

K.H. Imam Zarkasyi's Paradigm Relevance to the Indonesian Education Curriculum

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Abstract:

This article discusses the paradigm of K.H. Imam Zarkasyi's thinking and its relevance to the educational curriculum in Indonesia. This research is a Literature Review research using the literature method. The results showed the compatibility between integral curriculum of K.H. Imam Zarkasyi and educational curriculum in Indonesia. The curriculum provides flexibility for religious subject matter to be taught in schools, both from elementary to upper secondary levels. The concept of Panca Jiwa (soul of sincerity) and the achievement of Pancasila student profile competencies, namely faith, devotion to God and noble character in accordance with the competence of the Pancasila, be free spirit in line with the achievement of the competence of the Pancasila student profile, namely critical and creative reasoning, independent spirit in accordance with the achievement of the competence of the independent Pancasila student profile. This study contributes to the development of literature on the thought of K.H. Imam Zarkasyi and its relevance to the Indonesian educational curriculum. Future research should examine the thoughts of K.H. Imam Zarkasyi to be able to refine the evidence of its relevance to the development of education in Indonesia.

Keywords: K.H. Imam Zarkasyi, Paradigms of Thought, Curriculum

Introduction

Since the pre-colonial Netherlands period, the presence of pesantren is an important part in serving the wider community and affects the progress of Islamic education in Indonesia. Kiai as a leader has the authority to spread Islamic teachings widely because his religious knowledge makes people believe in his position to guide spiritual and moral (Falikul Isbah, 2020). In the early 1900s, there was no categorization of traditional or modern boarding schools. The term modern is given by the community to pesantren that have uniqueness compared to pesantren in general. Pesantren has an important role in the development of education in Indonesia and K.H. Imam Zarkasyi saw a shortage in the education of pesantren and madrasah at that time (I. Zarkasyi, 2021), thus uniting the advantages of various kinds of good conditions in pesantren and madrasah, the idea of modern pesantren emerged which is a combination of pesantren and madrasah education (H. F. Zarkasyi, 2020). Since then, the boarding school under the auspices of K.H. Imam Zarkasyi became the first modern Islamic boarding school in Indonesia.

K.H Imam Zarkasyi's expertise with his Trimurti in leading the Gontor Islamic Boarding School, encouraged scientists to find out more about K.H. Imam Zarkasyi. Several studies on the thoughts of K.H. Imam Zarkasyi in the last five years have

been carried out a lot. Dwi Budiman Assiroji studied the concept of Islamic education according to K.H. Imam Zarkasyi (Assiroji, 2018). In line with research related to the thoughts of K.H. Imam Zarkasyi, Rusli Takunas reviewed the thought of K.H. Imam Zarkasyi Islamic education (Takunas, 2018). The next research was conducted by Rofiq, focusing on the unity of science according to K.H. Imam Zarkasyi's thinking (Rofiq, 2018). The previous studies focus on the internal dimensions of K.H Imam Zarkasyi in relation to the scientific field. While research related to K.H Imam Zarkasyi and its implications for education in Indonesia is not yet apparent, therefore this article aims to explain the thoughts of K.H Imam Zarkasyi and its relevance to education in Indonesia.

Biography and Work of K.H. Imam Zarkasyi

K.H. Imam Zarkasyi was born in the village of Gontor Ponorogo on March 21, 1910, being the last of seven children. His father's name is Kiai Santoso Anom Besari (K.H. Imam Zarkasyi, n.d.), who are still related by blood to the descendants of Cirebon to Sunan Gunung Djati (Admin Gontor News, 2016). His father was a Kiai in the old Gontor cottage, which was founded by his grandfather named Sulaiman Jamaluddin, by order of his in-laws, Kyai Chalifah who was the son of the founder of the famous pesantren, namely the Tegalsari pesantren founded by Kyai Ageng Hasan Bashari (Gontor, n.d.).

This is the background for the establishment of the Darussalam Gontor Modern Islamic boarding school. His father died at a young age and left behind seven young children, and left the old lodge that was receding and had no successors (Gontor, n.d.).

This incident made Nyai Anom Besari determined to send all his children to school in various Islamic boarding schools and the best schools, including his young son named K.H. Imam Zarkasyi. K.H. Imam Zarkasyi continued his primary school in Ongko Loro Ponorogo while studying religious education at Joso and Joresan Ponorogo Islamic boarding schools, then continued his study to Pesantren Jamsaren Solo and continued to the Arabiyah Adabiyah school led by Ust.M.O.Al-Hasyimy Solo. That is the place where K.H. Imam Zarkasyi studied Arabic. After finishing his study in Solo, Imam Zarkasyi continued his education at Kweekschool Padang Panjang or currently known as Thawalib College until 1935. There he was trusted to be a teacher and director in 1936. After a year, he returned to Gontor and together with his brother founded Kulliyatul Mu'allimin al-Islamiyah KMI at Pondok Pesantren Modern Darussalam Gontor (K.H. Imam Zarkasyi, n.d.).

After his return, from Padang Panjang, Imam Zarkasyi's career increased. In 1943 he was trusted as the head of the Religious Office of the Madiun Residency and in 1946 was appointed as the Education Section of the Ministry of Religious Affairs. In 1951-1953 K.H Imam Zarkasyi served as Head of Religious Education Section of Elementary School. Subsequently, in 1953 he served as Superintendent of Religious Education. Imam Zarkasyi was also appointed as a Member of the Planning Board of the Basic Rules of Private Education in 1957. In 1948-1955 he became chairman of the Indonesian Islamic Teachers Association (PGII) and became an advisor throughout his life. Although he had left the Ministry of Religious Affairs, in 1959 Imam Zarkasyi was trusted by President Soekarno as a Member of the National Drafting Council, In the international arena he was a Member of the Indonesian Delegation in the review of the Sovyet Union countries in 1962 and became

Indonesia's representative in the Mu'tamar Majma' al-Buhuts al-Islamiyah (Muktamar Akademi Islam se-Dunia) to VII in Cairo Egypt in 1972. In addition, K.H Imam Zarkasyi also became the Advisory Council of the Indonesian Ulema Council (MUI) (K.H. Imam Zarkasyi, n.d.).

On April 30, 1985 at 21.00 WIB, he died at Madiun General Hospital leaving behind a wife and 11 sons and daughters (I. Zarkasyi, 1996). They are K.H. Abdullah Syukri Zarkasyi, MA. Siti K.Huriyyah Subakir, Dra. Siti Rosyidah, Drs. Amal Fathullah Zarkasyi, MA., Dra. Hj. Annisah Fatimah Tijani, Siti Farid Ismail, Dra. Maimunah Alamsyah, Dr. Ahmad Hidayatullah Zarkasyi, MA., Dr. Hamid Fahmi Zarkasyi, MA., Drs. Nasrullah Zainul Muttaqin, Ir. Muhammadiyah Ridho, MM. (K.H. Imam Zarkasyi, n.d.). During his lifetime, K.H. Imam Zarkasyi wrote many works that are still taught in Islamic boarding schools today. Some of these writings were written with his brother. The books written by K.H. Imam Zarkasyi are, 1. Senjata Penganjur dan Pemimpin Islam 2. Pedoman Pendidikan Modern 3. Kursus Bahasa Islam (Co-authored with K.H. Zainuddin Fanani) 4. Ushuluddin 5. Pelajaran Fiqh I dan II 6. Pelajaran Tajwid 7. Bimbingan Keimanan 8. Qowa'idul Imla' 9. Pelajaran Huruf Al Qur'an I dan II 10. Pelajaran Bahasa Arab I dan II (and its dictionary) 11. At-Tamrinat jilid I, II, III 12. 'Irabu Amsilati-Al Jumal, jilid I & II (Elfah, 2013). During his life, K.H. Imam Zarkasyi took part in the world of education. His struggle paid off with the establishment of the Gontor Modern Islamic Boarding School. To date, not only his thinking, his works are still taught in all branches of pesantren and the alumni of Pondok Pesantren Modern Gontor.

Background of K.H. Imam Zarkasyi's Thought

The government has provided strong support to carry out development in various fields. If spiritual development is not good, there will be lameness in life. Material progress has been gained by European countries, but there is an inner inequality, a loss of peace in living because of their lack of balance in exploring spiritual values. It is stated in (Reconstituting the Human Community: a Report of Inquiries Concerning Cultural Relation for the Future, Club of Rome, 15-16) the dialogue held in Bellagio, Italy on 17-23 July 1972 stated that "the existence of an invisible need, an irrational, intuitive, expressive and spiritual dimension within the self", it could be spiritual that they don't understand (I. Zarkasyi, n.d.). K.H. Imam Zarkasyi's thinking was influenced by the insights gained from his love of reading. He combined the problems with the surrounding conditions, with the enthusiasm and support of the family, the Islamic boarding school is a solution to answer these problems.

At the beginning of the 19th century, the number of Islamic boarding schools reached 1853 pesantren and the number of students was 16,556. This number was increasing, at the beginning of the 20th century, there were 14,929 pesantren with 222,663 students (Azra, 2006). In April 2022, the number of Islamic boarding schools increased dramatically to 26,975 Islamic boarding schools (Bayu, 2022). Pesantren is a form of education in Indonesia that pays attention to the achievement of a balanced life between the world and the hereafter. Islamic boarding schools in Indonesia are independent institutions and develop at the initiative of the people, still growing well despite intense pressure and discrimination from the colonizers. This is what causes pesantren to stay away from the government and hate the invaders (I. Zarkasyi, 1985b). According to the author's view, this causes Modern Gontor Ponorogo Islamic

boarding school does not follow the government's education system, but is independent in building the ideological foundation of pesantren from various aspects, ranging from the curriculum to the pesantren education system, but is able to produce students who can compete at the national and international levels.

Pondok Pesantren Gontor is the first Islamic boarding school with the modern concept in Indonesia, which is the result of K.H. Imam Zarkasyi's thinking and his two brothers named K.H.Ahmad Sahal and K.H.Zainuddin Fannanie. These three are referred to as Trimurti of Gontor. Gontor education is an integrated blend of leading education in four countries namely, Al-Azhar University in Egypt, Syanggit Lodge in Mauritania (both located in North Africa), Aligarh Muslim University, and Santiniketan College (which Rabindranath Tagore founded) in India. In addition, K.H. Imam Zarkasyi also integrated with the education model in Indonesia called Islamic boarding schools with the system (Kulliyatul Mu'allimin Al-Islamiyyah) KMI, this he got while studying in Padang Panjang with his teacher K.H.Mahmud Yunus who has appointed him as director at Kweekschool Padang Panjang (Takunas, 2018). K.H.Mahmud Yunus exerted a lot of broad thought influence on K.H. Imam Zarkasyi. His thoughts are a reflection of the thoughts of Muhammad Abduh, a very influential figure in the change of Islam education in Padang Panjang. K.H.Mahmud Yunus who had ordered him as director at Kweekschool Padang Panjang (Takunas, 2018).

K.H. Mahmud Yunus exerted a lot of broad thought influence on K.H. Imam Zarkasyi. His thoughts are a reflection of the thoughts of Muhammad Abduh, a very influential figure in the change of Islam education in Padang Panjang. K.H. Mahmud Yunus is an alumnus of Daar al-Ulum college which is an educational institution resulting from the perspective of Muhammad Abduh. However, K.H. Imam Zarkasyi did not simply imitate the thoughts of his teacher K.H.Mahmud Yunus and applied in Pesantren Gontor. According to Abdullah Syukri as his eldest son said that, K.H. Imam Zarkasyi combines the Gontor Modern Islamic Boarding School with the Arabiyah Madrasah education in Solo. When he was taught by his Tunisian teacher about Arabic and how to teach Arabic, the idea originated from K.H.'s participation. Ahmad Sahal- his eldest brother-in the first Muslim Congress in Surabaya in 1926. The Congress decided to send three qualified Indonesian Muslims, namely K.H Ahmad Sahal with Kyai Mas Mansur who is fluent in Arabic and HOS Cokroaminoto who is fluent in English. These three people who have Arab and active British abilities became Indonesian ambassadors at the world-level Islamic Mukhtar, which was held in Makkah (A. S. Zarkasyi, 2006).

Armed with the experience of this International Mukhtar in Makkah, K.H.Ahmad Sahal said that it is difficult to find a younger generation who has active Arabic and English skills is getting stronger. Together with his two younger brothers K.H.Zainuddin Fananie and K.H. Imam Zarkasyi, K.H Ahmad Sahal discussed the matter. Their discussion resulted in the conclusion that the inability to use both Arabic and English was due to the dichotomy of education, where religious education focused on Arabic and general education focused on English. Finally, through these discussions, they agreed to remove the dichotomy of education, and make Gontor an integral educational institution by implementing a balance between general education and religious education, 100% religious and 100% general (A. S. Zarkasyi, 2006).

Until now, by implementing the elimination of the dichotomy between religious education and general education by using Arabic and English as instructional languages and daily communication, Pondok Pesantren Gontor, with the autonomy of its education management (the education system is bound to the government system) has become free in carrying out the vision and mission of pesantren properly. Until now, the Gontor Islamic Boarding School is almost a century old and has joined Indonesia to help the development of Islamic education.

Research Methods

The research was done qualitative research. The method used was looking through literature (library research), which means research that was done without conducting research in the field. The search was limited to materials from the library's collection, either in the form of notes, journals, books, or books (Zed, 2008). After doing this, the results of the reading will be used to determine what data can be used to put into theoretical thinking. The data information of this study was taken from various sources of scientific articles and the official website of the Gontor Islamic boarding school, the data was critically analyzed so that appropriate results were found about the paradigm of K.H. thinking. Imam Zarkasyi and its relevance to education in Indonesia. This article focuses on four parts starting from the biography and work of the figure, background of thought, construction of thought and relevance of thought to education in Indonesia.

Result and Discussion

Construction of K.H. Imam Educational Thought

a. Educational Objectives

Education according to K.H. Imam Zarkasyi aims to enable students to understand the lesson, as well as to practice the science and claim it, in order to achieve a balanced happiness between the world and hereafter (Zarkasyi, 1985b; Assiroji, 2018). K.H. Imam Zarkasyi also argued that to achieve well-being in life requires an aspect of balance as a rationale for achieving happiness in birth and inner life, happiness in life in the world to happiness in life hereafter (I. Zarkasyi, 1985a). This can be seen in the concept of Pondok Pesantren Gontor which is a manifestation of K.H. Imam Zarkasyi's thinking. and his two brothers.

b. Educational Curriculum.

The concept of an educational curriculum that K.H. Imam Zarkasyi applies in the Gontor Islamic boarding school, namely an integral education curriculum, combining religious and general education in a balanced manner 100% religious and 100% general, subjects taught in addition to deepening Islamic religious education such as aqidah, fiqh, tafsir, hadith, and learning like other Islamic boarding schools that study classical books, K.H. Imam Zarkasyi also added general subjects related to the exact sciences (numeracy, algebra also measuring science), history, earth sciences, natural sciences, civic education and other general subjects. K.H. Imam Zarkasyi also emphasized that Arabic and English lessons and languages are characteristic of the Gontor Modern Islamic Boarding School. This language education is emphasized with the aim of making students a scholar' who is intellect and masters various kinds of knowledge (A. S. Zarkasyi, 2006).

In addition to the ability to study religion and general, K.H. Imam Zarkasyi established extra-curricular learning at the Gontor Islamic boarding school, in order to hone the non-academic skills of students as a provision for their lives. Of the various curriculum concepts, K.H. Imam Zarkasyi combines the integral curriculum of formal, non-formal and informal education (H. F. Zarkasyi, 2020). Armed with these three things, both formal, non-formal and informal education, students get better knowledge and understanding, namely the provision of religious and general knowledge and skills, so that students can develop the knowledge they have after graduating from Pesantren to become useful human beings as the educational goals that K.H. expects. Imam Zarkasyi.

c. Learning Methods

Abdullah Syukri Zarkasyi conveyed the K.H. learning method. Imam Zarkasyi which must be carried out by all educators and learners of Gontor namely (A. S. Zarkasyi, 2006), The delivery of teaching materials must start from easy and simple. Reinforcement in the learning process and not in a hurry to continue the next material. Teachers must teach systemically. Increase the practice after the material is delivered. The teacher is obliged to provide repetition of the questions as evaluation material. Every teacher is obliged to know the condition of the personality and abilities of students. Teachers must be creative in providing a variety of learning models and practice questions. The teacher is obliged to motivate clever students and pay attention to weak students. The teacher must pay attention to the abilities of each student.

In language learning, K.H. Imam Zarkasyi uses the direct method to make it easier for students to explore the basics of Arabic with the practice of speaking (*muhadatsah*) and reading (*muthalaah*), by multiplying the practice of speaking directly will be more effective and efficient (Zarkasyi, Imam, Syubani, n.d.). Through this explanation, it can be understood that K.H. Imam Zarkasyi really understands teaching methods and makes teaching materials well, even though K.H. Imam Zarkasyi strongly emphasized the sentence that the method (*at-tariqah*) is more important than the material (*maddah*) but the sentence was refined by K.H. Hasan Abdullah Sahal that the person and soul of the guru (*nafsu hul mudarris*) is far more important than the method (*at-tariqah*) itself (K. H. I. Zarkasyi, 2021). A good method will make it easier for students to understand the knowledge of the materials that have been taught by the teacher, but it is the teacher's soul that can lead students to achieve happiness in the hereafter.

d. Pesantren Culture

The founders of the Gontor islamic boarding school have formulated core values that reflect the personality of all students and the pesantren community, which is what will make the internalization of these values rooted in the culture of the pesantren, and formed in the behavior of the pesantren community every day.

e. Panca Jiwa Of Pesantren

Life in Gontor Islamic boarding school is reflected in the five souls of pesantren which are manifestations of the basic values of pesantren, paca the soul is, the soul of sincerity, the soul of simplicity, the soul of self-reliance, the soul of ukhuwah Islamiyah, and the soul of freedom. The soul of sincerity is the soul of

giving selflessly or expecting anything in return, the soul of simplicity which is the soul of being strong to be able to survive in various circumstances, the independent soul which is the ability to help oneself and be able to perform all the duties of students well, the soul of ukhuwah Islamiyah which is the soul of brotherhood that is strong and mutually reinforcing, the free soul that is free in choosing various kinds of good things and remains under supervision (Alif, 2021).

f. Pesantren Motto

Pondok Pesantren Gontor emphasizes the aspects of forming a high-minded, able-bodied person, broad knowledge and free mind. The main foundation of students must have a good character according to the teachings of the Prophet Muhammad Saw, supported by a healthy body so that students can study seriously to have broad knowledge, after having knowledge students have the right to determine their path in goodness to achieve the goal of a happy life in the world and the hereafter (*Motto Gontor*, 2016). Pesantren culture that is embedded and imbued by all pesantren residents and applied at all times, the character of students can be well formed through these cultures.

g. Pesantren Management

Learning from his father's past experiences in continuing the struggle of pesantren, but the vacuum caused by the father died, K.H. Imam Zarkasyi has affirmed the method of regeneration in various respects both the organization within the pesantren and the pesantren itself. Regeneration is a solution so that pesantren continues to develop even though the founder has passed away. Abdullah Syukri, one day he was once called by his father with his cousin Hasan Abdullah. Then Imam Zarkasyi said to the two, "Syukri, you are my son, Hasan you are his son Mr. Sahal, hold the soul and philosophy of the boarding school, otherwise you will be thrown out of the cottage." K.H. Abdullah Syukri was of the view that, his father's words illustrated that the cadre of Pesantren Gontor could survive not based on descent, but dependent on the cadre himself regardless of whether the cadre was of the descendants of the cottage or not. (A. S. Zarkasyi, 2011).

The next way to keep islamic boarding schools in existence is to make them as waqf educational institutions, K.H. Imam Zarkasyi had agreed with his two brothers to make to delegate the Gontor Islamic boarding school to the Gontor Islamic Boarding School Waqf Board and has been generally informed and has signed the waqf charter, then the Gontor islamic boarding school has become the property of the people, and all Muslims are responsible for the peondok of the Gontor islamic boarding school. The Gontor Islamic Boarding School Waqf is the highest institution in Gontor islamic boarding school in addition to other institutions under the auspices of Gontor islamic boarding school namely, Kuliyat Al-Mu'allimin-Islamiyah (KMI), Institute of Islamic Studies (ISID), Santri Care, Yayasan Maintenance and Expansion of Pondok Waqf, and Pondok Modern Family Association. The Waqf Board of Pondok Pesantren Gontor has programs related to education, equipment and housing, representation and sources of funds, regeneration and welfare (Takunas, 2018).

The waqf board in the world of education has been implemented in higher education and currently waqf bodies are beginning to be implemented at the University level (H. F. Zarkasyi, 2020). Through the management of the

regeneration pesantren and the K.H. Imam Zarkasyi Waqf Board wanted the condition of the pesantren intact, to remain standing even though the founder of the pesantren was gone.

Relevance of K.H. Imam Zarkasyi Paradigm on Education Curriculum in Indonesia

Islamic boarding school education in Indonesia continues to develop from time to time, starting from the pesantren curriculum which only examines the book- The classics with the Sorogan and Bandongan teaching systems have now changed. K.H. Imam Zarkasyi as a pioneer of modern pesantren formulated the educational pattern of Gontor Islamic boarding school those that are almost a century old are able to survive with a wide variety of changing times. Many of the Islamic boarding schools with salaf (classical) curriculum have begun to switch towards the khalaf (moder) curriculum or a combination of the two (Bustami, 2009), this opens insights for Islamic boarding school educational institutions to be able to provide the best education for their students to be able to face the challenges of the times. With pesantren education that is able to keep up with the times and pesantren can continue to exist, all students are able to color life and play an active role in advancing the nation.

The relevance of K.H. Imam Zarkasyi's thinking can be seen in several aspects, the first aspect is the integral curriculum which is also applied to all schools in Indonesia by integrating religious and general studies, if K.H. Imam Zarkasyi provides a balanced portion of 100% general and 100% religious learning, however, the portion of religious lessons in public schools is not as large as religious lessons in Indonesian private Islamic schools. The second aspect, namely the Waqf Board of Islamic Boarding Schools, is an initiative of K.H. Imam Zarkasyi and his saudarnya who agreed to represent the pesantren so as not to stop the struggle of the pesantren after the death of its founder. Waqf bodies in the world of education have been implemented in secondary to upper level education and currently waqf bodies have begun to be applied at the University level (H. F. Zarkasyi, 2020).

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current curriculum, the following is the achievement of the competence of the pancasila student profile in the independent curriculum,



Draw 1. Competence of the Independent Curriculum
<https://kurikulum.kemdikbud.go.id/standar-nasional-pendidikan/>

If we look at the description of the achievement of the competence of the independent curriculum, there are some similarities with the concept of the five souls of the Modern Islamic Boarding School Gontor, the author tries to group these similarities with the same image model so that it is clear that the concept of the five souls of Pondok Pesantren Modern Gontor which has long been initiated by K.H. Imam Zarkasy as the core values of pesantren, it is also applied to the current Indonesian curriculum, namely the independent curriculum and is depicted on the profile of pancasila students. The similarities are seen in the following figure:



Draw 2. Panca Jiwa Of Gontor Pesantren

1. The Spirit of Sincerity with Faith, Devotion to God Almighty and Noble Character

The spirit of sincerity is a manifestation of the achievement of competence in faith, piety to God Almighty and noble character because the word sincerity in the KBBI (Big Dictionary Indonesian) means cleanliness of heart (honesty), sincerity and willingness of heart (Constituent, 1990). Ikhlas in Arabic comes from the word khalasa which means to empty something and clean it (Tanqiyah Asy-Syai' wa Tahdzibuhu) (Faris, 1991). Sincere etymologically means clean, clear and holy. Meanwhile, in terminology, iK.Hlas means human honesty in belief and prayer that is only intended for God (Shofaussamaati, 2013).

The Ulama's view of sincerity is that Al-Ghazali conveys that sincerity is righteous people and does everything for Allah without expecting rewards although the imblan is heaven, because the charity done to expect the imblan of heaven is the charity of the sick (Ghazali, 1989). Whereas al-Qusyairi defines sincerity by obedience to the Haq i.e. orienting all obedience to taqarrub ilallah drawing closer to Allah without any purpose for beings and without engineering (Al-Qusyairi, n.d.). Tufiqurrahman explained that sincerity is the cleanliness of the heart to worship and do good (amal shalih) and the deed is intended for Allah (Taufiqurrahman, 2019).

Based on this opinion, it can be understood that, sincerity is closely related to faith and devotion, which will present commendable deeds as a form of application to the purpose of sincerity, namely Allah. The soul of sincerity must be in the souls of all students because it is a manifestation of their faith in Allah Swt.

2. The Soul of Ukhuwah Islamiyah with Mutual Cooperation

Ukhuwah Islamiyah is a brotherhood that is lived on the basis of aqidah and is reflected in a strong friendship like a solid and strengthen each other (Sudirman Ansori, 2016). Ukhuwah is a brotherhood between two or more people to take care of each other, help each other, respect and respect each other (Iryani & Tersta, 2019). Ukhuwah or brotherhood must be purely for the purpose of the hereafter, because at this time many fraternities are intertwined on a matrealist and pragmatic basis (Ridho, 2019). Ukhuwah Islamiyah must always be maintained by adding Islamic insight as well as science so that there is no rift between Ukhuwah Islamiyah among Islamic communities (Syeikh, 2020). Indeed, Allah and the Messenger of Allah have commanded each other to maintain brotherhood between each other, it is evident that there are many arguments that explain the suggestion to maintain the cords of brotherhood including,

Verily the believers are brothers and sisters be at peace between your two brothers and be devoted to God, hopefully you may have mercy." (QS. Al-Hujurat: 10). In QS. Al-Hujurat God explained to all mankind to take care of each other's brotherhood because that brotherhood God will lower His mercy. The suggestion to maintain brotherhood was also conveyed by the Prophet in the hadith, namely, The parable of one believer with another believer in tenderness and affection, is like one body. If any part of the body feels pain, then all other parts of the body feel it too." (HR. Muslim Imam).

In the hadith, the Prophet explained that each believer is one and the other is likened to a limb that strengthens each other, if there is one member who is sick then the pain will be felt by the other limb, Ukhuwah Islamiyah is very closely related to helping each other and working together. Gotong royong is an Indonesian term that means working together to achieve something as expected (Kontjaraningrat, 1984). Mutual aid is carried out to solve a matter that is of personal interest or public interest. Mutual cooperation is a form of togetherness and mutual help and benefit others (Hadi et al., 2014; Muchlis et al., 2019; Suwignyo, 2019). The five souls of islamic boarding schools, one of which is the soul of Ukhuwah Islamiyah, closely related to the achievement of independent curriculum competencies, namely mutual cooperation which is one of the cultures that continues to be carried out by the Indonesian people.

Free Spirit with Critical and Creative Reasoning

The free spirit is often understood as a negative meaning, But in this era, freedom is an extraordinary means to foster enthusiasm in honing thinking skills and problem solving problem solving. Likewise, in the realm of education, the independent curriculum lays the foundation of freedom on the spirit of the curriculum, so that independence is created for students, namely freedom of learning, Learning does not have to exist in a monotonous room, learning can be done anywhere, anytime and under any circumstances. This is in accordance with the sentence that is always echoed in Pondok Pesantren Modern Gontor, what you hear, what you see and what you feel is all education. In line with this, Muhammadkan and Sari in their research explained that the freedom of students in exploring and experimenting or testing will give birth to creativity (Sari, Zaskia Oktviana, 2016; Muhammadkan Bastian, 2020). Freedom can open the horizons of creativity, because without freedom in thinking that the progress of knowledge will be hampered (Kronfeldner, 2021). Freedom can be interpreted by freedom in reasoning critically to foster and realize creativity.

Freedom in reasoning as critically as possible will give rise to extraordinary creativity, because freedom makes students to dare to reason critically and be able to realize creativity, These three things constitute a single whole. With freedom, there will be the courage to reason critically, From this critical reasoning will emerge a variety of innovations that are present as a form of creativity. Through this, it can be understood that the spirit of freedom that has been applied in Pondok Pesantren Modern Gontor has a strong relevance to the achievement of pancasila student competencies in the independent curriculum.

Independent Spirit

Berdikari in the Big Indonesian Dictionary (KBBI) has the meaning of standing on one's own feet, independent has the same word that is independent (Constituent, 2016). The independent curriculum puts the word independent in the achievement of pancasila student competencies, this is in accordance with the five souls of the Gontor Modern Islamic Boarding School, that is, an independent soul that has a common meaning with independence. Islamic boarding schools are a means to train students to face the world well, So there is a need for a commitment to foster independence in students. Students are required to be able to be independent in completing all their tasks by themselves,

Both the task of studying is also the task that is his responsibility as the owner of the goods, namely taking care of all the things he has, washing clothes, ironing, make the closet as well as the bed, as well as the entire responsibility of the student for the ownership of the goods. The independent spirit grown in the Gontor Modern Islamic Boarding School has been formed by K.H. Imam Zarkasyi to become a culture of students, five independent souls in accordance with the achievement of competencies aimed at the government to realize students who have independence. Therefore, the competence of independence has the same goal as the cultivation of an independent spirit at the Gontor Modern Islamic Boarding School.

Through the statement above, it can be understood that the five souls of pesantren are very relevant to the current educational curriculum in Indonesia. Currently, the Merdeka Curriculum which has graduate competency standards is the Pancasila Student Profile which contains six competencies, including religious, global diversity, bergotong royong, creative, critical reasoning and independent (Kemendikbudristek, 2022). The spirit of sincerity in accordance with the competence of the profile of Pancasila students of faith, devotion to God. The soul of ukhuwah Islamiyah is in accordance with the competence of the student profile of Pancasila gotong royong, the free spirit is in accordance with the competence of the Pancasila student profile with critical and creative reasoning, the independent spirit is in accordance with the competence of the independent Pancasila student profile.

Conclusion

K.H. Imam Zarkasyi belongs to the Islamic education school Addiini Al-Aqlani (Rationalism) which views education as a means to achieve happiness with various skills of students to be able to compete above the dynamic development of world life. The thinking of K.H. Imam Zarkasyi greatly influenced the progress of the Islamic education curriculum, especially the pesantren education curriculum, it is proven that many pesantren combine the classical curriculum with the modern curriculum. The next finding is that the integral curriculum of K.H. Imam Zarkasyi is also in accordance with the educational curriculum in Indonesia, namely religious subject matter is still taught in schools from elementary to middle level and above, then the Waqf Board system of Islamic boarding schools that has been widely carried out by Islamic education both at the elementary level to the university, as well as the relevance of the concept of five hut souls to the achievement of competencies in the independent curriculum.

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