

FROM PESANTREN TO NATION: KH. GHALIB'S CONTRIBUTION TO ISLAMIC EDUCATION IN PRINGSEWU

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ABSTRACT

Islamic boarding school (pesantren) is one of the oldest educational institutions in Indonesia plays a centralized role in cultivating scientific tradition as well as building characterization of the nation. On its development, pesantren goes beyond merely religious education. Pesantren also makes contribution in social cultural to the society. One of the most important figure in Islamic education in Pringsewu, Lampung is KH. Ghalib. KH. Ghalib is an Islamic scholar that was born in Mojosantren, Krian, East Java. His presence in Pringsewu acted as a beacon in the darkness at the time. K.H. Ghalib left a mark on history, especially to Islamic education in Pringsewu, where its contribution is still widely felt. This research aims to study the role of KH. Ghalib in creating and developing pesantren in Pringsewu along with its impact toward the life of the society. The methodology used in this research is historical method which consists of four steps; heuristic, criticism, interpretation and historiography. The result of this research shows that KH. Ghalib plays a significant role in the development of Islamic education in Pringsewu. It can be concluded that KH. Ghalib provides a significant contribution to the development of Islamic education in Pringsewu also strengthens the role of pesantren as an educational institution that contributes to build the nation's character.

I. INTRODUCTION

Education is a crucial matter in human life. Education plays a fundamental role to improve the quality of human life efficiently, starting from individuals, collective to universal. Education is a necessary process that can develop human potential towards advancement in all aspects (Muhaimin, 2002). Moreover, the process of the improvement of human capacity and capability, education is seated on crucial position. One of the most important roles of education plays a crucial role in shaping human resources to become individuals of character and eminence who can adapt to the dynamic changes of time, preventing a dissonance between reality and identity (Sumantri & Yatimah, 2017).

According to Islam, education is a compulsory obligation that has to be undertaken by every rational individual. Islam teaches that seeking education is a duty to every human being, both men and women, from the cradle to their grave. Islamic education is an effort to encourage the growth and development of a child and also an effort to realize the potential bestowed by Allah upon them into actual existence so that they can carry out the mandate and responsibility in his devotion to Allah as leaders on earth (Rachman Saleh, 2000).

Thus, in relation to nation-building, education is essentially the most basic thing to build nation's morality. National and state is not solely based on law provision, but also based on the moral provision and ethical values alongside with the custom that have been rooted and developed in a society. The role of religion becomes significant to sustain national life and enhancing the quality and quantity. Therefore, religious education should be placed as the most fundamental basic aspect (Marjuni, 2020). Here, the role of *ulama* (religious scholars) is crucial as intellectuals as well as religious authority that are capable of offering enlightenment to the society. Various educational institutions have been constructed, both pesantren or formal schools. Those are the manifestations of their efforts and concerns to contribute to the intellectual development of the nation. Through various scientific and religious education especially Islam, they indirectly play a significant role in developing and advancing both science and religious understanding with their works or *da'wa* methods (religious preaching) (Anwar & Malik, 2003).

Islamic education in Indonesia engages variety of roles from religious scholars in creating and developing Islamic studies with each of their own reasons and purposes. One of those religious scholars is KH. Ghalib. A religious scholar and also a hero from Pringsewu, Lampung who also participated in the struggle of the process of Indonesian's independence. He also played role in developing and advancing Islamic education in Pringsewu. The presence of KH. Ghalib in Pringsewu acted as a beacon of hope in the darkness to Pringsewu community at that time. He is a famous and highly-respected scholar in Pringsewu. He also makes various history in Pringsewu, especially in Islamic education which to this day is still widely felt (Rijal, 2023).

His activities in Pringsewu began by building pesantren and spreading Islamic doctrines. Through these activities, he slowly gathers a lot of sympathy from the people of Pringsweu, who came as his followers (Rosadi, 2019). KH Ghalib also plays an important role in fighting colonization, most notably through the establishment of Hisbullah Militia. Through his efforts and struggle in fighting against colonization, he ultimately becomes the target of the Dutch occupation, who seek to detain him for causing considerable disruption and trouble.

This research aims to study the role of KH Ghalib in the struggle of Indonesian's independence and building the character of nation through education in pesantren. Previous studies have focused on KH Ghalib's role in maintaining Indonesian's independence. Meanwhile, this research primarily focused on the struggle of KH Ghalib in fighting the Dutch colonialism, the early stages of the establishment of pesantren, the development under the leadership of KH Ghalib to H. Syamsul Ma'arif and their contributions to the society. This research offers innovation by showing how KH Ghalib's methods can serve as a model for the development of Islamic education.

II. METHODS

This article was written using the historical methodology, which is a method that uses the principles of historical science. In the historical method, there are four steps to be conducted; heuristic, criticism, interpretation and historiography. The technique of collecting the data is literature review. This technique involves collecting sources as books, journals, magazines, articles and others. Moreover, various sources can be obtained through electronic or digital media in this era (Zed, 2008).

There are two key elements to consider for effective source searching: (1) the search of source must consider the relevancy to the research questions within the framework of study. The researcher has to identify gaps in the existing previous studies. If the search is conducted to a library, therefore the writers should understand the library's catalogue system (Alian, 2012).

The analysis technique when using historical data source employs critical evaluation of historical sources. Critical evaluation of historical sources is the process of examining the data, how it is reliable and accountable. There are two categories in source criticism. The first one is external criticism, by implementing 5W + 1H. Secondly, internal criticism that verifies the statement of the historical sources can be proven as a fact (Yass, 2004).

III. RESULT AND DISCUSSION

The Biography of KH. Ghalib

KH Ghalib is a religious scholar born in Mojostantren, Krian, East Java. He was born on 1899 to a couple of K. Rokhani and Mdm. Muksiti. His mother entrusted him to a well-known scholar in Mojosantren named Kiai Ali when he was just 7 years old. He was entrusted to a pesantren in order to study religious knowledge, reciting the Quran, study Fiqh, Tauhid and others.

when he reached teenager, he began to apprentice to KH Hasyim Asy'ari in pesantren Tebuireng and Syaikhona Kholil Bangkalan, Madura (Sudjarwo, 1974).

When he reached teenager, KH Ghalib had already been passionate to seek religious knowledge. His diligence had produced a significant result where he could memorize thousands of hadits in a short period of time. Aside from learning study of divine servitude, he also studied philosophy from several teachers and pesantren. Armed with the knowledge acquired from pesantren, he began to spread the word of Islam in various cities. His journey started from East Java to Johor, Malaysia, Singapore and also Sumatera. The habit of wandering continued throughout his life, all while spreading the teachings of Islam until he reached adulthood.

In Singapore, 1927, he had not encountered a man named Sanpawiro. Sanpawiro is a Javanese man originally from Pagelaran, Pringsewu, Lampung (Rosadi, 2019). In brief, their encounter inspired KH Ghalib to *hijrah* (migrate) to Lampung. On his arrival in Lampung, he momentarily resided in Sanpawiro's residence. Having adapted to his new surroundings, he decided to buy a square of land in Pajaseruk, with the intention of building a house and mosque. However, he did not remain in Pajaseruk for an extended period, he moved to Pringsewu and bought a land to the north of the Pringsewu market. There, he once again established a dwelling and mosque, which known as KH Ghalib Mosque. This mosque served as the foundational point for his Islamic teachings to the local community (Rijal, 2023).

The Situation and Condition of Pringsewu In the Beginning of the 20th Century

Pringsewu is a newly open region in 1927 by the Dutch colonialism due to colonial government's colonization program. The number of people in Java has been overpopulated, leading a relocation of the Javanese population to Sumatera, specifically in Lampung. The migrants came from various regions such as Cirebon, Semarang, Pandeglang and other regions. At that time, the naming of a certain region was determined by the oldest or most respected individual among them. Given the region's abundant bamboo forests, it was named Pringsewu, which means a thousand bamboos or abundant bamboos (Hutama dkk, 2014).

During the Dutch colonialism, Pringsewu held the status of a subdistrict. At that time, Pringsewu was still a part of Pagelaran until it became a district following the enactment of Law No. 14 1964 (Rosadi, 2019). The number of migrants in Pringsewu had increased vastly, a leading factor of its growth. The majority of Pringsewu's residents worked as farmers, cultivating crops such as pepper, rice, and cocoa primarily for personal uses and not for commercial purposes.

The statistics on education of Pringsewu is considerably high level of literacy, seeing from the strong emphasis placed on education by parents. A lot of parents enrolled their children to schools, including secondary education and some even sent their children to pesantren. At that time, pesantren in Pringsewu did not only teach religious studies but also conducted a formal education from primary to secondary level. This phenomenon occurred due to pesantren's

adaptation to societal changes and as a strategy to maintain their relevance amidst the proliferation of formal schools (Aripudin dkk, 2015).

It became the source of motivation for pesantren to provide formal education. As a result, pesantren expanded their roles beyond religious studies but also included general subjects (Restiana, 2006). Consequently, garnering sympathy from the local community to enroll their children in pesantren, formal education provided by these schools is based on the madrasah system and differentiating it from regular schools. The level of formal education offered include Madrasah Ibtidaiyah (Mi), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA).

KH Ghalib's Efforts in Founding a Pesantren in Pringsewu

Pesantren can be seen as a fortress against the erosion of moral values. In the beginning, pesantren was not a formal institution as we know them today. Similar to the establishment of KH Ghalib's pesantren, the early pesantren did not have classrooms or study rooms like regular schools. The process of teaching was conducted in Mosque Jami of Pesantren KH. Ghalib. While there was no standardized approach to all pesantren in Indonesia conducting their study, this was a specific decision by KH. Ghalib himself as the founder of the pesantren (Rijal, 2023).

The history of Pesantren KH Ghalib's establishment started by the decision of KH Ghalib himself to migrate to Lampung, then he relocated by purchasing a land in Pringsweu. This area became the foundation of the establishment of pesantren KH Ghalib where he devoted all his life to teach Islam to the local community (Rosadi, 2019).

At that time, the people of Pringsewu were involved in many un-islamic practices, such as drunkenness, gambling and other immoral behaviors that contradicted to religious teachings. Concerned about these immoral behaviors, KH Ghalib intended to change the negative habits that had become rooted in the society by building a pesantren. The local community deviation from religious teachings was the primary motivation behind KH Ghalib decision to teach them Islam. After persistent efforts, the community responded positively to his endeavors. The harmonious and sympathetic relationship KH. Ghalib had with the community had been helped by the fact that he and the majority of local community were Javanese descent. This shared similarity supported him to build a strong bond between them (Restiana, 2006).

Although the majority of people in Pringsewu still practiced many unreligious practice, there was few portions of people that still devoted to the respective tradition. It can be seen from how they carried religious activities, such as Islamic holidays, the celebration of Prophet's birthday (*maulid*), the commemoration of Isra Miraj and other religious observance. These factors contributed the easiness of acceptance of KH. Ghalib's teachings to the community. A new educational institution was established in 1935, Madrasah Salafiyah, which followed by curriculum based on memorization and one-on-one instruction, with no fixed duration of study (Aripudin dkk, 2015).

His journey of teaching and spreading Islamic studies in Madrasah was supported by several *ustaz* (a nickname for teachers in Arabic) including Ustaz M. Nuh and Ustaz Muhyidin from West Java. In addition, KH. Ghalib also requested for a district assistant named Najamuddin and his brother Ustaz Ja'far to reside at the madrasah and assist with teaching. As time progressed, the number of ustaz increased significantly, such as ustza Ajib Ismail Abu from Banten and ustaz Sayyid Alwi Al Mahdali from Teluk Betung. The growing number of teachers at the madrasah led to the expansion and a vast increase in the number of students (Rijal, 2023).

KH. Ghalib's effort in building pesantren was also funded by other businesses that he owned, including tapioca and rattan factories, a fleet of 16 vehicles, a polyclinic and a market. He leveraged his business profits to sustain the livelihood of ustaz and students. Other factors contributing the vast growth of pesantren's prosperity including (1) the implementation of tuition fees for students, (2) adequate support for ustaz's livelihood, (3) KH. Ghalib's modest personality, (4) financial self-sufficiency, (5) adequate facilities to carry out teaching and learning (Restiana, 2006).

Dutch Intervention Against KH. Ghalib

During the Japanese occupation of Indonesia, pesantren experienced a period of relative freedom from external pressure. However, following Japan's defeat by the Allied Forces and Indonesia's subsequent declaration of independence, the Dutch colonial authorities attempted to reassert their control. This period is marked by Dutch military aggression (Rosadi, 2019). The Dutch forces landed in Pringsewu, specifically from the western region. Upon securing control of the area, the Dutch authorities became aware of KH. Ghalib and his contributions, which subsequently a threat to their colonial objectives. In response, the Dutch spreaded a campaign of defamation, such as lies, false accusation, currency counterfeiting and the propagation of false teachings to undermine KH. Ghalib's reputation and disrupt the functioning of the pesantren. Dutch spies regularly dispatched monitoring the activities of the pesantren (Hutama dkk, 2014).

A group of Indonesians, known pejoratively as *Macan Loreng* (turncoats), collaborated with the Dutch colonial authorities to undermine KH. Ghalib and destabilize the peace within the pesantren. Such an event further motivated the Dutch to arrest KH. Ghalib (Setiawan, 2024). Following the rumors of his impending arrest, KH. Ghalib was advised by Indonesian forces to evacuate in Sinar Baru Village, located in Northern Pringsweu, for a period of three months. Upon his safe return to pesantren, news of his presence reached the Dutch authorities. In a swift operation, the Dutch ambushed KH. Ghalib and apprehended him, transporting him to their headquarters near a church in Pringsewu. KH. Ghalib was detained for fifteen days and was barred from returning to the pesantren. On 16th November 1949, three days after the Dutch laid down their arms, KH. Ghalib was finally permitted to return home. However, in a final act treachery, Dutch forces fatally shot him approximately ten meters from their headquarters (Widyaningrum, 2016).

KH. Ghalib was laid to rest in the Pringsewu cemetery, a plot of land adjacent to the western side of the pesantren. This land was part of the property that KH. Ghalib had endowed as a waqf during his lifetime. The demise of KH. Ghalib, a revered religious figure, marked a significant decline in Islamic education within Pringsewu. Leadership of the pesantren was subsequently assumed by KH. Ghalib's wife. During her tenure, the pesantren experienced a period of significant instability, characterized by fluctuating student enrollment. The administrator faced increasing challenges in managing the institution. Furthermore, various obstacles hindered the efforts to sustain the legacy of KH. Ghalib's pesantren. In 1980, the passing of KH. Ghalib's wife further intensified the decline of the institution (Rosadi, 2019).

The Evolution of Pesantren KH. Ghalib Over Time

1. KH. Ghalib's Leadership

Pesantren KH. Ghalib was founded in 1932. Initially, the learning process took place within the confines of the Jami's Mosque. The mosque not only served as a place of worship but also as an educational institution. However, due to the developing stage of the pesantren, the available resources and facilities were limited. Recognizing the potential of the mosque as the platform for Islamic education, KH. Ghalib envisioned its role as a crucial pillar in preserving and disseminating religious knowledge to the community.

In 1935, an educational institution was established which was commonly known as Madrasah Salafiyah, using one-on-one instruction, memorization and no specified timeframe for the completion of the study as the curricula. KH. Ghalib implemented this system because its effectiveness and efficiency, since the learning is conducted one by one (Restiana, 2006). As time progressed, the pesantren gained increasing recognition, prompting parents to enroll their children in the madrasah. This era, under the leadership of KH. Ghalib, marked a period of golden era, with the students arriving from diverse regions, including Jambi, Palembang, Bengkulu and Pandeglang, Banten (Rosadi, 2019).

Between 1929 and 1932, under the leadership of KH. Ghalib, the pesantren experienced a significant growth. As the founder and director, KH. Ghalib implemented policies that guided the institution's development. Notably, he funded the pesantren independently, using profits from his other businesses to cover the expenses such as teacher salaries and student needs. This generous approach ensured that both teachers and students received support without incurring any fees.

The brutal assassination of KH. Ghalib by Dutch forces in 1949 plunged the pesantren into chaos. The following confiscation of assets forced teachers and students to return to their hometowns. The pesantren experienced a six-year hiatus until 1955 (Sudjarwo, 1974). All activities at the pesantren completely halted, marking the institution's 'rock bottom'. This was due to the unstable conditions imposed by the Dutch colonial authorities. The local

community, under constant surveillance, was unable to help the pesantren, as any attempt to do so would have resulted intimidation from the Dutch.

2. KH. Ghalib's Wife Leadership

After a six-year period of decline, the wife of KH. Ghalib, Madam Syai'iyah initiated a revival movement. In the early 1965, she and her relatives founded a non-formal madrasah. Appointing Kiyai Sodri as the daily manager, she entrusted him with the task of overseeing the pesantren's operations (Rosadi, 2019). The local community also provided support for the establishment of the madrasah, recognizing the significant role of educational institutions in society. Such institutions serve as centers of knowledge dissemination for children and fulfill the moral imperative for students to continue the spread of Islamic teachings.

This year marked as a revival moment of pesantren KH. Ghalib with the evolution of the curriculum used similar to the educational institutions built by the government. This was also the year where many pesantren began to use the same curriculum as the formal institutions. This can be measured by the development of the pesantren in the following years, from 1956 to 1962, where the pesantren held educational programs consisting of two stages, namely: (1) Madrasah Islamiyah, previously a Madrasah Salafiyah, using the same educational system as the one that KH. Ghalib had established. (2) SMP/PGA (Restiana, 2006)

3. Hasan Basri's Leadership

Due to advancing age and declining health, Madam Syai'iyah relinquished leadership of the pesantren in 1962 and the leadership was continued by Hasan Basri of Perkemas Teluk Betung.

Under the leadership of Hasan Basri, various educational stages began to be established, including Kindergarten, Islamic Junior High School, Senior High School or Islamic University Preparatory School, aiming to create a comprehensive institution (Restiana, 2006).

4. KH. Abdul Fatah's Leadership

Hasan Basri's tenure as leader concluded in 1979 and continued by KH. Abdul Fatah. Under his reign, the pesantren came under auspices of the government of South Lampung regency, as per Regional Regulation No. 483/B/11/1971 issued on 18th February 1971. This regulation stipulated the appointment of ten teaching staff as elementary teachers to support the pesantren's educational endeavors. In 1973, the pesantren received a significant donation of Rp. 20.935.00,00 from the President of Republic of Indonesia (Restiana, 2006).

The reason behind the establishment of formal education system is to support Muslims to be responsible toward themselves and to continue the Islamic teachings as what Prophet Muhammad had done. Kh. Abdul Fatah emphasized that the institution does not only teach *ubudiyah* studies but also teaches general studies that the students are able to implement in society, religious, national and civic life (Rijal, 2023). The pesantren taught students to foster

a harmonious relationship with both internal and external communities because its potential to significantly influence societal norms and traditions.

5. H. Syamsul Ma'arif's Leadership

After KH. Abdul Fattah's leadership concluded in 1996, H. Syamsul Ma'arif assumed leadership of the pesantren in 1997. Upon his appointment as the new director, a conference was convened to deliberate on advance strategies for the pesantren's development. Chaired by KH. Syamsul Ma'arif himself, the conference involved eight additional members. The conference resulted in several decisions regarding the pesantren and its future development. Among the outcomes of this conference were:

- a. Transforming the institution from an Islamic boarding school (pesantren) to a foundation.
- b. Forming a new foundation structure, including:

Chairman	: Syamsul Ma'arif
First Chair	: Dra. Farida Aryani
Second Chair	: Agus Hermanto
Secretary I	: Rosyidi, S.H
Secretary II	: Arif Gunadi
Treasurer	: Dra. Siti Zainunah

The result of the conference underwent a transformation Pesantren Kh. Ghalib evolving into the KH. Ghalib Foundation, led the establishment of formal education institutions, such as: Quranic Kindergarten, KH. Ghalib's Islamic Kindergarten, KH. Ghalib Islamic Junior High School and KH. Ghalib's Vocational School. Additionally, the foundation also established non-formal education institutions such as, Al-Quran Education Center, Teaching Learning Center and KH. Ghalib Islamic Boarding School. Under the leadership of H. Syamsul Ma'arif has experienced significant growth, seeing from the establishment of diverse range of educational insitutions over the years (Restiana, 2006).

IV. CONCLUSION

KH. Ghalib, a prominent religious leader, was born from Mojosantren, Krian, East Java, in 1899 to K. Rokhani and Mdm Muksiti. KH. Ghalib was a pupil of renowned scholars KH. Hasyim Asy'ari and Syaikhona Kholil Bangkalan. During his teenage years, he embarked on a spiritual journey to deepen his religious knowledge. Armed with the knowledge he acquired from Islamic boarding school, he dedicated his life to spread Islamic teachings from east Java to Johor, Malaysia, Singapore and ultimately to Sumatera, specifically Pringsewu. This research highlights the the significant role of KH. Ghalib in developing education in Pringsewu. The pesantren, as an educational center, proved to be crucial in shaping the character and values of a society that had previously been undeserved by formal education. KH. Ghalib successfully brought pesantren as an institution that not only imparted religious knowledge but also formal formal education,

contributing to the moral, social and spiritual development of the Pringsewu community. KH. Ghalib also played a significant role who actively resisted Dutch colonial rule. He was a key figure in the Hisbullah Militia. His efforts drew significant attention from the Dutch government. As a result, he became the target of the Dutch, who sought to arrest him due to his perceived threat and disruption to their authority. KH. Ghalib dedicated all his life to spread Islamic teachings to the society of Pringsewu. In those days, the people of Pringsewu lived a lifestyle that were very far from the values of Islamic teachings. Habits such as drunkenness, gambling and other immoral behaviors that contradicted religious teachings were common practices. The presence of KH. Ghalib acted as a beak of hope amidst the darkness of Pringsewu at that time. He was a respected religious leader in Pringsewu, carving several memorials stuff in Pringsewu, specifically Islamic education which influence still can be felt to this day.

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