

Pesantren and Liberating Education: A Case Study at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta

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Abstract

This research aims to explain how the existence of Islamic Boarding School (pesantren) ISC Aswaja Lintang Songo Piyungan Yogyakarta in implementing education that liberates its students and how progressivism views a liberating education in this pesantren. This research is a naturalistic qualitative research and the strategy used is a case study. At the same time, this research objects are a pesantren leader (kiai) and several senior teachers. The data obtained through observations, interviews, and documentation. The data analysis technique uses the Miles and Huberman model analysis. This research indicates that independent education in this pesantren is the starting point for implementing liberating education. This pesantren has an education system which is different from other pesantren, in that kiai gives liberation for their students (santri) to choose activities inside and outside pesantren. Therefore, in the view of progressivism, there are at least five things seen from the education process in this pesantren, namely 1). Kiai does not use their leadership in an authoritarian manner, 2). Kiai never carries out an exclusive educational process, 3). Kiai gives flexibility to santri in understanding islamic education material, 4). Pesantren education has to

continue to be open to social realities, and 5). The educational process carried out in pesantren is education of individual and social awareness.

Keywords: *pesantren; liberating education; progressivism*

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui bagaimana keberadaan Pondok Pesantren ISC Aswaja Lintang Songo Piyungan Yogyakarta dalam pelaksanaan pendidikan merdeka dan bagaimana pandangan progresivisme terhadap pendidikan merdeka di pesantren tersebut. Penelitian ini merupakan penelitian kualitatif naturalistik, dan strategi yang digunakan adalah studi kasus. Objek penelitian ini adalah pimpinan pesantren (kiai) dan beberapa guru senior. Data diperoleh melalui observasi, wawancara, dan dokumentasi. Teknik analisis data menggunakan analisis model Miles dan Huberman. Hasil penelitian ini menunjukkan bahwa pendidikan mandiri di pesantren ini merupakan langkah awal dalam pelaksanaan pendidikan merdeka. Pesantren ini memiliki sistem pendidikan yang berbeda dengan pesantren lainnya, dalam hal ini kiai memberikan kebebasan kepada santri untuk memilih kegiatan di dalam dan di luar pesantren. Oleh karena itu dalam pandangan progresivisme setidaknya ada lima hal yang diperhatikan dari proses pendidikan di pesantren ini, antara lain; 1). Kiai tidak menggunakan kepemimpinannya secara otoriter, 2). Kiai tidak pernah melakukan proses pendidikan eksklusif, 3). Kiai memberikan keleluasaan kepada santri dalam memahami materi pendidikan islam, 4). Pendidikan pesantren harus tetap terbuka pada realitas sosial, dan 5). Proses pendidikan yang dilakukan di pesantren adalah pendidikan individu dan kesadaran sosial. Kiai tidak menggunakan kepemimpinannya secara otoriter, 2). Kiai tidak pernah melakukan proses pendidikan eksklusif, 3). Kiai memberikan keleluasaan kepada santri dalam memahami materi pendidikan islam, 4). Pendidikan pesantren harus tetap terbuka pada realitas sosial, dan 5). Proses pendidikan yang dilakukan di pesantren adalah pendidikan individu dan mempunyai kepedulian sosial.

Keywords: *pesantren; pendidikan yang membebaskan; progresivisme*

A. Introduction

The presence of islamic boarding schools (*pesantren*) cannot be separated from the hopes and demands of the wider community. As part of educational institutions, *pesantren* always maintains harmony in the surrounding community. With this, the existence of *pesantren* is still one of the most important parts in maintaining the quality of education in society, especially religious education. It is natural for some scientists to say that *pesantren* was historically "indigenous" educational institutions in Indonesia.¹

¹ Ferdinan, "Pondok Pesantren, Ciri Khas Perkembangannya." *Jurnal Tarbawi* Vol. 1, No. 1 (2017), 13.

As an "indigenous" educational institution, *pesantren* has unique characteristics compared to formal education institutions in general. In that sense, education in *pesantren* has significant differences compared to educational institutions, even around the world. One of the differences in the characteristics of *pesantren* is choosing a traditional education system which has more liberation than other educational institutions. This causes the two-way emotional relationship between the leader (*kiai*) and the students (*santri*) to get stronger, so that a comfortable, familial, non-stressful, and full of values of kindness can occur in it.

Many *pesantren* have special characteristics in managing their education systems. According to Abdullah Syukri Zarkasyi, *pesantren* since its establishment until now can be categorized into three distinctive forms, including: First, traditional *pesantren* which still maintain the tradition of the old education system, namely studying the *sorogan* and *bandongan* systems, taking the yellow book (*kitab kuning*) references, and so on. Second, semi-modern *pesantren*. This *pesantren* combines the traditional *pesantren* education system with modern education. This means that the education system in this *pesantren* refers not only to the traditional *pesantren* system, but also adopts the curriculum of the Ministry of Religion (Kemenag) and the Ministry of Education (Kemendikbud). Third, modern *pesantren*. This *pesantren* has a well-structured and modern curriculum and education system, as well as management in educational institutions at *pesantren*.²

The era of the all-digital Industry 4.0, due to modernization and globalization, are two sides of the coin that *pesantren* must understand. Exacerbated by the era of disruption where the direction and goals are increasingly unclear, it is a big test for *pesantren* to analyze and deal with. On the one hand, *pesantren* must continue to maintain the tradition of the *pesantren* education system. *Pesantren* cannot avoid all forms of modernization, globalization, and this era of disruption. An ambivalence brings goodness and brings harm if not dealt with wisely and professionally.

Adaptation in all conditions is a necessity that has to be done by *pesantren*. It means that by adapting to the times, *pesantren* does not have to leave the distinctive features of their education system, namely comprehensive religious education. It is hoped that this adaptation will have a combination of religious and general sciences.

² Abdullah Syukri Zarkasyi, *Langkah Pengembangan Pesantren dalam Rekonstruksi Pendidikan dan Tradisi Pesantren Religiusitas Iptek* (Yogyakarta: Pustaka Pelajar, 1998), 89.

There is a scientific integration of *santri* which is based on *qauliyah* and *kauniyah* verses, so that the integration of those two scientific concepts can provide good educational value for the life of *santri* in facing the challenges of the times. The integration of science will also provide a construction of awareness to become a complete human being, namely a free and wise human in exploring his potential.

'Free human beings' are inseparable from a liberating educational environment. This education has to be understood and realized how important it is to implement educational institutions in the current era of disruption. The educational essence is not only a matter of teaching but more than it. Education is an integrated effort and power to liberate human beings, both from the external and inward aspects.³ As stated by Romo YB. Mangunwijaya that human life is freeing oneself from the shackles of negative things and human problems that influence human relationships with other humans, humans with nature, and humans with the Creator.⁴

Pesantren as an educational institution emphasizes the external aspects of education and the inner aspects that must have a role in implementing liberating education. *Pesantren* in history has played a strong role in fostering and building Indonesian society's educational civilization at large. One of *pesantren* which consistently develops the quality of human resources (both students and the surrounding community) is Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta. As an independent educational institution, this *pesantren* has an education system that is different from other *pesantren*. The difference could be seen in how *kiai* (*pesantren* leader) gives liberation for his *santri* to choose various *pesantren* activities, including choosing book recitation. *Santri* are given the liberty to focus on specific activities, for example, focusing on agriculture in *pesantren*, doing home industry through their life skills, studying their books, and focusing on their daily work outside *pesantren*. This liberation is given totally on the condition where they remain firmly in worship and active in congregational activities every week.⁵

It is interesting to study comprehensively where *pesantren* is generally independent educational institutions which have many religious activities with tight schedules so that all *santri* have to run them in a disciplined and total manner. This

³ Nur Solikhin, *Rumahku, Madrasahku* (Yogyakarta: Laksana, 2018), 57.

⁴ M. Andy Rudhito, *Pendidikan yang Memerdekan* (Yogyakarta: Garudhawaca, 2020), 5.

⁵ Interview with FS, a teacher at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, on August 2, 2020, at 15.30 WIB.

does not apply to Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta. The implementation of liberating education can be seen from this *pesantren*. This *pesantren*, it seems, wants to get 'out of the box' in the culture and habits of *pesantren* in general. This point is interesting to analyze, to what extent education which liberates could be understood by the entire *pesantren* academic community and becomes an important part of the daily life landscape between *kiai* and his *santri*.

Many previous studies have discussed *pesantren* education system, as well as many studies that discuss liberating education. Related study of this theme is study from Guntur Cahaya Kesuma (2017)⁶, Kholis Mu'amalah (2020),⁷ Siti Baro'ah (2020),⁸ Ahmad Saifuddin (2016),⁹ and Badrudin, dkk (2017).¹⁰ Researchers have not specifically discussed the relationship between *pesantren* and liberating education from some of the studies above. They have not found throughout the literature search. The purpose of this research is how the existence of Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta in implementing a liberating education for its students (*santri*). How does progressivism view the liberating education in this *pesantren*. Therefore, this research is expected to provide additional scientific references about liberating education in the education space and become an essential reference for *pesantren* in Indonesia.

B. Research Method

This research is a naturalistic qualitative research. Namely, the research object under study requires a separate study in a comprehensive descriptive context with the aim of understanding the meaning of events and the people around them. The

⁶ Guntur Cahaya Kesuma, "Refleksi Model Pendidikan Pesantren dan Tantangannya Masa Kini." *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah* Vol. 2, No. 01 (2017).

⁷ Kholis Mu'amalah, "Merdeka Belajar Sebagai Metode Pendidikan Islam dan Pokok Perubahan (Analisis Pemikiran KH. Hamim Tohari Djazuli)." *Jurnal Tawadhu* Vol.4, No. 1 (2020).

⁸ Siti Baro'ah, "Kebijakan Merdeka Belajar sebagai Strategi Peningkatan Mutu Pendidikan." *Jurnal Tawadhu* Vol. 4, No. 1 (2020).

⁹ Ahmad Saifuddin, "Eksistensi Kurikulum Pesantren dan Kebijakan Pendidikan." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* Vol. 3, No. 1 (2016).

¹⁰ Badrudin, Yedi Purwanto, & Chairil N. Siregar, "Pesantren dalam Kebijakan Pendidikan Indonesia." *Jurnal Lektur Keagamaan* Vol. 15, No. 1 (2017).

naturalistic meaning itself is research carried out naturally according to existing realities¹¹. The strategy used in this research is a case study.¹²

Intensively, this research focuses on a particular object as a case. The case study data were obtained from various related sources. The object of this research is the leader of Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, namely KH. Heri Kuswanto, and several senior teachers at *pesantren*. Data was obtained through direct observation for two months, structured interviews with both caregivers and teachers at *pesantren*, and various information documentation.¹³

This research used the Miles and Huberman model analysis, i.e., 1) for the data analysis technique. Data reduction. This technique simplifies data finding by taking the core of the data, so that the main theme is found and forms a clear picture, 2). Data display. This technique is carried out with a brief description, namely the existence of a chart and the relationship between categories, so that the whole or part of it can be mapped properly, and 3). Verification. After the data is presented, a conclusion can be drawn as a result of the research.¹⁴

C. Result and Discussion

1. Overview of Islamic Boarding School ISC Aswaja Lintang Songo

As the son of an older *kiai* who is respected by the people of Piyungan, *kiai* Heri (the nickname of KH. Heri Kuswanto) has a strong spirit of preaching in the community. His preaching is within the general public and in educational institutions in Yogyakarta and surrounding areas. With various considerations of preaching in Islamic education institutions, finally, in 2006 *kiai* Heri began to establish a *pesantren* with buildings formally. Various parties, namely KH supported the construction of *pesantren* building. Haris Gufon (a leader of Islamic Boarding School Al Iman Wonokromo Bantul, KH Habib Masykur Ridlo Al Hasani, KH Fairuzi Afiq (leader of Islamic

¹¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosdakarya, 2001), 3.

¹² Nawawi Hadari, *Metode Penelitian Bidang Sosial* (Yogyakarta: UGM Press, 2003), 1.

¹³ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosda Karya, 2006).

¹⁴ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2015), 337-345.

Boarding School Nurussalam Krapyak), and head of a Faculty at Gadjah Mada University (UGM) Yogyakarta).¹⁵

With head of a Faculty at UGM, *kiai* Heri agreed to name his pesantren with the name ISC (Islamic Studies Center) Aswaja Lintang Songo. However, with the encouragement of the surrounding community, this *pesantren* has to be named as an Islamic boarding school, so that it eventually turned into Islamic Boarding School (*Pondok Pesantren*) ISC Aswaja Lintang Songo. *Kiai* Heri hopes that this educational institution (*pesantren*) is used as a reference for comprehensive Islamic studies with *madzhab* of *Ahlussunnah Wal Jama'ah* following what *Wali Songo* (Nine Saints) had done in the archipelago before.¹⁶

Although *pesantren* was founded in 1991, the initial *pesantren* building was started in 2006 with support from the Australian-Indonesian Partnership (AIP) in five local buildings and four toilets. The building support was inaugurated on 2 November 2007 by the Australian Embassy and Bantul Yogyakarta Regent. Until now, this *pesantren* continues to carry out various constructions of new buildings and other infrastructures to support the quality and quantity of education for *santri*.¹⁷

Demographically, this *pesantren* is located in the village. This *pesantren* is about 15 KM from the city center of Yogyakarta or to be precise in Pagergunung 1, Sitimulyo, Piyungan, Bantul, Special Region Yogyakarta, Indonesia.¹⁸ From the east, this *pesantren* is close to Patuk, Gunungkidul. From the north, this *pesantren* is close to Berbah, Sleman. From the south, this *pesantren* is close to Pleret. From the west, this *pesantren* is close to the city of Yogyakarta.

This *pesantren* not only experienced the development of the quantity of new buildings, but it was able to actualize the quality of *santri* and its educational programs for the community. This is in accordance with *kiai* Heri's statement that the *pesantren* vision and mission is for *santri* to become qualified, independent, and beneficial human beings at large. From this vision and mission, it could be understood that since its

¹⁵ Ahmad Shofiyuddin Ichsan, "Konstruksi Pendidikan Relasi Kiai dan Santri di Pondok Pesantren Lintang Songo Piyungan Yogyakarta", *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam*, Vol. XI, No. 1, (2019), 207.

¹⁶"Pondok Aswaja Lintang Songo Bantul", accessed on 12 August 2020, <https://www.nu.or.id/post/read/43550/pondok-aswaja-lintang-songo-bantul>

¹⁷ Researchers' observations from July-August 2020 at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan, Yogyakarta.

¹⁸ Rustam and Ahmad Shofiyuddin Ichsan, "Pendidikan Islam Berbasis Kearifan Lokal", *IQRO: Journal of Islamic Education*, Vol. 3, No. 1, (2020), 5.

establishment, this *pesantren* has had a different view from other *pesantren* in Indonesia. Not only focus on the quality of their islamic education, but *santri* are given maximum self-reliance education, so that when they are not in *pesantren*, they will have a lot of educational experience. This is one of the keys to providing benefits for many people¹⁹.

This independence education is said to be the starting point for implementing liberating education for the academic community of this *pesantren*. How could it not be, during the Covid-19 pandemic, *santri* were given the liberation to carry out their activities, namely in the morning some *santri* joined *kiai* Heri to farm on plantations, some worked outside *pesantren*, and some studied in their rooms. With egalitarian language, “*Monggo, sinten selo mawon nderek kulo teng sawah. Asyik njih..*” (Please, any *santri* who has free time, follow me to the field! Have a fun.), *santri* who have spare time are not forced by *kiai* and they are only welcome to join the garden together. This communication between *kiai* and *santri* makes the family atmosphere more comfortable at *pesantren*, without any pressure²⁰. At this point, a good leader towards students is a leader who makes himself like a father figure towards his children as a protector²¹.

With this egalitarian language and "unique" communication between *kiai* and *santri*, it seems that *kiai* realizes that this is the attitude he has to do. *Kiai* understands that the life backgrounds of *santri* in this *pesantren* are quite different. From the results of observation, this difference is very pronounced because *santri* in this *pesantren* are not only ordinary students, but many of them have the life background of former thugs, bookies, ex-drug addicts, broken home families, poor families, elderly people, orphans, crazy, and autistic. Based on the differences in their life backgrounds, this *kiai*'s egalitarian language and 'unique' communication have become the right educational approach to construct and interpret a liberating education in his *pesantren*²².

¹⁹ Interview with KH. Heri Kuswanto, leader of Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, on July 5, 2020, at 20.30 WIB.

²⁰ Researchers' observations from July-August 2020 at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta.

²¹ Muh. Mu'ads Hasri, “Peran Ayah dalam Proses Perkembangan Anak (Kajian Tafsir Tematik)”, *An-Nur: Jurnal Studi Islam*, Vol. 10, No.1 (2020), 110.

²² Researchers' observations from July-August 2020 at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta.

2. Pesantren and Liberating Education: A View of Progressivism

The progressivism view is always associated with the liberal road to culture, open, tolerant, and always wants to know and investigate in the context of developing experience²³. This view really appreciates a person's ability to solve his own problems through existing experiences. Progressivism requires solving problems in the educational process. This view always thinks in the future, how past education should be used as a useful note for the improvement of the present and future. This view assumes that humans are seen as dynamic and creative creatures.²⁴ Humans are also considered as beings who have liberation for the needs of human progress.²⁵ This means that humans are seen as beings who have self-potential, so that this potential should be better optimized based on the best liberation of choice they live.

Progressivism has the view that every human being has to think with intelligence. The intelligence possessed by a person is not only one, but each of them has a different intelligence from one another²⁶. Therefore, thinking with intelligence is the main key in education that has to be carried out. If this intelligence is understood in multiple intelligence contexts, it is more meaningful and broader because it contains multidisciplinary intelligence. There are nine aspects of intelligence in multiple intelligence in students that can be understood more specifically, namely 1). Verbal intelligence, 2). Logical intelligence, 3). Visual Intelligence, 4). Musical intelligence, 5). Kinesthetic intelligence, 6). Interpersonal intelligence, 7). Intra personal intelligence, and 8). Naturalist intelligence, and 9). Existential intelligence.²⁷

Understanding a person's emotional intelligence above provides an opportunity to implement liberating education in the education space, one of which is in *pesantren*. The educational environment and the set therein are not static and have nothing in common with each other. Education continues to change from day to day. This is a necessity that has to be realized together. Likewise, with *pesantren*, many *pesantren*

²³ Djumransjah, *Filsafat Pendidikan* (Surabaya: Bayumedia Publishing, 2002), 176.

²⁴ Siti Mustaghfiroh, "Konsep "Merdeka Belajar" Perspektif Aliran Progresivisme John Dewey." *Jurnal Studi Guru dan Pembelajaran* Vol. 3, No. 1 (2020), 143.

²⁵ Imam Barnadib, *Filsafat Pendidikan: Sistem & Metode* (Yogyakarta: Andi Publishing, 1997), 24-25.

²⁶ Noor Mas'udah, Ahmad Shofiyuddin Ichsan, and Mujawazah. "Implementasi Kegiatan Ekstrakurikuler English Club dalam Mengembangkan Kecerdasan Linguistik Siswa MIN 2 Sleman." *Jemari: Jurnal Edukasi Madrasah Ibtidaiyah* Vol.2, No. 2 (2020), 66.

²⁷ Ahmad Shofiyuddin Ichsan, "Rekonsepsi Pendidikan Tahfidz Al Qur'an melalui *Model Learning Styles* pada Anak Usia Sekolah Dasar." *Al Ulya: Jurnal Pendidikan Islam* Vol.5, No. 1 (2020), 87.

from time to time have had many changes from various aspects. Today's *pesantren* have provided many spaces for expression to their *santri* to actualize themselves in all positive activities. The self-actualization of these *santris* is carried out well through the *pesantren* curriculum and temporary activities according to the *santri* needs.²⁸

Progressivism views that students in educational institutions, including in *pesantren*, are given liberation and experimenting²⁹. With the knowledge they have learned and previously owned, students could seek, discover, and explore knowledge as a solution to the problems they face, both present and future. *Pesantren* (which from the start has a family atmosphere between one another) will provide good opportunities for *santri* to seek, discover, and explore knowledge (both religious and other sciences) as a provision for their life force.

3. Liberating Education at Islamic Boarding School ISC Aswaja Lintang Songo

Santri are not only seen as beings who are united spiritually and physically, they also need to be recognized as a manifestation of all actions of all their experiences. *Santri* in *pesantren* are not only beings who only receive knowledge, especially Islamic education, but they also produce knowledge from within themselves through their experiences. Here, *santri* have intelligence that needs to be used actively in understanding the events around them. Likewise, what happened at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta is that *santri* are given the freedom to explore their potential. *Kiai* Heri as a leader of *pesantren* has provided open space without any separation of the *santri's* interactions with the community.

Liberating interaction as a reality that has to be carried out in everyday life is expected that *pesantren* will become a miniature education which liberates both students and society. On the one hand, the community feels the impact of the *santri* existence in helping their problems, and on the other hand, *santri* could fully realize life through a complex and educational learning process. This means that in everyday life, *santri* always study religious studies at *pesantren* at night, and they could study in the community during the day. Because liberating education is educational learning in the classroom and outside the classroom³⁰.

²⁸ Nurhadi, "Pengembangan Aktualisasi Diri Peserta Didik dalam Meningkatkan Mutu Lulusan di Pondok Pesantren Al-Iman Putra Ponorogo." *Muslim Heritage* Vol.2, No. 2 (2017): 322-323.

²⁹ Imam Barnadib, *Filsafat Pendidikan* (Yogyakarta: Adicita Karya Nusa, 2002), 58.

³⁰ Imam Barnadib, *Filsafat Pendidikan*, 35-36.

If we understand progressivism, this view requires flexibility in order to improve the quality of education. For that purpose, according to John Dewey, education has to be democratic³¹. Here, *kiai* Heri sees all his *santri* as a group of people who have unique characteristics which differ from one another, so he tries to direct his *santri* to explore their individual abilities and intelligence. This is according to the statement of *kiai* Heri:

"*Santri* here are unique, different from *santri* in other *pesantren*. I give freedom in activities. There are *santri* who work during the day and some at night. Some *santri* go to school and go to college. There are *santri* who do the gardening to help us. There are also *santri* who do not do anything, only reciting religious books and the Qur'an. The important thing is they like it and are not depressed in this *pesantren*."³²

From the interview above, it can be understood that *kiai* Heri, since *pesantren*'s establishment, realized that his *santri* come from different life backgrounds and need to be guided with different guidance. One of the results of his guidance is democratic education for all *santri*. Democracy here is an education that provides equal opportunities for *santri* to self-actualize freely, but is limited by *pesantren*'s religious norms and regulations. In this context, authentic leadership will grow from collective action in solving problems. The leader always respects opinions and provides opportunities for others to develop their initiatives and creatives³³.

Referring to the statement of Ornstein and Levinne (1985) that the view of progressivism emphasizes democratic education³⁴, There are at least five things that can be understood from the education process at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, including:

First, *kiai* Heri does not use his leadership in an authoritarian manner. He realizes it, so he implements egalitarian leadership with language and behavior in general in the wider community. On several occasions, *kiai* Heri has served as a facilitator for his *santri*. He totally helps and accompanies his *santri* who are studying

³¹ Siti Mustaghfiroh, "Konsep, 144

³² Interview with KH. Heri Kuswanto, leader of Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, on July 17, 2020, at 18.20 WIB.

³³ Nur Fazillah, and Anton Widyanto, "Peran Kepemimpinan Pimpinan Dayah dalam Membentuk Akhlak Santri di Dayah Raudhatul Qur'an Tungkob." *DAYAH: Journal of Islamic Education* Vol.2, No. 2 (2019), 193

³⁴ A.C. Ornstein & D.U. Levine, *An Introduction to The Foundation of Education* (New York: Hungton Mifflin Company, 1985)

or are having problems in their lives. *Kiai* Heri provides emotional motivation, so that his *santri* develop independently, not depending on anyone. This was stated by SA:

"Whoever *santri* are and wherever they are, *kiai* Heri is disciplined to help them sincerely. If there are *santri* having economic difficulties, *kiai* Heri finds him a job. If a family has household problems, *kiai* Heri provides a special room to temporarily stay in *pesantren*. The important thing is that they want to study religion and want to improve themselves Bette."³⁵

Second, *kiai* Heri never carried out an exclusive educational process, namely, education focused on religious texts while in *pesantren*. *Kiai* Heri emphasizes balance in the educational process. He realized that education's real focus is the quality of his *santri*'s life, not others. Therefore, at night, *santri* are given the opportunity to recite the religious books with several religious teachers and during the day they are given life skill education to the maximum according to their abilities and desires. In *pesantren* itself, *kiai* Heri has 27 business units for *santri*, so that they can live independently³⁶.

Third, *kiai* Heri gives flexibility to *santri* in understanding islamic education material. At this *pesantren*, *kiai* Heri does not use the memorization as a core method in the educational process. He realized that the educational process which emphasized the memorization method would make *santri* more passive, so that the democratic education he carried out would not be optimal. The observations showed that the method used by *kiai* Heri was the demonstration method, both related to religious sciences and life skills³⁷.

Fourth, for *kiai* Heri, *pesantren* education has to continue to be open to social realities. *Santri* have to be able to do anything, not only religious knowledge. *Santri* have to be able to do business, garden, and so on. As stated by *kiai* Heri during the recitation of *Malam Rebon* (Tuesday Night), namely:

"You (read: *santri*) in this *pesantren* are always comfortable. You could not only be religious aspects, but also could do farming, gardening, doing business, and so on. Graduating from this *pesantren* not only gets a high school diploma, undergraduate,

³⁵ Interview with SA, teacher of Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, on July 17, 2020, at 19.40 WIB.

³⁶ "Punya 27 Unit Usaha, Ponpes Lintang Songo Bantul Ajarkan Santri Mandiri". Accessed on 4 August 2020. <https://jogja.suara.com/read/2020/07/26/173000/punya-27-unit-usaha-ponpes-lintang-songo-bantul-ajarkan-santri-mandiri?page=all>

³⁷ Researchers' observations from July-August 2020 at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta.

bachelor's degree, but also a life skills' certificate'. All of that is important. All will be useful tomorrow when you grow up."³⁸

Fifth, kiai Heri on several occasions conveyed that the process of educating *santri* at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta is an education of individual and social awareness. There are no corporal punishments which are applied in the *pesantren* rules. Physical punishment will actually make *santri* depressed and afraid, so that it can cause trauma for *santri* to develop their potential.³⁹

Any mistakes made by *santri*, *kiai Heri* and the *pesantren* boards do not act against them with violence, but with the humanist approaches. Namely, a personal heart-to-heart approach to *santri* why they do this things. If *santri* begin to realize their mistakes, then no other punishment will be given to them. This is according to FS statement as follows:

"In this *pesantren*, there is no physical punishment. The punishment is to be summoned to be clarified about the mistakes committed by the *santri*. If it is true, *santri* will be made aware not to do that mistake again. All based on shared awareness."⁴⁰

Therefore, the implementation of liberating education at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta can be understood that *santri* are given the liberation to actualize their potential, both in islamic education and in life skills education. *Kiai* provides a democratic educational atmosphere, so that *santri* can learn to express themselves independently and experiment directly in the surrounding community. Therefore, through education that liberates him, *kiai* makes the position himself as a good facilitator for all his *santri* for a better life in the future.

D. Conclusion

Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta is a *pesantren* which consistently develops the quality of human resources (both for *santri* and the community). This *pesantren* has a different education system from other *pesantren*, namely *kiai Heri* as *pesantren* leader gives liberation for his *santri* to choose

³⁸ Researchers' observations from July-August 2020 at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta.

³⁹ Interview with KH. Heri Kuswanto, leader of Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, on July 17, 2020, at 18.20 WIB.

⁴⁰ Interview with FS, a teacher at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta, on August 2, 2020, at 15.30 WIB.

various activities inside and outside *pesantren*. *Kiai* Heri deliberately uses language and communication in an egalitarian manner to his *santri*. *Kiai* Heri is very aware of this attitude, because of the significant differences between his *santri*.

To understand the liberating education in this *pesantren*, progressivism is one of the right tools to analyze this case. Based on the progressivism view, there are five things which are understood from the educational process in this *pesantren*, namely 1). *Kiai's* leadership is not authoritarian, 2). The educational process led by *kiai* is not exclusive, 3). *Kiai* gives *santri* liberation in understanding religious material, 4). This *pesantren* education is always open to social realities, and 5). The educational process in this *pesantren* is education of individual and social awareness.

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