



EXTENDING TRADITION CONCEPT OF *TAHFIDZ* ISLAMIC BOARDING SCHOOL DESIGN IN NGANJUK INDONESIA

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ABSTRACT

Tahfidz Islamic boarding school is a traditional boarding school that focuses on learning Islam and Quran. Recently, the need for this kind of school for junior and senior high school is increasing in Indonesia. One of the cities that has a high demand for that kind of education is Nganjuk. Nganjuk has many traditional *Tahfidz* boarding schools that are already running for decades. The design of the existing *tahfidz* schools is not suitable for modern life, while people nowadays search the school in a contemporary design. There is a paradox in this statement that people want a modern design for a traditional education method. The extending tradition design approach is the appropriate answer to this problem. This study aims to find the proper design for *tahfidz* boarding school using extending tradition design approach. The method for this design approach used tradition as the basic idea for the design and modified it to be suitable for modern society. The concept of the design is a tradition of togetherness, the culture of continuity, and tradition of socializing. The idea is appropriate for the *tahfidz* and the Islamic tradition values in modern life.

KEYWORDS:

Islamic boarding school; tradition; *Tahfidz*; extending tradition

INTRODUCTION

In Indonesia pesantren is known as the indigenous religious educational institution. The basic elements of pondok pesantren are: *Kiai* as a central figure, *santri* as a student who pursues knowledge, *pondok* as dormitory where *santri* lives, and mosque which constitutes at the centre of educational activities. *pondok pesantren* is community oriented education by cultivating values, moral attitude, and character building of muslim community [1]. *Pesantren* has been proven successful in educating their students and creating charismatic and high-quality scholars and religious leaders. It is due to their effective teaching methods they develop in which focusing on personal guidance by the *kyai* (teachers) and students' qualitative comprehension instead of merely the cognitive aspects through lecturing. It also prioritizes students' moral and spiritual aspects. Also, it also trains and enhances students' attitudes of appreciating spiritual and human values instills good behaviors such as honesty, morality as well as preparing them to recognize religious ethics and put it above the others [2][3].

Also, *pesantren* also promotes an educative tradition in three ways. First, it aspires to help students obtain knowledge from both religious subjects and modern secular subjects; Second, it has incorporated student-centered pedagogies so that their students do not merely learn passively, and Third, the pesantren provides a variety of student activities to promote the

application of knowledge and values learned [4]. The purpose of *pesantren* education is not only to seek an interest in the affairs of power, money and worldly majesty but also for the obligation to try knowledge and serve Allah SWT [5].

Pesantren is classified into two kinds; i.e., *khalafi* and *Salafi pesantren*. *Salafi pesantren* is a boarding school that uses methods and teachings that tend to be classical and uses the yellow book as the basis for education. *Khalafi pesantren* is a pesantren that uses modern techniques and uses the curriculum in its teaching and in living in its *pesantren* [6][1][7].

The difference between Islamic boarding school and the general boarding school is the Islamic educational system produces graduates who have a strong religious knowledge base and moral attitudes but lack a methodological approach while public education produces graduates who are strong in methodological approaches but require a religious knowledge base [4]. *Pesantren* graduates were the youths of Islam who were expected to have the power of science and charity. They were envisioned to have the competence to carry out the integration of knowledge (science), values and attitudes (*iman*) and deeds (*'amal*) in life [2]. So, the *pesantren* is about balancing life: traditional education method for reliable or attitude, and modern approach for knowledge or science.

Among many kinds of *pesantren*, there is one traditional *pesantren* called *tahfidz pesantren*. This pe-

santrén focuses on supervising the student in memorizing Quran and exploring the science. It is hoped that the students can apply the value of the Quran in their daily life. The concept of *tahfidz pesantren* development is based on awakening a container for the recipients of the Qur'an, as an existence in the ongoing activities [8][9][10]. In Indonesia, the growth of *tahfidz pesantren* is getting bigger and faster. It is proved by many graduates of the *pesantren*, called *hafidz* (people who can memorize the Quran), turn themselves to the society and build many new *tahfidz pesantren* [11].

To achieve the goal of educational character, *pesantren* implementing an education strategy in which the life of the lodge with all its totality a medium of learning and education itself, the elements forming the values of *pesantren* (Islamic boarding), both human and infrastructure both physical and non-physical, directed to support the creation of an educational environment so that as a whole is designed for the benefit of the community-based character education, so that all has been heard, seen, felt, done, and experienced by the students, and even the whole of the schools is intended to achieve educational goals [12]. This statement explains that physics also have a contribution in building the character of the graduates of *pesantren*. It is why the architecture design of *pesantren* is essential.

This is not the first time an architect designs a *pesantren*. There were *pesantrens* designed by another architect using various design approach. Some of the design approach ever used are tropical architecture [13], ecological architecture [14][15], and behavior architecture [16]. None of the previous *pesantren* designs using the *pesantren* tradition as the basic idea.

Meanwhile, this study assumes that to design the architecture of *pesantren*, the architect needs to find the tradition of *pesantren* life and implement it in the design, so the *pesantren* tradition will be maintained in a modern design. The tradition needs to have the attention in modern *pesantren* design because the *pesantren* itself have both side of characteristic; traditional and modern life [17].

One of the design approach that can be done is extending tradition. Extending tradition is a design concept that uses culture to be the basic idea in designing and then make a modification to be suitable with the needs. This term is found by Beng in the book entitled Contemporary Architecture [18]. The extending tradition in architecture is using the tradition in a modified manner.

The design principles of the extending tradition in architecture are; (1) Seeking for the sustainability in a local tradition, (2) The interpretation of a past architecture is changed according to the present needs, (3) Trying to mix the past and the present, (4) Seeking for an inspiration from the unique form of the traditional building [18].

Based on the design principles of the extending tradition design approach, the author needs to determine the tradition of *pesantren* to be the basic idea of the design. The uniqueness of *tahfidz pesantren*

is the teaching method. It can combine and continue the tradition that emphasizes in a *Salafi pesantren* for the technique. *Pesantren's* culture is to make the students having more value in religious matters. The tradition of *salaf pesantren* is togetherness, sustainability, and socialization between student/*santri*, teacher/*ustadz*, and community. In addition, the *salaf* culture is a belief, social bond to society, personal expression, and memorize Quran [1][19][20]. The whole is the form of traditions of *salaf pesantren* which can be applied in the design of *tahfidz pesantren*.

This study aims to find the concept of *salaf pesantren* tradition implementation in designing a *tahfidz pesantren* using extending tradition design approach principles and developing the idea into a design.

DESIGN METHOD

One of the city in Indonesia that has many *pesantren* is Nganjuk. There are approximately 125 *pesantren*, which are 27 of them are *tahfidz pesantren*, and the 98 among them are *Salafi* and modern *pesantren*. It is nearly 27 thousand *santri* (*pesantren* student) who continue their education in *pesantren*. It is the reason why this study was held in Nganjuk.

The steps of the design method used are:

1. Collecting data of the site, the *salaf pesantren* tradition, and the user needs
2. Analyzing the data using the linear method design analysis. The culture of *salaf pesantren* was used to be the basic idea, and then it was formulated with the user need and site condition. The formulation used was the principle of extending tradition design approach.

RESULT AND DISCUSSION

FORMULATING THE CONCEPT OF PESANTREN TRADITION

The tradition of *pesantren* is togetherness, sustainability, and socializing. The implementation of the culture to design is shown in table 1.

The concept using the extending tradition design approach is different from another design approach. The advantages of using this design approach is that it can cover any needs of the *pesantren* life. it may concern with many aspect of design, the ecology, social life, and the student behavior. Meanwhile, the tropical design or ecological design only concern with the environment [13][14][15], and the behavior architecture only pay attention for the student life and attitudes [16].

The concept of extending tradition in architecture should notice the design guidelines, i.e: (1) Site design: the building form is adjusted by land form and must notice the environment around it, (2) Building structure use the old material and construction technique, but it may use the modern one in some structure design, (3) The roof uses the traditional roof structure adjusted by the present needs, (4) Building coverage uses the traditional element adjusted by the present needs, (5) Simplified the vernacular ornamentation [18].

Table 1. The implementation of pesantren tradition to the building design concept

Pesantren tradition	Extending tradition design approach principles				
	site	Building coverage	structure	roof	ornamentation
togetherness	Unite with the surrounding environment	shading between existing spaces using environmentally friendly materials	the lightweight steel frame is supporting all roof coverings	using roof cover with the same material	the use of natural material forms on the facade of the building
sustainability	provide more benefits to the environment, in the form of vegetation and river utilization	the use of inter-space materials in modern and traditional buildings has used to continue daylight and wind	using grids on buildings and supporting a continuous load	using environmentally friendly materials on the roof	a form of structure that can be accepted by the types of local architecture
Socializing	do not use the massive wall on the boundary of the object and surrounding environment	the use of environmentally friendly materials, the relationship between space is more leverage	lightweight material that is ecologically friendly in areas for <i>santri</i> activities	the simplified form of modernity	contemporary building material with a structure that is still accepted by the community

THE DESIGN OF TAHFIDZ PESANTREN IN NGANJUK INDONESIA USING EXTENDING TRADITION DESIGN CONCEPT

The design of tahfidz pesantren in Nganjuk uses the concept of the principle of Extending Tradition which includes some principles from *pesantren* tradition. It is the building complex with the development function of Quran education. There is a design facility as a place to develop the values of the Quran, starting from the beginning of learning the Quran up to develop it into applicative values that exist in the content of the Quran. The primary function has applied to indoor and outdoor buildings.

Site concept

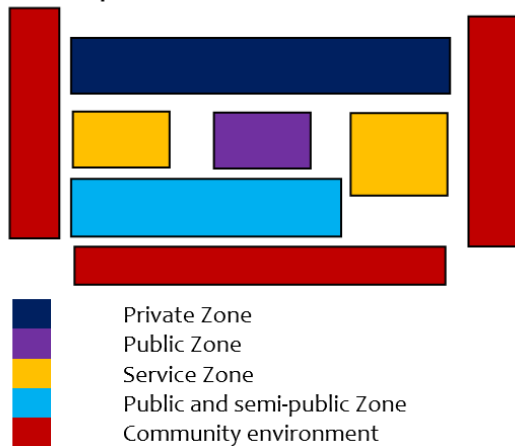


Figure 1. Site zoning

Figure 1 shows the concept of a pesantren zone consists of public, service, and private zones. This private zone is significant for the process of memorizing the Quran. To apply the idea of togetherness, private area, and massive walls do not separate social space.

The principle of sustainability tradition that can

be applied is a tradition that concerns to the environment by not moving away from society but closer to the surrounding communities. The example is the use of mosques for public and students. *Pesantren* continues the culture of review the values of the Qur'an and the Islamic religion in general. The principle of socializing tradition is also able to meet the needs of the community and *santri* themselves.

The design of the site does not change the existing site condition. There is no cut and fill for all the land contour. It retains the values of the concept of contour that elevate the importance of nature preservation. This concept is in line with the ecological architecture design concept [14].



Figure 2. Site and the composition of the building

The site design can be seen in figure 2. The green area is 30% of the site, and the building covers 2.1 ha of the land. So, the exploration of nature is more optimal in the concept of location and building composition.

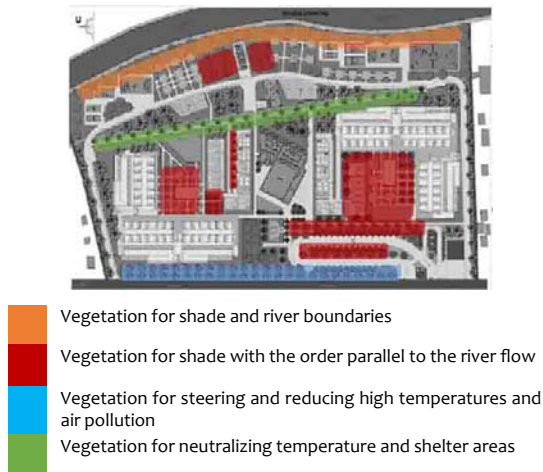


Figure 3. Organizing vegetation

Figure 3 shows the concept of vegetation arrangement on the site is to maintain several species of trees in the area around the place. The vegetation arrangement pattern on the site has been using as a guide for pedestrian users who have regularly planted in a certain distance and designed by selecting and sorting out the type of vegetation grown.

The vegetation on the side road to direct the user is palm trees. Plant in other areas of the palm trees can absorb and sterilize the presence of groundwater, also capable of being consumed by the students and other consumers. The vegetation placed on the open land is the vegetation that has wide branches.

Site accessibility and circulation uses separate two-way access between exit and entry. The flow of visitors and public vehicles is in front, and access to caregivers and services is in the back area. It aims to facilitate comfortable visitors in accessing it, and also to obtain the caregiver area on a high private level.

Figure 4 shows the circulation pattern for a parking area that is separated from the building area. The circulation for the building area is applied full for the pedestrian. It is suitable with the concept of togetherness and sustainability to preserve the life of *pesantren* by maximizing the activities to walk and move from one activity to another.



Figure 4. The concept of the zone arrangement of circulation of the building

The arrangement of the building mass is as an integration of the idea of the order of worship of traditional *pesantren* buildings that have developed.

THE BUILDING STRUCTURE CONCEPT

The traditional structures and materials are used in this design, as well as using modern structures and materials in some parts of each building. Contemporary fabrics structures and materials are used to adapt the present needs. So, the design uses both, the system of the traditional and modern construction.

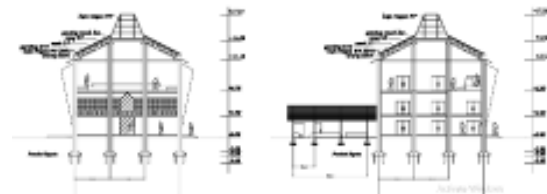


Figure 5. The mosque building

Togetherness tradition can be seen in the robustness of an existing culture through a strong scientific use of lightweight steel bars on mosques and other buildings (figure 5).

Sustainability tradition is to maintain the integrity and continue the excellent preaching. Imagined and explained on the process of channeling the structure of the building on the entire building to the ground.

Socializing tradition can be seen in both taught and taken the lesson, because of the strong knowledge has been reflected in the structure of lightweight steel roof truss that is used by every building in the design of this *tahfidz pesantren*.

ROOF CONCEPT

This design Uses a traditional roof structure, and roofing system adapted to the modern needs. The use of roof formation has also adjusted to the conditions around the site that adjust to the climatic conditions that can provide comfort to the user. The roof formation of this model uses the roof truss of traditional Javanese houses in lightweight steel construction in the materials.

The roof in this dormitory building uses a lightweight steel roof with a ceiling at the bottom. The ceiling is useful for rotating heat from the roof of the building from the high temperatures generated during the day, so the need for fresh air can be maximized by using the ceiling. The roof cover material uses a clay tile roof because the society in this area produces clays, both for brick and roof.



Figure 6. Clay roof building

The simple roof formation of this building area does not make it look different from the surrounding to maintain and preserve the existing space in the current environment. It is suitable with the environment principle of extending tradition.

THE BUILDING COVERAGE CONCEPT



Figure 7. Classroom design of the building

This classroom building is an area for teaching and learning activities. The building is designed in two storeys. The 1st floor is the classroom for the junior high student, and on the second floor is the classroom for high school student. The classrooms are divided according to his juz memorization — the range of 6 class phases, such as 1-5 *juz*, 6-10 *juz*, 11-15 *juz*, 16-20 *juz*, 21-25 *juz*, and 26-30 *juz*. This division has been predicted from the different levels of ability to memorize the amount of *juz*.



Figure 8. The place for gathering

Figure 8 shows the gathering and performing other activities area. The existence of this outer space can be used as the memorization area. Memorizing activity for some student is not always in a single field, sometimes they need areas where the winds blow, in

the outer regions and shady trees.

ORNAMENTATION CONCEPT

There is a simplify ornamentation from the traditional buildings. The decoration is from the natural lighting design so that it will be suitable with the environmental concept. It tends to use the lighting that produces good shadows. Dormitory building is associated with light in the drying area. Classroom building, where the process of learning activity happens, uses shading device as the ornamentation (figure 9).

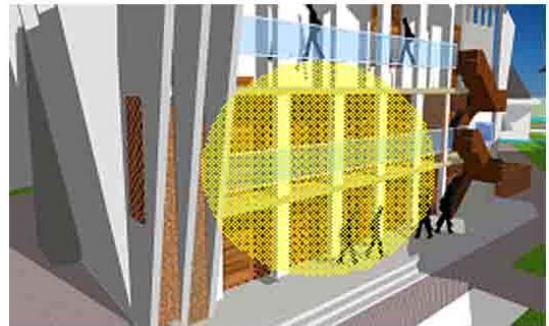


Figure 9. Ornamentation one of the building



Figure 10. Detail of ornamentation

This building uses details for natural daylighting functions in the morning, so the need for proper sunlight will be accommodated. Lighting has applied to the classroom using filtered light in the presence of shading devices. The material used is alucobond.

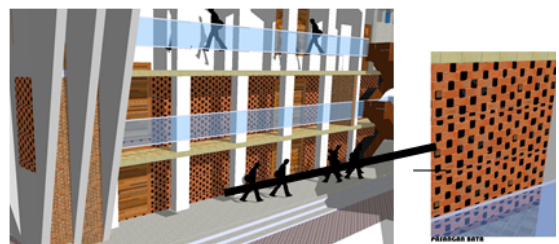


Figure 11. Detail ornamentation of the mosque

This building applies an architectural detail in the form of brick pairs with an empty model every two bricks. It is available to provide natural lighting and air circulation screening on buildings.



Figure 12. Detail architectural of entrance

This main gateway in figure 12 is designed to make visitors easily to enter. The material used is alucobon to harmonize with the existing shape in the surrounding environment.

INTERIOR CONCEPT



Figure 13. the Interior of the classroom

Figure 13 shows the interior of the classroom. It is used for studying the Quran and religious sciences. The design is without chair methods to continue the tradition of togetherness and sustainability for culture in the teaching and learning process. By sitting on the floor without a chair in this learning process, the students learn the meaning of humble and able to respect the purpose of similarity and equality of students.



Figure 14. Interior of student's bedroom

The student's bedroom is for six students in each room using bunk beds to space some room for common areas. It is to maintain the gathering and togetherness tradition of the *pesantren*.

CONCLUSION

The project of the *tahfidz pesantren* is designed as a place for religious education at the junior and sen-

ior high school level. This *tahfidz pesantren* is a *pesantren* designed with the attention of an education that concern to the value of *tahfidz* and Quran, with the emphasis on *salaf* tradition.

The development of the tradition are related to the value of Extending Tradition. Extending Tradition preserves the benefits of existing traditions that developed by the current tradition. The basic concept in this design has three points; tradition of togetherness, sustainability, and socializing tradition.

This *pesantren* design has spaces that can develop the values of *pesantren* tradition. The areas include the *pesantren* educational area that is adjusted to the division of every five juz. This class also aims to develop and examine the meaning of Qur'an's values so it can be applied to everyday activities.

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