

## CHAPTER III.

### GENERAL DESCRIPTION OF RESEARCH LOCATION

#### A. History of *Ibnul Amîn* Islamic Boarding School

The Islamic Boarding School of *Ibnul Amîn*, located in Pamangkih Village, District of Labuan Amas Utara, Hulu Sungai Tengah Regency, South Kalimantan.<sup>1</sup> Which was first established (boarding school for boy) on Sunday 21 *Şafar* 1377 *Hijriyah* coincides 16 of September 1957 AD, then in 1976 began the founding of the Islamic boarding school for women.<sup>2</sup> The founder of the Islamic Boarding School is KH. Mahfuz Amin bin KH. Muhammad Ramli bin KH. Muhammad Amin, who started with his ideals he wanted to establish a boarding school because seeing religious education or recitation held at the mosque is too time consuming.

Where someone to complete *Ibn Aqîl* in the field of *Nahwu* or complete *Fath al-Mu'în* in the field of *Fiqh*, he must study for decades. In addition, he also saw the students who lived in the mosque sometimes exceeded the capacity of the occupied mosque. From these several things, KH. Mahfuz Amin to establish an effective religious education institution as an effort to educate the people, especially the nation's next generation. Then, he founded a boarding

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<sup>1</sup>Wikipedia, Pondok Pesantren Ibnul Amin, accessed on id.m.wikipedia.org, 26 December 2019

<sup>2</sup>Ervina, Teacher in *Ibn Al-Amîn*, Interview via WhatsApp, 3 January 2020.

school which at that time was known as *Pondok Hulu Kubur*, not long after that the cottage's name was changed to *Ibnul Amîn* which was chosen as a tribute to the late grandfather KH. Mahfuz Amin.<sup>3</sup>

Initially the management of Islamic boarding schools was initially handled directly by KH. Mahfuz Amin himself who was assisted by several senior students. After KH. Mahfudz died in 1994 the leadership of the Islamic boarding school was entrusted to one of his students who was the first generation of Ibnul Amîn's students namely KH. Muchtar. Then Since 2011 the leadership of the *Pesantren* (Islamic boarding school for women) has been returned to *zuriyat* or descendants KH. Mahfudz Amin, his son H.Irfan, but leadership in practice is carried out by the daughter of H. Irfan, which means a granddaughter of KH. Mahfudz Amin, namely Hj. Muhimmah known as *Ummi*.<sup>4</sup>

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<sup>3</sup>Wikipedia, Pondok Pesantren Ibnul Amin, accessed on id.m.wikipedia.org 26 December 2019.

<sup>4</sup>Nooraznah Hidayati, "Tradisi Penggunaan Bahasa Melayu dalam Pengajaran Kitab Turats pada Pondok Pesantren Ibnul Amin Puteri" Khazanah: *Journal Studi Islam dan Humaniora*, Vol. 15, No. 2, July-December 2017, 187.

The education and teaching system adopted at *Ibnul Amîn* is no different from *Salafiyah* boarding school elsewhere. This educational institution that adheres to the teachings of *Ahl al-Sunnah Wa al-Jamâ'ah* has the following **VISION** and **MISSION**:

**VISION:** Making a strong fortress for the *Aqîdah Ahlussunnah wal jama'ah* by combining science, charity and morality based on the Qur'an and *Sunnah*.

**MISSION:** Realizing a generation of Muslim women who are strong in *aqîdah*, right in worship, intelligent in *mu'âmalah* and preaching spirit.<sup>5</sup>

The organizational structure of the Ibnul Amîn Islamic Boarding School for the 2019/2020 school year is as follows:

**Chairman** : KH. Abdul Wahid (Husband of *Ummi* Hj. Muhimmah)

**Vice Chairman** : Ummi Hj. Muhimmah

**Secretary** : Ustâdhah Mariati

**Administration** : Ustâdhah Maulida

**Head of Education** : Ustâdh Muhammad Fahmi

**Member** : Ustâdhah Ervina

: Ustâdhah Mariatul Qibtiah

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<sup>5</sup>Ervina, Teacher in *Ibn Al-Amîn*, Interview via WhatsApp On 3 January 2020.

**Head of Security** : Ustâdhah Hikmatul Marwiyah

**Head of Worship** : Ustâdhah Zainatul Aulia

**Head of Teaching** : Ustâdhah Mariatul Fitriyah

**Head of Cleanliness** : Ustâdhah Ervina

**Member** : Ustâdhah Khairiyah<sup>6</sup>

The Girls students in the 2019/2020 school year at the Islamic Boarding School *Ibnul Amîn* 292 people, most of whom came from the Pamangkih Village itself, and many were guilty from outside the island of Kalimantan, such as Jambi and Bangka Belitung.

## **B. Religious Understanding at *Ibnul Amîn* Boarding School**

Understanding of Religion at *Ibnul Amîn* Islamic Boarding School is very thick, the students there understand *Sunnayah Salafiyah*. And adheres to the teachings of *Ahl al-Sunnah Wa al-Jamâ'ah*. *Ibnul Amîn* Islamic boarding school is famous for its students who are very fanatical about religion, especially students who come from Pamangkih Village itself or who belong to the caregiver's family.

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<sup>6</sup>Maulida, Administration of *Ibn Al-Amîn* Boarding School, Interview via WhatsApp on 22 December 2019.

Establishment of habit in the boarding school is generally depending on environment boarding school, the caregiver's behavior as a figure and also the *kitab* was learned. In *Ibnul Amîn* Islamic Boarding School for girls. Was often given understanding that submitting to a caregiver is an obligation, The students assume that opposing caregiver in addition to being rude is also contradictory with religious teachings. Moreover, understanding mutual help too greatly emphasized, is because equitable life among the students, because student must carry out the same activities both that are religion activity or that is not, such as cleaning. Next, discipline education was applied at *Ibnul Amîn* Islamic boarding school for girls, because all must be taught struggling to achieve a goal that is useful person.<sup>7</sup>

*Ibnul Amîn* Islamic Boarding School is also famous for its characteristics that are still consistent in teaching the book of *turats*.<sup>8</sup> For example *Nail Ar-Rajâ'*, *Fath al-Qarîb*, *Fath al-Mu'în* for fiqh lesson. *Mukhtâr al-Hadîth*, *Bayan Arba'în* Imam Nawawi, dan *Bulûgh al-Marâm* for Hadith lesson. For monotheism (*Tawhîd*) lesson using *Durûs at-Tawhîd*, *Aqîdah al-Awâm*, dan *Fath al-Majîd*. For moral (*Akhlâq*) using *Risâlah Mu'âwanah*, *Akhlâq li al-Banât* Vol.1-3, and *Naşaih ad-Dîniyah*. For Tafseer lesson using

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<sup>7</sup>Muhammad Abrar Dahlan, *Biografi Singkat KH. Mahfuz Amin Sejarah Pondok Pesantren "Ibnul Amin" Pamangkih*,79.

<sup>8</sup>Nooraznah Hidayati, "Tradisi Penggunaan Bahasa Melayu dalam Pengajaran Kitab Turats pada Pondok Pesantren Ibnul Amin Puteri" *Khazanah: Journal Studi Islam dan Humaniora*, Vol. 15, No. 2, July-December 2017, 183.

*Tafsîr al-Jalâlayn*, etc.<sup>9</sup> The purpose of teaching the book, so students are able to master the science of Islam with the understanding of *Ahl al-Sunnah Wa al-Jamâ'ah*. So that students understand *Aswaja* can be seen from the references of books taught such as the field of fiqh using books that understand Imam Shafi'i. Monotheism (*Tawhîd*) lesson the books that are used adheres to the understanding of Imam al-Ash'ari and for the study of morality and Sufism the reference source uses a book that understands Imam Ghazali.

The teaching the book of *turath* in Ibnul Amîn for girls besides understanding material content of from *Kitab* learned, element of '*Ilmu alat* and *mufradât* also emphasized their understanding from teacher to students. Because both elements are emphasized, the resulting translation becomes characteristic. Said to because the translation uses a number of markers to mark the position of the *Kalimah* in *Jumlah* in the text of *Kitab Turath* taught.<sup>10</sup>

Then for formal lesson only a few years ago at Ibnul Amîn Islamic boarding school has a package program B and C,<sup>11</sup> so for formal learning activities there are 2 meetings a week. Previously Ibnul Amîn Islamic boarding school was not touched by modernity, especially in the education and teaching system. Therefore the *Kiai* or caregiver's decree is the role model for all students.

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<sup>9</sup>Nooraznah Hidayati, 190.

<sup>10</sup>Nooraznah Hidayati, 195

<sup>11</sup>Mariati, Secretary Of *Ibn Al-Amîn* Boarding School, Personal Interview on 29 October 2019.

Then the Ibnul Amîn boarding school is also independent because it is not bound and dependent on government assistance and policy.<sup>12</sup>

Therefore the understanding of religion in the cottage is not mixed with other understandings, it is still traditional and still the same when KH. Mahfuz Amin is still alive.

### **C. Geography and Demography of Pamangkih Village**

Pamangkih Village is located in Labuan Amas Utara District, Hulu Sungai Tengah Regency, South Kalimantan Province. Pamangkih Village is one of the villages in Hulu Sungai Tengah that connects with Hulu Sungai Utara.

The geographical condition of the Pamangkih village is 2.5 square kilometers consisting of 2 RW and 6 RT with the following regional boundaries:

- a. North : Tungkup Village
- b. South : Pamangkih Seberang Village
- c. East : Kasarangan Village
- d. West Side : Binjai Pamangkih Village

The distance from Pamangkih Village to the District center is 2 KM, the distance to the Regency Capital is 15 KM and the distance to the Provincial Capital is 150 KM.<sup>13</sup>

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<sup>12</sup>Nooraznah Hidayati, 183.

<sup>13</sup>Rustam Efendi, Office Employees of Headman, Personal Interview on 24 December 2019.

The demographic conditions of the Pamangkih village are Pamangkih villagers based on the latest data from the 2018 population census of 1.669 people, consisting of 834 men and 835 women with the number of family heads (KK) 532 households.<sup>14</sup>

The population in the village of Pamangkih is entirely Muslim.<sup>15</sup> For the population according to education level, there 57 people who not in school, then there 915 people are studying elementary school, then there 295 people are studying junior and senior high school and the rest are recorded as having quit school, kindergarten and graduated from university.<sup>16</sup>

#### **D. Religious Social Conditions, Social Society, Education and Economy**

##### **1. Religious Social Conditions**

The Pamangkih village has always been famous for its religious villages. With a population that is entirely Muslim. And also famous for the many *majlis ta'lim* and boarding schools there. Also, some famous scholars such as KH. Alfiannor Munir and KH. Muhammad Bakhiet who studied at Pamangkih Village.<sup>17</sup>

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<sup>14</sup>Syariffudin, Office Employees of Headman, Personal Interview on 2 January 2020.

<sup>15</sup>Badan Pusat Statistik Hulu Sungai tengah, Data of Monograph on 2018

<sup>16</sup>Data of Monograph

<sup>17</sup>Sholehah, Midwife, Personal Interview on 29 October 2019.



The religious conditions in Pamangkih are very good, seen from the active religious activities in the village. The routine activities carried out in Pamangkih village are *Tahlîlan*, *Habsy* or *Burdah* and there are several *majlis ta'lim* that are routinely carried out every week and annual practices that are also carried out such as the practices of *Arba' Mustamir*, *Isra' Mi'râj* and *Mawlîd* of the Prophet.<sup>18</sup>

Then, the religious understanding of the Pamangkih community was directed at the *Tuan Guru*. Namely *Tuan Guru* Rabbani and *Tuan Guru* Junaidi. The *majlis ta'lim Tuan Guru* Rabbani is held every Wednesday night, Friday Night and Saturday night. The assembly of the *Tuan Guru* Junaidi is held every day after the morning prayer, Friday night and Saturday afternoon.<sup>19</sup>

Moreover, there are also facilities and infrastructure to support religious activities, namely places of worship. A place of worship is a place used to carry out religious activities. The number of places of worship can be seen in the table below.

TABLE 3.1 Amount of places worship<sup>20</sup>

Number	Place of Worship	Amount
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<sup>18</sup>Rustam Efendi, 24 December 2019.

<sup>19</sup>Sholehah, Midwife, Interview Via WhatsApp on 3 January 2020.

<sup>20</sup>Data of Monograph

1	Mosque	1 Piece
2	<i>Muṣalla</i>	5 Pieces

## 2. Social Conditions of The Community

Society is inseparable from the social conditions that occur in life because society is a living creature that is interconnected with one another. Pamangkih Village is a village that has a long river. Has quite extensive rice fields and several gardens. Generally, the Pamangkih community has a static nature. If they find a problem they will solve it by way of deliberation, because in Pamangkih Village the sense of kinship of the community is very high. If not by deliberation, the community can also ask opinions from *Tuan Guru* there to solve their problems.<sup>21</sup>

Then in addition to good interaction in Pamangkih Village there are also several community institutions. The Community Institution itself is an institution formed by the local community based on the same goals. The function of community institutions is of course to strengthen the ties of friendship and a place for deliberation.

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<sup>21</sup>Syarifuddin, 2 January 2020

The community institutions in the Pamangkih village are 6 RT and 2 RW, there are also PKK and BPD. The farmer group and the *Kapuk* craftsmen group and there are several youth Organization.<sup>22</sup>

### 3. Condition of Education

Education is one of the basic capital which is very important for the future. Therefore Pamangkih village has several formal and non-formal educational facilities. Educational facilities are all the facilities needed in the learning and teaching process. In order to achieve good educational goals and running smoothly, the educational facilities are as follows.

TABLE 3.2 Education Facility<sup>23</sup>

Number	Education Facility	Amount
1	TPA (Quranic Education)	4 Pieces
2	TK (kindergarten)	1 Piece
3	PAUD (Early childhood education programs)	1 Piece
4	Elementary School	3 Pieces

<sup>22</sup> Syarifuddin, 2 January 2020

<sup>23</sup>Data of Monograph

5	MI (Madrasah Ibtidaiyyah)	-
6	Junior High School	1 Piece
7	MTs (Madrasah Tsanawiyah)	-
8	Boarding School	4 Pieces

Based on the table above, it can be seen that there is more non-formal education than formal education. a factor causing the lack of formal education because of the small area of the Pamangkih Village itself and also the Pamangkih community more often or tend to send their children to Islamic boarding schools to study religion rather than formal schools. From this we can conclude that in this village there is still a lack of formal-based education facilities, but even so there are still many children who attend formal school and get an appropriate education in the next village which is not far from Pamangkih Village.<sup>24</sup>

#### 4. Economic Condition

Economic conditions are the position of a person in a group of people determined by the type of economic activity and income. As for several factors that can determine the level of a person's economic condition in society are the type of work, income level and others. The economic situation of the Pamangkih village looks very developed, it can all be seen from agricultural products and

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<sup>24</sup>Rustam Efendi, 2 January 2020.

handicraft products such as furniture which in the village of Pamangkih itself is famous for its furniture production.

