

VOLUME 2



# Integrasi Nusa Maritim dan Penguatan Jalinan Kebinekaan Alam Melayu di Asia Tenggara



**PROSIDING**

Seminar Antarbangsa Arkeologi, Sejarah, Bahasa, dan Budaya di Alam Melayu (ASBAM ke-7)  
Lombok, 28-29 Juli 2018

## INTEGRASI NUSA MARITIM DAN PENGUATAN JALINAN KEBINEKAAAN ALAM MELAYU DI ASIA TENGGARA

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dan Budaya di Alam Melayu (ASBAM) ke-7



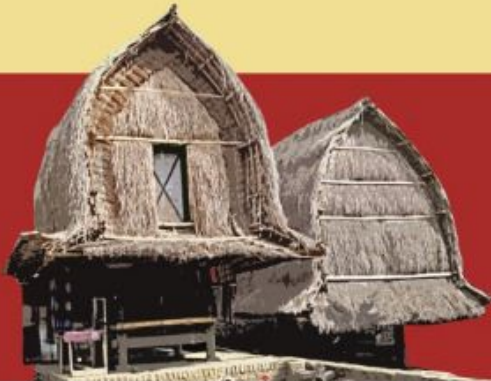
FAKULTAS HUMANIORA  
UNIVERSITAS ISLAM INDONESIA

Konteks dunia Islam di Kawasan Timur Indonesia, terutama di wilayah Nusa Tenggara Barat seperti Pulau Sumbawa dan Lombok menjadi bagian terpenting bagi pertumbuhan peradaban Islam jaringan antarnusa. Hingga kini diperoleh gambaran bahwa dunia Melayu adalah dunia yang menarik dan masih menyimpan banyak misteri dari citra sosial, aneka ragam budaya, dan lingkungan alamnya yang memesona, tidak terkecuali warna peradabannya yang melampaui masa yang panjang. Kini, isu-isu Melayu-Nusantara semakin menarik perhatian berbagai kalangan serta melakukan eksplorasi ilmiah yang dalam dan meluas. Itulah sebabnya, kajian tentang dunia Melayu-Islam di Nusantara menjadi isu yang penting dieksplorasi secara multidisipliner. Hasil kajian eksplorasi ilmiah tersebut dipandang penting diangkat dan dikomunikasikan ke dalam forum-forum ilmiah tingkat dunia melalui seminar ilmiah.

Sejak abad XXI kajian tentang alam dan peradaban dunia Melayu dan Nusantara semakin mendapat perhatian pelbagai kalangan akademisi dan peneliti pada tingkat global. Negara-negara Asia Tenggara seperti Indonesia, Malaysia, Thailand (Selatan), Cambodia, dan Brunei Darussalam adalah pihak yang terhubung-kait dengan isu tersebut terutama kajian keilmuan Arkeologi, Sejarah, Bahasa, dan Budaya. Tidak sedikit hasil kajian yang dikeluarkan dari eksplorasi ilmiah, berhasil mengungkap hal-hal baru dan penting disebarluaskan dalam rangka pengembangan ilmu pengetahuan.

ASBAM yang dicetuskan oleh pihak ATMA-UKM adalah kegiatan seminar internasional yang mawadahi komunikasi ilmiah kalangan peneliti perguruan tinggi dan lembaga riset dunia. Antara tahun 2012 sampai dengan 2015, Seminar International ASBAM telah diselenggarakan di UKM Malaysia hingga empat kali berturut-turut, yakni tahun 2012, 2013, 2014, dan 2015. Pada tahun 2016, Pelaksanaan ASBAM ke-5 telah berlangsung di Makassar pada tanggal 26-27 Juli 2016. Sedangkan pelaksanaan ASBAM ke-6 telah berlangsung di Johor Bahru Malaysia pada tanggal 12-13 Agustus 2017.

Pelaksanaan ASBAM ke-7 pada tahun 2018 diselenggarakan oleh UNHAS dan UKM dengan tempat pelaksanaan di wilayah Negara Indonesia, yaitu di Lombok pada tanggal 28-29 Juli. Seminar Internasional ini melibatkan sejumlah ilmuwan, peneliti, dan pemerhati dunia Melayu terutama pada disiplin ilmu, yaitu Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu.



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**Volume 2**

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**SAMBUTAN DEKAN  
FAKULTAS ILMU BUDAYA UNIVERSITAS HASANUDDIN**

Assalamu Alaikum Wr. Wb,

Di awal kata, Saya mengajak kepada kita semua memanjatkan puji dan syukur ke hadirat Allah SWT atas rahmat dan karuniaNya sehingga Seminar Antarbangsa ASBAM yang ke-7 tahun 2018 dapat terlaksana sesuai dengan harapan. Seminar ASBAM pada kesempatan ini dilaksanakan di Lombok NTB, tepatnya di The Jayakarta Hotel, Senggigi, pada tanggal 28-29 Juli 2018. Apresiasi yang tinggi Saya tujukan kepada seluruh pemakalah dari seluruh negara yang meliputi Indonesia, Malaysia, Brunai Darussalam, Kamboja, Thailand, Belanda, Jepang, China, dan lain-lainnya tanpa terkecuali. Perkenankan pula Saya menyampaikan terima kasih kepada para Panitia pihak FIB UNHAS dan pihak ATMA-UKM, serta panitia lokal pendukung yaitu pihak Kantor Bahasa NTB dan pihak STIBA Bumigora yang telah mempersiapkan penyelenggaraan seminar ini dengan baik.

Seminar International ASBAM ke-7 bertema "Integrasi Nusa Maritim dan Penguatan Jalinan Kebinekaan Alam Melayu di Asia Tenggara'. Substansi tema ini sesuai dengan warisan sejarah, masyarakat dan kebudayaan di dunia Melayu yang menunjukkan ciri maritim yang kuat. Pada sisi yang sama, tema ini sejalan dengan konsep Pola Ilmiah Pokok Universitas Hasanuddin dalam mencapai sistem manajemen mutu menuju World Class University (WCU). Paper yang disajikan dalam prosiding ini seluruhnya berbasis riset ilmu humaniora (Arkeologi, Sejarah, Budaya, dan Bahasa) yang disajikan oleh peserta yang berasal dari kalangan perguruan tinggi dan lembaga-lembaga riset dunia khususnya dari Asia Tenggara. Paper-paper yang ada dalam prosiding ini menyimpan isu yang menarik sehingga perlu ditingkatkan publikasiannya menjadi tulisan jurnal bereputasi.

Di akhir kata, Saya mengucapkan terima kasih kepada semua pembicara atas partisipasinya dalam Seminar International ASBAM ke-7 ini, semoga kita dapat menjalin komunikasi ilmiah lebih lanjut agar semakin menguatkan penelitian dan publikasi mengenai alam Melayu di kawasan Asia Tenggara.

Makassar, 06 Juli 2018  
Dekan,

Prof. Dr. Akin Duli, M. A.

## PENGANTAR EDITOR

**H**ingga kini diperoleh gambaran bahwa dunia Melayu adalah dunia yang menarik dan menyimpan banyak misteri dari citra sosial, aneka ragam budaya, dan lingkungan alamnya yang memesona, tidak terkecuali warna peradabannya yang melampaui masa yang panjang. Kini, isu-isu Melayu-Nusantara semakin menarik perhatian berbagai kalangan peneliti sosial-budaya dengan melakukan eksplorasi ilmiah secara mendalam dan meluas. Itulah sebabnya, kajian tentang dunia Melayu-Islam di Nusantara menjadi isu yang penting dieksplorasi secara ilmiah dalam konteks interdisipliner. Hasil kajian ilmiah tersebut dipandang penting pula diangkat dan dikomunikasikan ke dalam forum-forum ilmiah tingkat dunia melalui seminar ilmiah.

Sejak abad XXI kajian tentang alam dan peradaban dunia Melayu dan Nusantara semakin mendapat perhatian oleh pelbagai kalangan akademisi dan peneliti tingkat global. Negara-negara Asia Tenggara seperti Indonesia, Malaysia, Thailand (Selatan), Cambodia, dan Brunai Darussalam adalah pihak yang paling dekat dan terhubung dengan isu tersebut terutama kajian keilmuan Arkeologi, Sejarah, Bahasa, dan Budaya. Tidak sedikit hasil kajian yang dikeluarkan dari eksplorasi ilmiah, berhasil mengungkapkan hal-hal baru dan penting disebarluaskan dalam rangka pengembangan ilmu pengetahuan. Konsep tersebut menjadi hal yang melatarbelakangi dicetuskannya Seminar International yang berbasis kajian ilmu humaniora yakni Arkeologi, Sejarah, Budaya di Alam Melayu yang kemudian disingkat dengan nama ASBAM.

Tahun 2012 ASBAM resmi dicetuskan oleh ATMA-UKM dengan melaksanakan seminar ilmiah bertaraf internasional yang mewadahi kalangan peneliti perguruan tinggi di Malaysia dan lembaga-lembaga riset dunia dalam melakukan komuniaksi ilmiah. Sejak awal pelaksanaannya, pihak luar pun menunjukkan minatnya yang tinggi terhadap ASBAM, tidak terkecuali dosen dan peneliti dari Indonesia. Secara khusus, dosen dan peneliti dari UNHAS menjadi peserta yang aktif menghadiri ASBAM dari tahun ke tahun. Seminar ASBAM pun terus berlanjut dari tahun ke tahun secara konsisten hingga tahun 2017 dengan melibatkan peserta dari berbagai negara, terutama kalangan Perguruan Tinggi di Asia Tenggara.

Antara tahun 2012 sampai dengan 2015, Seminar International ASBAM telah diselenggarakan di UKM Malaysia hingga empat kali berturut-turut, yakni tahun 2012, 2013, 2014, dan 2015. Namun, pada tahun 2016, pelaksanaan ASBAM yang ke-5 berlangsung di luar Malaysia yakni di Makassar pada tanggal 26-27 Juli 2016 dengan pelaksana Fakultas Ilmu Budaya UNHAS. Sejak tahun 2015 digagaskan tahun pelaksanaannya secara bergantian antara UNHAS pihak Indonesia dan UKM pihak Malaysia melalui kontrak kerjasama kedua intitusi ini. Seri seminar ASBAM tahun 2017 atau ke-6 telah berlangsung di Johor Bahru Malaysia pada tanggal 12-13 Agustus 2017.

Pelaksanaan ASBAM ke-7 pada tahun 2018 ini diselenggarakan di Lombok pada tanggal 28-29 Juli dengan panitia inti dari pihak UNHAS dan UKM, dan didukung oleh ATMA UKM, Kantor Bahasa NTB, STIBA Bumigora, UIN Mataram NTB, dan Ikatan Ahli Arkeologi Malaysia. Selain itu, Seminar Internasional ini dijalankan dengan melibatkan sejumlah ilmuwan, peneliti, dan pemerhati dunia Melayu terutama pada lima disiplin ilmu, yaitu Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu. pada kesempatan ini melibatkan peserta dari enam negara yaitu Malaysia, Brunai, Thailand, Kamboja, Belanda, Jepang dan Indonesia. Kehadiran berapa peserta dari negara Belanda dan Jepang merupakan sebuah kemajuan penting pelaksanaan ASBAM kali ini.

Adapun pembicara utama dalam seminar ASBAM seri ke-7 adalah: 1) Prof. Dr. Zuliskandar Ramli (ATMA-UKM, Malaysia), 2) Prof. Dr. Akin Duli, M.A. (UNHAS, Indonesia), 3) Dr. Kathryn Wellen (KITLV, Laiden), 4) Dr. Awang Haji Muhammad Hadi Bin Muhammad Melayong (Pejabat Sekretariat Majelis Tertinggi Melayu Islam Beraja), 5) Nik Rakib Nik Hassan (Coordinator of Nusantara Studies Center, Thailand). Sementara itu, peserta yang terlibat sebagai pembicara atau pembentang dalam ASBAM ke-7 ini sebanyak 190 paper/artikel. Jumlah artikel 190 ini lebih banyak dibandingkan dengan pelaksanaan dari tahun-tahun yang hanya berada dalam kisaran 120 paper saja.

Tema ASBAM yang diangkat pada kali ini lebih bernuansa penguatan kepada 'peradaban maritim' dengan tema "Integrasi Nusa Maritim dan Penguatan Jalinan Kebhinekaan Alam Melayu di Asia Tenggara'. Tema ini dianggap sangat sesuai dengan alam Melayu yang sejarah sosial dan kebudayaan dunia Melayu sangat kuat ciri maritimnya. Dalam konteks itulah Lombok yang secara geografis merupakan zona yang terokupasi dalam wilayah kebudayaan Melayu. Dalam konteks yang sama, masyarakat dan kebudayaan Nusa Tenggara Barat sangat berkarakter Islami. Tak dapat dikecualikan bahwa, konteks dunia Islam di Kawasan Timur Indonesia, terutama di wilayah Nusa Tenggara Barat seperti Pulau Sumbawa dan Lombok, merupakan bagian penting bagi pertumbuhan peradaban Islam jaringan antarnusa dalam kawasan Asia Tenggara.

Terkait dengan tema utama di atas, Seminar ASBAM ke-7 ini juga menyajikan sub-sub tema yang tidak kalah pentingnya dieksplorasi yaitu:

1. Nusa Tenggara Barat dalam Jalinan Peradaban Islam Antarnusa
2. Ekologi dan Pariwisata Budaya
3. Gender, Etnisitas dan Multikulturalisme
4. Bahasa Serumpun dan Kebhinekaan
5. Manuscripts dan Peradaban Aksara
6. Arkeologi Perikat Keserumpunan
7. Nasionalisme dan Karakter Kebangsaan
8. Tradisi Lisan dan Narasi Kebhinekaan

Subtansi tema dan sub-sub tema yang ada itu terangkum kedalam empat bidang kajian utama yaitu arkeologi, sejarah, Budaya serta bahasa dan sastra. Setiap peserta seminar dipersilahkan memilih secara bebas dengan menyelaraskan kompetensi keilmuannya masing-masing.

Perlu dikemukakan bahwa seminar yang menampilkan artikel-artikel peserta dalam dan luar negeri adalah berbasis riset yang menyajikan isu yang terkini seputar dunia Melayu. Seluruh artikel yang ada adalah hasil dari seleksi dan dinyatakan diterima untuk dipresentasikan serta disajikan dalam bentuk proceeding. Terkait dengan sajian paper yang multidisipliner tersebut, maka Seminar International ASBAM ke-7 ini didedikasikan sebagai forum ilmiah yang bertujuan untuk:

1. Menghimpun ilmuwan dunia dari kalangan perguruan tinggi dan lembaga riset ilmiah yang memiliki perhatian yang tinggi terhadap isu-isu Melayu-Nusantara.
2. Mempresentasikan hasil-hasil kajian ilmiah yang terbaru di bidang Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu.
3. Mewadahi terjalannya komunikasi bagi ilmuwan, dosen, peneliti, dan pemerhati terhadap kajian-kajian Arkeologi, Sejarah, Bahasa dan Budaya di Alam Melayu pada tingkat internasional.



Latar belakang para pemakalah Seminar ASBAM ke-7 berasal dari kalangan dosen, peneliti, budayawan, pemerhati, dan mahasiswa (magister dan doktoral) dari beberapa negara yaitu Indonesia, Malaysia, Brunei Darussalam, Thailand, Kamboja, Belanda, Jepang, Cina, Taiwan, Amerika Serikat, dll. Di samping itu seminar ini diikuti peserta dari bebrabagi kalangan dosen, peneliti, mahasiswa, guru, umum dan budayawan dari dalam dan luar negeri.

Seperti yang disebutkan bahwa seluruh artikel yang dipresentasikan dalam Seminar International ASBAM ke-7 ini akan disatukan dalam sebuah proceeding. Meskipun demikian pihak panitia UNHAS dan UKM akan melakukan tindakan lebih lanjut untuk melakukan publikasi pada jurnal-jurnal international setelah dilakukan penambahan dan penyesuaian yang diperlukan pada artikel. Secara khusus, sasara jurnal yang dapat menjadi sasaran artikel ASBAM ini seperti Planning Malaysia Journal, Asian Journal of Environment, History & Heritage, Jurnal Alam dan Tamadun Melayu, Jurnal Arkeologi Malaysia, IJoM-NS (Internasional Journal of Malays-Nusantara Studies).

Seminar ASBAM ke-7 yang akan diselenggarakan ini, diharapkan dapat memberikan kontribusi bagi pengembangan ilmu pengetahuan di Indonesia terutama di bidang Arkeologi, Sejarah, Bahasa dan Budaya dalam konteks dunia Melayu-Nusantara, pada sisi yang sama, dapat memberikan nilai penting bagi publikasi artikel bagi peserta ASBAM pada media-media ilmiah di peringkat internasional.

Makassar, 05 Juli 2018

Tim Editor ASBAM ke-7

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# BRANDING DARUL MURSYID AS A SCIENTIFIC MADRASAH IN SOUTHEAST ASIA: HOPE AND CHALLENGE

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## ABSTRACT

Darul Mursyid as Islamic integrated Modern boarding school has used modern concept but still focuses on the implementation of Islamic values. This boarding was established because of the inability of some Muslims in the field of science and technology. The study aims to describe the leadership policy in the development of Islamic Integrated Modern boarding as scientific *Madrasah* in Southeast Asia and its challenges. A qualitative research was conducted where the data taken from observation interview and documentation. The result of the study showed that Darul Mursyid as Islamic integrated Modern boarding school was established in 1993 by H. Ihutan Ritonga, under the patronage of the Yonpirir Ihutan Rotonga Foundation (Yaspenhir). *Madrasah* that combines the education level of *Tsanawiyah* and *Aliyah* began to operate in 1994 up to now. The process of decision making policy of Darul Mursyid was appropriate with modern decision making policy. These policies were taken by following policy formulation which starting with problem identification. It is an artificial policy that involves all agencies within the organizational structure of Darul Mursyid boarding school and its decision-making policy using comparative method. The study also found that Darul Mursyid was supported by modern and complete facilities and infrastructure. It also equips its students with knowledge of science and technology besides religious ability. Therefore, this boarding declares itself as a scientific *Madrasah* and has followed Olympic championships either in local, national or international level annually and its graduates are invited and accepted by leading universities in Indonesia even in Southeast Asia.

Keywords: Scientific Madrasah; Brand; Challenges; Hope

## A. Introduction

At the top of the mountains in Simanosor Julu village, Saipar Dolok Hole Subdistrict, South Tapanuli District, North Sumatra Province in Indonesia there is a pesantren called **Pesanteren Modern Terpadu Darul Mursyid** (hereinafter abbreviated as PDM). PDM is located at an altitude of  $\pm 700$  meters from sea level with an area of approximately 15 ha, and is about 38 kilometers from Sipirok Market, Sipirok District. PDM that started operating on TP. 1993/1994 is a pesantren with modern concept but still uphold the values of Islamic *aqidah* (Tarigan, 2014).

The PDM complex forms a comfortable modern santri town with beautiful natural landscapes, and is surrounded by green mountains. The complex forms a cool santri city and away from the noise and pollution of the city, thus creating a conducive atmosphere for students to study. The city of this santri, unexpected its existence if it has never entered it. Modern educational facilities aim to shape future generations that are ready for the challenges of a modern future. PDM equip santridengan with the completeness of educational facilities and supporting facilities, so it is expected to produce students who are able to deal with all kinds of problems and challenges independently with provision of intellectual capabilities and a solid Islamic *aqidah*.

PDM was founded by Yayasan Pendidikan Haji Ihutan Ritonga (Yaspenhir). Drs. H. Ihutan Ritonga is the founder, owner, and also serves as Chairman of this Foundation. Yaspenhir established PDM with social motive (social oriented). This implies that the establishment of this Pesantren has a mission of not seeking profit, but is intended solely for the benefit of Muslims (Lubis, 2017; Ritonga, 2015). This is manifested by the founders and management commitments that Yaspenhir will not take advantage of the PDM operations; even Yaspenhir board including the General Chairman does not receive salary/wages from PDM. All operational benefits of PDM will be used solely for improving the quality of education and welfare of all PDM personnel.

With such a commitment, PDM currently is 20 (twenty) years. It turns out that this pesantren has developed forward as a boarding school that manage in an integrated starting from education level of Madrasah Tsanawiyah and Madrasah Aliyah. In fact has also been able to achieve good academic achievement at local, national and international levels. Based on information from various media it is said that this madrasah is a madrasah of achievement, not a school of coaching. This is evidenced by the selection of entry for prospective students and restrictions on the total number of santri Tsawiyah and Aliyah who fostered in each year will not exceed 1,000 people. Pesantren Darul Mursyid is an integrated school where the level of education in Pesantren Darul Mursyid (PDM) is for 6 (six) years, starting from Madrasah Tsanawiyah (MTs) for 3 (three) years and continued to Madrasah Aliyah (MA ) for 3 (three) years using the Boarding School system.

The exposure as mentioned above shows a picture of the reality that Darul Mursyid Integrated Modern Boarding School is not included as traditional pesantren. In traditional pesantren, there has become common sense that, the founder, owner, and manager called "kiyai". The chaplain is the most essential element (Pesantren, 2011; Van Bruinessen, 1996; Zamakhsyari, 1982, 1985). Kiyai is a centralistic, authoritative, and central figure of all policies. The chaplain is the sole leader who plays an almost absolute role. He is the sole power center that controls the resources available and is also the main source of what is related to the leadership, science and mission of the pesantren (Alam, 2018; Budiwiranto, 2011; Prasetyo, n.d.; Sulaeman, 2016; Woodward, Rohmaniyah, Amin, & Coleman, 2010).

Kiyai controls all sectors of pesantren life. The existence of a kiyai in the pesantren environment is like the heart for human life (Arifin, n.d.; ASY'ARI'S, 1997; Dhofier, 2014; Khaeroni, 2016; Mariyat, 2011; Nur'aeni, 2005; Wekke & Hadi, n.d.). Ustadz, the administrator, and santri boarders can only do something out of the ordinary after receiving the blessing of the kiyai. He is entitled to impose sanctions on santri who violate the rules according to normatively defined rules in a pesantren. According to Wahid, n.d., the intensity of kiyai shows a centralized and authoritarian role because the kiyai are pioneers, founders, managers, even the sole owner of a pesantren. Kiyai is considered to have something that is not owned by others around him. Therefore almost every famous kiyai circulated the legend about its magical efficacy.

Meanwhile, in Darul Mursyid Superior Modern Pesantren, the establishment of pesantren started with the establishment of Yayasan Pendidikan Haji Ihutan Ritonga, abbreviated as Yaspenhir. Pesantren with institutional foundation means opening opportunities and encouraging pesantren to become impersonal organizations. The division of authority in governance is governed functionally, so that eventually all must be accommodated and mobilized according to modern management rules. Pesantren with institutional status foundation is the highest institution that becomes the legal entity and the parent of education units in it. Each unit of activity is handled by the respective person in charge, each time the responsible hierarchically responsible to the higher unit. Each unit is given a kind of autonomy to organize its own household. Leadership of the foundation with its organizational structure is a collective leadership with the duties and authority of each agency within the foundation structure.

Darul Mursyid Integrated Modern Pesantren is managed by modern management. Based on

different management conditions with pesantren as mentioned above, it is necessary to investigate about the matters relating to the history of the establishment of modern pesantren of Unified Darul Mursyid and the policies taken by the leadership in the development of this pesantren as one of the science-tech madrasah in Indonesia in particular or Southeast Asia in general.

## **B. Methods**

This research is a qualitative research. The type of research is a case study research, because this study aims to describe and analyze the history and policy of leadership in the development of Darul Mursyid Integrated Modern Pesantren as science madrasah. This research uses qualitative descriptive approach with necessary direct involvement of researchers in the field. Researchers realize that being researchers are become planners, data collection practitioners, data analyzers, as well as pioneers of research results, so that researchers must adjust to situations and consolidations in the field. Good relationships between researchers and research subjects (informants), both before, during, and after entering the field, are the key to the success of data collection. Therefore the main instrument in this research is the researchers them selves by using data collection techniques, interviews, observations and documentations. The data sources are Yaspenhir, Head of Madrasah Tsanawiyah, Head of Madrasah Aliyah, teachers, employees, Administrators, santri, and surrounding community. The data that have been collected will be analyzed using qualitative data analysis steps as proposed by (Miles & Huberman, 1992), ie data reduction, data presentation, and conclusion. The findings of a study are considered valid, if the findings are consistent with the reality in field and validity will depend a great deal on the methods used in the collection, the analytical techniques used and the honesty of the informant as the most important source of data. To overcome such a case and to test the validity of the research findings, the researchers conducted triangulation, in various ways, such as by finding new sources or informants, observing other similar cases or using other researchers to conduct interviews with the same informants as a similar topic.

## **C. Result and Discussion**

### **1. History of the establishment of PDM**

Darul Mursyid Integrated Modern Pesantren (PDM) is located in Simanosor Julu Village Sidapdap Hole Sub District South Tapanuli District under the auspices of Yayasan Haji Ihutan Ritonga (Yaspenhir) Foundation. Pesantren Darul Mursyid (PDM) has an area of 20 Ha and is 38 km from Sipirok market. Drs. H. Ihutan Ritonga is the owner, founder and also the first Chairman of the Yaspenhir Management Board. He received the title of H. Mursyid from the community, while the name Ihutan comes from the Mandailing language which means Panutan or Ikutan. In the process of establishing this pesantren Drs. Ihutan Ritonga assisted by his wife namely Hj. Riana Siregar, he also got the title from the surrounding community with the call Hj. Mardiah Siregar. Hj. Riana along with suaminya struggle to build PDM. After husband passed away, Hj. Riana, the one who had this brilliant idea, made her only son, H. Jafar Syahbuddin as a substitute for Drs. H. Ihutan Ritonga in achieving the vision and mission as well as development of PDM as science madrasah.

PDM was originally to be established outside South Tapanuli, but with considerations, especially given the desire to build the founding hometown, PDM was built in Siapar Dolok Hole. Actually this pesantren has started the process of building the necessary facilities and infrastructure for a pesantren in 1991. Within 2 (two) years all the necessary facilities and infrastructure can be completed so that in 1993 Darul Mursyid had been equipped with facilities and infrastructure, and operate In the beginning of the activity of Teaching and Learning Activities (KBM) PDM only manage students of junior high school

students (SMP level) and that too only one class saja. By the time PDM continues to find a formula to not only to be existed bu also to enliven the world education.

This pesantren is named *Pesantren Modern, Unggulan, Terpadu Darul Mursyid*, so that pesantren has three characteristics: (1) *Modern* has an open meaning to the development and renewal which is positive; (2) *Unggulan* (Superior) means every element must have a competitive advantage; and (3) *Terpadu* (Integrated) has the meaning of integrated education from the Tsanawiyah level to the Aliyah level.

PDM is founded with a **social motive** (meaning **social-oriented**) means not seeking profit, but aimed solely for the benefit of Muslims, because according to Penduri PDM “the backwardness of Muslims today is caused by the inability of Muslims in the mastery of science and technology. Precisely PDM was established in order to improve the quality of Muslims through the fostering of the young generation of Indonesia to master saint and technology in order to achieve kemaslahatan for the surrounding community”. Therefore, Yaspenhir does not have the slightest advantage of operating PDM even the Yaspenhir board including the General Chairman does not receive salary/wages from PDM. All operational advantages of PDM are used solely for improving the quality of education and welfare of all PDM personnel.

In its journey, PDM has experienced many trials until finally standing firm with various achievements that have been achieved. PDM embraces modern education system, that is, that every development of education system applied by government, PDM always follows. In its operation, PDM still follow the rules of government, in this case the Ministry of Education and Ministry of Religion is a compass that can not be abandoned. However, in its application and learning process, PDM embraces the Learning and Fun system (learning and playing). This is done in order to avoid boredom, because the main disease experienced by schools that have a boarding boarding (boarding) is bored, said Chairman of Yaspenhir, H. Jafar Syahbuddin Ritonga, S.E., MBA, son of H. Ihutan Ritonga as heir and progressors of the founders of PDM this.

PDM has been known everywhere. Myriad of achievements have been achieved both at district, provincial, national and even international level. This is of course thanks to the cold hand that touched it, namely H. Jafar Syahbuddin Ritonga, a young professional who took postgraduate DBA program at USM Penang, Malaysia.

## 2. Policy of Darul Mursyid

This PDM is managed with the principles of modern management that can be proven from several things:

- The selection of personnel is done objectively. The selection of Directors is done through the fit and proper test process and for teachers through several test stages conducted by the Micro-Teaching Team. Chairman Yaspenhir could not interfere with the decision on the passing of this test.
- There is a clear organizational structure, both for Yaspenhir and BPO-PDM
- There is a clear separation and division of task between Yaspenhir as the Owner/Management Body with BPO-PDM as the Operating Body and the existence of a clear job description for each BPO-PDM personnel
- Yaspenhir’s task is to define general outline, direction, and general guidance on PDM as well as conduct regular audits on the performance of the PDM Director, while the Director of PDM as the supreme authority for operations is given full authority to determine the operational policies of PDM
- Each PDM personnel gets the same opportunity to grow and get promotion, for example, who

is head of Madrasah does not have background of IAIN or Pesantren education, it can be from public school or college

- There are 2 (two) institutions in the PDM with different focus so that they can be concentrated to achieve their own goals, namely: BPO-PDM itself with the aim to improve the quality of education and Business Group Darul Mursyid (KUDM) under the leadership of a Manager which aims to generate profits as much as possible for the PDM by managing business activities within and outside the PDM environment such as Public Kitchen, Department Store, Refinery, and Wartel. Both of these institutions are under the control of the Director of PDM
- Yaspenhir has no business and does not interfere with any business activities at KUDM
- There is a clear plan from Yaspenhir to make PDM one day “go public” and belong to the ummah so that there is certainty about existence (existence) PDM until whenever
- Neutral and free from political influences of any kind

Furthermore, it is stated that the management principles of Pesantren Darul Mursyid are as follows.

1. Chairman of the Foundation does not interfere Decision on the appointment of teachers, namundilakukan seleksi by test and conducted by Micro-Teaching Team
2. The organizational structure is clear
3. The division of tasks is clear and there is a grouping of work and the absence of dualism of leadership
4. Director of PDM as the top/highest authority has full authority to determine PDM operating policy
5. Each personnel has equal opportunity to develop
6. The head of a madrasah does not have to be a Pesantren background (Ja'far Syahbuddin, interview, November 15, 2014).

### 3. PDM as Science Madrasah

Darul Mursyid pesantren has the courage to define itself as a pesantren of Science-tech (Science and Technology based Pesantren). Therefore PDM has Vision: Being the Best Science School in Indonesia In terms of Achievement and Management at the End of Year 2018. For that defined Mission: Produce Independent Muslim Intellectual Candidates.

To realize the mission, the focus of pesantren development on the mastery of science and technology, not on the deepening of religious sciences, such as science monotheism, Fikih, Tafsir, Hadith, Sirah (history) and Arabic. The santri Pesantren Darul Mursyid although they are able to read the Qur'an well, but they can not read the yellow book is also not able to speak Arabic. Do not ever expect the santri of Darul Mursyid to be adept at reading Tafsir Al-Qurthubi or Al-Maraghi. Moreover, the book of Syarah Muhazzab in Fikih Imam Syafi'i. They have never been prepared to master and are skilled in reading yellow books.

This pesantren prepares its santri to master the natural sciences, Physics, Chemistry, Biology, Mathematics, Economics and English. Not just master the science but also must be a champion. PDM wants to produce muslim scholars like Al-Biruni (Physics, Medicine), Jabir Haivah (Chemistry), Al-Khawarizmi (Mathematics), Al-Razi (Chemistry and Medicine), Al-Bitruji (Astronomy), Ibn Haistam Engineering, optics), Ibn Sina (medicine), Ibn Khaldun (History and economics) and others. The policy of this pesantren boarding school was taken because they realized that the Muslims are currently left behind in the field of science and technology. The failure of Muslims, especially schools that bemaafkan Islam and labeled Islam and also Islamic universities, is not mastered the field of science and technology. This has implications for the decline of Islamic civilization. How difficult it is to find a list of scholars or Muslim scientists who successfully received the Nobel Prize for science. Agus Purwanto, who wrote the

#### D. Conclusion

Based on the above explanation, it can be concluded that PDM is an integrated madrasah, integrated starting from education level of Madrasah Tsanawiyah and Madrasah Aliyah, so santri have to follow education starting from level of education of Tsanawiyah up to Aliyah. Pesantren Darul Mursyid as a science-based pesantren focusing the development of pesantren on the mastery of science and technology, not on the deepening of the religious sciences, such as science monotheism, Fikih, Tafsir, Hadith, Sirah (history) and Arabic, without ignoring the practice of Shari'a religion either collectively or individual. PDM has spawned olympiade, local, national and international champions in various fields of science.

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book, *The Universal Verse*, notes that there are only two Muslim scientists who succeeded in getting the Nobel Prize, Dr. Abdus Salam and Ahmed Jewail, even after they emigrated from his country, Pakistan to England and from Egypt to America. That is, they do not grow into a scientist in his own country. The inability of Muslims to satisfy the science of technology causes Muslims to fail to lead the civilization of the world. Instead of being a diverse producer of technology, Muslims are more portrayed themselves as technology consumers, so often played by the market.

To achieve these expectations, all the santri PDM is an Olympic team with various fields of science. The references or textbooks they use are different from most of the books used in Madrasah Aliyah or Madrasah Tsanawiyah in general. They have used a reference that is usually used at the level of undergraduate even graduate level. Indeed in Darul Mursyid every potential santri developed in accordance with the talent and peminatannya. Each year the PDM sends its students to attend the Olympics in various fields at the national, provincial and district levels. In 2014 there are 103 (one hundred and three) santri who become Olympic champions, with details of juries at the national level of 30 (thirty) people, 51 (fifty one) provincial winners and 22 (twenty two) Olympic champions at district level. While in 2013 there were much more than that with 134 people also from various fields of science at the district, provincial and national levels.

However, this does not mean the Pesantren ignores Islamic rituals. Islamic rituals or what are the obligations of Muslims in general remain practiced, such as the five daily prayers and reading the Qur'an every day. They also familiarize *sunnah* prayers ba'diyah and qabliya obligatory prayers. The santri also have a habit of performing other sunnah prayers such as Dhuha prayer. At the time of dhuha santris flock to the mosque to perform the dhuha prayer. Some of their simple prayers are memorized. It is seen, when I give tausiah, I read rabbi isyrahli sadri, they follow it until they are finished and they memorized.

Another tradition in Pesantren Darul Mursyid is "GINJU", the abbreviation of the Friday Infak Movement (Gerakan Infak Jum'at). This movement has succeeded in building a fondling tradition among the citizens of Darul Mursyid not only for the students but also the teachers and employees. Each jum'at they managed to collect infak almost penetrate the number Rp 14.000.000 (Fourteen Million). Interestingly this infak fund is not used for pesantren but is channeled out of pesantren. Usually they use infak funds to help mosques or madrasah that are in dire need. Quite a few mosques have been helped with funds from infak Friday. From the information that the authors get, this infak tradition has also ingrained among the santri, so, when they returned to their hometown for example, the tradition of this infak still carried out.

Drs. H. Adnan Efendi Zainuddin Chairman MUI Tanah Karo Regency stated: "We already know Darul Mursyid either through mass media or directly. We are very proud of Darul Mursyid's achievement in the academic field. And I see it is very wonderful" (interview, May 25, 2014).

Adnan also added that Darul Mursyid is not only an academic achievement. They have built the world of pesantren education with a clear direction of printing the cadres of technocrats and make Islam a strong foundation so that it is expected to be born various professionals who are Islamic. Of course anyone will wait for a good change for this Republic and the world of education should be responsible for coloring Indonesia. Hopefully all educational institutions will give birth to human beings who are reliable and virtuous in their respective fields.

Based on the description above can be understood that this pesantren want to work on the field that is not tilled, seriously by Islamic labeled madrassas especially pesantren-pesantren conventional. Their choice is clear, mastery of science and technology.



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