, objectification in the form of legitimization of the values instilled by the founder in the development of the Islamic boarding school. Both Islamic boarding schools make rules and activities that support the process of instilling values which are the goal of education, for example the Darussalam Islamic Boarding School through taklim assemblies which hold sit-down studies provide enrichment in the material of the faith. Likewise, the Rasyidiyah Khalidiyah Islamic Boarding School carries out activities such as requiring congregational prayers, muhadharah, scouting, etc. to foster courage and activeness in society. Third, internalization is a method of transmitting educational values in Islamic boarding schools. Islamic boarding schools strive to create an Islamic environment so that educational values will grow and be firmly embedded in the souls of their students. The kiai gave messages to the teachers which were passed on to the students about the values of education. The students

responded to this by implementing these values according to their respective understandings. These three processes continue to be in dialectic at the Islamic boarding school in determining subjective reality and objective reality so that a construction of reality is formed in the Islamic boarding school community.

The educational values at the two Islamic boarding schools are developed based on the educational philosophy they adhere to. The Darussalam Islamic Boarding School is based on the philosophy of perennialism which adheres to eternal values. Meanwhile, the Rasyidiyah Khalidiyah Islamic Boarding School is based on the philosophy of pragmatism which adheres to the values of usefulness in people's lives. The understanding of Ahlussunnah wal Jama'ah adhered to by the kiai and teachers at the two Islamic boarding schools also greatly influences the educational values they hold, for example in terms of getting blessings in learning. They hope for blessings in the knowledge they have so that this knowledge will be useful in their next life. Effort is not the most dominant factor in seeking knowledge, but it is the teacher's blessing and sincerity in learning that will make them successful in gaining blessed knowledge. However, there are differences in terms of whether they are active or not in social life. The Darussalam Islamic Boarding School teaches its students not to be too active in "worldly" life and to only be active if asked by society. Meanwhile, the Rasyidiyah Khalidiyah Islamic Boarding School teaches to "exist" in social life, always trying to play a role in society, especially in the religious field.

The method of transmitting educational values in Islamic boarding schools is in accordance with the social cognitive theory put forward by Albert Bandura. Islamic boarding schools strive to foster educational values through an Islamic environment where students can observe and imitate the values exemplified by kiai, teachers and other students. The source of the values they instill comes from religious teachings contained in the Al-Qur'an, Sunnah and classical Islamic books. The learning system used to transmit educational values uses direct methods in classroom and extracurricular learning such as sitting down to the Koran, muhadharah, scouting and indirect methods through informal interactions between kiai, teachers and students in the Islamic boarding school environment.

B. Suggestion

1. To the leaders of the Darussalam Islamic Boarding School and the Rasyidiyah Khalidiyah Islamic Boarding School to formulate educational values explicitly so that educational goals can be achieved more effectively and efficiently.
2. This research only examines the process of value transmission in Islamic boarding school educational institutions, further researchers can examine how values are transmitted in other educational institutions, such as schools and madrasas.

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