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The Dynamics of Education of Mlangi Community in Yogyakarta: from *Pesantren* Education to Formal Education

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ABSTRACT

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The life of Javanese society in general is heavily influenced by the culture and the values of *pesantren*. For some Javanese who fall into the category of *santri*, their education cannot be separated from the world of *pesantren*. This also happens in Mlangi community, where they are also part of *santri* who study at *pesantren*. But as the time progresses and the time changes, the people of Mlangi also began to pursue formal education in their lives. This research uses the concept of dynamics and of modernization with historical research methods. The theory used is of evolution by Herbert Spencer. Spencer said that the evolution occurring in a society is based on the types of society in question. The typology of society developed by Spencer is a simple society and a pluralistic society. The historical research method consists of heuristics, verification, interpretation, and historiography. The study found that Mlangi community initially feel that religious education alone is sufficient. After modernization, they feel that formal education is also important in addition to the religious education obtained at *pesantren*. This is due to their evolving mindset due to modernization. In 2001, many parents started sending their children to several *pesantren* in Mlangi. In addition to studying at *pesantren*, they also want to study in formal schools because of the demands of an increasingly modern era. They want balance between the world and the hereafter.

Keywords; Community Dynamics, Mlangi, Education

Introduction

Islam began to enter and develop in Indonesia brought by traders and *mubaligh* in various ways. Among them are through channels of trade, marriage, sufism, arts, and education.¹ Education is one of the many ways of spreading Islam in Indonesia. Many of the *preachers* established *pesantren* as a place to learn Islam. In the history of Islamic education in Indonesia, *pesantren* have a very important role. *Pesantren* is one type of Islamic educations in Indonesia that is traditional in nature and it is an educational institution that has a major contribution in educating the nation's life.

Pesantren is considered an *indigenous* Indonesian educational institution. *Pesantren* that develops in Indonesia have different names and styles from one another. *Pesantren* in Java is called *pondok* or *pesantren*; in Aceh it is known as *dayah*, *rangrang* and *meunasah*, while in West Sumatra it is called *surau*.² In terms of its history, *pesantren* is the oldest form of indigenous educational institution in Indonesia. *Pesantren* have existed long before Indonesia's independence, and continue to develop in accordance with the development of the world of education in general.

Education in *pesantren* was originally only a place for religious study (*pengajian*) that serves as a means of preaching Islam carried out by the *mubaligh*. In its development, it then develops with the establishment of places to stay for students which were later called *pesantren*. Quoting the opinion of experts, *pesantren* has five elements that must be present; the *first is the place to stay* as the students' dormitory, the *second* is the mosque as a place of worship and Islamic education, the *third* is the teaching of classical books, the *fourth* is the existence of *santri* as students, and the *fifth* is the existence of *ulema* as leaders and teachers in *pesantren*.³

Mlangi is one of the *santri* villages in Yogyakarta. The establishment of Mlangi as a village is inseparable from the role of Kiai Nur Iman as a *preacher* who spread Islam in the western part of Yogyakarta, especially Mlangi and its surroundings. As a *santri* village, Mlangi has more than 17 *pesantren*. Many students from Yogyakarta and outside the region come and stay at Mlangi to study Islam. Since its inception, the education of the Mlangi community cannot be separated from *pesantren*. But along with the times and the existence of several factors, now the Mlangi community not only studies at *pesantren* but also pursues formal education.

Method

Science needs methods and strategies to observe and analyze social reality before it can be used to construct rational explanations. This research uses qualitative research methods with library research and field studies. This research is about the knowledge that examines library sources in the form of books, journals, articles, and other literary sources. In addition, a field study was also conducted in Mlangi by conducting interviews with relevant sources.

The purpose of this research is to see the changes or movements that occur in the field of education in the Mlangi community and the factors that influence them. Etymologically, a change is the transition or displacement of something. Meanwhile, in a social sense, it is a change that occurs both in attitudes, patterns, and behavior between groups in society.⁴ A change that occurs in a society, both behavior and attitude, is due

¹Uka Tjandrasasmita, *Sejarah Nasional Indonesia III*, (Jakarta: PN Balai Pustaka, 1984). p. 200-207.

²Muhammad Heriyudanta, "Modernisasi Pendidikan Pesantren Perspektif Azyumardi Azra," in *Jurnal Mudarisa* Vol. 8, No. 1, June 2016 . p. 147.

³Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam Di Nusantara*, (Jakarta: Kencana Prenada Media, 2013). p. 182.

⁴ Kamus Besar Bahasa Indonesia (KBBI), accessed online on May 26, 2020 at 11.30 am.

to certain factors that cause a change. This is in line with what M.C Ricklefs has explained that Indonesian society undergoes major changes after independence in terms of social, political, economic, educational and religious aspects.⁵

This paper also uses the concept of dynamics and the concept of modernization to sharpen a more in-depth analysis. Dynamics is the movement of a society that is carried out continuously by individuals or groups of people who can cause changes in their lives. These changes are in the direction of progress.⁶ These changes include various fields of life in society, one of which is in the field of education. The word modernization in Arabic is known as *tajdid* which means renewal. Meanwhile, a renewal is an effort to make changes in various fields with the aim of improving the overall performance of the system to obtain better results in accordance with the challenges and dynamics of the community needs.⁷ Meanwhile, the concept of modernization according to Soeryono Soekanto is a transformation in a more modern life. The transformation has foresight and it develops an attitude of openness to new thoughts and things that follow the development of science and technology.⁸ Modernization is a change from traditional ways to more advanced ways with the aim of gaining prosperity. Modernization in the field of education is also carried out by the Mlangi community, which originally only takes *pesantren* education, but now also begins to take formal education.

The method used in this research is the historical method which attempts to reconstruct past events based on the data obtained. The historical method has four stages: heuristics, verification, interpretation, and historiography.⁹

1. Heuristics (Source Collection)

Data collection or heuristics is the initial stage of a researcher to search, obtain, collect, and record sources related to previous works, such as books and articles. By paying attention to this, researchers will find it easier to formulate the problem to be studied. In this research, the chosen theme is the Dynamics of Community Education in Mlangi, Yogyakarta: From *Pesantren* Education to Formal Education.

2. Verification

After the data is obtained, verification is carried out to determine its originality by comparing one data source with another ones in order to find data sources that can be used as research sources.

3. Interpretation

The next step is interpretation or often referred to as data interpretation. Interpretation is an effort made by historians in interpreting the historical data found with the aim of synthesizing a number of data obtained and together with theory to form a new fact.

4. Historiography

The final stage of historical research is historiography or historical writing. Historical writing should provide a clear picture of the research process from planning to conclusion. The flow of data analysis is also presented chronologically and systematically so that it can be easily understood by readers. The result of this

⁵ M.C Ricklefs, *Sejarah Indonesia Modern Terj. Dharmono Hardjowidjono*, (Yogyakarta: Gadjah Mada University Press, 2011). pp. 433-438.

⁶ Koentjaraningrat, *Dasar-Dasar Antropologi* (Jakarta: Rineka Cipta, 1981). p. 227.

⁷ Samudi dkk, "Modernisasi Pendidikan Non Formal Di Banten," in *Jurnal Alim* Vol. 04, No.2, 2022, p. 175.

⁸ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: CV Rajawali, 1982). p. 375.

⁹ Alvin Noor Sahab and Vivi Lutfiani. "Annales Sect in Islamic Historical Research." In *Jurnal Indo-Islamika* 10.2, 2020, p. 87.

historiography is a writing with the title of Dynamics of Education in the Community of Mlangi in Yogyakarta: From *Pesantren* Education to Formal Education.

In this research, a theory is also needed to analyze it. The theory used is the theory of evolution of Herbert Spencer, according to which a society always changes from simple to modern or to a better state than its previous condition.¹⁰ Evolution shows that a society can undergo a transition or change for the better. Spencer describes the evolutionary process that occurs in a society based on the types of societies concerned. The typology of society developed by Spencer is a simple society and a pluralistic society. A simple society is one that consists of a single entity and is not subject to others. While the pluralistic type of society where a society has a supreme leader and they obey their leader.¹¹

The Mlangi community can be classified as a pluralistic type of society, where they have an ulama figure as their supreme leader and the community obeys him. All the ulama decisions concerning change will be followed by his followers without coercion. This theory is used to see changes that occur in the educational aspects of Mlangi community and factors that support these changes because originally the community only takes *pesantren* education and in its development, they are now also taking formal education.

Discussions

Kiai Nur Iman and the History of Mlangi

Administratively, Mlangi is located in Nogotirto Village, Gamping Sub-district of Sleman Regency, Yogyakarta. Mlangi cannot be separated from the figure of Kiai Nur Iman or BPH Sandiyo as its founding figure. Kiai Nur Iman is a *mubaligh* and nobleman who spread Islam in the western part of Yogyakarta. Kiai Nur Iman was the son of Amangkurat IV, King of Mataram Surakarta. Before becoming king, Amangkurat IV was named Raden Mas Suryo Putro. In 1703, after the death of Amangkurat II, the Mataram Kingdom was in internal conflict over power and this provided an opportunity for the Dutch to interfere in the affairs of the Kingdom.¹²

With this conflict, there was a prince named Raden Mas Suryo Putro, the son of Prince Puger, who decided to leave the palace and wander. Raden Mas Suryo Putro went east to Surabaya and stopped at *Pesantren* Gedangan, which was run by Kyai Abdullah Muhsin, where he stayed and changed his name to Muhammad Ichsan. One of the activities in the *pesantren* is a routine religious study (*pengajian*) every 35 days (*selapan dino*), which is also attended by the Duke of Pasuruan named Adipati Wiranegara. The Duke felt that he recognized Muhammad Ichsan. As a result, he called him to ask further questions and found out that the student was a prince of the Mataram Palace. Muhammad Ichsan asked that this information to be kept anonymous.

Prince Suryo Putro was then married off to the Duke's daughter, Raden Ayu Retno Susilowati. Meanwhile, the condition of the Mataram Kingdom was getting worse after the Prince left. Later, the King of Mataram learned that Raden Mas Suryo Putro was staying at *Pesantren* Gedangan and sent his messenger to pick him up and return to Mataram. The Prince agreed and returned to Mataram, and he entrusted his pregnant

¹⁰ Piotr Sztompka, *Sosiologi Perubahan Sosial, Terj Alimandan*, (Jakarta: Prenada Media, 2004). pp. 119-120.

¹¹ Ambo Upe, *Tradisi Aliran Dalam Sosiologi: Dari Filologi Positivistik Ke Post Positivistik*, (Jakarta: Rajawali Press, 2010). p. 88.

¹² Anton Satyo Hendriatmo, *Giyanti 1775, Perang Perebutan Mahkota III Dan Terbaginya Kerajaan Mataram Menjadi Surakarta Dan Yogyakarta*, (Tangerang: CS Book, 2006). p. 138.

wife to Kiai Abdullah and advised that if a boy was born, he would be named Raden Mas Sandiyo and if a girl, her name would be entrusted to Kiai Abdullah.¹³

After arriving in Mataram, the Prince was crowned King with the title Amangkurat IV; he ruled from 1719 to 1726. Before he died, he remembered his wife and child who had been entrusted to Kiai Abdullah and sent messengers to pick them up. Then, Raden Mas Sandiyo went to Mataram. He has a high level of Islamic knowledge because he lived in a *pesantren* since childhood. Arriving in Mataram he was given the title Bendara Pangeran Hangabehi (BPH). However, BPH Sandiyo did not want to stay in the palace and traveled west until he reached the area east of the Progo River. The state of the Mataram Kingdom was increasingly precarious due to the conflict of Dutch interference, which led to a civil war between Pangeran Mangkubumi, Raden Mas Said, and Paku Buwono III. The situation was finally ended by the Giyanti Agreement on February 13, 1755, which contained the division of the Kingdom or *Palihan Nagari*.¹⁴

In 1756, Pangeran Mangkubumi *jumengan ndalem* and established the Sultanate of Yogyakarta with the title Sultan Hamengkubuwono. Sultan Hamengkubuwono then gave an area as large as "the sound of a *drum*" to Kiai Nur Iman, who was none other than his brother, to spread Islam. This is because Kiai Nur Iman prefers to be a *kawula* or ordinary person and devote himself to spreading Islam in Mlangi. The area was later known as Mlangi which was established in 1757. Mlangi comes from the word *mulangi*, meaning to teach, which over time absorbed the word into the name Mlangi.¹⁵

Kiai Nur Iman then made Mlangi a place to teach and spread Islam in the Southwest region of the Yogyakarta Sultanate. Then Sultan Hamengkubuwono I at the direction of Kiai Nur Iman in 1723 began building a mosque known as the *Pathok Negoro Mosque*¹⁶ in Mlangi. *Pathok Negoro* Mlangi Mosque was built on a piece of land owned by the Sultanate of Yogyakarta covering an area of 1000 square meters. The mosque building consists of a main room of 20x20 square meters, a courtyard of 500 square meters, a mosque porch, *pawestren* and a pond in front of the verandah.¹⁷ The *Pathok Negoro* Mosque was used as a place for Kiai Nur Iman to preach Islam. In its development after the death of Kiai Nur Iman, the preaching of Islam continued by his sons and also his students who began to establish *pesantren* in Mlangi which still continue to exist today.

The Condition of Community Education and of *Pesantren* in Mlangi

The people of Mlangi are Javanese santri who are inseparable from *pesantren* life. Javanese society is defined as a group of people who live in a Javanese cultural environment. The mention of Javanese society is also synonymous with the term "Javanese". The term 'Javanese' then forms Javanese society as a group of people who inhabit the territory of the Javanese tribe and interact with each other. Javanese is a

¹³ SriPujo, *Sejarah Mbah Kyai Nur Iman Dan Berdirinya Masjid Jami Mlangi*, (Yogyakarta: Panitia Haul Mbah Kyai Nur Iman, 2012). pp. 6-8.

¹⁴ Sumintarsih, *Dinamika Kampung Kota Prawirotan Dalam Perpestiktif Sejarah Dan Budaya*, (Yogyakarta: Balai Pelestarian Nilai Budaya Yogyakarta, 2014). p. 18.

¹⁵ Yenny Retno Mallany, *Pathok Negoro Menghadapi Perubahan Zaman*, (Yogyakarta: PolGov UGM, 2016). pp. 84-86.

¹⁶ Terminologically, the mosque name comes from two words, namely *Pathok* (Patok) and *Negoro* (State). From these two words it can be said that *pathok negoro* is a peg that strengthens the king's state so that the state does not easily collapse under external influences. *Pathok negoro* is symbolized by a mosque in the *pathok negoro* area.

¹⁷ Umi Masfiah, *Khazanah Islam Jawa*, (Yogyakarta: CV. Arti Bumi Intaran, 2015). p. 32.

group of people who live on the island of Java, especially the central and eastern parts of Java.

As a Javanese community, the people of Mlangi in general cannot be separated from *kejawen* culture. *Kejawen* culture is a term that describes a form of fusion of several understandings or streams of migrant religions and beliefs of Javanese society. *Kejawen* people have a strong view on maintaining Javanese art and culture as their identity. For them, becoming Muslim does not mean that they have to leave Javanese art and culture, which is the pride and identity of the Javanese people. Various local customs, that are the wealth of the Javanese people, are very valuable, because they contain noble teachings so that they can live in civilized ways, have polite behavior, are tolerant and get along with others.¹⁸

In Javanese society, Javanese education is also applied to instill these ideas. The existence of Javanese education has a function so that Javanese people become cultured and aware of their social position. By studying Javanese education, Javanese people in particular can show their characteristics as Javanese without leaving the soft Javanese culture. Being a cultured Javanese means that they must pass and be able to show their Javanese soul when meeting other people.¹⁹

Apart from being part of the Javanese community, the people of Mlangi are also known as a *santri* community. The formation of Mlangi as a *santri* community cannot be separated from the existence of *pesantren* in Mlangi. In the practice of life as a *santri* community, they abandon culture and elements that are not Islamic. As a *santri* community, their behavior is known to be very religious. The life of the *santri* community cannot be separated from the *pesantren*. *Pesantren* have a very important role for Javanese people, especially in rural areas. The *pesantren* culture is deeply rooted and influences the joints of their lives.

A village in which a boarding school or *pesantren* is built is referred to as a *mutihan village* among the Javanese community in the past, because its residents obey religious orders, which is identical to the culture of the *santri* led by an *ulama* or *kiai*.²⁰ Mlangi is also referred to as a *mutihan village* and its land status is *perdikan* land, i.e. land exempted from paying taxes or tribute in order to be able to maintain the *pesantren* or carry out other religious obligations.

Since ancient times, Mlangi has been known as a religious area because it is a place where people study the Quran and learn Islam.²¹ From an early age, the people of Mlangi have been taught religious education, such as reciting the Qur'an, learning to pray and perform ablutions, learning basic Arabic grammar and so on. They study either with their own parents or at a nearby *pesantren* or mosques. It has become mandatory for the people of Mlangi to learn religion from an early age. Many of the Mlangi community are the Qur'an memorizers and since childhood some have been proficient in reading the Islamic classical books (*kitab kuning*).

Mlangi community members generally adhere to Nahdhatul Ulama (NU) but there are also some who follow Muhammadiyah. As *nahdliyyin* members, Mlangi community highly respects the existence of *pesantren* and the elements in it that include the *ulama* and his family. For example, when a conflict occurs in the *pesantren* involving the *ulama* or his family, they will usually choose to remain silent and not immediately act to resolve the conflict. It is because of the respect given to the *ulama* and their families that

¹⁸Bambang Hidayana, "Pengembangan Seni Budaya sebagai Penguatan Identitas Komunitas *Kejawen* dan *Santri* pada Era Reformasi," in *Jurnal Satwika* Vol. 5. 2021, p. 5.

¹⁹Niels Mulder, *Mistisme Jawa* (Yogyakarta: LKiS, 2013). p. 95.

²⁰Zaini Muchtarom, *Islam di Jawa dalam Perspektif Santri dan Abangan* (Jakarta: Salemba Diniyah, 2002). p. 14.

²¹Imam Muhsin, dkk, *Sejarah Islam Lokal* (Yogyakarta: Bidang Akademik UIN Sunan Kalijaga, 2008). p. 35.

they have an attitude of *pekewoh* or shyness. In Mlangi itself, the ulama is an elder and the community is *respectful* to him. This is because an ulama is considered to have extensive knowledge, good morals and is recognized by the community. Anything that the ulama commands, they will sincerely carry out.²²

For the Javanese community, an ulama and his *pesantren* are likened to a small kingdom where the ulama has full power and authority over the life of the *pesantren* and its environment. This assumption has persisted since the colonial era to the Islamic kingdoms where the ulama had full power over the handling of Islamic issues.²³ *Pesantren* education has been known since the time of the *wali songo* (the nine saints, leaders of Javanese ulama) and the beginning of Islamization. *Pesantren* is one of the oldest educational institutions in Indonesia that grew on the initiative and support of the community and is driven by the needs and demands of the community. *Pesantren* have an important role in humanities education, especially in rural areas, and the ulama-*santri* relationship makes it easier for *pesantren* to enter the countryside.²⁴

According to Syamsul Hadi et al, in his journal entitled *Pesantren Village and the Reproduction of Village Kiai*, *pesantren* is a type of educational institution that is unique to Indonesia and mostly functioned to explore religious knowledge.²⁵ The existence of *pesantren* is nothing but a continuation of the pre-Islamic institution, namely the *mandala*²⁶ institution during the Hindu and Buddhist periods. The *pesantren* in Mlangi is a traditional *pesantren*, namely a *pesantren* that uses the salaf method in its learning, which focuses on studying Islamic classical books (*kitab kuning*) with the letters of arabic *pegon*. In addition to the salaf *pesantren* in Mlangi, there is also a *tahfidz pesantren* specifically for those who want to memorize the Qur'an.

The *pesantren* in Mlangi is a non-formal education that has different levels of education for its students. This is adjusted based on the level of ability of each student both in mastering Arabic and the books studied. The level of books studied in *pesantren* is based on the level of discussion; if a *santri* is considered to have finished understanding one lighter book, then they will be allowed to move on to the study of higher and more difficult books. The books studied include the science of tawhid, tafsir, hadith, fiqh, sufism and also Arabic which includes *nahwu*, *sharaf*, *balaghah*, *mantiq*, *bayan* and also *tajwid*.²⁷

For the people of Mlangi, religious education is more important than formal schools; therefore, there are many *pesantren* in Mlangi where religious knowledge is learned. In the early 1970s-1990s, not many people in Mlangi were educated up to the senior high school level. Usually they only go to school until they finish elementary or junior high school, then they go to *pesantren* to deepen their religious knowledge. This is due to the Mlangi people's assumption that it is important for their children to be able to read, write and count so there is no need to continue their education to a higher level. Because they are more concerned with provisions for the afterlife.

People's lives are constantly evolving and constantly changing with the times. Many of these developments usually refer to the betterment of society. Despite the changes, in practice, the community still has guidelines in the form of social institutions which include religious norms and teachings in the community (Agus, p. 448).

²² Interview with Mr. Eksanudin in Mlangi on May 26, 2020 at 1.30 pm.

²³ Nizar, *Sejarah Sosial...*, pp. 129-130.

²⁴ Kuntowijoyo, *Budaya dan Masyarakat* (Yogyakarta: Tiara Wacana, 2006). p. 55.

²⁵ Syamsul Hadi, dkk, "Desa Pesantren dan Reproduksi Kiai Kampung," in *Jurnal Analisis* Vol. XVI, No. 1, Juni 2016. p. 35.

²⁶ Mandhala is an educational institution during the Hindu-Buddhist Kingdom in the archipelago. This institution is a sacred place that becomes a religious center specifically for priests and their followers.

²⁷ Interview with Kiai Jum'an in Mlangi on May 26, 2020 at 5:00 pm.

Education has an important function in the development of society. Education plays a role in shaping the members of society to be superior, moral and educated. Education will form a civilized society.

In the late 1990s until the year of 2000, some of the Mlangi community had begun to have an open mind by allowing their children to attend formal schools up to the level of high schools in the forms of SMA, SMK, MA or its equivalents. Even, there were some who began to enroll in universities. This is because some of them already consider that formal education is just as important as religious education. In addition, the times demand that they must be educated to at least senior high school or equivalent in order to easily find work.²⁸

The presence of *pesantren* in Mlangi has a big role in the field of community education for both Mlangi community itself and the community outside Mlangi. *Pesantren* was once the only educational institution owned by the indigenous people that contributed greatly to forming a literate and culturally literate society. The success of education in the *pesantren* in Mlangi cannot be separated from the existence of a clear and structured learning curriculum in each level of education and the efforts of the ulama to continue to develop education in the *pesantren* world. *Pesantren* also plays a role in shaping humans who are more dignified and religious and it can build a civilization based on Islamic education.

From *Pesantren* Education to Formal Education

The process of education is an effort made by humans throughout their lives. Education aims to form humans to be able to socialize in their society and as an effort to maintain survival both personally, in groups and in society. School or formal education is one of the media of the acculturation process. Formal education is expected to be an effort to instill attitudes and skills in community members so that they are able to play their respective social roles. Education is also an effort to build the culture of a society so that it can create a modern, advanced, and harmonious life based on cultural values in a society.²⁹

Mlangi people who initially only concerned with the afterlife, namely only reciting the Quran and studying at the *pesantren*, began to change their views in 2000s. The people of Mlangi strive to live a balanced and dynamic life between this world and the hereafter. In the 2000s, Mlangi became increasingly popular and many people came to study religion. In 2001, many parents started sending their children to several *pesantren* at Mlangi. In addition to studying at the *pesantren*, they also want to study in formal schools because of the demands of an increasingly modern era. They want balance between the world and the hereafter.

Seeing this, the ulama and community leaders of Mlangi began to change their education system by combining religious and formal education. This can be seen from the construction of formal schools in Mlangi, namely:

1. Madrasah Tsanawiyah (MTs) Assalafiyah was established in 2012
2. Madrasah Aliyah (MA) Assalafiyah was established in 2012.
3. Assalafiyah Vocational High School (SMK) was established in 2017.
4. Madrasah Tsanawiyah (MTs) Nur Iman was established in 2016
5. Madrasah Aliyah (MA) Nur Iman was established in 2014.³⁰

²⁸ Interview with Kiai Mustafied in Mlangi on May 27, 2022 at 10:00 am.

²⁹ Juanda, "Peranan Pendidikan Formal dalam Proses Pembudayaan," in *Jurnal Lentera Pendidikan* Vol. 13, No. 1, Juni 2010. p. 9.

³⁰ Interview with Mr. Eksanudin in Mlangi on May 26, 2020 at 1.30 pm.

The idea of developing *pesantren* by adding formal education in them is an impact of the modernization of Islamic education. The modernization process then changes aspects of both thought and the development of Islamic institutions as a whole. The modernization of Islam cannot be separated from the rise of Muslims in the modern era. The awakening process also includes a change in thinking, including in the field of education.³¹ Despite the modernization of education in Mlangi, in practice it still maintains traditional Islamic institutional thinking.

Modernization can be interpreted as a process of shifting attitudes and mentality of members of society to be able to live in accordance with the demands of the present. Nurcholis Madjid argues that modernization is the process of overhauling old irrational patterns of thought and work and replacing them with new rational patterns of thought and work.³² Educational reform is a change that is new and qualitatively different from what existed before, and is deliberately sought to improve the ability to achieve certain goals in education. Reform in Islam is a necessity taught by Islam, because of the command to use reason.³³

The process of modernization anywhere must have an impact and it change sthe traditional order and institutions, in this case, the education in *pesantren*. For example, the function of Islamic institutions is fading as a result of the changing social, economic and political position of Muslim elites built on their power and religious legitimacy. The emergence of awareness among *pesantren* in taking renewal steps is to answer the challenges and needs of social transformation. For example, there is a renewal of the curriculum and *pesantren* institutions that are oriented to the present as a result of modernity.

Although, many *pesantren* now have modernized themselves which includes fundamental changes. Zamaksyari Dhofier in his book *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* assesses that if there are changes in the *pesantren*, the scope is still limited. According to him, there are two main reasons for this. First, it is the fact that kiai still maintain the basic objectives of *pesantren* education, which are basically shown to maintain and spread Islam. The second reason is that they do not have the staff that the reform needed to teach the general branches of knowledge.³⁴

The combination of the *pesantren* system with the system used in modern schools is the teaching and education system used in madrasa. The fusion process is gradual. The system of studying Islamic classical books (*kitab kuning*) that had been carried out was replaced with certain lessons even though it still used the books as a reference.³⁵ This also happens in the education system in Mlangi where there is also a blend in it. Formal school education also includes these books as part of the curriculum. In it, there is also a combination of religious and general knowledge as a provision for students in the future.

In addition, the ulema of Mlangi also began to allow their students to receive education in formal schools outside Mlangi, such as Madrasah Tsanawiyah Negeri (MTSN) Godean, Madrasah Aliyah Negeri (MAN) Godean, and universities in the city of Yogyakarta. This is different from the previous condition, where usually the students

³¹ Rr. Kusuma Dwi, "Modernisasi Pendidikan Pesantren dalam Prespektif Azyumardi Azra," in *Jurnal El-Fata* Vol. 2, No. 2, 2022. p. 75.

³² Nurcholis Madjid, *Islam, Kemodernan dan Keindonesiaan*, (Bandung: Mizan, 2008). p. 172.

³³ Samudi, "Modernisasi Pendidikan Non Formal di Banten.," p. 175.

³⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1994). p. 39.

³⁵ Shofa Fakhroh, "Dinamika Pendidikan Islam di Kudus Abad XX: Studi Madrasah Mu'awanatul Muslimin dan Madrasah Qudsiyyah Tahun 1900-1990," in *Jurnal Heutagogia* Vol. 2, No.1, 2022. p. 147.

only study in the *pesantren*. This policy attracts people who want to go to school and at the same time to stay at *Pesantren* Mlangi. Hence, so many people come to study and learn at Mlangi. The learning curriculum at *Pondok Pesantren* Mlangi has also begun to be adapted to the times but still maintains the salaf education system, which is a combination of the two.³⁶

Some *pesantren* in Mlangi have also divided the hours of learning the Quran with the hours of studying in public schools. From morning to noon, they study in public schools, and in the afternoon and evening, they study Quran. In addition, there are also *pesantren* that provide private lessons if students want to try out or take the National Examination. The *pesantren* also has a policy that if there are students who face try-outs and national exams, the allocated hours for religious study are slightly relaxed to focus on studying.³⁷

As a pluralistic society, the people of Mlangi adhere to the kiai in their lives. Anything that is offered or ordered by the kiai, they will carry out. This can be seen from the awareness of Mlangi community about the importance of formal schooling where they allow their children to study in formal schools in the morning and in the evening they will study at the *pesantren*. Parents are starting to allow their children to go to school at least SMA/SMK/MA and many also go to university level. This is in contrast to the previous generation who place great importance on studying at *pesantren*, and there was no need to pursue formal education. The current generation is beginning to realize the importance of formal education that remains balanced with *pesantren* education. They are also beginning to realize that formal education is necessary in order to find decent jobs for their children's future. The change in mindset is based on the demands of the times that require people to receive formal education.

Supporting Factors for Change in Mlangi Community

There are changes in the field of education that occur in Mlangi community, which previously only had enough education in *pesantren*, but now they are starting to receive formal education. This is influenced by several factors including the development of the times and modernization, changes in the mindset of the Mlangi community, and the presence of immigrant communities.

First, the development of the times and modernization is one of the factors that change the education of the Mlangi community. Modernization has a positive impact, making the people of Mlangi always develop according to the times and follow the development of existing technology and science. The existence of modernization has led the Mlangi community to inevitably change their education, which was originally only *pesantren* and now they must also receive formal education, so that they are not left behind in the progress of science.

Second, a change in mindset. The development of the times and modernization automatically affects the mindset of Mlangi community to become more advanced. A change in mindset that is increasingly advanced makes Mlangi community begin to be open to change, especially in terms of education. Starting from this, the people of Mlangi began to understand that formal education is also important for their children's future besides learning religious knowledge at *pesantren*.

Third, santri who are immigrant communities also influence the changes in life in the Mlangi community, especially in the field of education. Santri who come and stay at Mlangi did not only want to study at the *pesantren*, but they also wanted to go to formal schools, so that made the Kiai and the Mlangi community begin to establish formal schools in Mlangi and began to allow their students and also the children of the younger generation to take formal schools in addition to education at the *pesantren*.

³⁶ Interview with Kiai Mustafied in Mlangi on May 27, 2022 at 10:00 am.

³⁷ Interview with Kiai Mustafied...

Conclusions

Mlangi is one of the santri villages in Yogyakarta. Mlangi cannot be separated from Kiai Nur Iman as the founder and propagator of Islam in the western part of Yogyakarta. As a santri village in Mlangi, there are many Islamic boarding schools or *pesantren* as a place to study and deepen the Islamic religion. The people of Mlangi generally only pursue education in *pesantren* and for them the most important thing is religious knowledge as a provision for the hereafter. In its development, Mlangi began to be recognized by the wider community so that many people came to *stay in* Mlangi. The students who came to *stay in* Mlangi began to want to be able to pursue formal education and education in *pesantren*. Departing from several factors such as modernization, changes in the mindset of the community, and also the presence of immigrant communities, especially santri who come and study in Mlangi, the change of education system in Mlangi begins. For the people of Mlangi today, *pesantren* education and formal education must be balanced because both are equally needed in the progress of the times and technological developments.

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Interview

Interview with Kiai Mustafied in Mlangi on May 27, 2022 at 10:00 am.

Interview with Kiai Jum'an in Mlangi on May 26, 2020 at 5:00 pm.

Interview with Mr. Eksanudin in Mlangi on May 26, 2020 at 1.30 pm.