



Dynamics of Bima City Islamic Boarding's School: Study of Sustainability and Unsustainability Factors

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Abstrak

Penelitian ini bertujuan untuk mengungkapkan faktor-faktor yang menyebabkan pondok pesantren Kota Bima mampu bertahan (sustainability) dan ketidak mampuan pesantren bertahan (unsustainability). Penelitian ini termasuk Field Research dalam kerangka metode kualitatif. Sumber data dalam penelitian ini ialah Kepala Kementerian Agama Kota Bima, para pendiri pondok pesantren di Kota Bima, para pemimpin pesantren, tokoh masyarakat di daerah lokasi pesantren, tokoh agama, ustad/guru/mudabir pesantren, santri pesantren. Teknik pengumpulan data yang digunakan, yaitu observasi, wawancara dan dokumentasi. Prosedur analisis data yang digunakan ialah pengumpulan data, kondensasi data, display data dan penarikan kesimpulan. Hasil menunjukkan bahwa dalam perkembangannya, pondok pesantren di Kota Bima mengalami sustainability dan unsustainability. Sustainability pesantren ditentukan oleh adanya figur ulama pada pondok pesantren yang menjadi panutan dan disegani oleh masyarakat. Sedangkan unsustainability pesantren disebabkan absennya dua unsur penting pesantren yaitu tidak tersedianya kiai dan ngaji kitab kuning, dan tidak tersedianya manajerial pondok pesantren sehingga banyak potensi yang terdapat dalam pondok pesantren tidak terkelola dengan optimal dan tidak terlaksananya proses kaderisasi di pesantren, hal ini dapat dilihat setelah wafatnya kiai sebagian pesantren tidak mampu bertatahan bahkan tutup. Adapun upaya pesantren Kota Bima dalam mempertahankan Sustainability dan Unsustainability, antara lain: a) Optimalkan program Kaderisasi; b) Mengoptimalkan manajemen pesantren; dan c) Inovasi pesantren.

Kata Kunci: Pesantren, Sustainability, Unsustainability

Abstract

This study aims to reveal the factors that cause the Kota Bima Islamic Boarding School to survive (sustainability) and the inability of the pesantren to survive (unsustainability). This research includes Field Research within the framework of qualitative methods. Sources of data in this study were the Head of the Ministry of Religion in Bima City, the founders of Islamic boarding schools in Bima City, pesantren leaders, community leaders in the area where the Islamic boarding schools were located, religious leaders, Islamic boarding school teachers, and Islamic boarding school students. Data collection techniques

used were observation, interviews, and documentation. The data analysis procedures used are data collection, data condensation, data display, and conclusion drawing. The results show that in their development, Islamic boarding schools in Bima City experience sustainability and unsustainability. The sustainability of Islamic boarding schools is determined by the presence of religious leaders who become role models and are respected by the community. Meanwhile, the unsustainability of Islamic boarding schools is caused by the absence of two important elements of Islamic boarding schools, namely the unavailability of kiai and the recitation of the yellow book, and the unavailability of managerial Islamic boarding schools, so that a lot of the potential that exists in Islamic boarding schools is not optimally managed and the regeneration process in Islamic boarding schools is not implemented. This can be seen after his death. Kiai, some pesantren are unable to survive or even close. The efforts of the Kota Bima Islamic Boarding School in maintaining Sustainability and unsustainability include: a) Optimizing the Cadreization program; b) Optimizing pesantren management; and c) Islamic boarding school innovation.

Keyword: *Islamic Boarding School, Sustainability, Unsustainability*

Introduction

The development of education in Indonesia is inseparable from the history of pesantren education in Indonesia, where pesantren institutions were first established since Islam entered Indonesia, especially the island of Java when Islam began to be spread by Maulana Malik Ibrahim. Pesantren is an integrated educational institution and relies on religious education, as well as symbolizing the function of da'wah and social because in addition to educating students, pesantren also guide the surrounding community. Pesantren is present in the midst of society to educate and shape public awareness by fostering moral values derived from religion (Fahrurozi, 2016).

This is in line with Bruinissen's opinion that the main purpose of the emergence of pesantren is to transmit Islam (Bruinissen, 2012). In Law Number 18 of 2019 concerning pesantren states that "Islamic boarding schools, dayah, surau, meunasah or other designations hereinafter referred to as pesantren are community-based institutions and

established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT. Embracing noble morals and upholding the teachings of Islam that *rahmatanlil'alam*, which is reflected in the humility, tolerance, balance, moderation, and noble values of other Indonesians through education, Islamic claims, example, and community empowerment within the framework of the unitary state of the Republic of Indonesia."

Initially, Islamic boarding schools appeared in the Java region since walisongo came to spread Islam in Java, based on reports from the Dutch colonial government, that in 1831 there were 1,853 Islamic boarding schools in the Java area with no less than 16,500 students. Then it expanded outside Java, such as in the Bima area, West Nusa Tenggara. Pesantren are formed through a long process.

It begins with the formation of leadership in society. A Kyai as a pesantren leader does not appear out of thin air. Kyai's leadership emerged after recognition from the community. Kyai became an

informal leader among the people because he was considered to have the virtue of science. So Kyai became a reference and a place to ask questions, not only about religion but also about social problems. In the early stages of forming pesantren, generally mosques become educational centers for the community. It is in the mosque that learning activities are carried out. In subsequent developments, pesantren were equipped with cottages or student residences. The construction of pesantren facilities was led by Kyai, with the help of the surrounding community. The community voluntarily endows their land, donates the necessary funds or materials, and donates energy. In essence, society gives what it can give (Abdurrahman, 2020).

One of the common phenomena found associated with Islamic boarding schools is that there are a number of pesantren that are able to survive in a long trajectory and there are some pesantren that are unable to survive or close. As stated by Qolbi Khoiri, that along with the times and the proliferation of Islamic educational institutions in other styles such as superior madrassahs, integrated Islamic schools, Pesantren seemed to be left behind and abandoned by the community.

This can be seen from the lack of public interest in Bengkulu Province who send their children to Islamic boarding schools, there are also Islamic boarding schools that are almost closed due to the absence of students. The problem that arises is also in the form of lack of community participation and contribution to the pesantren institution as evidenced by the slow physical development process

of the Islamic boarding school and also the low welfare of the ustad who teaches (Khoiri, 2020). Meanwhile, research found by Mahroji, Shinta Melzatia, and Nurul Rachmaini found that Islamic boarding school A had closed due to waqf assets could not be managed productively, weak understanding of Islamic boarding school managers, weak managerial abilities, lack of human resources (Mahroji et al., 2022). This shows that Islamic boarding schools are able to survive (*Sustainability*) and there are some Islamic boarding schools that are unable to survive (*Unsustainability*).

Based on data from emispendis.kemenag.go.id, the number of Islamic boarding schools in NTB is 695 Islamic boarding schools, one of the contributors is in Bima City. Based on data from the Bima City Ministry of Religion in 2022 with a total of 14 Islamic boarding schools and 4296 students. After researchers compared with previous data in 2012-2018 with the number of 11 Islamic boarding schools. Researchers pointed out that there are names of Islamic boarding schools that are not listed in the 2022 data.

This shows that there are Islamic boarding schools that have lost their existence. Sustainability (*sustainability*) and its non-continuation (*Unsustainability*) it also happened in Bima City, that there were a number of pesantren that had been present in Bima City but due to limitations and some problems so that they were unable to continue their existence, in the sense of being closed or dead. This is as the results of research presented by Mukhlis, showing that pesantren data from the

ministry of religious affairs of Bima City in 2018 there were five pesantren indicated to be closed and only 11 that still exist and operate today (Mukhlis, 2020). Thus, it can be concluded that pesantren that are able to survive and cannot survive in Bima City are facts.

Based on the explanation above, this study aims to reveal the factors that cause the Bima City Islamic boarding school to be able to survive (*sustainability*) and the inability of the pesantren to survive (*unsustainability*). In this study there are three questions asked, namely: 1) what is the dynamic development of Bima City Islamic boarding schools? 2) What factors affect the *sustainability* and *unsustainability* of Bima City Islamic boarding schools? 3) how are the efforts of Bima City Islamic boarding schools in maintaining *sustainability* and *unsustainability*.

Research Methods

In this study, the type of research used is *Field research* (field research) that is qualitative in nature. This type of research is used to find answers to a phenomenon or symptom through scientific procedures systematically (Joseph, 2014: 392). This research is located in Bima City. The sources of data in this study, namely: Head of the Ministry of Religious Affairs of Bima City or related officials researchers ask for documentation about Islamic boarding schools that are officially registered formally and informally, data recorded formally there are 14 pesantren and non-formal ones there are 5 pesantren, founders of Islamic boarding schools in

Bima City, Islamic boarding school leaders, community leaders in the area where the pesantren is located, religious leaders, ustad/guru/mudabir pesantren, santri pesantren. The selection of data

sources in this study is determined by *purposive sampling* taking into account the suitability of the research location and certain considerations. The development of data and sources is carried out by following techniques *snowballing* that is, the snowball rolling, the bigger it gets. So that this research process only stops after the information obtained between one information and another has something in common.

In order for this research to explore the data as a whole, the data collection techniques used, namely: observation, interviews and documentation. The data analysis procedure used in this study refers to the analysis procedure according to Miles Huberman and Saldana in the book *Qualitative Data Analysis: A Methods sourcebook* (Matthew B. Milles and A. Michael Huberman, 2005: 15-16). This technique is carried out in several stages, including: data collection, data condensation, data display and conclusion drawing / verification.

Results and Discussion

A. Dynamics of Pesantren Development in Bima City

Cottage comes from the Arabic word *Funduk* which is a hotel or hostel. Pondok has a peculiarity of pesantren tradition that distinguishes it from the traditional education system that developed in many mosques in Muslim-majority countries (Muliawan, 2005). While the understanding of the word pesantren comes from the word santri which is added with the prefix "pe" and the suffix "an" which indicates a place, thus pesantren means the place of the students. John argues that the term santri comes from Tamil, which means teacher of recitation. While C.C Berg argues that the term santri comes from the Indian language *Shastri*

which means one who understands the scriptures of Hinduism. Thus the bond of the word *santri* comes from syllables *Sant* (good man) and *Tra* (like to help), so the word *pesantren* means a place of education for *manusai* with good potential.

Pesantren are traditional educational institutions of Muslims to study, deepen, and implement Islamic teachings that emphasize the balance between aspects of science and behavior (Dhofier, 2011). The study of the growth and development of *pesantren* as a system of educational institutions considers the various elements involved in it, as Mastuhu argues, dividing the elements of Islamic boarding schools into two, namely organic and inorganic elements.

The organic elements of the *pesantren* education system are *kiai*, *ustadz*, *santri*, and administrators of Islamic boarding schools. While inorganic elements include mosques or *surau* as centers for teaching and learning activities, *kiai* and *ustadz* houses, huts where students live and a number of software, such as objectives, curriculum, books or learning resources, teaching methods, libraries, documentation centers, lighting, skills, and community development centers (Mastuhu, 1994). In line with that, the main element and the most important characteristic of *pesantren* was revealed by Dhofeir that *pesantren* have 5 (five) special characteristics that form it, namely, the existence of *kiai*, *santri*, mosques, dormitories, and *ngaji Kitab* (Dhofier, 2011).

The emergence of Islamic boarding schools in Bima began when Islam entered the Bima region. The emergence of Islam in Bima reaped differences of opinion, including as quoted by Mukhlis: (1) Stated by Zollinger who stated that Islam entered the Bima Kingdom since 1450 or 1540, (2) Ahmad Amin who stated that Islam entered Bima in 1050 H or 1640 AD. (3) M. Fachri Rahman Islam first entered Bima in 1028 H or 1608 AD. (4) Abdullah Tajib that Islam entered Bima in 1617. (5) Shukri Ibrahim that the entry of Islam into Bima was on April 26, 1619 A.D. (6) Abdullah Acmad who stated that Islam was present in Bima in 1028 AH or 1609 A.D. (Mukhlis, 2020).

Responding to the controversy of opinions about the entry of Islam in the land of Bima it is considered necessary to place the circulating opinions proportionally. In this case, to be able to do the problem of what is meant by the *phrase* "entry of Islam into Bima" it is necessary to explain the criteria and understanding contained in it. To explain the history of the entry of Islam into Bima, there are two criteria that can be used, as stated by Azyumardi Azra which is often used by experts, namely formal nominal religious and sociological criteria. With the first criterion some scholars define the entry of Islam into a region through minimal formal aspects, such as the pronunciation of the two-sentence *shahada*, the use of Muslim names, the use of Arabic script on tombstones, or the taking of some words or terms from the "centers" of the Islamic world, such as the Middle East and Persia.

On the other hand, some scholars use the second criterion in terms of the extent to which Islam and its institutional apparatus function actually and as a whole in the local Muslim community (Azra, 1989). Looking at the above two criteria, the controversy of opinion about the entry of Islam into Bima can be mapped into two groups. The first group consisted of Zolinger and Abdullah Achmad. The two authors used the first criterion in determining the entry of Islam into the land of Bima, namely if there was a group of people who had embraced Islam.

This is enough to be used as a reason for the entry of Islam into Bima, even though Islamic social institutions have not been established and functioning in the people of Bima. The second group consisted of Ahmad Amin, M. Fachrir Rahman, Abdullah Tajidb and Shukri Ibrahim. The four authors used the second criterion in establishing the entry of Islam into Bima. That is, the leaders of these opinions, although different in stating the year of the entry of Islam into the land of Bima, but they have the same perspective that the marker of the entry of Islam is the occurrence of structural Islamization which is shown by the functioning of the structural Islamic institutional apparatus shown by the functioning of the Islamic institutional apparatus in the local Muslim community (Mukhlis, 2020).

On the basis of such criteria, it is natural that the four authors in this second group mention a younger number of years compared to the two authors who are included in the first group. With the mapping above, the six opinions that were originally tangible turned into a

complementary interweaving of opinions. Islam was made the official religion by the sultanate, and all instruments for Islamization were provided by the sultan to remote villages. In achieving this goal and to make it easier for people to understand Islam, Islamic education is needed.

Islamic education in Bima takes place in two traditions, namely *Asi/Palace* and the general public. Islamic educator actors in tradition *Asi/Palace* It consisted of teachers brought in from outside Bima and religious officials within the palace (muftis, qadli and khatibs). The actors of Islamic educators among the general public are the *lebe nae* in every aggravation, *Cepe Lebe* in each village, *Bilal* and *robo* at *Sigi* or *langga*, and *ngaji* teachers in every village and village. Islamic education in Bima until the end of the Bima sultanate period took place in five institutions, namely *uma guru ngaji*, *langga*, *Sigi*, *Breast milk*, and *madrasas*. As far as data is available, there is no information that pesantren educational institutions have appeared since the beginning of the entry of Islam in Bima, or during the period of the Bima sultanate from 1640 to 1950 (Mukhlis, 2020).

The emergence of pesantren educational institutions in Bima, as far as can be traced through available data, only occurred in 1968. It means 18 years after the *de jure* abolition of the Bima sultanate following the issuance of Law Number 44 of 1950 dated October 2, 1950. In accordance with the contents of the law, since that date the Sultanate of Bima turned into a *swapraja area*. The age of the

Swapraja Bima area only lasts about 7 years and 10 months.

With the enactment of Law Number 69 of 1958 concerning the establishment of level II regions within the areas of level I areas of Bali, West Nusa Tenggara, and East Nusa Tenggara on August 9, 1958, the Bima swapraja area changed to a data area issued by Tinggkai II Bima Regency (article 1 paragraph 2 point 4), with the Capital City Raba (article 2 paragraph 1 point 12), and the Regional People's Representative Council (DPRD) numbering 21 people (Article 3 paragraph 1 point 2) (Mukhlis, 2020).

Based on data collected from the office of the Ministry of Religious Affairs of Bima City. The data collected includes data issued from 2018, 2019, 2020, 2021, 2022 and 2023. From this data series, the total number of Islamic boarding schools is 14 (fourteen) Islamic boarding schools in Bima City. From the available data, it was found that the first pesantren in Bima City was born in 1968, the youngest was born in 2015. Overall, in the span of 1968 to 2021 (53 years), in the administrative area of Bima City grew 14 Islamic boarding schools which included

1. Darul Furqan, 1968 Abdul Karim, Dodu-Rasa Nae Timur
2. Al-Ikhlash Muhammadiyah, 1978, Drs. M. Syathur H. Ahmad, Tolobali Melayu- Askota
3. Darul Hikmah, 1979 KH. Abdurrahim Soncolela Matakando-Mpunda

4. Al-Husainy, 1992, Drs. H. Ramli Ahmad, M. APMonggonao-mpunda
5. Al-Amin 1995 KH. M Said Amin Monggonao Mpunda
6. Al-Khitab Al-Islamy 2000 H.M. Yusuf Bin H.Ibrahim, S.Ag Ntobo-Raba
7. Al-Ikhwan H Sanuddin 2002 Drs H Zainul Aarifin, Salama – rasa nae barat
8. Khalid Bin Walid 2003 Drs, H. Ajrun Sulaiman Kedo Teak Wangi-Asakota
9. Darul Ulumi wal amal 2003 KH. Afandi H. Ibrahim Ntobo-Raba
10. Imam Syafiiy 2007 Hudzaifah LC Tolotangga Jatiwangi-asakota
11. As-shiddiqiyah, 2008, M. Sidik H. Idris, SH, M.Pd.i, Pena toi – Mpunda
12. Hamzanwadi NW Bima City 2010 H. Hasanuddin Elwakany, S.Ag, MM Rite-raba
13. Tahfiz "Nurul Jihan" 2010 Ilyas S.Pd.I Gindi Jatiwangi-Asakota
14. Manarul Quran 2015 H.Muh. Adnin, S.Q., M.Pdi Kolo-Asakota

In terms of location, 14 Islamic boarding schools in Bima City are spread across all (five) districts in Bima City. The sub-districts with the highest number of pesantren, namely Asakota sub-district with 5 (five) pesantren; then Mpunda with 4 (four) pesantren; then Raba sub-district with 3 (three) pesantren, then East

Rasanae and West Rasanae with one pesantren each. From the official data above, not all of the pesantren still exist, but there are two pesantren that cannot survive or close. After verifying data from the Bima City Ministry of Religious Affairs, a number of Islamic boarding schools were found that existed and had been operating for many years as in the table below:

1. Darul muttaqien, 2009 KH. Abubakar H. Abidin Penetoi-Mpunda
2. Ulul albab 2012, Islahudin M.Pd Raba ngondu Utara
3. Insan Kamil, 2019 Dr Irfan, Mata Kando- Mpunda
4. AL-Aziz, 2020 H. M Saleh ST. MT H. MiftahuL Huda Manggemaci-Mpunda
5. Baitul Ilmi, 2021 Nely Ilmi Qothi'iyah M.Psi. Santi-Mpunda

From the data found above, there are five pesantren that have not been formally recorded in the Bima City Ministry of Religion institution that have been operating for quite a long time and these pesantren have a large location, students, dormitories, mosques, and caregivers of pesantren and carry out learning in accordance with the characteristics of their respective pesantren. Insan Kamil Islamic boarding school began operating in 2019 with a total of 124 students and 24 teachers and the pesantren has a land area of about 3 hectares.

Then, Al-Aziz Islamic boarding school carried out nephew activities in 2020 with a total of 40 students and 4 teachers and a

land area of 60 acres. This pesantren is under the auspices of the Indonesian Islamic Dakwa Institute (LDII). Meanwhile, Baitul Ilmi Islamic Boarding School has been active in 2021 with 35 students and 14 teachers. This pesantren is only devoted to students / women with excellent programs in memorizing the Quran and has run two batches. Thus, from the two tables above, it can be concluded that there are a number of pesantren that still exist and are dynamic, some are fluctuating, and there are also some pesantren that are unable to survive or even close.

Bima City Islamic boarding schools have 19 Islamic boarding schools. The first pesantren, Darul furqan, in 1968 was founded by H.Abdul Karim. This pesantren became a pioneer for the emergence of pesantren in Bima City. If calculated from the beginning of the establishment of the pesantren until now the pesantren is only 54 years old. when compared to Javanese, Madurese, Sumatran and Lombok Islamic boarding schools have been thousands of years old. This shows that Bima City has just learned the Islamic boarding school education model.

So that pesantren in Bima City are still looking for the right model and system of pesantren to be used as its trademark. When it is also connected with the elements of pesantren, namely kiai, dormitory, santri, mosque, and ngaji Kitab and it is affirmed in Law No. 18 of 2019, then, most pesantren in Bima City have two elements that are not fulfilled, namely the unavailability of a kiai and ngaji kitab.

From the data found, in the process of the trend of pesantren development in

Bima City, in the period 1968-1977 (the first ten years) there was no growth and only had 1 pesantren. In the second and third periods 1978-1987 and 1988-1997 had the same growth rate of 2 pesantren. So that in a period of thirty years there are 5 existing pesantren. Then in the next period 1998-2021 within 25 years its development experienced dynamic growth with a total of 14 Islamic boarding schools.

So that in the process of its development there are some pesantren that are able to survive and continue to be dynamic around 5 pesantren, some experience stable development of 5 pesantren, and some experience fluctuations with the number of 2 pesantren. In addition, some pesantren were found that were no longer able to survive or closed with a total of 3 pesantren, some others experienced a *decline* of around 2 pesantren, and a stagnant 1 pesantren.

B. Factors Affecting *the Sustainability* and *Unsustainability* of Bima City Islamic Boarding School

Word *sustainability* Or sustainability is a word that is becoming familiar in many circles, especially among academics and business lately. Sustainability (*sustainability*) is an issue of concern to many (companies, academics, environmental activists, regulators and professionals) in the last decade. To facilitate the meaning of the word *sustainability* It is by knowing the basic word, which is *Sustain* (*verb*) and *ability* (*noun*). *sustain* which means to restrain or defend. While *ability* means ability. Can be

simplified as *ability to sustain* that is, the ability to survive. *Become sustainability* can be interpreted as sustainability. It is the ability to survive and adapt to a change (Valeri, 2019).

While the word *Unsustainability* is interpreted unsustainably (Dalin et al., 2019). The explanation above when connected with pesantren as traditional Islamic educational institutions means that pesantren must have the ability to maintain its sustainability and adapt in facing situations of social, economic, political, technological change. Because these changes will have a fatal impact on sustainability (*sustainability*) and discontinuation (*Unsustainability*) Islamic boarding schools.

Sustainability and *unsustainability* of pesantren is the ability of pesantren educational institutions to maintain their sustainability and inability to maintain their sustainability both in essential aspects and social, economic, environmental and political changes. In this case, to clarify *the sustainability* and *unsustainability* of pesantren, a categorization is made between the two.

The so-called *Sustainability* pesantren are: *First*, a dynamic pesantren is a pesantren that since its inception has continued to grow and increase in growth from year to year both in terms of the number of students, infrastructure and others. *Second*, fluctuating pesantren, namely pesantren whose development process has undergone ups and downs. *Third*, stable pesantren are boarding

schools that experience a normal growth process.

While *Unsustainability* Pesantren are: *First*, the pesantren *decline* namely pesantren whose growth process has regressed or collapsed. *Second* stagnant pesantren are pesantren that experience conditions that do not develop every year and even regress, *third* Pesantren that have closed, namely pesantren whose all activities have stopped altogether at the extreme level of pesantren (Idris, 2013).

Based on the data findings, there are factors of *sustainability* and *unsustainability factors* in Islamic boarding schools throughout Bima City. The *unsustainability factors* of Islamic boarding schools in Bima City, among others: 1) The existence of kiai or ulama figures in Islamic boarding schools who become role models and respected by the community; 2) The availability of pesantren infrastructure as the most important element in Islamic boarding schools, namely dormitories, mosques, students and yellow books or programs as the hallmark of pesantren; 3) The existence of a culture of loctivity and open communication with the leaders of pesantren or sturktulal organizations from the center to the regions in solving problems; 4) The implementation of the regeneration process in pesantren, this can be seen from some Islamic boarding schools even though the kiai has died, but there are still those who continue their leadership; 5) Optimal management of pesantren that causes pesantren to develop; 6) The availability of pesantren programs that are in accordance with the

times and felt directly by the surrounding community;

7) Involvement of Alumni among pesantren in contributing to pesantren both moral and moral; 8) Availability of adequate human resources (HR) in Islamic boarding schools; 9) The existence of a boarding school system in order to build an individual and communal awareness in each student and the realization of pesantren traditions in every daily activity; 10) The availability of sources of pesantren funds both from business charities and from the government; 11) Pesantren have been able to adapt to change and are open to novelty; 12) The attention and enthusiasm of the community towards pesantren has become a phenomenon in Bima so that parents are enthusiastic about entering their children into pesantren; and 13) The role of the government in providing strong legitimacy to pesantren through the enactment of Law No. 18 of 2019.

Meanwhile, *the Unsustainability* of Islamic boarding schools as far as observed and traced by researchers from the research process of *Unsustainability factors* of Islamic boarding schools in Bima City, including: 1) The unavailability of competent kiai or master teachers in their fields as figures and role models for the community; 2) Not optimal regeneration process; 3) Limited adequate infrastructure, both dormitories and study rooms; 4) Lack of management so that many potentials contained in Islamic boarding schools are not managed optimally; and 5) Unavailability of funding sources for Islamic boarding schools.

From the explanation above, it can be said that *Sustainability* and *Unsustainability* pesantren if analyzed with functional structural theory initiated by Talcoltt Parsons as quoted by George Ritzer and Goodman J. Doglas, which suggests that the system of social organization can survive, the system must have four things, including: (1) *Adaptation* (adaptation), that is, the system must adapt itself to the environment and adapt the environment to needs. (2) *Goal attainment* (has a purpose), that is, a system must define and achieve its main purpose, (3) *integration* (integration), that is, a system must manage between the relationships of the parts that are its components, (4) *Latency* (pattern maintenance), i.e. a system must equip, maintain and improve, the cultural patterns that create and sustain motivation (Ritzer & Doglas, 2004).

In this regard, research put forward by Samsul Bahri, found that *sustanability* Pesantren education in the perspective of functionalist structural theory has strong durability and contingency because it has four functions. *First*, adaptation (*adaptation*) pesantren with community environment. *Second*, has a purpose (*goal atteiment*) Pesentren forms the personality of students who are moral. Third, integration (*integration*) pesantren have integrated both the institutional system and curriculum. Fourth, the maintenance of cultural patterns (*Latency*) value system in pesantren that is known as sincerity, independence, simplicity, honesty, ukhuwah Islamiyah and the spirit of freedom (Bahri, 2016).

Amin Abdullah as quoted by Mohammaad Aristo Sadewa tried to formulate an integration-interconnection approach which is able to answer the challenges of an increasingly complex era. In this case, what is needed to overcome these problems is freedom of thought, creativity, innovation that is continuously carried out to overcome the confinement of thinking. One of the reasons is the deductive paradigm which states that the truth of mutlaq only exists on one side between religious science and non-religious science do not complement each other. In the theory of these integrations-interconnections there are three keywords, namely (1) *semiperable* (penetrating each other). This concept comes from biology known as *survival for the fittes* , (2) *intersubjective testability*.

This concept is present to avoid a struggle of subjectivity and objectivity, so the next cluster of thought is the "intersubjective" pattern is a scientific mental position that can dialogue between the subjective and objective worlds in a scientist and religion in dealing with the complexity of life, (3) *Cretive Imagination* (Creative imagination) is a new discovery or theory arising from the courage of a researcher to combine various ideas that have existed before, but the idea is still isolated from one and the other. It also synthesizes two different things and then forms a new whole, rearranging the old elements into a new dough of configurations (Sadewa, 2022).

Thus, the sustainability of Islamic boarding schools based on the integration-interconnection approach of Islamic

boarding schools must have the fastest ability to adapt themselves to the conditions of the times, and no longer contomise between religion and science, the world and the hereafter based on an inclusive mind, and have the ability to think creatively, innovatively.

C. Bima City Islamic Boarding School Efforts in Maintaining *Sustainability* and *Unsustainability*

Islamic boarding schools as an educational institution have several aspects of strengths and weaknesses within themselves as internal factors that greatly influence its development. In addition, Islamic boarding schools also face opportunities and challenges as external factors that must be responded to in order to affirm their existence and development in the future. From another point of view, the four elements in the two factors can be grouped into potential and deficiency.

Potential includes strengths and opportunities while shortcomings include weaknesses and challenges. Potential can be used as a basis for development and various possible steps of progress and in accordance with existing strengths and opportunities. On the other hand, shortcomings can be used as a basis for carrying out innovative steps and improvements according to needs by referring to the weaknesses and challenges faced (Mukhlis, 2020).

Based on the research findings, there are several efforts of Bima City Islamic boarding schools in maintaining *Sustainability* and *Unsustainability*, among others.

1. Optimize the Regeneration program.

Regeneration among pesantren is the most important pesantren tradition for the progress of pesantren. So that the regeneration program gets attention from many parties. Great attention to regeneration is based on the realization that the position of regeneration is very important among Muslims. Pesantren were established with the aim of producing scholars. As explained by Dhofier, that pesantren is a place devoted to educating students who want to explore knowledge about Islam using certain distinctive methods.

In addition, pesantren are not solely to enrich the minds of students with explanations, but to improve morals, train and heighten enthusiasm, respect spiritual and human values, teach honest and moral attitudes and behaviors, and prepare students to be taught about religious ethics above other ethics. The purpose of pesantren education is not to pursue the interests of power, money and worldly majesty, but to instill in them that learning is solely an obligation and devotion to God (Dhofier, 2011). In addition, pesantren are an ideal place for the regeneration process of kiai or ulama.

The regeneration model of Bima City Islamic boarding school according to researchers from the results of pesantren interviews. Researchers divide it into two models. That is the traditional and modern model. *First*, the derivization of the traditional

model of pesantren is to continue studying at the pesantren to deepen religious knowledge. Usually considered a special student. In addition, continue to study at other pesantren such as in Java, Lombok to deepen religious knowledge so that when they return they can serve or build their own pesantren. *Second*, the modern regeneration model that researchers mean is that pesantren give them scholarships to continue to Islamic universities both domestically and abroad.

a. Optimizing pesantren management.

Management is not yet perfectly implemented in pesantren, even some of the Bima City pesantren are unable to survive or close, because optimal nephew management is not carried out which empowers all pesantren stakeholders from the top to the bottom. In addition, the management function also does not run optimally from planning, organizing, implementing, and controlling. Because the pesantren has a dominant *nerimo* aka fatalistic, in the sense of "accepting as it is with existing conditions" flows like water so that many work programs that run only quietly wait for their *ustadznya* free time because their schedules are not well managed.

As a result of research from Ahmad Janan Asifudin revealed that management as an objective and scientific governance science, is very

well applied in the world of Islamic education including pesantren. In addition, he explained that the ideal manager for the leaders of Islamic boarding schools is a visionary soul (Janan Asifudin, 2017). Bima City Islamic Boarding School has realized this, so that pesantren management will continue to strive to improve pesantren management from planning, then clarify the organizational structure so that performance is in accordance with functions and proxies, program management, evaluation, etc.

b. Pesantren Novation

From the results of my observations and research temporarily, that pesantren educational institutions in Bima City are experiencing a revival or finding new popularity. Qualitatively the number of pesantren is increasing; New pesantren are emerging everywhere. In addition, the physical development of the building has progressed very quickly. It is a sign that pesantren are becoming Islamic educational institutions that continue to reform. Although in the past, pesantren were held by ordinary people as kumu institutions whose buildings had been reot. Even the personal experience of community researchers considers that pesantren can only produce *ngaji* teachers can not be anything.

Pesantren are faced with modernization or the era of globalization that affects all lines of socio-cultural life including pesantren education. Pesantren cannot avoid the modern era, especially if they want to *survive*, and succeed in the midst of the development of the increasingly competitive world of Islamic education in the present and the future. Therefore, the role of pesantren needs to be improved because the demands of the times are inevitable. Therefore, the wise step that must be taken by pesantren is to continue to innovate and update.

From some data collected by researchers, pesantren continue to make innovation efforts among them, namely. *First*, program innovation, pesantren programs are not only reading and memorizing the Quran, al-muhadarah (lectures), reciting the yellow book. However, the pesantren program is directed at the needs of the community and the times such as, marawis, hadrah, basic leadership training for students (LKDS), Master of ceremony (MC) training, Silat, dream band. *English Club, Arabic Club*.

Sometimes students once a year go on *a study tour* to tourist attractions such as lake in Hu'u District, Dompu. *Second*, Innovation of integrated management between traditional and modern.

Third, cottage management innovations that involve senior students are usually pesantren organizations to be involved in managing and supervising other students usually, *fourth*, innovation in the independence of pesantren. Pesantren has business innovation as a source of income so that the source of funds is not only obtained in the community or government but Islamic boarding schools assets such as swallow nests, catfish and tilapia ponds, figures, and canteens. Uniquely, the business center is managed by students.

Conclusion

Bima City Islamic boarding schools have 19 Islamic boarding schools. The first pesantren, Darul furqan, in 1968 was founded by H.Abdul Karim. This pesantren became a pioneer for the emergence of pesantren in Bima City. If calculated from the beginning of the establishment of the pesantren until now the pesantren is only 54 years old. when compared to Javanese, Madurese, Sumatran and Lombok Islamic boarding schools have been thousands of years old. This shows that Bima City has just learned the Islamic boarding school education model. so that pesantren in Bima City are still looking for the right pesantren model and system to be used as its trademark. If it is also connected with elements of pesantren, namely kiai, dormitories, students, mosques, and ngaji Kitab and it is affirmed in Law No. 18 of 2019, then,

Most Islamic boarding schools in Bima City have two elements that are not

fulfilled, namely the unavailability of a kiai and a book salary. In the process of its development trend in the period 1968-1977 the first ten years there was no growth of only 1 pesantren. In the second and third periods 1978-1987 and 1988-1997 had the same growth rate of 2 pesantren. So that in a period of thirty years there are 5 pesantren. Then in the next period 1998-2021 within 25 years its development experienced dynamic growth with a total of 14 Islamic boarding schools. So that is what causes in the process of development there are some pesantren that are able to survive and continue to be dynamic around 5 pesantren, some experience stable development of 5 pesantren, and some experience fluctuations with the number of 2 pesantren. In addition, it was found that some pesantren were no longer able to survive or closed with a total of 3 pesantren, some others experienced a decline of around 2 pesantren, and a stagnant 1 pesantren.

Factors that cause pesantren *sustainability*, among others: a) The existence of kiai or ulama figures in Islamic boarding schools who become role models and respected by the community; b) The availability of pesantren infrastructure as the most important element in Islamic boarding schools, namely dormitories, mosques, students and yellow books or programs as a characteristic of pesantren; c) The existence of a culture of loctivity and open communication with the leaders of pesantren or sturktulal organizations from the center to the regions in solving problems; c) The implementation of the

regeneration process in pesantren, this can be seen from some Islamic boarding schools even though the kiai has died, but there are still those who continue their leadership.

Optimal management of pesantren that causes pesantren to develop; d) The availability of pesantren programs that are in accordance with the times and felt directly by the surrounding community; e) Involvement of Alumni among pesantren in contributing to pesantren both moral and moral; f) Availability of adequate human resources (HR) in Islamic boarding schools; g) The existence of a boarding school system in order to build an individual and communal awareness in each student and the realization of pesantren traditions in every daily activity; h) The availability of sources of pesantren funds both from business charities and from the government; i) Pesantren have been able to adapt to change and are open to novelty; j) Public attention and enthusiasm towards pesantren has become a phenomenon in Bima so that parents are enthusiastic about entering their children into pesantren; and k) The role of the government in providing strong legitimacy to pesantren through the enactment of Law No. 18 of 2019.

The factors that affect *Unsustainability* pesantren include: a) Unavailability of kiai or master teachers who are competent in their fields as figures and role models for the community; b) Non-optimal regeneration process; c) Limited adequate infrastructure, both dormitories and study rooms; d) Lack of management so that

many potentials contained in Islamic boarding schools are not managed optimally; e) Unavailability of pesantren funding sources; and f) Some Islamic boarding schools in Bima City do not have the ability to adapt to change or are still exclusive to change.

The efforts of Bima City Islamic boarding schools in maintaining *Sustainability* and *Unsustainability*, among others: a) Optimize the Regeneration program; b) Optimizing pesantren management; and c) Pesantren innovation.

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