

HOW TO DEVELOP A TAWASSUTH EDUCATIONAL CULTURE AT PESANTREN ASSUNNIYAH KENCONG JEMBER

Ahmad Halid

Universitas Islam Jember
khalidghunung@gmail.com

ABSTRAK

Organisasi pesantren bisa bertahan dan berkembang *surviva* sampai detik ini karena kontribusi mengembangkan budaya pendidikan moderat (*tawassuth*). budaya ini membentuk santri mampu beradaptasi terhadap perkembangan jaman dan memenuhi tuntutan perubahan social dan mampu menjawab persoalan-persoalan kompleks. Terbukti banyak pesantren yang ditinggal masyarakat akibat tidak mampu bersaing memenuhi tuntutan-tuntutan tersebut karena gagal mengembangkan budayanya. Penelitian ini menggunakan model kualitatif dan analisis deskriptif, metode pengumpulan data menggunakan observasi, interview dan dokumentasi. Budaya pendidikan *tawassuth* mampu melahirkan *belief, norms, values, ideology, assumptions, perception stories, rituals, symbol, heroes, history* maka semakin memperkuat pendidikan dan indigenous serta merakyat sehingga dapat pendidikan pesantren diterima oleh masyarakat dengan baik, *a common perception held by the organization's members; a system of shared meaning*. Semakin pendidikan menjawantahkan budaya *tawassuth*, maka akan semakin mampu beradaptasi dan memberikan kepuasan layanan kepada masyarakat. Karena itu, artikel ini menjadikan budaya *tawassuth* sebagai sistem yang direproduksi, diinstitutionalkan dan dilegitimasikan untuk kemajuan pendidikan.

Kata kunci: Budaya pendidikan *tawassuth*, kreatif, inovatif, santri berkualitas

ABSTRACT

The pesantren organizations can survive and thrive to this day because of their contribution to developing a moderate education culture (tawassuth). This culture makes students able to adapt to the times and face social changes and are able to answer complex problems. It is evident that many pesantren have been abandoned by the community due to not being able to compete in facing these challenges

because they failed to develop their culture. This study uses a qualitative model and descriptive analysis, data collection methods using observation, interviews and documentation. The culture of moderate (tawassuth) education is able to give birth to beliefs, norms, values, ideologies, assumptions, stories, perceptions, rituals, symbols, heroes, history so that it strengthens education and customs and is popular for the people so that pesantren education can be well received by the community, the general perception held by member organizations; shared meaning system. The higher the education embodied the culture of moderate (tawassuth) the more able to adapt and provide service satisfaction to them. Therefore, this article makes the culture of moderate (tawassuth) a system that is reproduced, institutionalized and legitimized for the advancement of education.

Keywords; *Moderate education culture, creative, innovative, quality students*

INTRODUCTION

Pesantren as an educational unit and as an original educational forum for Indonesia has the task of meeting readiness for succession of education and competition as well as adaptation to changes and global issues and even participates in changing the world, especially the competitive market of the Asian Economic Community (MEA). Pesantren need readiness to develop productive human resource education and build extensive networking. In relation to developing productive resources and building networking, pesantren need to develop three optimal Islamic boarding schools, namely first, pesantren independence, second, good relations with the community and third, strengthening the original culture of pesantren education. These three things require various efforts to orient and standardize the quality of pesantren resources and their products so that they can be utilized for the benefit of the Asian Economic Community (MEA) and internationally. The ten countries that are members of the MEA are Indonesia, Malaysia, Thailand, Singapore, Laos, Cambodia, Brunei, Vietnam, Myanmar, the Philippines. MEA requires strong santri resources and focuses on skills, the main product of pesantren in this case is of course producing humans (santri) who have a

set of skills and have a strong tawassuth culture as capital that can outperform them. Islamic boarding schools that can meet MEA need to reconstruct through four actions, namely (1) Concerning organizational management and leadership (2) exemplary in society and the state (3) human resources in various skills (4) strategic forces in contemporary society (Mujamil Qomar, 2014:162).

The culture of tawassuth education is moderate values of accepting and developing any values that have a positive impact and rejecting values that have a negative impact on the development of pesantren and not being excessive in any affairs such as the culture of thinking, attitudes and actions are measured and based on the values of the teachings. Because of its crucial role, those values are needed to be applied in social life, including in school activities (Rokhuma & Rayinda, 2020).

Islam has an aswaja orientation and is based on expertise, skills and adaptation of educational technology such as facilitating students in meeting the demands of their lives by preparing various skills, mastering foreign

languages, learning the latest educational technology and being driven by an attitude of opening up to the progress of the times and its demands (adaptability, flexibility accountability and competitive advantage).

The focus of this research can be stated how the development of a moderate educational culture (tawassud) a pesantren in order to educate creative, innovative and quality students in the fields of belief education (belief), moral education (value), shari'ah education (norms) and science education (social education). and exact) at the Pesantren Assunniah Kencong Jember? How is the culture of moderate education (tawassuth) in developing adaptive behavior at the Pesantren Assunniah Jember? How is the culture of moderate education (tawassuth) in developing learner behavior in Pesantren Assunniah Kencong Jember? and how is the application of a moderate education culture (tawassuth) in building a learning organization that can foster creativity and innovation?

RESULT AND DISCUSSION

The results of research on the culture of tawassuth education in the

field of aqidah (belief) education have the following characteristics.
:

No	Cultural elements of tawassuth education in the field of aqidah (belief) in general	The characteristics of the culture of tawassuth education in the field of aqidah (belief) education specifically at the Pesantren Assunniah Kencong Jember are as follows::
1	Pillars of Islam	Reading the two sentences of the creed, Performing the prayer Carrying out fasting in the month of Ramadan, Paying zakat fitrah Perform the pilgrimage, if you have the ability
2	Pillars of Iman	Faith in Allah, Faith in Allah's Angels, Faith in Allah's Books, Faith in Allah's Apostles Faith in the Last Day, Faith in Allah's qada and qadar, both good and bad.
3	Faith in Allah	Faith in Allah's Essence, Faith in Allah's Attributes - jaiz properties: 20 - mandatory trait:20 - impossible trait: 1 Faith in Af'al Allah, Faith in Asmaul Husna; 99
4	Faith in Allah's Book	Dzabur, Taurat, Injil, al-qur'an
5	Faith in Allah's Apostle (Rasul Allah)	The nature of jaiz:1, Mandatory nature: 4, Impossible nature: 4
6	The arguments (dalail)	Wahyu (qur'an, hadis)
		Intellect / heart (opinions of friends and scholars)
		The mind / heart does not conflict with revelation
7	Culture of educational institutions	Islamization, Local culture, Global Orientation (advanced foreign cultural adaptation), Pancasila of the 1945 Constitution. Localizing the narratives of education is required, given that although the basic teachings of Islam are constant, the application by its adherents throughout the world is not mon (Sulistiyono& d Reza. 2019:12)
8	understanding, knowledge of aqidah	Madzhab al-Ash'ari and al-Maturidi, Yellow book path and scientific genealogy (Sunni path-connected to the Prophet)

Table 1.1 Self-elaboration of findings

The findings of these data can be analyzed that the culture of *tawassuth* education in the field of aqidah or belief education is known that

Assunniah Kencong Jember education and learning processes prioritize revelation over reason. The role of reason is as a means of adjustment to the reality of the times. Intellect is used as necessary not excessive because reason is limited or dynamic. Revelation is the ultimate truth (haqq), it cannot be denied let alone doubted. Pesantren as a subculture of a society, of course accept any culture that comes as long as it does not conflict with revelation or the concept of faith and Islam developed in pesantren, such as learning English, learning ICT (information, communication and technology) has become a special concern after the study of classical books. yellow book, arabic text). English and ICT are an unavoidable need, therefore, the spirit to master, the pesantren made the slogan 'it is not said that students are tawassuth if they do not like English and cannot use the latest educational technology so that many pesantren produce students who are able to adapt internationally. Indonesian pesantren have evolved within their unique communal contexts, changing yet being changed by social, political, and cultural

realities (Jeff Ritchey and Nurhaya Muchtar (2014:336).

The culture of tawassuth education can strengthen the culture of belief (belief) in pesantren which is always associated with the commands of Allah and His Apostle. as the message of the letter al-hujaran at the end of the 13th verse below:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: Verily the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing. (Al-Qur'an Surah al-Hujarat:13)

Philip Kotler (2006:159) argues that culture is as a collection of basic values, perceptions, desires, and behaviors learned by members of society from family, other important institutions. Allan Ormestein & Daniel U. Levine, (1986”362) Cultur is that which binds men together. Wayne k. Hoy and cecil G. Miskel (1987:245) Orientations are values, norms, and tacit assumptions. Kotter, J. P. & Heskett, J. L. (1992:221) Culture means fairly established set of beliefs, behaviors and values of society contain generally. Mashal Ahmed&Saima Shafiq (2014:2) explain “Culture is arrangement of

different attributes”. According to Edgar H. Schein (2004:225) cultures basically spring from three sources the beliefs, values, and assumptions on founders of organization. Joson Martin (1987:460) defines organization are societies complete with their own values that dictate behavior and norms that provide a frame for members to interpret reality.

Telbert L. Drake and William H. Roe (1974:99) organizations have been viewed as machines, brains, organism, and social cultures, other descriptive terms applied to organizations include rational bureaucracies. Stephen P. Robbins (2010:3) “a consciously coordinated social unit, composed of two or more people, that functions on a relatively continuous basis to achieve a common goal or set of goals”. William G. Ouchi (1983:481) describes organizational culture as a set of shared philosophies, assumptions, values, expectations, attitudes and norms that bind an organization together. Aripin and Ubud Salim (2013:45) explain organizational culture is based on the concept of building on three levels: Level Basic Assumption, Value, and Artifact. Osibanjo & Adeniji (2013:133) argue

that organizational culture is the basic pattern of shared assumptions, values and beliefs considered to be the correct way of thinking about and acting on problems and opportunities facing the organization. French (1990:213) organizational culture is defined as: values, beliefs, assumptions, myths, norms and goals that are widely accepted in organizations.

Organizational culture or education culture of tawassuth is the basic pattern of shared assumptions, values and beliefs that are considered as the right way of thinking and acting in the problems and opportunities facing the organization. Tichy (1982: 78) argues organizational culture is known as “normative glue” means to hold the overall organization together. Schneider and Smith (2014:212) argue that argues that culture begins with leadership and passed on to the organizational members; it is seen as a set of forces that shape and determine human behavior. Pettigrew (1979:24) argues cultures of organization based on cognitive systems which help to explain how employees think and make decision.

E. Mark Hanson (1995:58) explains the organizational culture of

education is composed of the shared beliefs, expectations and values and norms of conduct of members. So according to him, educational organizations will be stable and stable if they have implemented three characteristics of organizational culture, namely reproduction, institutionalization and legitimization.

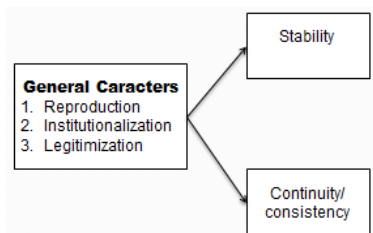


Figure 1.1. Characteristics of organizational Culture

While KH. Ahmad Shidiq (2006:69) gives two meanings of organization, first, organization in the sense of a forum for collaboration of people to achieve common goals, or the same as association. Second, the organization in the sense of the process of joint arrangement between a group of people or the same meaning with work procedures, to create a better organizational atmosphere

أَلْحَقُّ بِمَا نَظَّمَ قَدْ يَغْلِبُهُ الْبَاطِلُ بِنِظَامٍ

Meaning: Truth that is not organized neatly will be destroyed by falsehood that is neatly arranged.

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ

Meaning: Verily, Allah, the Most Noble and Most High, likes it when one of you does a coordinated work in a professional manner (itqan).(HR. Imam Baihaqi)

While the results of the research on the culture of *tawassuth* education in the field of moral education (value) at the Assunniyah Kencong Islamic boarding school in Jember, based on the results of interviews with the founder of the pesantren Assunniyah Kencong Jember (KH. Ahmad Sadid Jauhari) extreme because for this pesantren, extreme attitudes are detrimental to the religion of Islam, themselves and others. He based on the hadith of the Prophet Muhammad has strictly forbidden for his followers to be extreme (ghuluwu) such as a case "there was a friend who reported his worship to the Messenger of Allah, the:

وقال رسول الله صلى الله عليه وسلم يا ايها الناس، اِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ

Meaning: The Messenger of Allah said, O people, be afraid of extreme attitudes in religion, because in fact, extreme attitudes can destroy you and like those before you, excessive in religion, (Sunan Ibn Majah). This hadith is a serious concern in Islamic

boarding schools (Interview with KH Ahmad Sadid Jauhari, Friday, March 2, 2018 at the LPAI Study of the Jember Cocoa Research Center)

In addition to the results of the interview, they found the following value education model developed at the Pesantren Assunniah Kencong Jember: Barakah values of tawassuth education culture, Value of dhikr of the culture of tawassuth education, Value Ethics learning culture of education tawassuth, Value of students' habits.

Characteristics of the morals (values) of students and ustadz who are tawassuth: morality (value) of students in learning, morality (value) of students towards teachers, morals (values) of students when learning takes place, akhlaq (value) of the teacher towards his own rights, morality (value) of the teacher towards his students, morality (value) of students towards the book, Morals (values) of students are the main way of life, Human Balues

The findings of the data show that the culture of tawassuth education in the field of moral education (value) contains an element of assessment because it contains an individual's

ideas about what is right, good or desirable, it has content and intensity attributes. (Robbin and Judge, 2010:94) in accordance with the opinion of KH. Hasyim Asy'ari explained that the attributes of content and intensity of a person are in the form of religious understanding (manhaj al-fikr) with a comprehensive method, combining revelation and reason that covers all aspects of life containing the principles of moderation (tawassuth), maintaining balance (tawazun) and tolerance. (KH. Muhammad Hasyim Asy'ari, 2015:145) The culture (value) of tawassuth is defined as synthesis and is defined as a middle ground between two extreme attitudes. The culture of tawassuth here contains three elements, namely tawazun (balance and harmony), i'tidal means determination, not deviating to the left or right and iqtishad means acting as necessary, not excessive. (KH. Ahmd Siddiq, in Greg Fealy, 1984:78) presenting Islam as a universal teaching that provides direction for peace on earth and it's time to grow a moderate religious character (syamsun Ni'am,2015:131)

The results of the research on the shari'a education (norm) at the development of the culture of pesantren Assunniah Jember, as tawassuth education in the field of presented in the following column:

No	The elements of the norm model in general	Cultural characteristics of tawasuth education in the field of sharia education (norms)
1	The concept/ rules of student learning	Compulsory to study religious and general sciences لب العلم . Science fard kifayah, science fard ain. Facing the Qiblah, Holy from hadats, Setting intentions.
2	Student requirements get quality knowledge	Intelligent (ذكاء), Great interest (حرص), Patience (اصطبار), Sufficient provision (بلغة), Teacher guidance (إرشاد اذ), Long time (طول ان) (Shaykh az-Zarnuji, 1982:53)
3	lineage of knowledge	Sanad Mutawatir knowledge (up to the Messenger of Allah), studied with the aswaja group, the books were written by the aswaja group, Tawassul, the teachers are clear, Tabayyun if you get it from google (KH. Abdul Hamid Hasbullah, 2017) Knowledge of aqidah path of Imam al-ash'ari and al-maturidi. The science of fiqh madhhab Imam Hanafi, Imam Maliki, Imam Syafii, Imam Ahmad bin Hambal. Akhlq / Sufism path of Imam al-Ghazali and Junaid al-Baghdadi, etc. Hadith science; Imam Bukhari, Muslim Imam, Imam At-Tirmidhi, Imam Ibn Majah, Imam An-Nasai, etc. Tafsir al-Qur'an; At-Tabari interpretation, Qurtubi interpretation, Ibn Cashier's interpretation, Jalalain's interpretation, etc.
4	Khulafaur Rasyidin	Abu Bakr as-Siddiq, Umar Bin Khattab, Usman bin Affan, Ali bin Abi Talib, Hasan bin Ali (some scholars) (not to be infidels)
5	fiqh science (Ilmu al-fiqh)	Fiqh of Worship - Procedures for purification, Aswaja-style prayers, Fasting, Zakat, Hajj Fiqh mu'amalah/association/state - trade / business / buying and selling, cooperation, jihad, sanctions etc
6	Knowledge of	Able to bring people, speak well, reliable lecturer,

kyai (Ronald, 1998:95-96)	Ladunni - cure disease, stop rain, and other miracles (understand something with Allah's permission without studying first, only by closeness to Allah)
	Blessings (Barakah)
	Karamah (a guardian) - Kyai finds knowledge in the ocean and the sea is calm, Kyai can walk on water, Kyai doesn't get wet in the rain - Kyai's prayer can heal sick people
	Have more value

Table 1.2. The elaboration of norms in pesantren taught to students such as the book of Fathulqrib, Sullam at-taufiq, Fathu al-Wahhab, Sirah an-Nubuah, etc and Ahmad Halid (2020)

The norms in the table are standardization of behavior that is accepted and developed in the culture of tawassuth education and applies to all its members. Pesantren Assunniah Kencong Jember has special norms from other organizations such as Geertz's theory; mentioned kyai as cultural brokers (cultural brokers); The kyai acts as a filter for the flow of information that enters the santri environment, transmits what is considered useful and discards what is considered damaging to them. According to him, however, the filter will be jammed, when the flow of incoming information is so heavy that it is no longer possible for the kyai to filter it. In such circumstances the kyai will lose his role in the social changes that occur. However, Hiroko Horikoshi denied that the kyai had a creative role in social change. not because the kyai

is trying to dampen the effects of the changes that have occurred, but because he has pioneered social change in his own way, he is not filtering information, but is offering a change agenda that he considers to be in accordance with the real needs of the people he leads. Hiroko Horikoshi in Abdurrahman Wahid (1976: xvii) does not play a role because it delays the arrival of change through the information filtering process, but he fully plays a role because he understands that social change is an inevitable development.

How is the culture of moderate education (*tawassuth*) in developing adaptive behavior at the Pesantren Assunniah Jember

The results of collecting research data on the development of cultural adaptation as presented in the table of cultural characteristics of tawassuth

education in the field of adaptation and cooperation are as follows:

No	Characteristics of adaptation	Special characteristics of al-Azhar pesantren cultural adaptation and cooperation
1	Founding father	KH. Jauhari, followed by his sons, namely KH. Ahmad Sadid Jauhani and KH. Ghanim Jauhari
2	Study	Intensive aswaja yellow book "kiitab Kuning" (written by aswaja defenders)
3	Institutional system	Complete Pesantren elements; mosque, aswaja yellow book study, room/cottage, mukim students (male and female), kyai, ustad, sunni group teacher, they must be pious and have noble character
4	Education Unit System	<ul style="list-style-type: none"> - Madrasah Diniyyah is a form of al-muhafadatu alal qadimi as-shalihi (maintaining good old culture) - Islamic boarding schools, Islamic elementary schools, SD Plus, Sporadic MTs, Sporadic SMA, Ma'had Ali - Sporadic high school policies wa al-akhdu bil Jadidi al-ashlah or min al-jadidi an-Nafi'. The goal; teach and prepare students to face modern - in collaboration with; guardians of students, the ministry of religion, the national education office, stakeholders, alumni and the community
5	organize	<ul style="list-style-type: none"> - in groups, consisting of scholars and the community, role models for kyai, Islamic values, local wisdom / good local culture - Respect each other, do not attack each other, defend the national state, be ethically correct and wrong, make accusations and invite to create better conditions, make clear accusations, set a good example, make accusations with clear instructions on the source of the teachings - indict in a moderate manner, adaptation, positive competition
6	Educational culture	<ul style="list-style-type: none"> - the bastion of the ulema tradition, guarding the community's traditions, the regeneration of the aswaja ulama, the blend of traditional and modernity, the roots of the educational tradition - educational balance; man arada ad-dunya, fa'alaihi bil ilmi, waman arada al-akhira fa'alaihi bil ilmi, wa man arada huma fa 'alaihi bil ilmi. - maintain the integrity of aswaja understanding, makarim al-akhlaq orientation, active against deviant radical groups, foster student council, scouts, arts - tawadu 'simple, independent, please help, sincere, wara', obedient, and so on

7	Ustadz/teacher	<ul style="list-style-type: none"> - recruited from among aswaja, standard clerics; boarding school qualification - teacher; Bachelor's qualifications have basic general knowledge skills, mastering learning technology, ustad/teacher training
8	Dialogic	<ul style="list-style-type: none"> - public dialogue / find solutions - resolving conflicts or community moral problems - cooperation with government officials according to their fields in enforcing the rules of ma'ruf nahi munkar - against hard-line, radical thinking (takfir groups, heretical verdicts, etc.), upholding Pancasila and the 1945 Constitution

Table 1.3. Elaboration of observations on the cultural characteristics of tawassuth education in the field of adaptation and cooperation, and Ahmad Halid (2020)

The research findings in the table indicate that the implementation of the culture of tawassuth education in the field of adaptation at the pesantren Assunniah is to follow current developments and demands so that the santri community is not left behind and is competitive and is actively involved in answering the problems of the people, mainly fortifying the community's aqidah and commitment to upholding Pancasila and the 1945 Constitution and together with the

community to uphold justice in all aspects of life.

How is the culture of moderate education (tawassuth) in developing learner behavior in Pesantren Assunniah Kencong Jember

The results of collecting research data on the culture of tawassuth education in developing a learner culture, as described in the following column.

The characteristics of alumsut education culture build learners

No	Characteristics of learning students	Examples of the characteristics of moderate learning students (tawassuth)
1	The five souls of students (Panca jiwa santri)	The soul of sincerity, the soul of simplicity, the soul of independence The spirit of wukhuwah Islamiyah, the spirit of responsible freedom. (Abd. Halim Soebahar, 2013:42)

2	Panca Awareness of students (Panca Kesadaran santri) (PP. Nurul Jadid, 2015)	religious awareness (أَلَوْعِيَّالِدِينِي), knowledge awareness (أَلَوْعِيَّ الْعِلْمِي), social awareness (أَلَوْعِيَّ الْإِجْتِمَاعِي), national and state awareness (أَلَوْعِيَّ الْحُكُومِي الشَّعْبِي), organizational awareness (أَلَوْعِيَّ النِّظَامِي)
3	Student trilogy (Trilogi santri) (PP. Nurul Jadid, 2015)	Paying attention to obligations or fardlu 'Ain, (أَلْأَهْتِمَامُ الْفُرُوضِ الْعَيْنِيَّةِ), Leaving major sins, (أَلْأَهْتِمَامُ الْكَبَائِرِ) Be good to Allah and fellow creatures (حُسْنُ أَلْأَدَبِ اللّهِ أَلْخَلْقِ)
4	Develop students' talents and interests (Unesco)	Learning to know (learn to know something)
		Learning to do (learn to be able to do something)
		Learning to be (learn to be yourself)
		Learning to live together (learn to be able to live with other people)

Table 1.4. The elaboration itself comes from Abd. Halim Soebahar and the culture of the Nurul Jadid Islamic Boarding School in Paiton Proboliggo and UNESCO and Ahmad Halid (2020)

The results of the research, have been applied to the maximum Assunniyah boarding school and have built an effective learning pesantren culture, it can maximize and view resources as an important asset for the progress of the pesantren, the santri resources run according to the teamwork determined by the pesantren and the learning organization model can produce individuals. creative and innovative boarding schools.

Kotler (2007: 191), Kent D. Peterson, (2002:3) become a moderate culture, a culture of sharing information; data-based tabayyun, honesty, using educational technology with an attitude of tawassuth values.

The results of the research data on the culture of tawassuth education in educating quality students are that students are able to apply the moderate aqidah concept of Imam al-Asy'ari, and implement the four imam's madhhab fiqh (hanafi, maliki, syafii and servant) and have the skills of tasawwuf Imam Ghazali and Junaid al-Baghdadi very well.

In the field of science, students master Arabic and English as a language of knowledge, Mastering tools, Mastering the knowledge of the Qur'an, Mastering the yellow book (kitab kuning), Mastering the science of interpretation, Educational science and technology.

Edward Sallis (2004:29) and Philip B. Crosby (1978:31) argues "conformance to requirements. Athiyah al-Abrasyi (2003:15) Caliph Umar bin Khattab once said amma ba'du, teach your children to swim, ride horses, and narrate to them good likenesses, as well as beautiful poems.

According to Imam Ghazali in Fathiyyah Hasan Sulaiman, (1986& 1987) students are said to be qualified if they manage to get closer to God and human perfection (happiness in the world and the hereafter) insan al-kamil. Successfully learn the sciences that can be useful for the world and the hereafter. KH. Ahmad Shddiq (2006:34) argues that quality students are students who are able to practice the Qur'an, prayers, congregational prayers and do not do dzalim and are able to maintain ratios and reason (Choirul Anam, 2010:viii).

Relevant to the objectives of Law No. RI. 20 of 2003 concerning the National Education System, quality students are students who are able to manifest religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Article 3 Quality students are human

beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Abd. Halim Soebahar, (2013:39) views the quality of students if it is achieved in 3 aspects, namely personality, cognitive, and psychomotor students. All three must be developed as a whole and continuously, so that graduates of educational institutions have a complete personality that is consistent between knowledge, attitudes and behavior. Mastuhu (1994: 55-56) explains that quality students are students who achieve their goals, namely personalities who believe and fear God, have noble character, are beneficial to society or are service to the community by becoming subjects of public servants, spreading religion, loving knowledge.

CONCLUSION

The results of developing a culture of tawassuth education in Pesantren Assunniah can educate students in the fields of belief education (belief), moral education (value), shari'ah education (norms) and science education (social and exact). In

addition, the culture of tawassuth education can also develop adaptive behavior such as maintaining the good old culture, adopting a positive external culture, and developing good foreign knowledge, studying and using educational technology and being able to reject negative external culture. The culture of tawassuth education also shapes good learner behavior by developing their talents and interests, mastering the values of the five students' consciousness, the santri trilogy and the five souls of the students. The culture of tawassuth education produces quality students in the field of mastering religious material, understanding the language of science, mastering classical Islamic texts and mastering science, educational technology taught in schools or at the Pesantren Assunniah Kencong Jember.

The results of this research contribute to the development of education based on the culture of tawassuth education, including methodology, formal analysis, and literature review, as well as the interpretation of results.

REFERENCES

al-Abrasyi, Muhammad Athiyah (2003), Prinsip-prinsip

pendidikan islam, terj. Abdullah Zaki al Kaaf. Bandung: Pustaka Setia

Anam, Choirul, (2010) *Pemikiran KH. Ahmad Shiddiq tentang; Aqidah, Syari'ah, Tasawuf, Khittah NU 1926, Hubungan Agama dan Pancasila, Negara Kesatuan RI Bentuk Final dan Watak Sosial Ahlussunnah, Seni dan Agama*. Jakarta: PT Duta Aksara Mulia

Arikunto, Suharsimi. (2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT Rineka Cipta

Aripin, Ubud Salim, Margono Setiawan Djumahir, Implications of Organizational Culture and Leadership Styles The Effects on Job Satisfaction and Organizational Performance Of Police Sector In Bandung, Cimahi, Garut- West Java. IOSR Journal of Business and Management (IOSR-JBM) e-ISSN: 2278-487X. Volume 7, Issue 5 (Jan. - Feb. 2013), PP 44-49 www.iosrjournals.org. hlm.45

Asy'ari, KH. Hasyim (1238H), *Adabul Alim Wal Muta'allim*. Jombang: Ma'had Tebuireng

Asy'ari, KH. Muhammad Hasyim, (2015), *Risalah Aswaja ahl al-sunnah Wa al-Jama'ah; Dari pemikiran dan Doktrin, Hingga Model Ideal Gerakan Keagamaan*. Yogyakarta: Ar-Ruzz Media

French, L. Wendell, (1990). *Human Resources Management* (2nd ed.). Houghton: Mifflin,

Greg Fealy, (1990). *Ulama and Politics In Indonesia; a history of Nahdlatul Ulama 1952-1967*, Jakarta:P3M

Greg Fealy, (1994) *Pedoman Berfikir KH. Ahmd Shiddiq*, Jakarta:P3M

- Halid, Ahmad (2020), *Budaya Organisasi Pesantren, Konstruksi Budaya Ahlussunnah Wal Jama'ah, Santri Berkualitas*. Ponorogo. Uwais Inspirasi Indonesia
- Halid, Ahmad. Observasi pada saat halaqah pesantren dalam rangkai pemberdayaan ekonomi pesantren hari Selasa April 2018 di pesantren as-Sunniah Kencong Jember
- Hanson, E. Mark, (1995) *Educational Administration and Organizational Behavior*. Fourth Edition. United States of America: Asimon & Schuster Company
- Hasbullah, KH. Abdul Hamid, Penjelasan saat pengajian LPAI, hari Jumat tanggal 22 Desember 2017 di Masjid Baiturrahmah Kedungpiring Tegalbesar,
- Horikoshi, Hiroko, (1987). *Kyai Dan Perubahan Sosial*. Terj. Umar Basalim dan Andi Muarly Sunrawa, Jakarta:P3M
- Hoy, Wayne K. and Miskel, Cecil G. (1987) *Educational Administration; theory, Research and Practice*, third Edition. New York: Random House
- Kartono, Kartini, (1997) *Sistem Pendidikan Nasional*. Jakarta: Pradnya Paramita
- Kent D. Peterson, *Enhancing School Culture: Reculturing Schools (Journal of Staff Development, Summer 2002, vol.23, no.3)*, 3
- KH Ahmad Sadid Jauhari, Wawancara Hari Jum'at Tanggal 2 Maret 2018 di Pengajian LPAI Puslit Kakao Jember.
- Khalaf, Abdul Wahab (1978), *Ilmu Ushul Fiqh*. as-Syari'ah al-Islamiyah, Bikulliyah al-Huquqi Bijami'ati al-Qahirah,
- Khusnurridlo, Moh, *Perilaku dan Budaya Organisasi Pendidikan Islam*. Makalah tidak diterbitkan. Matakuliah Perilaku dan Budaya Organisasi Pendidikan Islam, Program Pascasarjana S3 IAIN Jember, 2017, 2, pernyataan Sayidina Ali bin Abi Thalib r.a.
- Kotler J.P., (2007) *Jak przeprowadzić transformację firmy*. Gliwice: Helion
- Kotler, Philip & Armstrong, Gary (2006) *Principles of Marketing*. Penerjemah; Pop Sabran, *Prinsip-Prinsip Pemasaran*, Edisi 12. Jakarta: Erlangga
- Kotter, J. P. & Heskett, J. L., (1992) *Corporate culture and performance*. New York: Free Press
- Martin, Joson. *Organizational Culture and Organizational Change: How Shared Values, Rituals, and Sagas can Facilitate Change in an Academic Library, (ACRL April 10–13, 2013, Indianapolis)*, 460
- Mas'ud, Abdurrahman, (2010). *Peran Pesantren Dalam Mengembangkan Budaya Damai*, Editor; Nuhrison M. Nuh, Jakarta; Maloha Jaya Abadi, Suppot; Diktis
- Mashal Ahmed & Saima Shafiq "The Impact of Organizational Culture on Organizational Performance; A Case Study of Telecom Sector", (*Global Journal of Management and Business Research: A Administration and Management*. Volume 14 Issue 3 Version 1.0 Year 2014. Publisher: Global Journals Inc. (USA). Online ISSN: 2249-4588 & Print ISSN: 0975-5853. Hlm. 2
- Mastuhu, (1994). *Dinamika Sistem Pesantren; suatu kajian tentang unsur dan nilai system*

- pendidikan pesantren. Jakarta: INIS
- Muhammad bin Mandzur, (1986) Kamus Lisan al-Arab Juz 1. Bairut: Daru al-Shadr
- Mujamil Qomar, Implementasi Aswaja Dalam Perspektif NU Ditengah Kehidupan Masyarakat (*Kontemplasi, Voleme 02 Nomor 01, Agustus 2014*)
- Najib, Muhammad, Thariq, 2015. *Rihlatu at-Tatharruf Min at-Tafkiri Ila al-Taffiri* (Bairut: Libanun
- Ni'am, Syamsun. Pesantren: the miniature of moderate Islam in Indonesia. *IJIMS, Indonesian Journal of Islam and Muslim Societies*, Volume 5, Number 1, June 2015: 111-134
- Ormestein, Allan & Daniel U. Levine, (1983) *Foundation Of Education*, Fourth edition, New York:Random House
- Osibanjo Omotayo Adewale & Adeniji Adenike Anthonia. *Impact of Organizational Culture on Human Resource Practices: A Study of Selected Nigerian Private Universities. Journal of Competitiveness*. Vol. 5, Issue 4, pp. 115-133, December 2013. ISSN 1804-171X (Print), ISSN 1804-1728 (On-line), DOI: 10.7441/joc.2013.04.07. hlm.11
- Ouchi, William. G. and Wilkins, A.L. "Efficient cultures: exploring the relationship between culture and organizational performance" (*Administrative Science Quarterly*, Vol. 28, No. 42, 1983), 481
- Pettigrew. A studying organizational culture. (*Administrative Science Quarterly*, 570-581. 1979), 24
- Pilat, Michał, How Organization Culture Influence Building A Learning Organization (*Forum Scientiae Oeconomia Volume 4 (2016) No. 1*),84
- PP. Nurul Jadid. Panca kesadaran santri dan trilogy santri diadopsi dari pesantren Nurul Jadid Paiton Probolinggo Jawa Timur Indonesia. lihat brosur atau kalender Nurul Jadidi tahun 2015, 2016 memuatnya dengan tercetakan yang besar dan jelas sebagai visi misi terwujudnya santri yang aswaja at-tawassuth.
- PP. Nurul Jadid. Trilogy santri diadopsi dari pesantren Nurul Jadid Paiton Probolinggo Jawa Timur Indonesia
- Ridwan, Nur Khalik, (2010) *NU & Bangsa 1914-2010; Pergulatan Politik & Kekuasaan*. Yogyakarta: Ar-Ruzz Media.
- Ritchey, Jeff and Muchtar, Nurhaya. Indonesian Pesantren and Community Social Change: Moderate Islam's Use of Media and Technology as Tools for Community Engagement. *Journal of Religion and Popular Culture* 26:3, Fall 2014 doi:10.3138/jrpc.26.3.323
- Robbins, P. Stephen and Judge, A. Timothy. (2014). *Essentials Of Organizational Behavior* United States of America
- Robbins, P. Stephen, (1996). *Essentials Of Organizational Behavior*. New York: Printice Hall
- Robbins, P. Stephen, (1996). *Essentials Of Organizational Behavior*. New York, Printic Hall Inc
- Rokhuma, C. M., Rahmah, R. E. (2020). Moderate Values Internalization in English Learning at Madrasah Aliyah Level: a Means to Prevent Radicalism. *ISJOUST - Islamic Studies Journal for Social*

- Transformation*, 4(1), 13-26.
<https://doi.org/10.28918/isjoust.v4i1.3329>
- Schein, Edgar H. (2004) *Organizational Culture and Leadership*, 3 Edition. Jossey-Bass: A. Wiley Imprint
- Schneider and Smith Osibanjo Omotayo Adewale & Adeniji Adenike Anthonia. *Impact of Organizational Culture on Human Resource Practices: A Study of Selected Nigerian Private Universities. Journal of Competitiveness*. Vol. 5, Issue 4, pp. 115-133, December 2013. ISSN 1804-171X (Print), ISSN 1804-1728 (On-line), DOI: 10.7441/joc.2013.04.07. hlm.11
- Shiddiq, Ahmad KH, (2006) *Khitthah Nahdliyah*. Surabaya: Khalista
- Soebahar, Abd. Halim (2013), *Kebijakan Pendidikan Islam Dari Ordonansi Guru Sampai UU Sisdiknas*. Jakarta, Raja Wali Press
- Soebahar, Abd. Halim, *Pendidikan Jendela Masa Depan Intelektual Harus Ditopang Spritual* (Jember: Radar Jember Kamis 2 Mei 2013), 39
- Standar Kompetensi Lulusan (SKL) Peraturan menteri Pendidikan Nasional No. 23 Tahun 2006. SKL ini menjadi payung hukum pesantren sebagai lembaga pendidikan
- Sulaiman, Fathiyyah Hasan (1987), *Pandangan Ibnu Khaldun Tentang Ilmu dan Pendidikan*, terj. Herry Noer Ali. Bandung: cv Diponegoro
- Sulaiman, Fathiyyah Hasan Sulaiman, (1986) *Konsep Pendidikan al-Ghazali*. Jakarta: P3M
- Sunan Ibnu Majah, Muhammad bin Yazid al-Qazwayni al-Ma'ruf bi ibni Majah; Jaz 2
- Susilo, Sulistiyono and Dalimunthe, Reza Pahlevi Moderate Southeast Asian Islamic Education as a Parent Culture in Deradicalization: Urgencies, Strategies, and Challenges. *Religions* 2019, 10, 45;doi:10.3390/rel10010045
- Syaikh az-Zarnuji (1983) '*kitab ta'lim al-muta'allim*' budaya pembelajaran yang diterapkan di pesantren, Surabaya: al-Hidayah
- Telbert L. Drake dan William H. Roe, (1974). *The Principalship*. Merrill: Prentice Hall
- Thariq Muhammad Najib al-laham, (2015M. 1436 H) *Rihlatu at-Tatharruf min at-Tafkiri ila al-Taffjiri*. Bairut: Libanun
- Tichy, N. M. Managing Change Strategically: *The Technical, Political, and Cultural Keys. Organizational Dynamics* (autumn)1982). , pp. 59-80.
- UU RI No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Indonesia.
- Wahid, Abdurrahman (1976), *Benarkah Kyai Membawa Perubahan Sosial* Sebuah Pengantar terhadap bukunya Hiroko Horikoshi, *Kyai dan Perubahan Sosial*. Jakarta:P3M