

**BOARDING SCHOOLS MOBILITY ON URBAN COMMUNITIES
(CASE STUDY AT SYAMSUL ULUM AND IBADURAHMAN
BOARDING SCHOOL SUKABUMI)**

ENCUP SUPRIATNA

Jawa Barat, Manisi Road, Pasir Biru, Cibiru, Bandung, Indonesia

ABSTRACT

The purpose of this study was to determine: the impacts, how far the boarding schools social mobility is, the role of boarding schools in addressing many problems, the dynamics of social status in the life of an urban communities. This study uses a phenomenological approach, an analytical descriptive method, and various qualitative research. Qualitative data needed in this study is related to the social mobility of boarding schools on urban communities in Sukabumi. The data must be appropriate and considered necessary to solve the formulated problem. Analysis of the boarding schools social mobility on urban communities in Sukabumi City was done by describing: the impacts and the extent of boarding schools social mobility on the life of urban communities, the role of boarding schools in addressing various issues in the life of urban society, the dynamics of social status in the life of urban communities in Sukabumi.

KEYWORDS: Boarding Schools, Social Mobility and Urban Communities

INTRODUCTION

Social mobility of boarding schools on the life of urban communities is a form of social changes. Social changes is described as a change in social relationships or a change on social relationship equilibrium (Mac Iver, 1937: 272). Social change is a variety of accepted ways of life, either because of changes in geography, material culture, composition of a population, ideology and also because of diffusion, or new discoveries in a community. According to Koenig Samoel that social change refers to modifications that occur in patterns of human life that occur due to internal and external causes (Samuel Koenig, 1957: 279). In many societies, social changes are often followed by symptoms of secularism, which Giddens defined this as a process that the religion began to lose its influence on various aspects of human life. While Light, Keller and Calhoun defined secularism as the process of an institution in a human-being becoming more enlightened in worldly matters, as attention to the spiritual matters is diminished (Kamanto Suranto, 2004: 69). Sociologists explain that this process often provoke a reaction from religious circles, which may take the form of resistance or adjustment.

Speaking of social change, it can not be separated from social interaction established between an individual to other individual, an individual to a group of individuals, between a group to other group, either within a certain community or from outside of the community. In addition, Freud suggests human is in a long-lasting conflict between the *id* (primitive instincts) with *super ego* (values), which is controlled by *ego* (reality, so that human behavior will be largely determined by whose strength is the most dominant (Antony Storr, 1991: 66).

Boarding schools social mobility on urban communities as a form of social change can be seen in modern life as there appears a shift in values within people's life. The life of modern society has undergone a change in terms of

mindsets, perspectives as well as inact and behaviour patterns. Religion which is the fundamentals of the life of a society, a nation and a state must always be upheld, despite the wind of modernization that blows devastatingly hard. The effect contributes significantly to the continuity of boarding schools in urban communities. Boarding school is a religious institution that teaches, develops and spreads the knowledge of Islam (Dawan Rahardjo, 1974). Boarding school is an educational institutions oriented toward religion, so ethical values which become the pillars are derived from religious philosophy to follow unquestionably by those who are in it, without any condition. Pesantren (Boarding school) is an educational institution whose existence was already known long before Indonesia's independence, since the 16th century (Imron Arifin, 1993: 40). In colonial period, the boarding school was one of Indonesian's defense base against the colonizers, both ideologically and culturally. Similarly, during the rebellion period, boarding school was one of the most important component in Indonesia for having fought together for the independence Indonesia.

According to Bintarto, a city is a network system of human life which is characterized by high density of population, heterogeneous socioeconomic strata and materialistic; or can be interpreted as a cultural landscape formed by natural and unnatural elements with a considerably concentrated population (Bintarto, 1984: 36).

This study is based on an idea that the boarding schools mobility on urban communities has a rapid growth along with the times. And it is one of the important channels in vertical social mobility.

LITERATURE REVIEW

METHODOLOGY

This study uses analytical descriptive method. This method is chosen since it has a direct relation with the life of people in Sukabumi City, especially when it counts to boarding schools mobility on urban communities. Through this method, this study is mainly focused on background and individual holistically, which means not isolating any individual or organization into variables of hypothesis, but rather look at it as a whole as an integration (Lexy J Moleong: 3), in accordance with scientific background or context of an entity, because integrity can not be understood if it's separated from its context. Then, by using phenomenological approach, we expect to have an in-depth and meaningful description of the boarding schools mobility on urban communities. This study uses qualitative data. Phenomenological approach is one of the groups that belong to qualitative research. Phenomenology is a study about appearance of a phenomena, to explore the essence of the meaning it contains.

RESULTS AND DISCUSSIONS

Result

These results indicate that the effects of boarding schools social mobility on lives of urban communities could be vertically up or vertically down. This vertically up social mobility may shape in two different forms: (1) the insertion of individuals who's lower in status into a higher one, which it has been long existing, (2) the formation of a new group, which is then situated on a higher level compared to the position of the individuals initially forming the group. The vertically down social mobility shapes also in two forms: (1) the downgraded position of individuals to a lower one, (2) the downgraded position of a group of individuals which takes form in a disintegration of the group as a whole. The role of boarding schools in addressing various urban lives issues enables open social stratification in which boarding schools provide opportunities to the communities to participate in addressing such issues together. Despite the fact that there are many obstacles in social mobility channels, the dynamics of social status, religious institutions is an important channel in terms of

vertical social mobility, that boarding schools consider humans to be all in an equal position. To achieve these objectives, the religious leaders are working hard to raise the status of those the poors in the city of Sukabumi.

Discussions

Social mobility in conjunction with *the mainstream* of globalization, boarding schools are faced with several inevitable socio-cultural changes. As a logical consequence of this development, boarding schools inevitably must give amutual respond, because they can not escape from the frame of these changes. Nowadays advancements of information and technology has penetrated the cultural fortress of boarding schools.

This modern era, highlighted by the advancement of science and technology has great implications for the entire life of modern society which are synonymous with urban communities. The communities began to shift their paradigms and start thinking practically in various dimensions of life including in choosing educational institutions. Educational institutions which are currently best-liked by most people are ones oriented to the development of science and technology.

Moreover, boarding schools are expected to provide a response to the demands of the coming era which includes two aspects, universal and national. Universal aspect is science and technology. While national aspect is developments in Indonesia. The latter one even turns the role of boarding schools increasingly significant in determining a pattern of development that is "indigenous" and native in accordance with aspirations of the Indonesian people, because boarding school is the biggest Indonesian original education institution system and it has deeply entrenched (Yasmadi, 2002: 3).

Moeslim Abdurrahman added that ideally boarding school education is a cultural work. This concept lead us to understand that boarding schools are not identical to the implementation of teaching and learning in conventional schools. As the culture of work, boarding schools must cover all the scope of a broader study which is how the students are able to reproduce their culture in the era of ever-changing processes (Moeslim Abdurrahman, 2003: 84).

Socio-economic dynamics (local, national, international) already requires boarding schools to appear on a competition of free market. Not to mention a number of other developments that are wrapped up in the dynamics of society, which also leads to a question about resistance, responsibility, capability, and sophistication of boarding schools to meet the demands of the aforementioned major changes. Also trying to explain in this context, for example, substances of *Ilmu Kalam* (theology) which is taught in boarding schools is expected to be no longer determined between *Asy'ariyah* or *Jabariyah* theology, instead a theology that is conducive to the development, more encouraging in growing initiative, effort or work ethic. Besides, the development of boarding schools is also oriented toward functioning boarding schools as an important center for the development of society as a whole. By its distinctive position, boarding schools are expected to be an alternative development centered in the society itself (people-centered development) and a value-oriented development centers as well as (Ibid).

In regard to the idea that boarding schools are expected to no longer just act as the three traditional functions as mentioned before, but also to become the center of health consultants, the center of the appropriate technology development for rural communities, the center of natural environment conservation, and more importantly, the center of economic empowerment in surrounding areas. Especially in the last mentioned context, a growing number of boarding schools involve in this activities of economic skills, as in agribusiness venture that includes farming, crops, livestock, fisheries, household industry development or small industries such as garment, handicrafts, shops, *koperasi* and so on (Ibid).

In this case, exemplary plays an important role in a figure of a boarding school teacher, which is the essence of education. Education in boarding schools is starting from a moral integration of the education itself, modelled by the exemplary life, which feels so familiar and close, even more, there is a direct interaction between teachers and students (Ahmad Baso, 2013: 187). Thus the role of boarding schools in the future is to be able to create a high moral workers and religious figures who can "play" in the midst of globalization and technology.

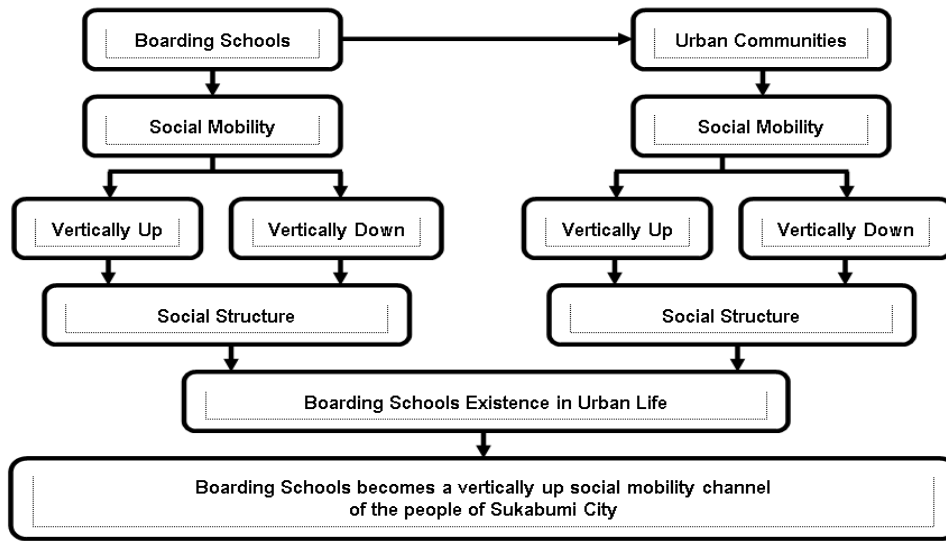
As a result of boarding schools social mobility, there are several changes that occur in urban communities, which are:

- Kiai is no longer the only source of learning, for there appear various and diverse new learning sources as alternatives.
- Competition with other conventional education institutions is getting intense.
- Santri (boarding schools students) need a formal diploma and a mastery of a discipline or a specific skill.
- An increasingly strong tendency of boarding schools students to master science and technology.

Such changes occur as a result of the rapid development of this era and the process of modernization that must be addressed positively by all elements of boarding schools so that they would be motivated to create improvements because it just can not be avoided. The wealth of knowledge, tradition, and texts, processed and produced by boarding schools, are entirely preserved for the sake of this country's and nation's benefit and safety. That is why boarding schools teach different types of Indonesian culture that would be a means to unify, defend and mobilize all the energy of this great nation (Ibid).

The lives of modern society has undergone a change in terms of mindsets, perspectives and behaviours. Religion which acts as the fundamentals of the life of a society, a nation and a state must always be upheld, despite the wind of modernization that blows devastatingly hard. At the level of a family, most parents are still considering religious education is an absolute necessity to prepare their children to live in a society, further more to believe in Allah SWT so they would live peacefully in this present and afterlife.

With various problems that occur in the communities, especially urban communities, boarding schools occupy a special meaning for survival. Therefore the boarding schools mobility also need to be considered, both vertically up social mobility and vertically down social mobility, so that boarding schools would establish their existence and be able to compete in the modern life, especially in urban communities that tend to lead to an individualistic life. By paying attention to vertically up and vertically down mobility, the public can see the existence of boarding schools and the schools should be able to understand, analyze and develop it.



Scheme 1: Boarding Schools Mobility on Urban Communities

CONCLUSIONS

The existence of boarding schools social mobility on urban communities is a success. The vertically up social mobility which occurs in boarding schools enables the lower level of communities to position themselves in the society as a result of rapid development of this era and modernization process that must be addressed positively by all corresponding elements of boarding schools so that they would be motivated to create improvements since it just can not be avoided. The wealth of knowledge, tradition, and texts, processed and produced by boarding schools, are entirely preserved for the interests of urban communities, especially the urban communities of Sukabumi City.

REFERENCES

1. Ahmad Baso, *Pesantren Studies 2a*, (Jakarta:Pustaka Afid, 2013)
2. Antony Storr, *Freud Peletak Dasar Psikoanalisis*, (trj) Dean Praty R, (Jakarta: Grafiti, 1991)
3. Bintarto, *Interaksi Desa-Kota dan Permasalahannya*, Jakarta: Ghalia Indonesia, 1984)
4. Dawam Rahardjo, *Pesantren dan Pembaharuan*, (Jakarta, LP3ES, 1974)
5. Imron Arifin, *Kepemimpinan Kyai*, (Malang, Kalimasahada, 1993)
6. Kamanto Sunarto, *Pengantar Sosiologi*, (Jakarta: Lembaga Penerbitan Fakultas Ekonomi Universitas Indonesia, 2004)
7. Lexy. J. Moleong, *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosda Karya, 2002.
8. Mac Iver, *Society A Tektbook of Sociology*, (New York: Farrar an Rinehart, 1937)
9. Moeslim Abdurrahman, *Islam Sebagai Kritik Sosial*, (Jakarta:Erlangga, 2003)
10. Samuel Koenig, *Man and Society, the basic Teaching of Sociologi*, (New York: Barners and Noble Inc, 1957)
11. Yasmadi, *Modernisasi Pesantren*, (Jakarta: Ciputat Press, 2002)

