Kontribusi Pesantren untuk Mencegah Konflik Sosial

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Abstrak

Tulisan ini bertujuan untuk meluruskan pemahaman di masyarakat bahwa Pesantren adalah sumber terjadinya konflik sosial. Sebenarnya, pesantren adalah lembaga pendidikan Islam yang berfungsi sebagai pembentukan etika sosial. Seiring dengan berkembangnya globalisasi dan era modernisasi sekarang ini, fungsi-fungsi Pesantren tidak hanya sebagai lembaga pendidikan Islam, akan tetapi ikut serta mencerdaskan kehidupan bangsa, mentransfer ilmu-ilmu keislaman, memelihara tradisi keislaman, dan menciptakan generasi Islam yang mampu bersaing di era globalisasi. Adapun metode yang digunakan adalah metode kualitatif. Jenis penelitian ini adalah penelitian kepustakaan atau studi dokumentasi dengan menggunakan pendekatan deskriptif. Berdasarkan data yang terkumpul, diketahui bahwa pesantren di samping sebagai lembaga pendidikan Islam, juga merupakan lembaga pendidikan masyarakat dan tetap mendapat kepercayaan di mata masyarakat. Apabila sudah mendapat kepercayaan dari masyarakat, maka akan terwujud suatu bentuk pendidikan Islam yang dapat mengatasi masalah masyarakat, salah satunya adalah konflik sosial.

Kata Kunci: *Pesantren; Pendidikan Islam; Konflik Sosial.*

Pesantren: an Islamic Education Institution to Prevent Social Conflict

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Abstract

This paper aims to straighten out the understanding in society that pesantren is a source of social conflict. Actually, pesantren is Islamic educational institutions that function as the formation of social ethics. Along with the development of globalization and the current era of modernization, the functions of pesantren is not only as Islamic educational institutions, but also participate in the intellectual life of the nation, transfer Islamic knowledge, maintain Islamic traditions, and create an Islamic generation that is able to compete in the era of globalization. The method used is a qualitative method. This type of research is library research or documentation study using a descriptive approach. Based on the data collected, it is known that the pesantren, apart from being an Islamic educational institution, is also a community education institution and continues to gain trust in the eyes of the community. If you have won the trust of the community, a form of Islamic education will be realized that can solve community problems, one of which is social conflict.

Keywords: *Pesantren; Islamic Education; Social Conflict.*

INTRODUCTION

Ideally placing humans as both subjects and objects in the development of the country is important. However, there is something more important than that, namely education which is the foundation and hope for every human being to increase his dignity and worth. In the end, humans become advanced, independent, and at the same time can solve the problems they face. Education is a conscious and planned effort to create a strong personality, empowering the existing potential for self-control, good personality, intelligence, noble character, and religious spiritual strength and skills needed for oneself, society and the country.[1]

From the above concept, it is clear that education is a very supportive factor for development in Indonesia, namely a) maintenance of essential ecology b) availability of adequate natural resources and c) availability of conducive socio-economic and cultural conditions. The concept of a conducive social environment also provides a stimulus towards a better direction for the continuation of the life of the community and the state, although the seeds of conflict and radicalism often occur in almost all regions. With harmonious environmental conditions, harmonious and peaceful community life accompanied by good education, social conflicts and radicalism can be anticipated as early as possible.

In Islam, education is very important and takes precedence, this is in accordance with the explanation of the Prophet Muhammad which reads:

عن أنس بن مالك رضى الله عنه قال: قال رسول الله صلى الله عليه و سلضم طللب عمك علم علم المك عم علم طللب عمك علم عم. (رواه ابن ماجه)

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[1] Aqib Zainal, *Menjadi Guru Profesional Berstandar Internasional.* (Bandung: Trama Widya, 2009), 15.

Means: "*From Anas ibn Malik r.a said: Rasulullah saw said, seeking knowledge is obligatory for every Muslim*" (Hadith History by Ibn Majah)

Hadith above bracing about the urgency of education that seek knowledge for every Muslim said to be obligatory, meaning that all are required to obtain education, especially Islamic education.[2]

At this time, the field of education is the most urgent field and is needed by all groups. In any educational institution, the program to form a virtuous and intelligent person has become the goal. The paradigm of producing smart and virtuous graduates is incarnated in the vision, mission and goals of every educational institution today. Educational institutions that are increasingly mushrooming are not only dominated by private, modern, advanced and quality schools. However, educational institutions characterized by Islam have also begun to rise and have even shown themselves as centers of scientific advancement.

Education is important, but Islamic education is much more important, because it is a basic thing to be given to all students without exception as provisions for understanding and living life. The realization of Islamic education in schools is summarized in the subject of Islamic Religious Education (PAI). The purpose of teaching Islamic Religious Education (PAI) is basically to form the personality of Muslims who believe and are devoted to Allah swt. So what is the benchmark for someone who is said to be faithful can be seen from their morals. Morals are a picture of the soul that is not made up or forced.[3]

Indonesian Law No. 20 of 2003 concerning the National Education System Chapter VI Part Nine Article 30 Point 2 also deals

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[2] Shonhaji Abdullah, *Terjemah Sunan Ibnu Majah* (Semarang: Asy-Syifa, 1992), 181.

[3] Masy'ari Anwar, *Akhlak Al-Qur'an* (Surabaya: PT Bina Ilmu, 2010), 3.

with religious education which aims to shape morals**.** The importance of studying religious knowledge is broad, regardless of a person's condition, whether he is normal or has limitations, both physical, mental and behavioral disorders. To get this religious education, it is the pesantren that gives it fully. Education in pesantren is the only structured educational institution, so that this education is very prestigious, it is in this institution that Indonesian Muslims study the basic doctrines of Islam, especially regarding the practice of religious life.[4]

Along with the development of globalization and the current era of modernization, the functions of pesantren (as educational, religious and social broadcasting institutions) are increasingly leading to the function of forming social ethics. Pesantren is not only an institution and a vehicle for education, but also participates in the intellectual life of the nation, transfers Islamic knowledge, maintains Islamic traditions, and creates an Islamic generation capable of competing in the era of globalization. Pesantren teach classical learning, they should also equip students with various skills so that they have a broad view. Not the other way around, pesantren-pesantren are labeled by irresponsible individuals as the source of conflict, a place to produce radicalism, terrorism, and various positive forms that corner the pesantren.

Conflicts that occur also do not naturally arise from elements of public dissatisfaction, but they can also arise from conflict triggers that must be detected as early as possible so that they do not spread and have massive impacts in the future as well as negative radicalism that endangers community life. The momentum of resolving conflicts and the notion of radicalism still needs to be maintained and continued with a genuine social reconciliation process between various groups

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[4] Masyhud Sulthon and Moh Khusnurdilo, *Manajemen Pondok Pesantren*, 2003, 1.

involved in social conflicts and radicalism regarding differences in social, economic, political, class and ethnic views and differences in religious beliefs. In line with this, this research needs to be carried out to straighten out the understanding that has spread among the community.

In this study, to support a more comprehensive research, as a comparison and as a systematic review of previous research, the researchers attempted to conduct an initial study of works that have relevance to the contribution of pesantren to society, including:

First, a group research conducted by Marlin, Antoni Sitorus, Muhammad Solihin, Atra Romeida and Reny Herawati, entitled "Community Empowerment of The Ar-Rahmah Pesantren, Rejang Lebong to Utilize Land with Shallot Cultivation". In the research, it was stated that community service activities carried out in the form of assistance activities for shallot cultivation business in the Ar-Rahmah Pesantren. Community empowerment activities really need to be carried out continuously to increase community independence and welfare.[5]

Second, the research conducted by Syaiful Bahri, entitled "Peran Pesantren Dalam Mencegah Paham Radikalisme di Kabupaten Rejang Lebong". In the study, it was stated that pesantren were not found as a source of radicalism and terrorism. Even pesantren play a role in preventing radicalism and terrorism. The role of pesantren is very effective in preventing radicalism and terrorism through tight control over existing pesantren in Rejang Lebong.[6]

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[5] Marlin, "Community Empowerment of The Ar-Rahmah Pesantren, Rejang Lebong to Utilize Land with Shallot Cultivation". Agrokreatif, Jurnal Ilmiah Pengabdian Kepada Masyarakat" 6 (March 1, 2020): 53–61.

[6] Bahri Syaiful, "Peran Pondok Pesantren Dalam Mencegah Paham Radikalisme Di Kabupaten Rejang Lebong", Humaniora (KAGANGA)," *Jurnal Pendidikan Sejarah Dan Riset Sosial* 1 (2018): 107–21.

Based on the review of the research above, this research wants to complement the shortcomings that existed in the previous research. Previous research has shown that pesantren greatly contribute to society, so in this study we want to show that pesantren also contribute to the prevention of social conflicts.

METHODOLOGY

The research in this paper is library research or documentation study. Library research is carried out to obtain a conceptual policy of theory or doctrine, and conceptual thoughts and predecessor research related to the object of current research. Previous research can be in the form of scientific literature and so on. Library research limits activities only to library collection materials, while interview data is used to confirm and clarify data obtained from the literature.[7]

The methodology of writing in this work is to use a descriptive approach. The form of data analysis used is descriptive analysis.[8] The movement is not limited to collecting and compiling data, but includes analysis and interpretation of the data. Fundamentally, it can be said that a description is an objective representation of the phenomenon being studied.[9] The method used is a qualitative method. In this paper, the information seeking behavior will be described along with its sources and means. The discussion of this writing is presented in descriptive form.

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[7] Zed Mestetika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004), 2.

[8] Vredenberg, *Metode Dan Teknik Penelitian Masyarakat* (Jakarta: Gramedia, 1986), 34.

[9] Surachmad Winarno, *Dasar Dan Teknik Research: Pengantar Metodologi Ilmiah* (Bandung: Tarsito, 1970), 133.

RESULT AND DISCUSSION

The Development of Pesantren

When you hear the meaning of the pesantren, the orientation is spontaneously aimed at Islamic education institutions that are cared for by Kiyai or Ulama by prioritizing religious education compared to other general education. Abu Ahmadi defined pesantren as a common school for studying religious studies, sometimes such institutions include a very wide range of spaces and subjects that can be given and include Hadith, Kalam Science, Fiqh and Sufism.[10]

Meanwhile, Abdurrahman Wahid provides a definition that a pesantren is a complex and its location is separate from the surrounding life. In the complex consists of several buildings, the residence of the nanny, a mosque where teaching is given and a dormitory where the students live.[11] So it can be concluded that pesantren-pesantren are religious institutions, which provide education and teaching as well as develop and disseminate religious and Islamic knowledge.

According to its function, beside pesantren as Islamic education, is also a helper for the community and continues to gain trust in the eyes of the community. So the pesantren referred to in this case is an Islamic educational institution established in the midst of society, which consists of caregivers or educators, students, educational and teaching tools and goals to be achieved.

Pesantren function as: *First*, as an educational institution. Pesantren provides formal and non-formal education. *Second,* religious broadcasting institutions. Pesantren organizes recitation activities, religious discussions, and so on. *Third,* socio-economic

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[10] Hamid, *Sistem Pesantren Madrasah Dan Pesantren Di Sulawesi Selatan*, n.d., 18.
[11] Wahid Abdurrahman, *Pesantren Dan Pembaharuan* (Yogyakartaa: LP3ES, n.d.), 40.

institutions. Pesantren respond, reduce unemployment, eradicate ignorance, create a healthy life, and so on.[12] Based on this function, beside pesantren as Islamic education, is also a helper for the community and continues to gain trust in the eyes of the community. So the pesantren referred to in this case is an Islamic educational institution established in the midst of society, which consists of caregivers or educators, students, educational and teaching tools and goals to be achieved.

Along with the era of globalization and modernization today, the functions of pesantren (as educational, religious and social broadcasting institutions) are increasingly leading to socio-economic and educational functions. The development of socio-economic functions carried out by the pesantren is based on the idea of the independence of the students after completing their education at the pesantren and demands for the pesantren for self-supporting and self-financing.[13]

Although the institution was very simple at that time, pesantren education was the only structured educational institution, so that this education was very prestigious, it was in this institution that Indonesian Muslims studied the basic doctrines of Islam, especially regarding the practice of religious life.[14]

In terms of pesantren, it is also called a unique life because in addition to learning, students are also taught to live independently, as can be concluded from their external description. Pesantren is a complex with a location that is generally separated from the

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[12] Asmani Jamal Ma'mun, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: DIVAPress, 2012), 76.

[13] Irwan Fathurrochman, "Implementasi Manajemen Kurikulum Dalam Upaya Meningkatkan Mutu Santri Pondok Pesantren Hidayatullah/Panti Asuhan Anak Soleh Curup," *Tadbir : Jurnal Studi Manajemen Pendidikan* 1, no. 1 (June 19, 2017): 85–104, https://doi.org/10.29240/jsmp.v1i1.216.

[14] Sulthon and Khusnurdilo, *Manajemen Pondok Pesantren*, 1.

surrounding life, in the complex there are several buildings, the residence of the caregiver called Kiyai, and in which there is a mosque or boarding house for students.

Although synonymous with the traditional education system, pesantren responds to the emergence and expansion of the modern Islamic education system by refusing while following. The pesantren community rejects the religious ideas and assumptions of the reformists, but at the same time they also follow in the footsteps of the reformists within certain limits if they are able to survive.[15]

About Islamic Education

The term education originally came from the Greek language, namely paedagogie, which means guidance given to children. This term is often translated into english as education which means development or guidance. In Arabic this term is often translated as *tarbiyah*, which means education.[16] Ahmad D. Marimba said that education is guidance or leadership that is carried out consciously by educators for physical and spiritual development that is educated towards the formation of the main personality.[17] So it can be concluded that Islamic education is a learning process that results from ignorance to knowing and understanding in Islamic studies so that their knowledge of Islam is better than before.

In the results of the seminar on Islamic Education throughout Indonesia, it provides an understanding that Islamic education is guidance for physical and spiritual growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing

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[15] Suwendi, *Sejarah Dan Pemikiran Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2004), 164.

[16] Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2004), 1.

[17] Marimba Ahmad, *1981. Pengantar Filsafat Pendidikan Islam. Bandung: PT Al-Ma'arif*, n.d., 19.

and supervising the application of all Islamic teachings.[18] Islamic education is an education that focuses on discussions around the Islamic world where the main objective is to foster and underlie the lives of students with religious values and at the same time teach Islamic religious knowledge, so that they are able to properly practice Islamic law according to religious knowledge, and in an effort to produce *insanul kamil* who have good character.

Islamic education can also be interpreted in two senses, *first,* as a process of cultivating Islamic teachings. *Second,* as study material that becomes material for the cultivation or education process itself.[19] According to the Ministry of National Education, the purpose of Islamic Education is to cultivate and increase the faith that is educated through the provision and accumulation of knowledge, appreciation, practice, and experiences of students about Islam so that they become Muslims who continue to develop in terms of faith, devotion to the Creator (Allah swt), and have a noble character in personal, social, national and state life.[20]

Education is a cultural process to enhance human dignity and takes place throughout life, and is carried out in the family, community and school environment. Education can be interpreted as a conscious guidance by educators to students on physical and spiritual development in order to form the main personality. Therefore, education is seen as an aspect that has a major role in shaping the younger generation to have the main personality.[21]

Islamic education aims to develop faith in order to become human beings who believe and fear Allah swt, as well as creating

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[18] Uhbiyati Nur, *Ilmu Pendidikan Islam* (Bandung: CV Pustaka Setia, 1998), 11.

[19] Nazarudin, *Manajemen Pembelajaran* (Yogyakarta: Teras, 2002), 14.

[20] Majid Abdul, *Belajar Dan Pembelajaran Pendidikan Agama Islam* (Bandung: PT Remaja Rosdakarya, 2012), 18.

[21] Zuhairini and Ghofir Abdul, *Metodologi Pembelajaran Pendidikan Agama Islam* (Malang: UM PRESS, 2004), 1.

Indonesian people who are devout and have noble character in order to develop a religious culture in the school community. This is in accordance with the objectives of Islamic education presented by Abdurrahman Saleh Abdullah in his book entitled *"Teori-teori Pendidikan Berdasarkan Al-Qur'an"*, which states that Islamic education has three main objectives, namely: a) physical education purposes (*ahdaf al-jismiyyah*), b) spiritual education purposes (*ahdaf al-ruhiyyah*) and c) mental goals (*ahdaf al-'aqliyyah*).[22]

First, physical education purposes (*ahdaf al-jismiyyah*), is to prepare humans as duty bearers of the caliph on this earth through training in the physical skills necessary for a strong healthy body. Islamic education in terms of physical education refers to the provision of facts about the body that are relevant to students. When the body has a tendency to deviate from Islamic education, we remind ourselves to return to the main goal.

Second, spiritual education purposes (*ahdaf ar-ruhaniyah*) is to increase the soul from devotion to Allah alone and to carry out Islamic morality as exemplified by the Prophet based on the ideals in the Koran. The ideals in the Qur'an must be upheld and those that are questionable must be firmly rejected. The purification and purification of individual human beings from negative attitudes is the highest priority.

Third, intellectual education purposes (*ahdaf al-aqliyyah*), intelligence direction to find the truth and its causes by studying the signs of Allah's power and discovering the messages of Allah's verses that bring faith in the Creator (Allah swt). The stages of mind education include the attainment of scientific truth, attainment of empirical truth, attainment of philosophical truth.

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[22] Abdullah Abdurrahman Saleh, *Teori-Teori Pendidikan Berdasarkan Al-Qur'an* (Jakarta: Rineka Cipta, 1990), 137.

Fourth, social education purposes (*ahdaf al-ijtimaiyyah*), the purpose of social education is the formation of a complete personality from the spirit, body and mind. This is because humans have a balanced personality and do not live in isolation, so in the Qur'an it is implied that humans are shown in the plural form. In addition, individual human endurance in their struggles is defined as part of the collective human endeavor.

Thus, the purpose of Islamic education is the formation of education who is faithful and devoted to Allah swt, has noble character (*akhlakul karimah*), has knowledge of the teachings of Islam and practices it in everyday life, and has extensive and deep knowledge of Islam. so that it is adequate both for social life and for continuing to study to a higher level.

Social Conflict

Conflict is something that cannot be avoided in human life. Conflict by several actors is used as a means that can be used to achieve desires or goals. According to some experts, conflict is interpreted as a form of effort to reveal, to identify, and to explain that at least two parties have differences or contradictions. Differences or contradictions can take the form of differences in goals, interests, values, culture, ethnicity, group, race and religion.

In Law Number 7 of 2012 concerning Social Conflict, social conflict is a clash and / or physical clash with violence between two or more groups of people that lasts for a certain period of time and has a wide impact resulting in insecurity and social disintegration, thereby disrupting stability and hindering national development. Chang (2001) states that social conflict is not only rooted in mental dissatisfaction, jealousy, jealousy, hatred, stomach problems, land problems, housing problems, work problems, money problems and

human power problems. But conflict also stems from momentary emotions.[23]

It cannot be denied that currently in Indonesia, it is always experiencing rapid socio-cultural changes and development dynamics. Symptoms of socio-cultural change with conditions of openness that occur not only in a positive (regressive) sense, but also in a negative (degressive) sense, such as the increase in socio-cultural problems, radicalism that results in the destruction of the social and cultural values that are upheld such as criminality, other uncontrolled social pathologies, mass protest actions, horizontal conflicts and various physical conflicts between ethnic groups and groups in society and does not rule out terrorism. At this time, it must be acknowledged that society in general has not been entirely able to exercise their rights, carry out their respective social obligations and responsibilities wisely and with a high level of social tolerance, so it is not uncommon for a certain group of people to do things that are anarchic. Excessive radicalism in expressing their aspirations as citizens and certain groups.

Based on the results of the mapping conducted, the trend of small-scale and sporadic conflicts is increasing and spreading to almost all parts of Indonesia. The types of conflict are very diverse, such as conflicts based on politics, social, religious, ethnic, radical, inter-apparatus, natural resources, economic resources, routine (fights, mass judgment, beatings) and others. If this condition is left unchecked and there is no early anticipation, it is feared that it could spark social conflict and the wrong ideals of radicalism as well as bigger impacts such as terrorism.

Therefore, Islamic education in Islamic boarding schools is very important in anticipation of reducing social conflicts and the notion of

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[23] Changh William, "'Dimensi Etis Konflik Sosial,'" Kompas.com, February 2, 2001, 8.

radicalism. Islamic education is fundamental and is needed by every individual to understand and live a good life. When it is known that life should be carried out according to what Islam teaches, then each individual will not be fabricated or forced when carrying out his actions.[24]

In addition, the resolution of social conflicts and radical ideologies that have occurred has been limited to ending violence (often the role of the government is only as firefighters) or only negative peace, has not led to positive or substantial peace and has only limited to repressive prevention. This is because the basic problems that cause social conflict and radicalism in society have not been fundamentally resolved, for example the problem of marginalization of community groups, segregation between groups, the problem of the majority of minorities, the problem of indigenous people and immigrants, the destruction of cultural spaces, economic access, education and employment, land, poverty, religion and belief and others. If this basic problem is not resolved, it is possible that conflicts will recur and become more widespread, such as terrorism with force.

Pesantren as a Prevention of Conflict

Pesantren is a reflection of education that should be implemented today, this is also to overcome social conflicts. There are five methods of Islamic education that can be applied to children today, to avoid social conflicts. The methods include:

First, education by exemplary, exemplary education is an influential method and has proven to be the most successful in preparing and shaping the moral, spiritual, and social ethos aspects of children. This is because educators are the *figures* bestin the eyes of

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[24] Anwar, *Akhlak Al-Qur'an*, 3.

children, whose behavior and courtesy, are aware or not imitated by children. *Second*, education with habits, educators in all its forms and conditions, if they take the Islamic method of educating their habits, children with special needs will grow up in strong Islamic faith and high morals, in accordance with the teachings of the Koran. Even giving an example to others by acting in a noble and praiseworthy manner. Therefore, educators should remove their sleeves to provide education rights for children with special needs by teaching, habituation, and moral education.[25]

According to Hadari Nawawi, there are two types of habits: a) habits that are automatic, which are carried out even though the children who have to do them do not understand the meaning or purpose. For example, the habit of brushing your teeth in the morning and at night before going to bed, reading habits and so on. b) habits carried out on the basis of understanding and awareness of the benefits and objectives.

Third, education with advice, another important method of education, building faith, preparing children's moral, spiritual and social is education by giving advice. Because this advice can open children's eyes about the nature of things and encourage them with noble situations, decorate them with morals noble, and equip them with Islamic principles. *Fourth, the* method of attention or supervision, which is meant by education with attention is to devote, pay attention to and always follow the development of children in fostering faith and morals, spiritual and social preparation, as well as always asking about the situation of physical education and scientific abilities. *Fifth*, Islamic education has paid great attention to punishment, both spiritual and material punishment. This penalty has been given limitations and conditions, and educators must not violate it. It is very

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[25] Ulwan and Nasih Abdullah, *Pedoman Pendidikan Anak Dalam Islam II* (Semarang, 1995), 60.

wise if the educator puts the punishment on the true proportion, as well as putting a kind and gentle attitude in the appropriate place.

Meanwhile, according to T.M Fuaduddin, methods in the care and education of children in Islamic families include habituation, exemplary, advice, dialogue, and through giving rewards and punishments. In Islamic education, strive so that each individual can internalize Islamic values, so that they are able to adapt to the demands of their environment and maintain harmony in their relationship with God. For this reason, it is necessary to take systematic steps, namely: *first,* introduction, in this introductory activity, students provide a clear picture of what will be discussed or studied. In this activity, can occur *brain storming* or brainstorming on the subject being studied, so as to motivate children with special needs to involve themselves in the context of the problems being discussed.

Second, habituation of virtue, Islamic education has a duty to foster and shape the personality attitudes of students which are carried out within the scope of the influence or influence process in order to form cognitive, psychomotor and affective abilities as expected. So the target of the Islamic education process is the internalization or appreciation of the main values based on faith and piety to Allah swt. This internalization of Islamic values can occur by acclimating these values in their daily life.[26]

Third, exemplary, Islamic education provides the main place for good living behavior. Rasulullah saw is the highest model in morals and a good role model for everyone who wants to seek guidance and goodness. This example has an important role because it introduces models of good behavior to each individual. *Fourth,* appreciation of Islamic values, appreciation is a type of learning process that motivates a person to practice certain values in the form of

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[26] Tadjab, *Dasar-Dasar Kependidikan Islam* (Surabaya: Karya Aditama, 1996), 149–50.

commendable deeds or behavior. This means that the living of Islamic values can lead and use their heart and mind in seeking the truth. Thus, students will realize that everything in life is a harmonious and balanced whole subject to Sunnatullah.

Fifth, the practice of Islamic values, the involvement of children with special needs in problem solving provides an opportunity for them to get clarification or clarity of values so that they are fostered the characteristics of discipline, honesty, wisdom, noble character, hard work, responsibility and other praiseworthy traits. By developing the above characteristics, each individual will be able to practice Islamic norms in his life in an *amar makruf nahi munkar* in order to seek the pleasure of Allah swt.

In order to prevent social conflicts from occurring, what is needed in pesantren is knowledge related to Arabic (sharaf, nahwu, and other tool sciences) and science related to sharia (fiqh, both worship and muamalat). The sciences related to the Qur'an and its interpretation, hadith and mustholahul hadith, as well as the science of kalam, tawhid and so on, including lessons given at a high level. Likewise, lessons about mantik (logic), tarikh and sufism. Science is hardly taught in pesantren. This is of course related to the knowledge of the Kiyai who for years has only studied religious sciences.[27]

Thus, in addition to pesantren as Islamic education, it is also a helper for the community and still earns trust in the eyes of the community. If you have won the trust of the community, a form of Islamic education will be realized that can solve community problems, one of which is social conflict.

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[27] Rahardjo and Dawam, *Pergulatan Dunia Pesantren* (Jakarta: LP3ES, 1985), 59.

CONCLUSION

The purpose of Islamic education is that they are able to form good behavior and instill Islamic moral values in their lives through daily habituation.

From the various descriptions, history, and existence of the pesantren that have been described above, it shows that the pesantren is purely an educational institution that carries the mission of producing intellectual and intellectual product. This conclusion is not the same as the news and partly the fact that an institution called pesantren gets a stamp from some elements that the pesantren is the place to produce radicalism, terrorism, and various kinds of titles that cornered the pesantren. So that the actions of the pesantren become something that needs to be monitored by the authorities.

The presence of pesantren as an Islamic educational institution cannot be separated from the demands of the *ummah*. Therefore, the pesantren always maintains a harmonious relationship with the surrounding community, so that its existence in the midst of society does not become isolated. At the same time, all of its activities receive full support and appreciation from the surrounding community. Pesantren's are not places where conflicts gather, but they are places to resolve conflicts. The people themselves think that the pesantren system is an Islamic education system that is original or the Indonesian national identity, so that it has positive values.

This research is far from perfect and researchers admit that there are still many shortcomings and limitations of researchers in finding data. Therefore, contributions of constructive criticism and suggestions are welcome from various parties for the improvement and perfection of this research. Researchers hope that this research can be used as a reference and input to complement further research data related to pesantren.

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