THE CHANGING OF SANTRI’S PREFERENCES-PERTAINING STUDIES AND PROFESSIONS AT THE PESANTREN ALHIKMAH II BREBES, CENTRAL JAVA

ORIENTASI PILIHAN SANTRI TERKAIT STUDI DAN PROFESI PADA PESANTREN AL-HIKMAH II BREBES, JAWA TENGAH

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Abstract
This research aims at figuring out the santris’ preferences pertaining studies and professions at the Pesantren Al-Hikmah II, Brebes. As commonly perceived based on the Government Ordinance Number 55, 2007, the main goal of pesantren is to produce Islamic scholars (ulama). However, this study ascertains, that not all santri wished to become ulama, most of them wanted to be scientists. This study was a case study, conducted in 2015 at Pesantren Alhikmah2 Brebes. Data collected using questionnaire, interview, and document study. All collected data derived from santris, Kyais, and teachers (asatidz). This research confirms that santris’ preferences regarding study have turned to general subject matters instead of religious ones; and the santris’ professions and jobs preferences have turned to the jobs and professions based on general subject matter, instead of becoming ulama (Islamic scholars). As a matter of fact, most of santris wish to become scientists, researchers, doctors, or athletes as well.

Keywords: preference of studies, professions, santri, pesantren, Islam

INTRODUCTION
Santri, as well as students at other public education institutions, have certain dynamics and preferences in undertaking the process of education in schools or pesantren (boarding schools). Normally, the dynamics and preferences were following to the education system run by the schools at where students learn, and also on the national education system in general. As stipulated in the national education system, that the educational institutions created gradually from elementary level to the middle, and high-level education. Those levels were intended to accommodate the vertical mobility of students in pursuit knowledge and skills. The longer they study, the more proficient they would be, and the higher level they will do. Besides hierarchy, there are also many variances educational institutions provided by the national education system, among others in

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secondary education there are choices secondary school, vocational senior high school(SMK), Islamic senior high schoolalso known as Madrasah Aliyah (Law. 20, 2003), Mualimin Muallimat or muadalah (Religious Affair Ministerial Decree: 18, 2014), and madrasah diniyah (Government Ordinance: 55, 2007). And in the high-level education, there were several institutions provided such as: colleges, institutes, universities; and higher education in accordance with religion refers to Buddhism, Hinduism, Islamic, Catholicism, and Christianity (Government Ordinance: 4, 2014).

In pesantren, at where santri learned, now can be widely found various types and levels of formal educational institutions. Others than special religious educational institutions, such as madrasah, there were also public schools like junior high school (SMP), senior high school (SMA), vocational senior high school (SMK) and even universities. That phenomenon was a form of pesantren adaptation towards modernity, especially to the national education system. Mujamil Qomar mentioned such phenomena as the transformation of pesantren institutions (Qomar, No Year: 90-101). Although pesantren didn’t leave the religious educational institutions as the origins of pesantren, but the attendance of general education institutions will bring a certain dynamic. Such transformation gave big chance for santri to no longer solely study and learning the yellow book as the basis of religious knowledge (Bruinessen, 2015: 1), but began to study general sciences or secular sciences (Kawakib, 2009: 94).

In general, besides adaptation towards the national education system, pesantren (boarding schools) also required to adapt to the global environment, as well as the challenges of modern life (Lukens Bull, 2009:9). The rapid progresses in science and technology has changed a lot of way people thinking and run their lives. The communication technology, electrization, robotization, transportation and computer had forced education institution to review their goals and direction that have been formulated before. And pesantren as a community and educational institutions was not immune from these changes. Sooner or later, willingly or unwillingly, pesantren will determine the manner in responding to global changes and challenges.

Some previous researchers have explained the form of pesantren responses toward environmental changes, both at lokal and national level as well as to global challenges. Mujamil Qomar clearly describing the forms of pesantren transformation in response to environment changing, namely: leadership transformation, the education system transformation, institution transformation, curriculum transformation, and methods of education or teaching methods transformation (Qomar, No year: 27, 61, 86, 108, 141). Azra said at least two ways in which pesantren responds to the challenges of modernity, namely revising its curriculum by including general subjects and skills, and the opening of educational institutions and facilities to get the benefit of public education (Azra, 2002: 4). Similarly, Nurul Kawakib, explaining that pesantren adapt to the pattern of leadership, curriculum, institutional, and adaptation of technology, in order to survive and exist to perform its functions (Kawakib, 2009: 68).

The pesantren (boarding schools) changing or transformation that had occurred as described by the researchers, is sure to bring a particular consequence of the output of education, namely students. This study will describe the impact of the transformation undertaken at pesantren (boarding school), towards the preferences of santri in looking of their study, education and their life. Santri was initially focused on the study for mastery of the religious books as the way of approaching religious knowledge mastery or known as tafaqahu fiddin. Now, it is possible for santri, to have a diverse preference at all or having the secondary preferences of studies, or even shifting the primary preference tafaqahu fiddin becomes the secondary one. Those possible situation was rational and become an interesting phenomenon to be explained.

In this case, pesantren Alhikmah2 which located at Benda, Sirampog, Central Java, is one of the boarding school that is experiencing the surviving and struggling adaptation story in such a way and that still survive and exist to perform its functions until now. Pondok Pesantren Alhikmah 2 Brebes, is one of the boarding school that has been consciously making changes to respond to global challenges. This pesantren created various types and levels of education ranging from: Ula (basic), Wustha (middle), and Ulya or Aliy (high). At the basic education level, there were institutions like as: Islamic elementary school also known as Madrasa Ibtidaiyah (MI), junior Islamic high school also known as Madrasa Tsanawiyah (M.Ts), and junior high school (SMP). In secondary education level, there were educational institutions like as: senior Islamic high school also
known as Madrasah Aliyah (MA), senior high school (SMA), senior vocational high school (SMK) and Muallimin-Mualimat Addiniyah/Muadalah. Santri at pesantren Alhikmah 2, would follow the level of those institutions in accordance with the competence and preference of their owned.

This research will be the one of clues about the contemporary situation of the Islamic education condition especially for pesantren, as a result of a conscious choice to respond the challenges of modernity, globalization and dynamic of national education system. The research questions were as follows: a) How was the santri’s preferences of pesantren Alhikmah2 Brebes towards studies?; b) How was the santri’s preferences of pesantren Alhikmah2 Brebes towards professions?; c) What was santri’s motivation in choosing pesantren and educational institutions within pesantren?

Research objectives were as below: a) To understood santri’s preferences of pesantren Alhikmah2 Brebes towards studies; b) To understood santri’s preferences of pesantren Alhikmah2 Brebes towards the professions; c) To understood santri’s motivation in choosing pesantren and educational institutions within pesantren.

The benefits of the research was to enrich the concept of changing santri’s preferences toward studies and professions and the dynamics of pesantren (boarding schools) in which occur at this time being. So far, it has been a lot of research and studies conducted to explain the pesantren response towards changes in both lokal, national, and global environment. Yet, the existing research were still very limited on institutional aspects like as leadership, and curriculum within pesantren, and didn’t explain what the impact of these institutional changes. This research explained the impact of the change made by pesantrens. Pragmatically, this research provided information and relevant data to policy makers in deliberating the future strategy of preparing nation human resources through education in which can prepare all students include santri who are intelligent, skilled, good personality, good characters based on faith and piety. Operationally, the useful provided input to practitioners of educational in designing educational policies and for vocational education becomes more relevant. Those were related to the duties and responsibilities of the government, namely: the Ministry of Religious affairs, ed est Islamic Education directorate general, Ministry of Education and Culture (Kemdikbud), the Ministry of Labor (Kemenaker), the Ministry of Research technology and higher education (Kemenristek Higher Education), and Ministry of Coordinating for Human Development.

Literature Review
The meaning of ‘santri’ in The Big Indonesia Language Dictionary or Kamus Besar Bahasa Indonesia (KBBI) is people who study Islamic religion; and those who worship in earnest; righteous man (KBBI online). In anthropological studies, the meaning of santri also stated by Clifford Geertz as one of the categories or elements of Indonesia religious people, especially in Java (Modjokuto district) as addition to other categories namely abangan and priyayi. In these categories there were explained that santri is referred to people who have an Islamic religious behavior that practicing regular praying five times in a day, fasting in Ramadan month, hold pilgrimage due to enabling, and refers to the member of Islamic organization like as Nahdlatul Ulama, Muhammadiyah or Masjumi (Geertz, 2013: xxx–xxii, 231). This meaning, distinguished santri with abangan meaning that practice of Islam syncretistic, and also with priyayi who still practicing Hinduism, Buddhism, and Animist.

The meaning of santri also stated by Dhofier. According to Him, the santri is one of the principal elements of pesantren, as well as kyai, yellow books, mosques and hostel. Even, the word ‘santri’ is the origin of the term of pesantren itself, in which got additional antecedents ‘pe’ and ‘an’ suffix-s, then becoming pesantren as the residence of santri (Dhoffier, 2011: 41). In the tradition of pesatren there were two categories of santri, those are santri who settled and lived in boarding schools named ‘santri mukim’, and santri who do not live in the boarding school also known as ‘santri kalong’ (Dhoffier, 2011: 41).

Thus, the santri and pesantren are a unity that can not be separated. Therefore, to discuss santri, mean to discuss pesantren as the place of learning and living of those santri. Mujamil Qomar defines pesantren as a place of education that emphasize Islamic studies, and supported by boarding school as a place santri stayed permanently (Qomar, No year: 2).

Referred to government regulation number 55, 2007 about religious education, there was stated that pesantren is categorized as Islamic religious education institutions, as well as madrasah diniyah. In general, religious education is the education that prepares students to be able to carry out a role
that demands mastery of religion knowledge and / or be an Islamic theologian and to practice their religion. Religious education aims at the formation of learners who understand and practice the values of their religion and / or be a theologian insightful, critical, creative, innovative, and dynamic in order to enlighten the nation who believe and fear to Allah, and have good conduct morality. In the other part stated that the function of religious education is to prepare students to be the members of society who understood and practiced the values of their religion and / or be a theologian.

So, pesantren is defined as an Islamic religious educational institution based on the community that runs religion (diniyah) education or integrated with other types of education. The education organized by pesantren aims to instill faith and devotion to God Almighty, noble character, and Islamic tradition to develop knowledge and skills of students to become expert in knowledge of Islam (mutafaqigh fiddin) and / or be a Muslim who has the skills / expertise to build an Islamic life in the community. In other words, pesantren alumni formed to have personal competence and social competence. Personally have a noble personality as a reflection of the value of faith and devotion, and socially has the capacity to become a religious leader, religious teachers, or community leaders who are able to help his community. In other words, is becoming ulama (Islamic scholars).

Arief Subhan called pesantren as the basis of ulama or Islamic scholar reproduction (Subhan, 2012: 175). Azyumardi Azra more pointedly stated that there are three functions of pesantren, namely: 1. Transmission of Islamic knowledge; 2. Maintenance of Islamic tradition; 3. Reproduction of ulama (Azra, 1999: 89). The role of pesantren to be the place of Islamic scholars (ulama) reproduction was a trademark and core values that are attached to him. This is due to the historical background that surrounding the pesantren life and stories. Pesantren characterized by a personal charismatic Kyai that starting up Islamic religious education from and based on mosques and hostel, with the curriculum based on the traditional books (kutubut turath). The relationship between students and teachers (santri-kyai) are very close and so intimate. Those characters were relatively rare to be found in formal educational institutions. And it has become a prerequisite process for the creation and regeneration of ulama.

The Concept of Preference towards Studies and Professions

What santri choose after graduating their study of twelfth class in secondary school level within pesantrens is basically in accordance with the national education system. In Indonesia Law: number 20, 2003 stated that after the secondary school level, the students (including santri) can continue studying at higher education level. The vary of education that can be selected are: general education, vocational, academic, professional, religious, and so on. The form of college that could be choice are academies, polytechnics, high school, college or university. In addition to these options, there is also available Islamic religious higher education also known as Ma’ahad Aliy at some pesantren.

However, the research of studies preference and educational institutions (schools, madrasas, institutes, colleges, universities) is still very limited. One of the most prominent study was undertaken by Dhoffier. He stated that some reason why would someone like to be a santri are: 1) wanted to study Islamic kinds of literature in a more depth way under the guidance of a Kyai; 2) wanted to gain experience of pesantren (boarding school) life such as organizational skill dan networking; 3) wanted to focus on learning without being distracted by daily basis activities in the family (Dhoffier, 2011: 89-99). Another opinion expressed by Abdul Rahman Wahid, that some important reasons to study in pesantren (especially pesantren that are under the care of kiai of Nadhatul Ulama abbreviated by NU) are: first, The NU pesantren has a clear references (sanad) in religious knowledge. Second, pesantren did not teach us to think in binner- opposition way that always opposes any distinctions and differences. Third, we were introduced the concept of barokah. In pesantren point of view tabarrukan or so-called barokah means having additional purposes from God, also known as ziyyadatul khair. Barokah is not solely be presented from a Kiai, usually lies in the extent of Kyai’s karomah. Karomah means knowledge that has been crystallized in a Kyai itself. Fourth, from the schools we were taught of how to socialize. Subconsciously, there are many lessons of life perceived in daily basis along experience study at certain pesantren. Some simple things, such as how students eat together using a big tray that keep maintaining and boosting togetherness up in the pesantren life. All went on without
RESEARCH METHOD

This research was a case study, conducted at secondary educational institutions, namely: senior high school (SMA), Islamic senior high schools (Madrasah Aliyah), vocational senior high school (SMK), and Mu’alimin / Muvaluim Addiniyah (MMA) that located at pondok pesantren (Islamic boarding school) Alhikmah2 Sirampog, Brebes, central Java Province. The location was chosen because there was a complete education institution for secondary/middle education level, administered with autonomous management and curriculum, and also adopted to the national curriculum while at the same time maintaining the pesantren traditions.

Instruments and techniques of data collection using the questionnaires and interviews. The interview was conducted to obtain initial data and to explore the data collected through questionnaires. Respondents include pesantren leaders (kyais), religious teacher and santri of class 12th (twelfth). Questionnaires were filled and asked towards santri that was chosen based on simple random sampling techniques. The data analyzed using descriptive techniques and cross-tabs, by SPSS software.

ANALYSIS AND DISCUSSION

Short description of Respondents and Research locations

Pesantren Alhikmah2 is a boarding school that is one of the modern Islamic religious educational institutions, located in Brebes district, central Java province. The pesantren established first in 1911 and still exists today under the management of the third generation that now led by Kyai Haji Sholahuddin Masruri who managed various educational institutions. The modernization of education had been taking place since the second generation led by KH. Mochammad Masruri Abdul Mughni. He adopted national curricula both from Education ministry and religious ministry even from other educational foundations. Other than curriculum, he also adopted formal public education institution to be established in pesantren milieu (Hayadin, 2015: 425).

The educational institutions managed within pesantren are included: Kindergarten, Islamic elementary school, Junior middle school, Islamic junior middle school, senior middle school, vocational senior middle school, Islamic senior middle school, and Mualimin-Mualimat Addiniyah.
Islamic high school (STAI), Institute of Health science, and Ma’ahad Aliy. With the presence of those educational institutions, the curriculum developed at the boarding school include: pesantren curriculum based on the yellow book, and the national curriculum derived from the ministry of education and culture, religious ministry, and the industry ministry. Refers to those characteristics of curriculum and educational institutions managed by, pesantren Alhikmah2 categorized by the government as a modern boarding school.

Others than yellow-books and religious teacher as a learning resource in pesantren, there are also vocational laboratories developed for santri (students) as a learning resource. In pesantren environment, there could be found various laboratories as a means of experiments, try-out, and exploration of new knowledge and experiences for students. Several laboratories that were in pesantren Alhikmah2 include: language laboratory, computer laboratory, natural science laboratory, Chemistry laboratory, Welding laboratory, diesel engines laboratory, sewing machines, and breeding fish pool and even fish feed factory.

Demographic Overview toward santri who become Samples

According to the data from education management information system (EMIS, 2015), the total number of santri (students) in pesantren Alhikmah2 Brebes are 4205 people, consisting of 3,190 santri with habitation status (1,850 males and 1340 females), and 1015 santri without habitation status (505 males and 510 females). Of this amount, based on the purpose of the research, it was chosen of grade 12th secondary education as being sample. The number of samples captured by simple random techniques as many as 272 santri (students) with details: senior high school(SMA) as many as 41 santri (students), a total of 74 santri from vocational middle school (SMK), a sum of 121 santri from Islamis senior high school(Madrasah Aliyah), and a sum of 36 santri from Mualimin school. Based on the origin of schools, grade and major disciplines, the sample can be described as set forth in the table below:

<table>
<thead>
<tr>
<th>Num.</th>
<th>Origin of school, grade and disciplines</th>
<th>Freq</th>
<th>Valid Percent</th>
<th>Cum Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mualimin mualimat</td>
<td>36</td>
<td>13,2</td>
<td>13,2</td>
</tr>
<tr>
<td>2.</td>
<td>SMA grade 12th Natural science</td>
<td>41</td>
<td>15,1</td>
<td>28,3</td>
</tr>
<tr>
<td>3.</td>
<td>SMK grade 12th Pharmacy</td>
<td>23</td>
<td>8,5</td>
<td>36,8</td>
</tr>
<tr>
<td>4.</td>
<td>SMK grade 12th Nursery</td>
<td>16</td>
<td>5,9</td>
<td>42,6</td>
</tr>
<tr>
<td>5.</td>
<td>SMK grade 10th Computer network</td>
<td>22</td>
<td>8,1</td>
<td>50,7</td>
</tr>
<tr>
<td>6.</td>
<td>SMK grade 10th Farming</td>
<td>13</td>
<td>4,8</td>
<td>55,5</td>
</tr>
<tr>
<td>7.</td>
<td>MA grade 12th Special priority class</td>
<td>11</td>
<td>4,0</td>
<td>59,6</td>
</tr>
<tr>
<td>8.</td>
<td>MA grade 12th Special religious class</td>
<td>56</td>
<td>20,6</td>
<td>80,1</td>
</tr>
<tr>
<td>9.</td>
<td>MA grade 12th Natural science</td>
<td>29</td>
<td>10,7</td>
<td>90,8</td>
</tr>
<tr>
<td>10.</td>
<td>MA grade 12th Social science</td>
<td>5</td>
<td>9,2</td>
<td>100,0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>272</td>
<td>100,0</td>
<td></td>
</tr>
</tbody>
</table>

The reason of santri (students) for choosing those educational institutions were due to the superiority perception owned by the school (11.5%) and yet as much as 82.6% did not have reasons. Data shows that there were no matters for most santri in which of schools they should be received to study. Either SMA, SMK, MA or Mualimin-Mualimat, were just the same, in terms of learning opportunities. It has been fulfilled their ideas to join, gather and life nearby good person like as Kyai and ustazd in pesantren.

The areas’ origin of santri (students) coming from based on the sample, consists of the area around the pesantren in Brebes districts, up to outside Java island. The majority of parents occupation are self-employed namely 59.2%, farm labors and fishermen as some as 21.3%, and civil service / military / police as some as 16.9%. The age of students who were being respondents in the study ranging in age from 14 years to 21 years old, with the majority aged, are 17, 18 and 16 years old, as some as 123 people. Parents and families are the main sources of educational costs of the santri (students) namely as some as 97.8%, and only a few of them who go to school with the cost comes from scholarships namely 0.7%.

The conditions of santri’s memorization toward Alqur’an (Koran), mostly memorize one juz namely the 30th as much as 56.2%. As some as 17.8% to memorize the four juzess of the Alqur’an;
as much as 16% to memorize five juzess of the Alqur'an. In line with these data was the yellow-book that is often studied by santri (students), namely: as much as 39% of respondent reads books related Fiqhi; 21.6% of respondent reads books related to morals; as much as 15.9% of respondent reads books related to Aqeedah or Ushuluddin; and the very small frequency of respondents read books related to Ushul Fiqhi, as much as 1.1%.

The most favorite subjects that santri (students) chosen included: religious subjects and yellow-book as much as %55.6 of respondents, natural science as much as %12.3 of respondents; math as much as %11.6 of respondents. In line with these data, is data about favored extracurricular activities chosen by the santri (students), namely: sport as much as 24.6% of respondents; academic activities as much as 19.1% of respondents; religious activities as much as 16.7% of respondents; art activities as much as 14.1% respondents; and the other respondents as much as 24.6% of respondents does not have extracurricular interests.

Santri's Preference towards Studies

The presence of santri to stay in pesantren (boarding school) Alhikmah2 was affected by internal factors as some 68.9% and also by external factors such as by parents and family as some 30%. The reason they choose pesantren were as follows:

1) They wanted to get closer to religion master people such as Kyai, Ustadz (teacher), Haafidz (those who memorized Koran fully) as some as 33.6%;
2) They liked the educational system that is more religious as some as 27.3%;
3) They expected 'baraka' as some as 24.7%;

In addition to these reasons, there are also those who choose pesantren because of the low cost, and the arena in which is located near the residence and parents.

After completing studies in secondary education, the majority of santri (students) expressed to continue their studies to higher education (83.5%), and only 9.4% who do not have a decision. Others, 6.8% stated to be self-employed and one respondent said she will get married. For santri (students) who planned to continue their studies at university, their preferences were included:

1) As much as 39.2% will continue their studies at domestic public colleges. The reason, is to adjust and keep continuing the majors discipline and interest of study (70.5%), some reason were because of the superior image and full-supported learning facilities that the university has, and the proximity to hometown (2.9%).
2) As much as 21.7% will continue their studies at Islamic religious colleges. The reason, is to further deepen the religion insight and knowledge (55.4%), to adjust and keep continuing the majors discipline and interest of study (26.8%), because of the proximity to their homes and families (8.9%).
3) 18.6% santri planned to further study at overseas universities. It was because of the superior image of overseas university (51.1), and some wanted to add knowledge, insight and international experience (44.4%).
4) 2.7% santri planned to go to Ma’ahad Aliy. The reason was to adjust and keep continuing the majors discipline and interest of study (20%), to deepen their religious knowledge (60%), and some wanted to keep maintain a closer relationship to their homes and families (10%).
5) And there are still 17.8% of students who do not have a choice or has not taken a decision where to continue their studies after graduation of secondary education level. Those data could be described as below:

<table>
<thead>
<tr>
<th>Num.</th>
<th>Institutions</th>
<th>Prosentation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>General High Education</td>
<td>39.2</td>
</tr>
<tr>
<td>2</td>
<td>Islamic Religious High Education</td>
<td>21.7</td>
</tr>
<tr>
<td>3</td>
<td>Overseas High Education</td>
<td>18.6</td>
</tr>
<tr>
<td>4</td>
<td>Special Islamic Religious High Education at Pesantren (Ma’ahad Aliy)</td>
<td>2.7</td>
</tr>
<tr>
<td>5</td>
<td>No choice yet</td>
<td>17.8</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

From those wide spectrum of preferences, most students feel confident with their choice, and there were few who were in doubt. The students who felt confident and optimistic about their choice to continue the study amounted to 74.4%. And the other students that were still in doubt can continue the study was as much as 25.2%. Some santri have no conviction of continuing their studies due to economic factor (%57), some due to the blessing of parents (%20.3), and due to other reasons (%22.8). To continue the study, many santri hope to get support from the scholarships funds (51.3%), some
will carry out the study while working (20.3%), some santri hope to get fully support from parents or their family (18.5%), and there are many students who did not know the source of financing their studies (10%).

**Santri’s Preferences toward Professions**

Based on the questionnaire filled completely by santri (students), there can be shown a wide choice of profession of student, as follows: selecting became kyai/hafidz/pesantren manager of madrasah leaders, as much as 29.5%; Chose to become scientist researcher/lecturer as much as 16.4%; Choosing to be a nurse/medical/pharmaceutical personnel, as much as 13.1%; Choosing to be an expert of agricultural/plantation/animal breeding/fisheries, as much as 6.3%; Choosing to be an expert in information technology, as much as 3.7%; Choose to be merchants, as much as 3%; Choosing to become a mechanic / electricity / or vehicle, 2.2%; Choosing to be an athlete as much as 1.9%; Chose to become a fashion designer as much as 1.9%; Selecting to become Judge of 1.5%; 0.4% chose to be an artist; Chose to become a makeup artist / beauty 0.4%; There are still 15.7% which has not made a decision about the choice of profession that will be undertaken after completing education. For more details, it can be seen in the table below:

**Table 3: Preferences of professions chosen by santries refers to their schools**

<table>
<thead>
<tr>
<th>Schools</th>
<th>Professions or vocations chosen by santries</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>H</th>
<th>I</th>
<th>J</th>
<th>K</th>
<th>L</th>
<th>M</th>
<th>N</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muallimin</td>
<td></td>
<td>24</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>MA</td>
<td></td>
<td>31</td>
<td>2</td>
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<td>30</td>
<td>4</td>
<td>3</td>
<td>10</td>
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<td>1</td>
<td>1</td>
<td>5</td>
<td>0</td>
<td>3</td>
<td>22</td>
<td>119</td>
</tr>
<tr>
<td>SMA</td>
<td></td>
<td>8</td>
<td>3</td>
<td>3</td>
<td>7</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
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<td>5</td>
<td>5</td>
<td>42</td>
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</table>

Table Notes refers to professions:

A = Hafidz, kyai, lead pesantren, leader of madrasa; B = Nurses, pharmacists, health; C = Agronomists, farming, animal husbandry, fishery; D = Scientist, lecturer, researcher; E = Merchant; F = Judge; G = Literature, writer, reporter, journalist, book translator; H = Artist; I = Expert IT; J = Mechanical, electrical, gas, vehicle; K = Salon, Beauty; L = Fashion designers; M = Athlete sports; N = No choice yet

Refers to that various options, as many as 82.4% felt confident and optimistic about their choice, and there still 17.6% were in doubt. Factors that influence of choice toward profession was the direction of parents and families as much as 42.9%; direction of kyai or ustadz (teachers in pesantren) as much as 9.8%; some got information and input from reading books as much as 9.4%; internet and stories of alumni as much as 8.3%. There were as much as 78% of santri (students) stated that they frequently got direction from the teacher about future options.

Refers to some santri (students) who were still skeptical about their preference toward profession and occupation, some rationals were their awareness of changing global environment that could affect the decision as much as 38.7; some having doubts because of the cost of tuition that might disrupt the education and will further disrupt about profession of their choice as much as 21%; some worrying of blessing of the parents as much as 17.7%; and the remaining 17.7% did not know the reason why to hesitate with their choice of profession.

Based on above data, it appears some interesting things to be discussed and analyzed further, namely: first, the variety of santri’s motivation and preferences toward studies, and secondly, about the professional preferences of santri.

As seen preliminary at santri’s profile, that’s clearly illustrated that their interest to become santri or studying in pesantren (boarding schools) comes from their own selves, some wanted to be closer to the people who really Salih (good behaviors) and enjoy the climate of religious learning milieu. Those motivational statements were very religiously oriented. And those statements did not survive and was not linear with study preferences after the graduation of pesantren, and preferences of occupation and profession for five or eight years later after passing out of pesantren (boarding school). The majority of students prefer to public or secular science and knowledge and also to the dynamic and progressive profession in which does not assoicate directly with religion science and knowledge.
Regarding the preferences and interests of santri towards study, the frequency of santri option to choose public higher education or universities, higher than the Islamic religious high school such as UIN, IAIN, and STAIN. Here is the chart to clearly understand the case:

**Figure 1: Pie chart of study santries' preference.**

Santri preferences' oriented after completion secondary schools

- 58% Oriented to general higher education institutions
- 24% Oriented to Islamic higher education institutions
- 18% No choice yet

This means that the interest of santri to study general sciences, or the secular sciences after completing their study in pesantren (boarding school) is higher. As publicly known that Public Higher Education provides more secular knowledge and science than the religious knowledge. Those data describe several things, among others: 1) after graduation in education at boarding school, the students are more interested and more challenged in science and technology that it was in trending now that will become the basis capital to compete in the modern era and the global world; 2) students have a high interest to be actively involved in development activities by mastering knowledge and skills in public educational institutions or even abroad; 3) the students consider that the general science or secular science that were studied in public colleges or universities abroad are not contradictory with religious knowledge learned in pesantren, so it’s no matter if after studying at pesantren or mosque they should pursue secular science, even though it will be gone in secular educational institutions; 4) it also implies that the santri has had strong religious knowledge as the foundation of his life and the next stage will be to build competence in the field of science and technology as the capital to create and establish a humanist universal civilization (rahmatan lil alamin).

In the context of the interests of santri for admission to public colleges, and to choose a public or secular disciplines, it needs serious attention from the government in managing Islamic religious higher education institutions such as: Institut agama Islam negeri (IAIN), and sekolah tinggi agama Islam (STAI), and even universitas Islam negeri (UIN) on the faculty of religious sciences. Data coming from this research confirmed some research that has been done expressed low interest of university students to choose religion as the major discipline. The center for research and development of religious education, in 2012 confirmed that the faculty of Islamic theology in some UIN was one of the lower enthusiast faculty to choose. While the economics faculty and medicine are the favorite ones (Puslitbang Penda, 2012). The same thing was also stated by educational practitioner from UIN Ciputat, as below:


It describes that the best graduates from public schools or madrassas and even pesantren, firstly choice for majoring in public science, not in religious science. And, they will go into the religion faculty only if they were not accepted at the public school. So it means religion science becomes the second, third, or fourth option. As the consequences, the students enrolled and received in religion faculty was not the best ones. The best quality students, both from madrasah or pesantren were enrolling and entering to the faculty of economic, faculty of medicine, faculty of psychology, and faculty of social and political sciences. And the faculties of religion and philosophy as it was in Ushuludin, for example, comparative religion were less desirable again.

Regarding the preference of profession, the santri (students) appeared to have a wide variety options, not solely oriented to vocation or profession related to mastery of religion science and knowledge (tafaquh fiddien) as commonly
perceived. These were according to the major science discipline in which being studied in secondary educational level at pesantren. As shown in the table three, about the preferences of professions chosen by santries refers to their schools, it was clear that profession and employment spectrum of santri is more diverse. And it was clear, that not all santries wanted to be ulama (Islamic scholar). Refers to the data in table three, it could described of total santries that prefer to be ulama and those who not, as follow:

Figure 2: Pie chart of professions santries’ preference.

Santri preferences’ oriented towards Professions
- Santries wanted to be Islamic scholar
- Santries wanted to be Other than Islamic scholar
- No choice Yet

The spectrum of profession and employment chosen by, was consistent with the study preferences of santri. In general, the data and information explained the change in preference of studies and professions of santri (students in pesantren) from its originally religious-oriented or tafaqahu fiddien. Those data showed that mastery of religion subject (tafaqahu fiddien) was no longer the majority choice of santri after graduation from boarding school.

The change can be seen as the effect of the existence of general educational institutions within the location of pesantren (boarding school). As described before, that within Alhikmah2 boarding schools, there were some public educational institutions in addition to the madrasah, namely: the junior middle school, senior middle school, senior vocational school, and were completed with majors like as natural sciences, social sciences, industrial technical skills, as well as information and communication technology. Therefore, it can be stated that the change in the preference of studies and professional of santri as mentioned above, was the result (outcome) of the change in curriculum and education system that occurred in pesantren institutions.

CONCLUSION
The santri preferences toward study that studied at pesantren Alhikmah2 Brebes was shown had begun to change from religious knowledge to secular or public knowledge. This was especially for santri (students) who came from public educational institutions, like as: senior high school, vocational senior high school, and even Islamic senior high school (Madrasah Aliyah). Similarly, the professional preference of santri had begun to change to look for professions and occupations that are based on secular or public knowledge: like as to be a scientist, researchers, physicians, and as like those are based on the scientific method. It has been changing the preferences of professions and jobs based on tafaqahu fiddien (religious mastery).

The position of this paper is to assert or give affirmation towards the others previous research results about the performed achieved by pesantren in adapting to modern education system through a wealth insightful santri in looking for the future. So far, the patterns of pesantren adaptations towards environmental changing were through modification of curriculum, and modification of institutions. This study found that in pesantren Alhikmah2 Brebes, the act of diversified curriculum and educational institutions in pesantren, has given birth to a wider spectrum of options towards study and professions for santri. In the pastime, santri was imaged as a potential candidate to be an expert in fiqhi (Islamic law), uztadz (religious teachers), and teacher of the Koran, yet through this research empirically shown that now santri have been building its image as a professional scientist, or athletes, and even artists. The challenge, in this case, is that majority of santri came from families with lower economic strata.

The strategy of how pesantren respond toward globalization, modernity and the changing of the environmental of the national education system have brought major changes towards the preferences of study and profession of santri. Now, santri were not solely oriented for tafaqahu fiddien (religious mastery) again.

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