

# 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 job 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

### **Abstrak**

*Penelitian ini bertujuan untuk mengetahui orientasi pilihan santri terhadap studi dan profesi. Secara umum seperti tertera dalam peraturan pemerintah nomor 55 tahun 2007, bahwa tujuan pesantren adalah untuk menjamin proses reproduksi ulama. Namun, melalui penelitian ini ditemukan bahwa tidak semua santri ingin berorientasi menjadi ulama (ahli agama), sebagian mereka ingin menjadi ilmuwan (scientist). Ini tergambarkan dari hasil studi kasus yang dilakukan pada tahun 2015 di Pondok Pesantren Alhikmah 2 Brebes. Data dikumpulkan dengan teknik wawancara, dokumen, dan kuisioner. Data diperoleh dari Kyai, dan ustadz/ustadzah, para santri. Penelitian ini menyimpulkan bahwa di Pondok Pesantren Alhikmah 2 Brebes, orientasi pilihan studi santri telah bergeser dari mata pelajaran agama ke mata pelajaran umum. Sementara orientasi santri terhadap pekerjaan dan profesi juga telah bergeser kepada pekerjaan dan profesi yang berlandaskan pada pengetahuan umum. Para santri ingin menjadi ilmuwan, peneliti, dokter dan atlet.*

**Kata kunci:** pilihan studi, profesi, 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

secondary education there are choices secondary school, vocational senior high school (SMK), Islamic senior high school also known as *Madrasah Aliyah* (Law. 20, 2003), *Mualimin Mualimat* 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 pesanten 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: 102). Similarly, Nurul Kawakib, explaining that *pesantrens* 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 *pesantrens* (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* Alhikmah<sup>2</sup> 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 pesanten 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* Alhikmah 2 Brebes towards studies?; b) How was the *santri*'s preferences of *pesantren* Alhikmah 2 Brebes towards professions?; c) What was *santri*'s motivation in choosing *pesantren* and educational institutions within *pesantren*?

Research objectives were as below: a) To understand *santri*'s preferences of *pesantren* Alhikmah 2 Brebes towards studies; b) To understand *santri*'s preferences of *pesantren* Alhikmah 2 Brebes towards the professions; c) To understand *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 *pesantrens*, 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 Dhoffier. 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' suffixes, then becoming *pesantren* as the residence of *santri* (Dhoffer, 2011: 41). In the tradition of *pesantren* 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*' (Dhoffer, 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 (*mutafaqqih 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 *ziyadatul 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

seeing where someone came from, poor, or rich. In *pesantren*, all students or *santri* were treated equally. Fifth, in addition to above issues, the most important thing that can be obtained from the *pesantren* is “Morals” (Wahid, 2015: 1).

In the context of parent or guardians of *santri*, their perceptions of *pesantren* education system as well as the value of the *pesantren* that are viewed as something strategic, walk on the way of life in the soul of *Kyai*, and religious teachers (*asatidz*) full of sincerity and spirit of devotion. The dominant factor that affecting the guardians or parent of *santri* in choosing *pesantren* was the education based on Koran. This motif relies on the shift of public awareness towards education, which is shift from work oriented or capital oriented leads to the spiritual values oriented (Bakar, 2014: 9).

In developed countries the issue of school choice and preference had become a strategic discussion's topic by education practitioners and policy makers. The interesting issues were some around include the criteria desired by parents in choosing schools, and school choice spectrum based on the social-economic status of parents. In United Kingdom (UK) for example, the parents choose schools for their children based on three main characteristics, there are: school academic achievement, social-economic composition of the student, and the distance between home and school (Burgess, 3 :2009). While other studies in the USA, showed that the behavior of parents in choosing schools determined by the school's academic achievement and teachers quality that are owned by the school. Parents with low social-economic status, have the same views with other parents on the importance of the academic quality of the schools, though less concerned with aspects of the convenience and racial composition in the selected schools. The choice of school is also influenced by the desire to meet social norms (Hastings, 2007: 2).

School choice programs are gaining support as potential ways to introduce market forces into public education, by forcing schools to more efficiently produce higher quality education for all students. There are several rationales for preferring a system in which parents choose schools over a system in which school districts to assign students to schools, including: parental preference, equity, innovation, and productivity (Whitehurst, 2013: 1).

## 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 / Mualimat 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 *santris* (students) with details: senior high school(SMA) as many as 41 *santris* (students), a total of 74 *santris* from vocational middle school (SMK), a sum of 121 *santris* 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. 1: Spread out of samples based on schoolsgrades and disciplines

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

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 ustadz 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) Alhikmah<sup>2</sup> 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 date could be described as below:

Table 2: *Santri's* preference towards studies after completion secondary school level

Num.	Institutions	Prosentation
1	General High Education	39,2
2	Islamic Religious High Educa- tion	21,7
3	Overseas High Education	18,6
4	Special Islamic Religious High Education at <i>Pesantren</i> (Ma'ahad Aliy)	2,7
5	No choice yet	17,8
Total		100

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* manajer/*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 a writer/reporter/journalist/book translator, by 4.1%; 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

Schools	Profesions or vocations chosen by santries														Total
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	
Muallimin	24	0	1	5	1	0	0	0	0	0	0	0	0	5	36
MA	31	2	5	30	4	3	10	1	1	5	0	3	2	22	119
SMA	8	3	3	7	1	0	0	0	1	1	0	1	3	11	39
SMK	16	30	8	2	2	1	1	0	8	0	1	1	0	4	74
Total	79	35	17	44	8	4	11	1	10	6	1	5	5	42	268

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.

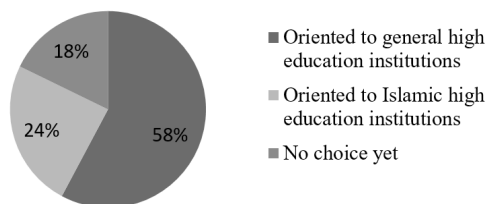
Based on above data, it appears some interesting things to be discussed and analyzed further, namely: first, the variety of *santri's* motivation and preferences toward studies, and secondly, about the professional preferences of *santri*.

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 associate 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



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:

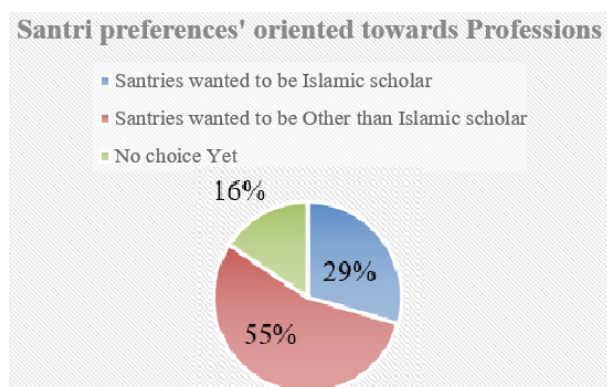
*"Anak-anak terbaik lulusan dari pesantren maupun madrasah, pilihan mereka yang pertama kali pasti jurusan di fakultas umum, bukan di fakultas agama. Dan, mereka akan masuk ke fakultas agama kalau tidak diterima di fakultas umum sebagai pilihan kedua, pilihan ketiga, atau pilihan keempat. Itu yang dimaksud almarhum Cak Nur dengan sebutan 'fakultas sisa'. Dan itu juga berarti sumber daya yang diterima fakultas agama bukan merupakan sumber daya yang terbaik. Sebab anak-anak dengan kualitas terbaik, baik dari madrasah maupun pesantren, masuk ke Fakultas Ekonomi, Fakultas Kedokteran, Fakultas Psikologi, Fakultas Ilmu Sosial dan Ilmu Politik. Fakultas-fakultas agama dan filsafat seperti di Ushuludin, misalnya Perbandingan Agama, kurang diminati lagi"* (Rahman, 2011: 80).

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 be described of total *santries* that prefer to be *ulama* and those who not, as follow:

Figure 2: Pie chart of professions *santries*' preference.



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 *tafaquh fiddien*. Those data showed that mastery of religion subject (*tafaquh 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* preference 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 preference of professions and jobs based on *tafaquh 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 *pesantrens* 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 *fihi* (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 preference of study and profession of *santri*. Now, *santri* were not solely oriented for *tafaquh fiddien* (*religious mastery*) again.

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