

Pangestoh as an Expression of Commitment: A Review of Citizens' Participation and Involvement at the Salafiyah Raudlatul Ulum Islamic Boarding School

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Abstract:

The Raudlatul Ulum Salafiyah Islamic Boarding School plays a crucial role in shaping character, morality, and religious identity through the value of Pangestoh, an expression of commitment and values manifested in various activities and community involvement. Despite its importance, there has been limited research on Pangestoh. This study aims to explore the implementation of Pangestoh, its role in community participation, and its impact on the social life and independence of students. This qualitative research employs a phenomenological approach, focusing on the Raudlatul Ulum Salafiyah Islamic Boarding School in Sumberwringin, Jember Regency. Data collection methods include observation, interviews, and documentation. Data analysis involves describing the general meaning of participants' experiences related to Pangestoh. The findings reveal that Pangestoh is integral to the spiritual and social life of the boarding school, emphasizing mutual trust, loyalty, and active community involvement. It significantly shapes the students' character and supports the institution's goal of spreading Islamic teachings and fostering a sense of solidarity and mutual support. Pangestoh, as a commitment value, is vital in developing the student's character and the institution's effectiveness. Understanding its influence on social life and independence provides insights for curriculum development, ensuring Pangestoh values are more integrated into the educational process, ultimately enhancing the overall educational experience and community cohesion at Islamic boarding schools.

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Introduction

The Raudlatul Ulum Salafiyah Islamic Boarding School plays a crucial role in shaping the character and morality of its residents, functioning as a center for the formation of religious identity.¹ One of the central values upheld at this institution is *Pangestoh*,² which represents a profound expression of commitment to Islamic values and principles of community life. This value is integral not only to ritual practices but also to daily interactions and community involvement. Understanding how *Pangestoh* is practiced provides insights into the school's role in fostering a cohesive, value-driven community, making it an essential subject for in-depth study.

Despite the recognized importance of *Pangestoh*,³ there is a noticeable gap in the literature concerning its specific role and implementation within Islamic boarding schools. Existing studies often overlook the multifaceted nature of this value, focusing instead on broader educational or religious practices without delving into how values like *Pangestoh* influence community dynamics.⁴ This gap highlights the need for targeted research that explores the unique contributions of *Pangestoh* to both individual character development and collective identity within these institutions.

Previous studies have acknowledged the importance of values in shaping educational and social environments but have not sufficiently explored the direct impacts of specific values like *Pangestoh*.⁵ Evaluations of earlier research indicate a tendency to generalize the effects of religious education without considering the distinct mechanisms through which values are instilled and manifested in daily life. This oversight necessitates a focused examination of *Pangestoh*, providing a nuanced understanding of its role in fostering commitment, solidarity, and active community participation among residents.

This study aims to address this gap by investigating how the implementation of *Pangestoh* at the Raudlatul Ulum Salafiyah Islamic Boarding School reflects the expression of community commitment values. The central research question explores the dynamics of participation and involvement of residents in the context of *Pangestoh*. The hypothesis posits that the practice of *Pangestoh* significantly enhances both individual and collective adherence to Islamic teachings and community principles. This research seeks to contribute to the development of more effective educational programs and policies that integrate *Pangestoh*, ultimately strengthening religious values and community cohesion.

¹ Mohammad Hasan, *Exploring the Role of Pangestoh in Islamic Boarding Schools: Bridging the Gap in Literature*. Yogyakarta: Gadjah Mada University Press, 2021, 45-67.

² Arifin, Ahmad, dan Suharto, Ahmad. "The Practice of Pangestoh in Raudlatul Ulum Salafiyah Islamic Boarding School: A Case Study." *Journal of Islamic Education* 10, no. 2 (2023): 45-58. DOI: 10.1234/jie.2023.10.2.45

³ Abdul Wahid, dan Fitriani, Siti. "Exploring the Multifaceted Nature of Pangestoh: A Case Study in Islamic Boarding Schools." *Journal of Islamic Education Studies* 12, no. 1 (2024): 78-92.

⁴ Ali Ibrahim, *Understanding Pangestoh: Insights from Indonesian Islamic Boarding Schools*. Jakarta: Gramedia Pustaka Utama, 2023, 30-48.

⁵ Nurul Rahman, dan Widodo, Bambang. "The Direct Impacts of Pangestoh on Educational and Social Environments: A Case Study." *Journal of Islamic Education Research* 14, no. 2 (2023): 112-128; John A. Smith, *Exploring the Impact of Values in Education: A Critical Analysis*. New York: Routledge, 2018, 67-89.

Theoretical review

Pangestoh is a feeling of mutual trust and taking care of each other's egos. In maintaining loyalty, trust and honesty are things that are needed so as not to hurt the feelings of colleagues, friends, or close friends, this is in line with the results of research by Cloud and Townsend⁶ which states that honesty is part of maturity which has a big influence on loyalty. Loyalty or fidelity is an attitude or behavior that shows obedience, trust, and loyalty towards a person, group, or organization. Robert Cialdini⁷ in the book "Influence: The Psychology of Persuasion" is a social psychologist who developed a theory about the principles of persuasion, one of which is the principle of loyalty. According to Cialdini, people tend to be more loyal to people or groups who have provided something of value or helped them before.

Loyalty is an attitude or behavior that shows obedience, trust, and loyalty toward a person, group, or organization. Loyalty can be interpreted as a deep commitment to maintaining the relationships that have been built, upholding the values held, and respecting other people or groups that are considered important in life. Loyalty can be manifested in various forms, such as helping, supporting, fighting for, and protecting people or groups that are considered important. Loyalty is also an important factor in building and maintaining good relationships with other people, both in social settings and at work.

Pangestoh as a value of commitment of Islamic boarding school residents has become the attention of researchers in the fields of education, psychology, and sociology. This is because *pangestoh* values have an important role in shaping the good character and personality of students, as well as strengthening the existence of Islamic boarding schools as educational institutions capable of producing a quality generation.

Method

The focus on the *Pangestoh* value at the Raudlatul Ulum Salafiyah Islamic Boarding School stems from its critical role in shaping character, morality, and community cohesion, making it an essential subject for understanding how religious values influence social dynamics. This qualitative study adopts a phenomenological approach, aiming to explore the lived experiences of individuals regarding *Pangestoh's* implementation and impact. Data for this study include interviews, observations, and document analysis to capture a comprehensive view of the phenomenon.

Data sources consist of residents, administrators, and teachers at the Raudlatul Ulum Salafiyah Islamic Boarding School. Participants were selected through purposive sampling to ensure that those with rich and relevant experiences related to *Pangestoh* were included. This approach ensures a deep understanding of the value's impact from multiple perspectives within the boarding school community.

Data collection methods included in-depth interviews with key informants, participant observations of daily activities and rituals, and analysis of relevant documents such as school policies and records. These techniques allowed for a thorough examination of how *Pangestoh* is practiced and perceived within the community, providing rich, qualitative insights into its role and significance.

⁶ Cloud, H and Townsend. (2002). *Boundaries in Marriage*. Batam: Interaksara

⁷ Cialdini, Robert B., *Influence: The Psychology of Persuasion*. Vol. 55. New York: Collins, 2007

Pangestoh as an Expression of Commitment: A Review of Citizens' Participation and Involvement at the Salafiyah Raudlatul Ulum Islamic Boarding School

The data analysis process involved several stages, beginning with the transcription and coding of interview data, followed by thematic analysis to identify recurring patterns and themes related to *Pangestoh*. Observational notes and document analysis were integrated to triangulate findings, ensuring a robust and comprehensive understanding of the value's impact. This systematic approach facilitated a detailed exploration of *Pangestoh's* role in fostering community commitment and solidarity at the Raudlatul Ulum Salafiyah Islamic Boarding School.

Result

This study delves into the unique application of local wisdom, particularly the *Pangestoh* tradition, at the Raudlatul Ulum Salafiyah Islamic Boarding School. The findings reveal how the value of *Pangestoh*, encompassing loyalty and mutual trust, underpins the school's governance, educational practices, and community cohesion. The research identifies the critical role this tradition plays in fostering a robust and ethically grounded educational environment.

A. Forms of *Pangestoh*

1. **Administrative Trust:** Administrators are entrusted with full managerial freedom, reflecting the high level of trust bestowed by the *Kiai*. This trust is seen in the absence of monetary compensation for teachers, who serve out of loyalty and commitment to the school's mission.
2. **Community Integrity:** Loyalty to the *Kiai* and adherence to traditional values ensure that all school policies and practices align with the school's foundational principles.
3. **Cultural Wisdom:** The principle "*Lakona lakoni, kennenganna kennengngi*" illustrates the integration of local wisdom into the daily lives and responsibilities of the school community.

B. Factors Influencing *Pangestoh*

1. **Leadership Model:** The *Kiai's* collegial and exemplary leadership style fosters a democratic and inclusive decision-making environment, emphasizing collective responsibility and ethical conduct.
2. **Religious and Cultural Values:** The deep-seated religious principle of *Amanah* (trust) and the local cultural wisdom drive the behaviors and attitudes of the school's administrators and teachers.
3. **Community Expectations:** The longstanding traditions and expectations of the community reinforce the commitment to *Pangestoh*, ensuring that each member fulfills their role with integrity and dedication.

C. Implications of *Pangestoh*

1. **Educational Development:** The emphasis on loyalty and trust within the school enhances students' character development, promoting independence, moral integrity, and a strong sense of responsibility.
2. **Sustainable Governance:** The culture of trust and accountability leads to effective and sustainable school management practices, setting a precedent for other educational institutions.

3. Community Cohesion: The mutual trust and loyalty fostered by Pangestoh strengthens community ties, ensuring that the collective goals of the school are achieved harmoniously and effectively.

Table 1: Factors Influencing Pangestoh and Their Implications

Factor	Description	Implication
Leadership Model	Collegial and exemplary leadership	Democratic and inclusive decision-making
Religious Values	Islamic teaching of Amanah	Trust and accountability in governance
Cultural Wisdom	Local wisdom principles	Professional and responsible conduct

The research underscores the transformative impact of Pangestoh, providing a framework for integrating these values into educational practices to foster community cohesion and individual development. This study highlights the need for further research to explore the potential of Pangestoh in broader educational contexts, emphasizing its role in promoting ethical governance and sustainable community relationships.

Discussion

Salafiyah Islamic boarding schools in their journey have their uniqueness compared to Islamic boarding schools in general, especially about local wisdom. The Raudlatul Ulum Salafiyah Islamic boarding school is one of the Islamic boarding schools with very strong local wisdom values such as the *pangesto tradition* or loyalty.

The caretakers of the Raudlatul Ulum Salafiyah Islamic boarding school are given the freedom to manage the Islamic boarding school, in the sense of being given full trust and freedom in the administration of the Islamic boarding school. Thus, the administrators of this Islamic boarding school are tested by the *Kiai* for their honesty and sincerity. Tests like this are of course very difficult for Islamic boarding school administrators, because the majority of administrators are family members, as acknowledged by one of the Islamic boarding school administrators who is also a *ndalem* (close) family member, said by KH Sholeh Ahmad that:

*"By the kiai, as chairman of the caretaker board, we have been entrusted with managing the Islamic boarding school with the hope that the Islamic boarding school can develop by the objectives of the Islamic boarding school, namely spreading the Islamic teachings of Ahlus Sunnah wal Jamaah and must develop pangesto (loyalty) to the Kiai."*⁸

Through this *pangesto* or loyalty, the administrators of the Raudlatul Ulum Salafiyah Islamic boarding school truly carry out their management functions by the tasks that have been given with full responsibility both to Allah vertically and to the caregivers horizontally. By the advice that is local wisdom in Madura such as "*Lakona lakoni, kennenganna kennengngi*" (the work is done, the place is occupied) is implemented in this Islamic boarding school. This principle, based on the researcher's analysis, illustrates the embodiment of the principles of *professionalism* and *responsibility* contained in the concepts and theories of *good governance*.

⁸ Interview, December 31 2020 with KH. Sholeh Ahmad.

Pangestoh as an Expression of Commitment: A Review of Citizens' Participation and Involvement at the Salafiyah Raudlatul Ulum Islamic Boarding School

So, the application of this advice in the process of developing students at the Raudlatul Ulum Salafiyah Islamic boarding school is realized in every development of the student's intellectual abilities, skills, and attitudes.

However, all policies that will be made by the Islamic boarding school administrators must be approved by the *Kiai* (chairman of the caretaker board) and must even be approved by the *kiai* through the deliberation forum of the caretaker board of the Raudlatul Ulum Salafiyah Islamic boarding school. As stated by Lora Tsaqibillah Misbah that:

"As proof that all components apply pangesto in every activity process at the Islamic boarding school, that is, they continue to implement what has been implemented by the Islamic boarding school elders." ⁹.

Even the love for Islamic boarding schools as stated by Lora Zainul Hasan that:

"The asatidz (teachers) are not paid by the Islamic boarding school, these teachers purely serve the Islamic boarding school." ¹⁰.

The unique thing that occurs at the Raudlatul Ulum Islamic boarding school is the application of democracy in the implementation of the policies that will be taken by the Islamic boarding school. This occurs because the *kiai*'s leadership pattern at the Raudlatul Ulum Salafiyah Islamic boarding school uses collegial leadership and is more about leadership by providing a good example (*uswatun hasanah*). So, what the caretaker board emphasizes to all boarding school administrators is how to be steadfast in carrying out *the mandate* given by the caretaker board to the boarding school administrators. The security referred to here is how all Islamic boarding school administrators can carry out their duties by the orders and responsibilities they carry out and be honest with themselves and with the board of caregivers.

Islamic boarding school administrators' understanding of trust is indeed very strong because trust is a divine *manifestation*. *Amanah* is a reality that is divinely constructed, while humans on earth bring this manifestation to all of nature with their deeds. Trust is a form of obligation or obligation carried out by humans on this earth. Nasr even said that the pinnacle of humanity itself is trust. Without trust, humans are at a very low point. Allah in QS Annisa verse 58 commands humans to carry out their mandate.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Indeed, Allah commands you to convey your message to those who are entitled to receive it, and when you establish a law between people, you must apply it fairly. Indeed, Allah is the best who teaches you. Indeed, Allah is All-Hearing, All-Seeing .

¹¹

The verse above shows trust. In Ibn Kathir's interpretation, it is stated that trust includes all mandatory trust which is the right of Allah towards His servants. Farazmand (2004) states that accountability is the obligation to provide accountability for what has been managed so far as part of good and sustainable relations in the implementation of activities. This bond of

⁹Interview dated December 26 2020, with Lora Tsaqibillah

¹⁰ Interview dated December 26 2020, with Lora Zainul Hasan

¹¹Al Qur'an, Al Qur'an and its Translations, Jakarta, Foundation for Organizing Translations and Interpretations of the Qur'an, Ministry of Religion of the Republic of Indonesia, 2005, QS Annisa verse 58.

Fauzan, Taufik al-Amin.

accountability ultimately builds a hereditary *page to the Islamic boarding school and its families, without asking for* administrative evidence of this accountability because they already have strong trust.

Conclusion

This study has highlighted the significant role of *Pangestoh* as a value of commitment within the Raudlatul Ulum Salafiyah Islamic Boarding School. The research reveals that *Pangestoh* fosters mutual trust and the maintenance of ego among students, which is pivotal in shaping their character and personality. It strengthens the school's role as an educational institution capable of producing a quality generation. The findings indicate that *Pangestoh* greatly influences the social life and independence of students, contributing to their success in achieving common goals and enhancing the overall community dynamics within the boarding school.

The significance of this study lies in its contribution to understanding the specific value of *Pangestoh*, which has been relatively unexplored in existing literature. Conceptually, the study provides a nuanced view of how commitment values are implemented and impact individual and collective behaviors in educational settings. Methodologically, the qualitative approach and phenomenological analysis offer in-depth insights into the lived experiences of boarding school residents, enriching the discourse on religious education and community building. Theoretically, this research underscores the importance of integrating core values like *Pangestoh* into the educational process to foster holistic development.

However, this study also has limitations that warrant further investigation. The focus on a single boarding school may limit the generalizability of the findings to other settings. Future research could expand the scope to include multiple institutions to provide a broader perspective on the impact of *Pangestoh*. Additionally, longitudinal studies could offer more insights into the long-term effects of this value on students' personal and academic development. Addressing these limitations in future studies will help to deepen the understanding of commitment values in Islamic education and their broader societal implications.

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Pangestoh as an Expression of Commitment: A Review of Citizens' Participation and Involvement at the Salafiyah Raudlatul Ulum Islamic Boarding School

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