

MADRASAH *PESISIRAN*

(A Theoretical Construction on the Identity of Madrasah in Java)



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A. Background

Islam entered Java through the north coastal area of Java (*pesisiran*) where this area played as the center of seasoning business and then grew as the center for the spread of Islamic teaching. The spread of Islam in Java was initiated by rich businessmen from Iran and Gujarat¹ and China². At the later period, the spread of Islam was continued by the 9 saints³ or in Java widely known as

¹ T.W. Arnold, *The Preaching of Islam: A History of The Propagation of the Muslim Faith* (Lahore: SA Muhammad Asraf, 1968), p. 369 -37; Tan Ta Sen, *Cheng Ho: Penyebar Islam dari China ke Nusantara* (Jakarta: Penerbit Buku Kompas, 2010); John Bastin dan Herri Jullian Benda, *A History of Modern Southeast Asia* (New Jersey: Prentice Hall, 1968), p. 6 -15.

² Tan Ta Sen, *Cheng Ho: Penyebar Islam dari China ke Nusantara* (Jakarta: Penerbit Buku Kompas, 2010).

³ Islam have been propagated in the Java island by the nine scholars known as pious men called *wali*. Their names were honored and adjusted to their death and birth places, i.e. (1) Sunan Gresik also known by the name of Maulana Malik Ibrahim, Maulana Magribi. He passed away 1419 AD. (2) Sunan Ampel or Raden Rahmad is the one who established *pesantren* in Ampel, near to Surabaya. He passed away in the year A.D 1467 (3) Sunan Bonang or Makdum Ibrahim. He is Sunan Ampel's son. He leads Islamization in the Northeast of Java. He passed away in 1525. (4) Sunan Drajat or Syarifuddin, whose original name is Qasim bin Muhammad Ali Rahmatullah bin Ibrahim al-Samarqandy. He is another Sunan Ampel's son. He passes away in 1552. (5) Sunan Giri atau Raden Paku who is popular as the composer of Javanese song *Pucung* and *Asmaradana*. He spreads Islam in

Walisongo. The existence of saints was greatly responded by their followers to have a strong willing to learn and study Islamic teachings. As the two interests were encountered, education and teaching of Islamic studies grew and took place in houses, prayers rooms or mosques, and then grew as the center of Islamic teaching institutions or widely known as *pondok pesantren*⁴ (Islamic boarding schools). And initiated by *pondok pesantren*, madrasah (Islamic schools) were founded in Java.

the eastern part of Java. He passed away in 1530. (6) Raden Kudus or Ja'far Shadiq. He is Sunan Ngudung's son, which also means Sunan Ampel's grandson. He is an influential figure of Islamization in the northern coast of Central Java. He composes Javanese song entitled *Maskumambang* and *Mijil*. He passed away in 1560 in Kudus. (7) Sunan Muria or Raden Prawoto. He is Sunan Kalijaga's son. He uses *gamelan* to propagate Islam. He composes Javanese songs i.e. *Sinom* and *Kinanthi*. He is buried in the Mount of Muria, near to Kudus. (8) Sunan Gunung Jati or Syarif Hidayatullah, also known as Fatahillah. He propagates Islam in the West Java. He passed away in 1570 in Cirebon. (9) Sunan Kalijaga or Raden Syahid. He propagates Islam in the southern part of Central Java. He is known as the composer of the stories of *Wayang Kulit*. He passed away A.D 1585 in Demak.

⁴ *Pondok Pesantren* or *pesantren* derives from the sixteenth century, when learning centers were established, known as a place of learning for the Islamic faithful (*santris*). *Pesantren* are private ventures by scholars called *kyai* on Java, guru on the Malay Peninsula and Brunei, *ustadz* in the Philippines, Cambodia, and Thailand, and *'alim* in most places—usually with the assistance of their families. The *pesantren* stressed pious conduct and the hereafter, and learning Islamic teaching written in classical book of muslim scholars. The *pesantren*, were a rural phenomenon, interacting with local communities. Scholars provided education, gave advice to villagers, and legitimized local ceremonies. The existence of *pondok pesantren* is closely related to the role of *Walisongo* in propagating Islam around the fifteenth to sixteenth century in Java. Maulana Malik Ibrahim (d. A.D. 1419), the spiritual father of *Walisongo*, is considered as the teacher of the teachers in the tradition of *pesantren* in Java.

Society of the north coastal area of Java (society of *pesisiran*) have different characteristics from the one living in the country or in south coastal area of Java such as in the obedient to behave in Islamic law, who are egaliter, opened, and straight forwarded. Such culture and personalities are influenced by three significant factors such as nature, occupation and life orientation, and religious understanding. Another characteristic of society is that they are active in social organizations especially the ones related to Islam because the organizations can be a tool to struggle the religious and community interest of faith⁵. Hereby, the relationship between Islamic organization and madrasah becomes the reciprocal relationship that needs and strengthens each other.

In general, madrasah were established as a need of local muslim society. Hence, newly established madrasah didn't have its own fixed building. Usually they use one of the houses belonging to one of the religious figures or the one belonging to the local resident or a mosque or musholla (Islamic prayer room). As long as they don't have enough fund, the management of madrasah usually asked for a few available people to be voluntary teachers⁶. In some cases madrasah was often established due to the political needs of Islamic figures in a certain region to face the center of authority outside. Madrasah was also built by community figures as a rival institution towards the establishment of general schools. However, in many cases, society built

⁵Mudjahirin, *Orang Islam...*, p. 287. Nur Syam, *Islam Pesisiran* (Yogyakarta: LKiS, 2005).

⁶Pradjarta Dirdjosanjoto, *Memelihara Umat, Kiai Pesantren - Kiai Langgar di Jawa* (Yogyakarta: LKiS, 1999), p. 166.

madrasah because of the needs of education institutions to learn Islamic teachings (*tafaqquh fi al-din*).

Today, along with the development era and the advancement of science and technology especially in the information and telecommunication, a new era, which is called a globalization era, was born. Globalization becomes an increasing strength and can arise actions and reactions in life. Globalization bears a more opened world for reciprocal relationship, especially with the advanced information technology, in which at later time it will change life angles either material or spiritual ones. Globalization embraces all aspects of life such as economics, politics, culture, law, religion, and education. Globalization makes the world more transparent so that it is borderless due to the fast advancement of science and technology and satellite information system. Globalization according to Tilaar has brought a big change in human life, making the stream of human, science, goods faster that causes a big change in society life especially traditional society and it can cause alienation and confusion without guidance⁷.

In the new era, Islamic education institution including madrasah *pesisiran*, faces a dilemmatic problem; two important choices namely, on the one hand it has to maintain the identity and on the other hand, it has to adapt to the changing world, caused by the advancement of science and technology. In one hand, madrasah *pesisiran* is required to increase the understanding of the Islamic religious studies and practise the Islamic teaching. On the other hand,

madrasah *pesisiran* is required to learn something to earn a living, unsolved with Islamic religious studies and must master the science and technology. Hereby, with the existence, they are required to function as the institution of *tafaqquh fi al-din* by continuing to maintain religious tradition because the religion can function to combat the negative effects in the new era, and also can be the transfer of science and technology by teaching modern science because it has to follow the change. Madrasah *pesisiran*, in this case, is facing a dilemma between two options, in which to fulfill it is not an easy problem because it needs prerequisites to fulfill.

Madrasah *pesisiran* has uniqueness in its all education systems and the society culture of its owner. The uniqueness designs the characteristics to be identity. It has internal defense power namely character or identity attached to it since its existence up to the present that is maintained and external adaptation power namely the ability to adapt to its environment with all changes taking place. This means that the education system of madrasah *pesisiran* has strength and high elasticity power. Hence, the character, the identity of madrasah *pesisiran* and the adaptation strategy towards the development and advancement of science and technology become a crucial thing to understand.

B. Theoretical Construction on Madrasah Pesisiran.

Theory of Madrasah⁸ *pesisiran*⁹ is constructed based on the reality or the basic assumption that madrasah is basically the

⁷H.A.R. Tilaar, *Multikulturalisme Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004).

⁸ Etymologically, the term “*madrasah*” (plural: *madāris*) is derived from Arabic, that its root is “*darasa, yadrusu, darsan, madrasatan*” which

religious education institution,¹⁰ namely a place for 6 to 18-year students to learn religious studies (Islamic teachings) such as Fiqh (Islamic law), Tauhid (Theology of the Oneness of God), al qur'an and al hadist (prophet traditions), akhlaq (Islamic moral of conducts), Tarikh (the history of Islam) and Arabic language. According to Ridwan Nasir, madrasah is the institution of *tafaqquh fi al-din* because it is "children of pesantren" (Islamic boarding house)¹¹. Madrasah acts not only as the institution of science transfer, but also as the

means "read and learn, the word "madrasah" itself is in form of adverb of place (zharaf makan) which means "chair for learning", or "the place of study for students" or "the place to transfer knowledge" or "the road". While according to Jonathan Berkey in the word "madrasah" derived from Hebrew language the term is related to the word "*midrash*" or "*midrasha*", which is used to refer to the kind of institution focusing on Jewish traditional teaching and learning in Egypt in medieval century. The word "*midrash*" itself means "learned book" or "place for study" or "the house for studying Taurah". In Indonesia, the word "madrasah" means "sekolah" or school. Madrasah is defined as the school with Islamic characteristics, or mentioned as Islamic school.

⁹ *Pesisiran* is regions located along the northern coastal area of Java with characterized culture. In this paper, *pesisiran* understood as cultural area which is different from *pedalaman* (southern coastal area of Java and mountainous areas). *Pesisiran* consists of several regions, namely : Cirebon, Brebes, Tegal, Pemalang, Pekalongan, Kendal, Semarang, Demak, Kudus, Jepara, Rembang, Tuban, Gresik, Lamongan, and Surabaya. Read further: Mudjahirin Thohir, *Orang Islam Jawa Pesisiran* (Semarang: Fasindo, 2006).

¹⁰Geertz stated "NU school are called madrasah, which means "religious school" and Geertz mentioned madrasah in JaVa as "conservative school" read further: Clifford Geertz, *The Religion of Java* (Chicago: The University of Chicago Press, 1960), p. 188,

¹¹Ridwan Nasir, *Mencari Tipologi Format Pendidikan Ideal, Pondok Pesantren di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005), p. 90.

main locus of ulama reproduction after pesantren. Hence, although there is a variability to merge the religious studies and science, madrasah is the institution that make Islamic religious studies as the main and very important subjects¹². Madrasah *pesisiran* is sometimes called Arab school because in the curriculum, many courses are written in Arabic or in Arabic letters. Meanwhile, the primary school, junior high school and senior high school are called the general schools because in those schools many general subjects such as mathematics, natural science, social science, Indonesian language, and English are highly taught. So, in reality, madrasah *pesisiran* ontologically has different main characteristics from schools although in its development in Indonesia madrasah is called as an Islamic school.

Madrasah *pesisiran* exists, grows and develops massively due to the needs of society towards Islamic teachings (*'ulum al-din*) to their children not due to the willing of the society to get a job or to be a civil servant (bureaucrat). For the resident of the north coastal area of Java (*masyarakat pesisiran*), the main thing for madrasah is to create their children good people (shalih and shalihah) namely people with good knowledge of Islam and a good practice of Islam in their daily life so that they can pray to their parents when they pass away.

The understanding of Islamic teachings (*tafaqquh fi al-din*) and its practices in their daily life become fundamental goals of madrasah *pesisiran*. The main goals are then the spirit of struggle for stakeholder of madrasah

¹²Haidar Putra Daulay, *Historisitas dan Eksistensi Pesantren, Madrasah dan Sekolah* (Yogyakarta: Tiara Wacana, 2001), p. 85.

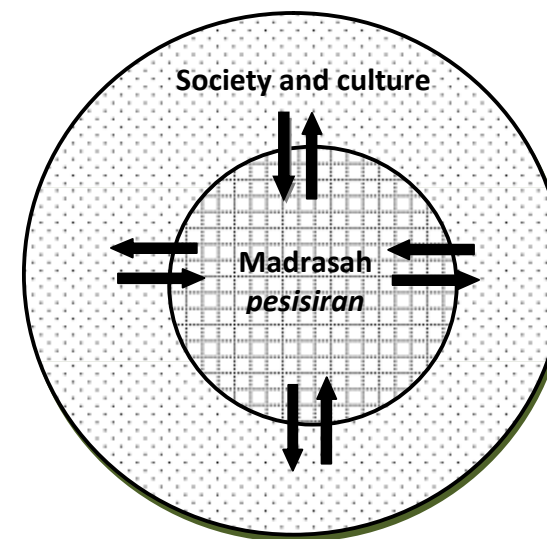
and also the society of the north coastal area of Java as madrasah owners.

A madrasah *pesisiran* could be exist if there is a place to learn (not always an elegant building and expensive facilities), there are peesons who are willing to be teachers and there are students to study. So to establish a madrasah *pesisiran*, the thought of school management, teacher qualification, and supporting facilities for education has not been taken into account as its struggle is *lillahi ta'ala* (for the sake of God, Allah).

Madrasah *pesisiran* is the product of culture and becomes parts of society in the north coastal area of Java. Hence, its existence cannot be separated from both of them. Stephen K Sanderson wrote that education is the universal thing of culture in which the specific character is different from one society and another¹³ so madrasah *pesisiran* becomes inseparable thorough part of the society. Madrasah and culture of society of the north coastal area of Java is different entities but related to each other.

According to this analysis, madrasah *pesisiran* is an intergral part of the bigger system namely society and culture. The education system of madrasah *pesisiran* constitutes the integral part of culture system, social, politics, and enonomics as a whole. Madrasah *pesisiran* and society influence each other and have mutual influence and are interconnected. One hand of the society influences the system dynamics of madrasah *pesisiran* education and on the other hand, madrasah *pesisiran* also influences the system

dynamics of socio culture of society¹⁴. On one hand, madrasah in Java shore surrounding areas is influenced by of north coastal area of Java and on the other hand, madrasah *pesisiran* influences the culture.



Picture 1 : Madrasah in Macrocosmic Perspective¹⁵

¹⁴H.A.R. Tilaar. *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural* (Magelang: Indonesiatera, 2003), hlm. 154.

¹⁵ H.A.R. Tilaar, *Kekuasaan dan Pendidikan, Suatu Tinjauan dari Perspektif Studi Kultural* (Magelang: Indonesiatera, 2003), hlm. 154. Tilaar explained that education is inseparable from the cultural system with its values as well as economic life in a community. According to Zamroni, there are two approaches to schooling system : microcosmic approach and macrocosmic approach. Read further Zamroni. "Sekolah Sebagai Media Sosialisasi Nilai-Nilai Demokrasi", dalam M. Masyhur Amin dan Mohamad

¹³Stephen K. Sanderson, *Makro Sosiologi, Sebuah Pendekatan Terhadap Realitas Sosial (Macro Sociology)*, terj. Farid Wajidi (Jakarta: Raja grafindo Persada, 2003), p. 487.

On macrocosmic approach, madrasah is not placed as an empty space but understood as dynamic social phenomena. The basic assumption is the same as some other social phenomena such as religion, industry, democracy, health, development, gender, sports, human rights and others¹⁶.

Nevertheless, madrasah *pesisiran* cannot be separated from its society and culture. It grows and develops in the middle of society that have its own culture and identity, which is different from the rest. Society in the north coastal area of Java with its culture is influenced by madrasah existence, in all aspects of life. Madrasah as cultural phenomena is clearly mixed with things such as ideology, politics, sociology, history, tradition and culture.

In this context it can be explained that internal or external strength of madrasah *pesisiran*, development and dynamics can be determined by the mutual strengthening cooperation between madrasah in one hand and the society as madrasah owner and developer in the other hand.

A strong cooperation between madrasah and the society occurs due to the strong social capital owned by madrasah and the society. The social capital¹⁷ here is understood as a set of values or informal norms as a good

Najib (Ed), *Agama demokrasi dan Transformasi Sosial* (Yogyakarta: LKPSM NU DIY, 1993), p. 111, Zamroni, *Pendidikan dan Demokrasi dalam Transisi (Prakondisi Menuju Globalisasi)* (Jakarta: PSAP Muhammadiyah, 2007), p. 160.

¹⁶Rakhmat Hidayat, *Pengantar Sosiologi Kurikulum* (Jakarta: Rajawali Pers, 2011), p. 66.

¹⁷The term "social capital" introduced by Lynda Judson Hanifan, in her article: "The Rural School Community Center" of *Annals of the American Academy of Political and Social Science* (1916).

example between members of a group that have mutual cooperation. If members of the group have hopes, others can behave as the trusted and honest or they trust each other. The trust functions as oil to make a group or organization run more effectively¹⁸.

To make values and norms become social capitals, according to Fukuyama it needs more substantive such as honesty, policy, truth, trustworthiness¹⁹. In other words, social character in capital must be positive²⁰. Moreover, Fukuyama explained that norm constitutes parts of social capital formed, not created by the bureaucrat or government, but through tradition, history and charismatic figure. By this it will create a person behavior or society group that create social capital spontaneously in the scheme to determine regulations that determines individual and group interests²¹.

Social capitals of madrasah *pesisiran* are from value substances owned by the society in general and become life tradition in the madrasah environment in the north coastal area of Java and later become the basic reference of acts for the

¹⁸Fukuyama stated that "social capital can be defined as an instantiated set of informal values or norms shared among members of a group that permits them to cooperate with one another. If members of a group come to expect that others will behave reliably and honestly, then they will come to trust one another. Trust acts like a lubricant that makes any group or organization run more efficiently. Francis Fukuyama. "Social Capital" in Lawrence E. Harrison dan Samuel P. Huntington (Eds), *Culture Matters; How Values Shape Human Progress* (New York: Basic Books, 2000), p. 98.

¹⁹*Ibid.*, p. 99.

²⁰Robert M.Z. Lawang, *Kapital Sosial dalam Perspektif Sosiologik, Suatu Pengantar*. (Jakarta: Fisip UI Press, 2005), p. 30.

²¹Fukuyama, "Social...", p. 98.

managers of madrasah *pesisiran* and later was called norms. However, it must be admitted that norms growing in the madrasah environment are caused by religious faith embraced by all stakeholders of madrasah *pesisiran*.

Traditional conservative groups thought that norms should be from a religion because it constitutes the important source of culture regulations, even in the seemingly secular society, at the same time, religious regulations are subjects of spontaneous evolution when these regulations interact with historical environment of the society²².

Hereby, the role of madrasah social capital in the north coastal area of Java can be developed through effort to maintain values and norms of religions such as honesty, trustworthiness, cooperation among stakeholders so that highly qualified work can be built in the madrasah environment in north coastal area of Java.

On the other side is that madrasah *pesisiran* is faced with a new era called globalization era namely an era that always changes very fast in every aspect of economics, social, politics and culture due to the advancement of science and technology especially information technology and communication.

Globalization²³ embraces all aspects of life, in this country and cannot be prevented by any forces. Hence,

²²*Ibid.*, p. 111.

²³Anthony Giddens: "*Globalization can thus be defined as the intensification of the world wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa*". Read further: Ankie Hoogvelt. *Globalization*

finally territorial boundaries of our country geographically becomes not important and even be said unseen in terms of in and out of information, science and technology, in the context of education process as well. Globalization is finally be able to influence our life either individually or in groups so that the concept of country and nation finally become less important because in reality the nation and country life cannot be isolated from the country and government from global life influences.

In the globalization era, madrasah *pesisiran* is faced with very rapid change in every aspect of life, especially economics, social, politics and culture. Those changes have impacts on Islamic education, at least in 3 forms namely 1) education commercialization 2) internationalization – education hegemony and 3) arises the world thought that success in the global era is determined by the mastery of virtual capital or social capital and intellectual capital. From the globalization impacts toward the education, the first and second are negative impacts, not in line with the characters owned by madrasah *pesisiran* so that it can endanger the existence of madrasah *pesisiran*. So far the first and the second one have not yet influenced significantly the existence of madrasah *pesisiran* because the characters are still attached to it. Meanwhile, the last impact is a positive one, in line with the character of madrasah *pesisiran* and encouraging for madrasah *pesisiran* to keep on improving the education quality. In reality, madrasah *pesisiran* is very strong in its capital due to the strong genuine characters;

and *The Postcolonial World; The New political Economy of Development*, (Great Britain: Palgrave, 2001), p. 125.

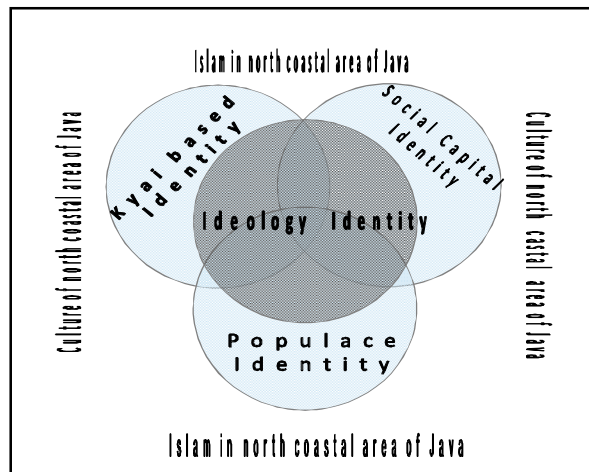
however, it is less in terms of the mastery of science and technology or intellectual capital.

Moreover, the most worrying impacts of the development and globalization in madrasah *pesisiran* is that the western culture enters and develops in all regions of the north coastal area of Java namely materialistic and secularistic values, a threat to the culture especially the morality of youngsters in this areas.

Hence, madrasah *pesisiran* tried to maintain the characters in itself and can adapt to the changing globalization namely the new globalization with every struggle and impacts.

According to scientific research towards madrasah *pesisiran* the most important of theoretic contributions are first, that madrasah for the society in the north coastal area of Java is integral and cannot be separated from the life and culture so that it can be categorized as the basis of education for society (community based education). Madrasah *pesisiran* grows and develops in the middle of dynamics of society and culture in the north coastal area of Java even madrasah and the society are influencing each other. In one hand, madrasah influences the culture of the society. Hence, madrasah *pesisiran* has its own unique identify, different from other education institution. Madrasah *pesisiran* at least have four characters as the main identities namely (1) madrasah *pesisiran* are based on *Ahl al-sunnah wa al-jama'ah* or Aswaja (*The ideological identity*). This means that the majority of madrasah *pesisiran* has a mission to develop traditions and values of *Ahl al-sunnah wa al-jama'ah* as a great tradition with santri tradition as a small tradition, 2) madrasah *pesisiran* is based on trust and society

participation. Besides madrasah and society in the north coastal area of Java need each other (the (*The social capital identity*); this means that madrasah *pesisiran* depends highly in social capital of the society 3) madrasah *pesisiran* constitutes populace education (populace identity). This means that madrasah *pesisiran* is an education institution for all especially the ordinary society namely a group of fairly poor people dan 4) madrasah *pesisiran* is an education institution in which its existence is supported by kyai because the existence of madrasah is generally driven by kyai. Kyai is a central figure in social structure in the north coastal area of Java. He is not only a figure of a good example (religious leader) in religious life, but also as an education figure namely as a figure of madrasah owner so that the sustainability of madrasah is determined by kyai support. Kyai can effectively drive the community to maintain and develop madrasah *pesisiran*.



Picture 2: Madrasah pesisiran identities

In this picture, madrasah pesisiran have 4 characters or main identities namely (1) madrasah pesisiran is based on *Ahl al-sunnah wa al-jama'ah* or Aswaja (*The ideological identity*) 2) madrasah pesisiran grows due to the cooperation between kyai and madrasah 3) madrasah pesisiran based on the society trust (social capital identity) and 4) madrasah pesisiran is an education institution for ordinary people (populace identity). One identity and another are related to each other especially ideology identity namely madrasah pesisiran as an inheritance institution of aswaja value to become main characters to be the basis and influence other characters. The identity is formed by the environment and culture namely the culture and Islam in Java of pesisiran.

The character makes the existence of madrasah pesisiran is different from other education institutions in Java. The character is an internal strength power owned by madrasah pesisiran so that it survives and is developed by the society in globalization era. This means without character (identity), madrasah pesisiran have not been established and people left them.

Second, madrasah in north coastal area of Java are faced with two threats and challenges due to the development and globalization. Madrasah pesisiran sees globalization as a treath to its identity, especially the integrity of religious tradition and akhlak and morality of youngsters. Additionally, madrasah pesisiran also see globalization as a challenge to face not to stay away from. Madrasah pesisiran force themselves to adapt well with all threats and challenges to face. There are two kinds of adaptation strategy of madrasah pesisiran, as adaptive and opened madrasah towards any change and globalization namely reproduction strategies and innovation adoption strategy. Reproduction strategy is that madrasah pesisiran place the study of Islamic teaching (*tafaqquh fi al-din*) as a filter or instrument towards negative effects of globalization, especially secularism and materialism so that *tafaqquh fi al-din* is a very crucial thing in madrasah pesisiran.

However, innovation adoption strategy constitutes global perspective education aplication namely through a foreign language learning (English and Arabic) and the learning of science and technology (Indonesian language, mathematics, natural sciences, social sciences and technology of information and communication and arts.

From the adaptation strategy, *tafaqquh fi al-din* of madrasah *pesisiran* is placed as a main strategy so that it get much bigger and more dominant attention than other adaptation strategies. Hence, the learning of science and technology and its global perspective education application in madrasah *pesisiran* tends to be implemented for a granted and is faced with many shortages and problems.

The adaptation strategy of madrasah *pesisiran* towards the development and globalization becomes external resistance in Java of *Pesisiran* that makes madrasah *pesisiran* exists up to now and can maintain the identity or character when faced with the new era, globalization.

In addition, madrasah *pesisiran* in facing the change and globalization as a logic consequence towards globalization, applied two adaptation strategies (1) the global perspective education application and 2) *tafaqquh fi al-din*. The first adaptation strategy is applied to get the positive impacts of globalization, in this case, madrasah *pesisiran* did adoption- innovation strategy. Meanwhile, the second adaptation strategy is used by madrasah *pesisiran* to battle negative effects of globalization as an effort to conserve tradition either great tradition or little tradition, in this case, madrasah *pesisiran* do reproduction strategy. The second adaptation strategy is related one with another with *tafaqquh fi al-din* as the basis in implementing global perspective education.

Madrasah *pesisiran* adapts to the change and globalization so that it can be firmed that madrasah *pesisiran* are opened and adaptive madrasah; it tried to conserve good old tradition and at the same time madrasah *pesisiran* adopt new better values.

C. Conclusion

This paper discusses madrasah *pesisiran* (madrasah in the north coastal area of Java) in terms of their identities and adapting strategies to the development and the dynamics of globalization era.. There are two most important findings. Firstly, *madrasahs pesisiran* grow and develop in the dynamics of the culture of the area in such a way that they have unique characteristics and features, which are different and distinctive from other educational institutions. Madrasah *pesisiran* have four main characteristics: 1) they have the ideology of *Ahl al-sunnah wa al-jama'ah* (ideological identity); 2) they are based on community trust and participation (social capital identity); 3) they are populist educational institutions (populace identity); and 4) they are institutions whose existence cannot be seperated from their religion leader (kyai) (kyai based identity). Secondly, the adapting strategies done by *madrasahs* in north Java coastal area can be devided into two forms, i.e. 1) reproduction strategy by which *madrasahspeisiran* place religious teachings (*tafaqquh fi al-din*) as prevention and filter in the fight against the negative influene of globalization, so the religious teaching becomes the crucial part of *madrasahs* in the area, 2) innovation adoption strategy in applying education with global perspectives, i.e. the teaching of English, science and technology. The strategies are realizations of the principle of *al-muhafazah 'ala qadim al-salih wa al-akhzu bi al-jadid al-aslah* (Maintaining the old values are good, and accepting new values better).

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