

EDUCATION VALUES BASED ON THE THINKING OF K.H. CHOER AFFANDI AND THEIR RELEVANCE TO THE MODERN EDUCATION

(The Study of The Legendary Islamic Scholar Of Pondok Pesantren Miftahul Huda Manonjaya, Tasikmalaya)

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Abstract:

The existence of pesantrens in the Indonesian archipelago, such as Pondok Pesantren Miftahul Huda Manonjaya, Tasikmalaya is a major transformation for the development of the national education system. This present study aims at investigating the educational values based on the thinking of K.H. Choer Affandi and their relevance to the modern education. This study employed a qualitative approach and descriptive method. In this present study, the researcher acted as the main instrument. The data collection techniques employed in this study covered interviews, observation, and documentation studies. Based on the results of the study, it showed that K.H Choer Affandi was a salafiyah Islamic scholar born from a knowledgeable, fighter, and noble family. Coming from the aforementioned reason, he was eventually active in education realms and movements. Educational values of K.H. Choer Affandi consist of iman and taqwa values, leadership, independence, discipline, honesty, persistence (*istiqomah*), courage (*syaja'ah*), intelligence and simplicity values (*tawadu*) Therefore, the educational values of K.H. Choer Affandi is still relevant in modern education today, because modern education has lost its essential meaning, revoked from the roots of the values of education itself.

Keywords: Education Values, K.H. Choer Affandi, Modern Education, Pondok Pesantren Miftahul Huda

Introduction

The spread of Islam in the Indonesian archipelago cannot be separated from the role of the *Ulemas* (Islamic scholars) and pesantrens (Islamic training centers for advanced studies). It has been proven that pesantren, apart from being educational institutions and social institutions, also functioned as a *da'wah*

center, and a center of resistance to the colonialists.¹ Meanwhile, in the context of education in Indonesia, pesantren is a

¹ S Haningsih, "Peran Strategis Pesantren, Madrasah Dan Sekolah Islam Di Indonesia," *Jurnal Pendidikan Islam: El Tarbawi* 1, no. 1 (2008): 27-39,
<http://www.jurnal.uui.ac.id/index.php/Tarbawi/article/view/186>.

unique Indonesian education instrument.² The uniqueness and endurance of pesantren has always made it become an interesting and never-ending research subject. The existence of pesantren has become an attraction in all its aspects, both its *kiais* (Islamic clerics) and its education system. That is what makes pesantren and everything related to it become a treasure of intellectual property and local wisdom.³

The term pesantren in the Indonesian archipelago has many similarities with Islamic education institutions in Southeast Asia. In Aceh it is known as *dayah*, in Minangkabau it is known as *surau*, while in Java it is called *pesantren*, in Malaysia it is called a *pondok*, and in Southern Thailand it is called *pho no*. Pesantren was first established in 840 AD by Teungku Chik Muhammad Amin in East Aceh that was known as *dayah*. As for the *surau*, it was first built by Shaykh Burhanuddin Ulakan (1646-1704 AD) in Pariaman after he learned from Aceh with Shaykh Abdurrauf al-Singkili (d. 1693 AD). Meanwhile in Java, pesantren was founded by Raden Fatah in 1475 AD in Jepara, Central Java.⁴ By looking at the history of the establishment of pesantren, we can conclude that pesantren has made

a huge contribution in building this country, especially at fostering Indonesia's human resources.

However, the contribution of the pesantren is in fact not aligned with the appreciation given by today's younger generation. The proof is that they apparently are not aware of the role of the *Ulemas* and pesantren in the Indonesian archipelago in general, and West Java in particular. They have no idea regarding the *Ulemas* who have contributed to building the country especially in the field of education. Meanwhile, the education concept that is applied in the Indonesian education system today mostly refers to the education concept from the western world. In other words, the concept of education that comes from pesantren figures is rarely used. Lack of knowledge about the role of *Ulemas* and pesantren in the educational realm causes parents and youth today deprecate the pesantren education system especially the salafiyah pesantrens.

Salafiyah pesantren is an educational institution that has spread throughout the country. Its simplicity, local wisdom, philosophy, and education concept are already ingrained in most of Indonesian people, especially in Islamic-based education. Indirectly and informally, character education has been strongly instilled in the education through salafiyah pesantren's system and techniques.⁵ Meanwhile, the phenomena of globalization and modernization are contributing factors that change individuals', families' and society's

² Ismail Suardi Wekke, "Pesantren Dan Pengembangan Kurikulum Kewirausahaan: Kajian Pesantren Roudahtul Khuffadz Sorong Papua Barat," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 6, no. 2 (2012): 205-26.

³ Istianah Abubakar, "Strengthening Core Values Pesantren as a Local Wisdom of Islamic Higher Education Through Ma ' Had Jami ' Ah," *IOP Conference Series: Earth and Environmental Science*, 2018, 1-7.

⁴ Ridhwan, Abidin Nurdin, and Sri Astuti A Samad, "Dynamics of Islamic Education in The Land of Bugis: Growth , Development and Typology Pesantren in Bone," *IOP Conference Series: Earth and Environmental Science*, 2018, 1-8.

⁵ Kamin Sumardi, "Potret Pendidikan Karakter Di Pondok Pesantren Salafiah," *Jurnal Pendidikan Karakter* 2, no. 3 (2012): 280-92, <https://doi.org/10.21831/JPK.V0I3.1246>.

values. The endless modernization, the development of the global world, and the overflow of negative culture have plagued many countries around the world including Indonesia. As a result, the rise of crime among teenagers becomes a problem that is no longer considered normal. Year by year, the number of juvenile crimes increases and shows a sad development.⁶

Various cases of juvenile crime, such as the rampant consumption of alcohols and drugs, promiscuity, pregnancy outside marriage, abortion, student brawls and many others, are evidence that today generation is experiencing a moral crisis.⁷ These problems, of course, do not occur by themselves, but are caused by several factors; internal and external factors. First, the internal factors come from the *muslim ummah* themselves. The younger generation are still lacking the awareness of the history of the previous *Ulemas'* struggles, and it leads to a small number of literature and research carried out on pesantren leaders. Second, the external factors include the increasing flow of information and technology that make Muslims wonderstruck with the progress of the western world. As a result, they look down the pesantren education, while in fact its development and excellence have been proven especially in fostering noble characters.

⁶ Noornajihan Jaafar et al., "The Importance of Self-Efficacy: A Need for Islamic Teachers as Murabbi," *Procedia - Social and Behavioral Sciences* 69 (2012): 359–66, <https://doi.org/10.1016/j.sbspro.2012.11.421>.

⁷ Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin, "Pola Pendidikan Islam Di Pondok Pesantren Mahasiswa Miftahul Khoir Bandung Dalam Membentuk Kepribadian Islami," *Ta'dib: Jurnal Pendidikan Islam* VII, no. 1 (2018): 9–19.

Based on the aforementioned facts, the role of pesantren needs to be improved since the demand of globalization is inevitable. One prudent step to prevent pesantren from being defeated in the competitiveness is to prepare pesantren to be able to overcome the challenges of the times.⁸ Therefore, an effort is required to solve the problem; or the educational process at the pesantren will be hampered. Gradually pesantren can go bankrupt because Muslims will no longer be interested, Therefore it is necessary to conduct a research to solve this problem. It is interesting to investigate the lack of literature and research—one of the many causes of the problem—that discuss the thoughts of pesantren leaders. Therefore, a research is needed to explore the educational values from pesantren leaders. In this case, the researcher is interested in conducting character studies to explore educational values of a legendary scholar from Tasikmalaya namely K.H. Choer Affandi.

The researcher is interested in exploring the education values that are not affected by the modern education system. Therefore, the researcher chose the salafiyah *Ulema* namely K.H. Choer Affandi as one of the carriers. Additionally, Tasikmalaya is one of the regions in West Java that is recognized as a religious city.⁹ It also well known as the

⁸ Ahmad Damanhuri, Endin Mujahidin, and Didin Hafidhuddin, "Inovasi Pengelolaan Pesantren Dalam Menghadapi Persaingan Di Era Globalisasi," *Ta'dibuna: Jurnal Pendidikan Islam* 2, no. 1 (2013): 17–38.

⁹ Ima Amaliah, Tasya Aspiranti, and Pupung Purnamasari, "The Impact of the Values of Islamic Religiosity to Islamic Job Satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre," *Procedia - Social and Behavioral Sciences*

city of *santri*.¹⁰ Based on the existing facts, Tasikmalaya has many formal and informal education institutions.¹¹ A lot of pesantren scattered there which function as the headquarters for the spread of Islam and Islamic *da'wah* (preaching) centers. One of the major pesantren in Tasikmalaya is Pesantren Miftahul Huda Manonjaya with K.H. Choer Affandi as its legendary founder.¹² The researcher assumes, the thinking of K.H. Choer Affandi contributed to the educational values that are still relevant in modern education. To prove the author's assumption, a research is therefore needed to be conducted. From this point, the researcher entitled this study as Education Values Based on the Thinking of K.H. Choer Affandi And Their Relevance to the Modern Education (The Study Of The Legendary Islamic Scholar of Pondok Pondok Pesantren Miftahul Huda Manonjaya Tasikmalaya).

Methods

This study employed a qualitative approach with a descriptive method. The researcher himself acted as the instrument. In data collection, the researcher used a descriptive and structural technique of interview to the family of K.H. Choer Affandi, students

who have studied directly with him, and the students of Pesantren Miftahul Huda Manonjaya. The researcher made a set of instrument of questions used in the interview then dug up information and other data using the interview guidelines. In this study, observation techniques was employed at the Pondok Pesantren Miftahul Huda Manonjaya Tasikmalaya. In addition, the researcher complemented with a documentation study by looking for theoretical references that are relevant to the problems discussed and research theme in the form of K.H. Choer Affandi's *Kitābs* (books), books, journals, seminar results, and discussions with experts. The data that had been obtained were then thoroughly analyzed with a descriptive analysis methods, namely data reduction, data display, data coding, and conclusion drawing. To test the validity and reliability of the data, the researcher extended the research by adding references, triangulation, member check, and being attentive in analysing the data.

Results

Biography

Choer Affandi was born on Monday, September 12, 1923 AD, in Palumbungan, Cigugur Village, Cigugur District of Ciamis Regency. He is the son of Raden Mas Abdullah bin Hasan Ruba' – who is the descendant of the King of Mataram – and Siti Aminah binti Marhalan, the descendant of the Wali Godog Garut. Choer Affandi is the second child of three siblings. He had an older brother named Husein (Darajat), and a younger sister named Husnah (Emih).¹³ Choer Affandi had the aristocratic and *Ulema*

211, no. September (2015): 984–91, <https://doi.org/10.1016/j.sbspro.2015.11.131>.

¹⁰ Nurlatipah Nasir, "Kyai Dan Islam Mempengaruhi Perilaku Memilih Masyarakat Kota Tasikmalaya," *Jurnal Politik Profetik* 6, no. 2 (2015): 26–49.

¹¹ Amaliah, Aspiranti, and Purnamasari, "The Impact of the Values of Islamic Religiosity to Islamic Job Satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre."

¹² Yat Rospia Brata, "Sejarah Berdirinya Pesantren Miftahul Huda Kecamatan Manonjaya Kabupaten Tasikmalaya," *Jurnal Artefak* 1, no. 1 (2001): 50–68.

¹³ Abdul Fattah, Uwa Ajengan (Ciamis: Galuh Nurani, 2013), 6.

descendants running in his blood which were certainly very dominant in shaping his personality. It can be seen from his attitude that was very keen on studying religion and science.¹⁴

The Learning Period of K.H. Choer Affandi

Choer Affandi's father was a Dutch employee that it caused his grandmother Haesusi concerned him greatly. Therefore, after he completed his general education at HIS (*Hollandcsh Inlandsche School*) in 1936 AD, his grandmother persuaded Choer Affandi to learn Islam at K.H. Abdul Hamid's pesantren. In the pesantren, Onong Husen (Choer Affandi's name as a child) learnt Islam intensively for six months. Afterwards, he returned to Cigugur and learn Islam at the Pesantren Cipancur Cigugur. After the study finished, he went to Sukamanah, specifically to K.H. Zainal Mustafa's pesantren to continue learning. When Onong learnt Islam at the Pesantren Sukamanah, he was included as a santri who was required to follow a senior santri named H. Masluh. H. Masluh was a santri that stayed, or had received the approval of K.H. Zainal Mustafa to establish a pesantren. With all his compliance and obedience to the teacher, Onong departed from the previous pesantren with his friends to follow H. Masluh. The new pesantren established by H. Masluh was named Legok Ringgit, and in this pesantren, little Onong registered himself as Choer Affandi. The Pesantren Legok Ringgit was in the east of the Pesantren

Sukamanah, located approximately 500 meters away.¹⁵

H. Masluh also adopted Choer Affandi as his son along with other santri such as Sadili and Jahuri from Karawang, Rois from Bogor, and Ruhiyat from Tasikmalaya. Not only that, Choer Affandi's respect to his teacher was also shown when he was instructed to learn Islam in the Pesantren Pani'is, led by K.H. Shobir in 1940 AD, that was located in the village of Cigadog Leuwisari. He spent six months there to study *Uşul Fiqh*. After finished studying at the Pesantren Pani'is, he returned to Legok Ringgit. After that, he was instructed to learn Islam at the pesantren Tunagan led by K.H. Dimiyati in Tasikmalaya, specifically to study astronomy, which comprised in the book of *Taqribul Maqşod*. After that, he returned to Pesantren Legok Ringgit.¹⁶

After returning from Pesantren Tunagan, precisely in 1941 AD, Choer Affandi was then instructed to learn the science of *hisab* (the science of reckoning, arithmetic) or *falaq* at Pesantren Jembatan Lima Jakarta, led by K.H. Mansur, until December 1941 AD. After he finished, he did not go straight to Pesantren Legok Ringgit, instead, he went to pesantren Syamsul Ulum Gunung Puyuh in Sukabumi to learn the science of *faraid* (Islamic inheritance law) from K.H. Mahfudz, and continued his journey to pesantren Tipar, which is still around Sukabumi, to study the science of *Tafsir* (interpretation). All of his journeys were carried out due to the teacher's orders. After returning from Sukabumi in March 1942 AD, he asked H. Masluh for

¹⁴ Aliyun Murtado, "Biografi Dan Pemikiran KH. Choer Affandi Dalam Dunia Pendidikan" (2015).

¹⁵ Abdul Fattah, Uwa Ajengan (Ciamis: Galuh Nurani, 2013), 6-7.

¹⁶ Abdul Fattah, Uwa Ajengan (Ciamis: Galuh Nurani, 2013), 8.

consideration to establish a pesantren in his native area, namely in Cigugur. In the same year, he also established pesantren Wanasuka in his area. Even though Choer Affandi had become a leader, or already had a pesantren that is quite large, he still had a burning desire to study and seek more religious knowledge by seeing Kiai Abdul Hamid and K.H. Didi Abdul Majid once a week to learn. Due to his perseverance and intelligence, he finally he became the representative of the two *ulemas* in giving lectures to the *mustami'* who attended the lessons.¹⁷

The History of The Establishment of Pesantren Miftahul Huda Manonjaya

The history of the establishment of Pesantren Miftahul Huda Manonjaya began with the experience of K.H. Choer Affandi dealing with Political Islam. It began when he was signing at Pesantren Sukamanah (led by K.H. Zainal Mustafa), and Pesantren Gunung Puyuh (led by K.H. Ahmad Sanusi). In those two pesantrens, he was taught *Rūḥ al-Jihād* to the fundamentals of *tawḥīd* by his teachers since he began to study *Kitāb al-Jurūmiyah*. The spirit of *jihād* also emerged when he heard the inhumane treatment of the Japanese army against his teacher K.H. Zainal Mustafa when there was a rebellion from the Pesantren Sukamanah. Although he was not directly involved in the rebellion, Japanese army suspected him and tried to arrest him but he was able to evade from the raids. The teachings of his teachers and their anti-colonial movements were very powerful in influencing K.H. Choer Affandi, so it

¹⁷ *ibid.*, 9.

fostered the spirit of rebellion and the ideological Islamic State.¹⁸

It was this anti-colonial spirit that pushed K.H. Choer Affandi to join *Hizbullah*, the military wing that was filled by *kiais* and *santris* that used to fight the Dutch at the time of the Netherlands-Indies Civil Administration (NICA) and the Netherlands sought to recolonize Indonesia. After the Renville Agreement (January 17, 1948), most of Indonesia's territory including Java was claimed to be part of the Netherlands. The center of Indonesian government is then moved to Yogyakarta. All Republic of Indonesia (RI) military forces and paramilitary factions were commanded to have a long march to Yogyakarta, causing West Java to experience a leadership vacuum. At that time, *Darul Islam / Tentara Islam Indonesia* (Islamic Armed Forces of Indonesia, known as DI / TII) revolutionary movement strengthened in several regions especially in West Java. One of which insisted on maintaining Indonesian territories from British and Dutch troops. They launched guerrilla attack in the areas left by the Indonesian military forces.¹⁹

After the Round Table Conference (KMB) on December 27, 1949, most of Java areas was claimed again as part of Indonesia and the Central Government in Jakarta requested DI / TII to merge into the Republic of Indonesia Military Forces (TRI). Some DI / TII members

¹⁸ Sulasman, "Peaceful Jihad Dan Pendidikan Deradikalisasi Agama," *Walisongo* 23, no. 1 (2015): 151-76.

¹⁹ Bambang Imam Eka Respati Sabirin, *Lajur Kanan Sebuah Jalan Dinamika Pemikiran Dan Aksi Bintang Bulan Studi Kasus Gerakan Darul Islam 1940 - 1962 (Tesis)* (Depok: Universitas Indonesia, 2003).

refused to restore the territories they had controlled to the Central Government. Then there a war broke out between DI / TII and the Indonesian Army (TNI) that lasted from 1949-1962. At that time, K.H. Choer Affandi was one of the DI / TII officials who is quite close to Kartosuwiryo because he was one of the alumni of the *Suffah Institute*. When DI / TII "lost the war", K.H. Choer Affandi decided to show up in 1962, when the operation of the People's Joint Forces Combating Islamic Army (*Pagar Betis*) was underway under the command of A.H. Nasution. He surrendered to the Government of Indonesia. He was accepted and received good treatment from the Government of Indonesia. Even when he did not show up, he was still listed as an active soldier and still being paid by the government.²⁰

After he showed up and got involved again, his method of struggle changed to the field of education by establishing pesantren.²¹ Meanwhile, according to several sources of information, the return of K.H. Choer Affandi to the Manonjaya area was due to he followed the advice given by his teacher, besides the *mustami* or alumni who had attended courses at Pesantren Wanasuka.²² Initially this pesantren was located in the middle of Gobong Sari of Cisitukaler Village, about 1 kilometer southwest of the current

location. At that time, the pesantren only had a *madrassa* and two dormitories for male and female *santris* since there was no vacant land available to build another dormitory. The situation made K.H. Choer Affandi unable to monitor his students from external influences. Therefore, on a teacher's advice namely K.H. Raden Didi Abdul Majid, K.H. Choer Affandi chose the current location. Previously, he was offered to set up 3 pesantren by benefactors, but after *istikharah* prayer, he decided to choose the present location.²³

Pesantren Miftahul Huda was established on August 7, 1967 by K.H. Choer Affandi.²⁴ Since its establishment in 1967, Pesantren Miftahul Huda has had a socio-religious impact on the Manonjaya community in Tasikmalaya. This is what makes Pesantren Miftahul Huda become the center of Islamic development in the Manonjaya region today. It can be seen from the various socio-religious activities that have been carried out since the establishment of the pesantren up to this time.²⁵ Along with its development, currently Pesantren Miftahul Huda Manonjaya has become the largest salafiyah pesantren in West Java. Pesantren Miftahul Huda has three important roles, namely as an Islamic education institution, human resource development, and community

²⁰ Sulasman, "Peaceful Jihad Dan Pendidikan Deradikalisasi Agama," *Walisono* 23, no. 1 (2015): 151-76.

²¹ Insan Malik Agussandi, "Perkembangan Pondok Pesantren Miftahul Huda Dan Dampaknya Terhadap Kehidupan Sosial Keagamaan Masyarakat Kabupaten Tasikmalaya (1980-2009)," *Jurnal Penelitian Pendidikan* 2, no. 2 (2013).

²² Brata, "Sejarah Berdirinya Pesantren Miftahul Huda Kecamatan Manonjaya Kabupaten Tasikmalaya." *Jurnal Artefak* 1, no. 1 (2001).

²³ Adeng, "Sejarah Pesantren Miftahul Huda Manonjaya Tasikmalaya," *Jurnal Patanjala* 3, no. 1 (2011): 18-32.

²⁴ Ina Fauzianti, Edi Suresman, and Abas Asyafah, "Model Pembelajaran Tauhid Di Pondok Pesantren Miftahul Huda Manonjaya Tasikmalaya," *Tarbawy* 2, no. 2 (2015): 115-22.

²⁵ Agussandi, "Perkembangan Pondok Pesantren Miftahul Huda Dan Dampaknya Terhadap Kehidupan Sosial Keagamaan Masyarakat Kabupaten Tasikmalaya (1980-2009)."

development.²⁶ What makes the pesantren interesting and unique is the communication management strategy, which is applied in the development of human resources, that is called the *Jamā'ah imāmah* command management. In its application the *tawhīd* ideology doctrine as philosophy, and obedience and obeying the Imam as an operational doctrine are used.²⁷

Successors of K.H. Choer Affandi's Struggle

K.H. Choer Affandi died at 9:30 p.m. on Friday, November 26, 1994 at Hasan Sadikin Hospital, Bandung.²⁸ His struggle in developing the pesantren was then continued by his descendants. Among his descendants, some became the council *Kiais* of *Anwar Muda*, an organization consisting of the sons, daughters, and grandchildren of the founder of Pesantren Miftahul Huda.²⁹ According to his closest people, it can be understood that, he was a figure of *murabbi*, *muhajir* and *mujāhid*. He is a legendary *Ulema* figure who educated his students with maximum effort. To instill discipline he educated his *santri* strictly as if in a military camp, but at the same time he was gentle with his family. K.H. Choer Affandi undoubtedly prioritized his

santris' affairs than his family. He is a person who is able to transfer *ghiroh* (the sense of honour) to guard the *Ruhūl al-Jihad*, so that it is instilled in his family's and students' selves.³⁰

Foundation of Thinking

After showing up from his concealment, he assessed the reality of the problem as an '*Aqīdah* matter. He chose *tawhīd* as the subject of his teachings where the Qur'an and Sunnah function as the basis of thinking.³¹ The basis used by the source in the science of *tawhīd* is *dalil 'aqli* (the guidance of the *ghorīzi* mind) and *dalil naqli* (the guidance of the Qur'an and Ḥadis).³²

Education Principles

The principle of his education is *tawhīd*, which means truly believing in Allah, His Messenger, and '*Aqīdah Sam'iyyah*. Therefore, he wrote many books about *tawhīd* that included the main *Kitābs* such as; *Natsar*, *Majmu'atul Aqīdah*, *Talwih Tijan*, '*Aqīdah Islāmiyyah* and many others. The principles of his education are comprised in the '*Aqīdah Islāmiyyah Kitāb* called *mabadi*. Anyone who would like to seek knowledge, including '*ilm at-tawhīd* (*tawhīd* knowledge), he or she needs to be familiar with the 10 kinds of *mabadi* such as:

Table 1 Mabadi Fan Tawhīd

No	Terminology	Definition
1	<i>Ta'rif</i> / Definisi	According to <i>lughot</i> or the origin of the word, <i>tawhīd</i> is

²⁶ Adeng, "Sejarah Pesantren Miftahul Huda Manonjaya Tasikmalaya."

²⁷ Ditha Prasanti, "Strategi Komunikasi Pengembangan Sumber Daya Manusia Pndok Pesantren Salafi (Studi Kasus Tentang Komunikasi Pengembangan SDM Pondok Pesantren Miftahul Huda Tasikmalaya)," *Jurnal Nomosleca* 3, no. 1 (2017): 482-402.

²⁸ Abdul Fattah, *Uwa Ajengan* (Ciamis: Glauh Nurani, 2013), 11-12.

²⁹ Sansan Hasanudin, "Mekanisme Religio-Politik Pesantren: Mobilisasi Jaringan Hamida Dalam Politik Elektoral Tasikmalaya," *Masyarakat Jurnal Sosiologi* 22, no. 1 (2017): 53-80.

³⁰ Awan Lukman Dkk, "Biografi: Mengenal Sosok K.H. Choer Affandi Ulama Legendaris Pondok Pesantren Miftahul Huda Manonjaya Tasikmalaya," *Majalah Suara Ulama* (Bandung: Majalah Suara Ulama, 2016).

³¹ Murtado, "Biografi Dan Pemikiran KH. Choer Affandi Dalam Dunia Pendidikan." (2015)

³² Affandi, '*Aqīdah Islamiyyah* (Tasikmalaya: Yayasan Pesantren Miftahul Huda, 2012), 4.

		derived from <i>wahada-yūwahhidu-tawhīdan</i> , meaning to know that something is one. Terminologically, it means knowledge that determines the <i>aqidah</i> of Islam which is taken from the <i>yaqin dalils</i> (convincing arguments). According to syar'i terminology it means worshipping Allah only, understanding His oneness, recognizing and accepting of His Oneness as well as His Attributes and His <i>Afal</i> (acts or deeds)
2	<i>Mauḍu</i> / Target	The target of the discussion of <i>tawhīd</i> is Allah's <i>Zat</i> (Divine Essence), <i>Rasul's</i> <i>Zat</i> , <i>Mumkinul Wujud</i> , and ' <i>Aqidah Sam'iyah</i>
3	<i>Samroh</i> / Results of 'Ilm at- <i>Tawhīd</i>	The results that will be obtained from studying the <i>tawhīd</i> are the presence of <i>ma'rifaḥ</i> (being acquainted) to Allah and His Messenger with <i>yaqin dalils</i> . It also determines the eternal happiness in the afterlife by realizing that the final place of all believers is heaven.
4	<i>Faḍlu</i> / Priority	The value of <i>tawhīd</i> is the noblest compared to all knowledge, because it is related to the <i>Zat</i> of Allah and His Messenger.
5	<i>Nisbat</i> / Connection with other knowledge	The connection between <i>tawhīd</i> with other knowledge is that <i>tawhīd</i> is the basis and root of some Islamic teachings, while other knowledge are only branches of <i>tawhīd</i> .
6	<i>Waḍ'i</i> / prominent figures who have the idea	<i>Tawhīd</i> knowledge essentially comes from the Prophets and <i>Rasul</i> based on the revelation of Allah, then compiled and first recorded by Abū al-Hasan al-Asy'ary and his followers, and by Abu Manṣur al-Ma'tūrīdi and his

		followers who are called the al-Najiyah, the Ahlussunnah, or the Ash-Syaïroh group.
7	<i>Al-Ismu</i> / Names of the <i>Tawhīd</i> Knowledge	The <i>tawhīd</i> knowledge has several names specifically ' <i>Ilm at-Tawhīd</i> , the science of <i>kalam</i> , the science of <i>haqīqoh</i> , the science of ' <i>Aqāid</i> , the science of <i>uṣūluddin</i> , the science of ' <i>aqāidul iman</i> , the science of <i>ulūhiyah</i> , the science of <i>ma'rifaḥ</i> .
8	<i>Istimdad</i> / The source <i>Tawhīd</i> knowledge	The fundamental source in <i>tawhīd</i> is the <i>dalil 'aqly</i> (guidance of intelligence) and the <i>dalil naqly</i> (the guidance of the Qur'an and Ḥadis).
9	Syar'i Law / Sharia legal view of <i>Tawhīd</i>	Sharia Law (Islamic law) obliges (with <i>wajib 'ain</i> /individual) all <i>mukallaf</i> (humans and jinns) to learn about the <i>Tawhīd</i> and practice it.
10	The problems contained in <i>tawhīd</i> knowledge	The problems contained in <i>tawhīd</i> knowledge are <i>qo'iyah</i> , logic and discussion of something that is certain to exist (<i>wajibat</i>), something that <i>mustahid</i> to exists (<i>mustāhilat</i>), and something that may and may not exist (<i>jaizat</i>). ³³

Education Objectives

His education objectives is to enable the society to practice Islam in a *kaffāh* way (comprehensively) through the path of *ma'rifaḥ* to Allah. The *ma'rifaḥ* to Allah will lead to purity, the purity of the soul will lead to good deeds, good deeds can be *kifarah* against sin. Thus, the believers should try to make themselves reach

³³ Affandi, 'Aqidah Islamiyyah. Tasikmalaya. (Tasikmalaya: Yayasan Pesantren Miftahul Huda, 2012), 2-4.

ma'rifah in order to gain the peace of soul and avoid hopelessness.³⁴ As for the implementation in pesantren, the goal he initiated were listed in the *Tri Program Pesantren*, namely 'Ulamaul' *Amilīn*, *Immāmal Muttaqin* and *Muttaqin*.

Teaching and Learning Concept

His teaching and learning concept are strict like in the military. Every time he lectured, there must always be someone who took notes. On one occasion, he wanted a change in the learning system at the pesantren, so he visited many pesantrens throughout Java to conduct comparative studies to decide the right breakthrough in carrying out the learning activities.³⁵ He taught *da'wah* with the concept of deeds, so that he had a well-respected or authoritative bearing, and became a good example. There was an interesting story about his well-respected bearing. Once, the students in the dormitory were noisy, so he walked around using his walking stick, immediately the students went silent when they heard the sound of his steps and his walking stick. He did not say anything, but only with the sound of his steps and his walking stick he could hush the noisy *santris*. This indicates that, the educational communication effectively occurred between *kiai* and *santris* even though there was no single word spoken.³⁶

³⁴ Affandi, Mutiara Hikmah Jalan Pikeun Ngahontal Darajat Kawalian (Tasikmalaya: Yayasan Pesantren Miftahul Huda, 2012), 22.

³⁵ Abdul Fattah, *Uwa Ajengan* (Ciamis: Glauh Nurani, 2013), 7-9.

³⁶ Syahidin, *Komunikasi Kyai-Santri Di Pondok Pesantren Miftahul Huda Manonjaya* (Tesis) (Bandung: Program Pascasarjana Universitas Pendidikan Indonesia, 1994).

As for the teaching and learning concepts of *Uwa Ajengan* (another name of K.H. Choer Affandi) in his education are known as *ta'līm*, *tafwid* and *tawasul*. Those are knowledge that will be obtained in daily *ta'līm*. As for abstract science, it will be obtained outside of *ta'līm*, such as *ta'zīm* to knowledge and teachers, *khidmah* to teachers and pesantren. The examples of *khidmah* to the teachers are helping out the teacher's work, either staying in the teacher's house, or helping the teacher's everyday work, such as in business, farming, and so on. The same with *khidmah* to pesantren, the students should dedicate to the pesantren by teaching beginner students, participating in building pesantren, helping the pesantren business, and so on.³⁷

Tafwid is an *ijab qabul* (offering and acceptance) when the parents commend their children to the teachers so that the children are taught to be pious and agree with the rules given by the teacher. Thus when a santri would like to be *Uwa Ajengan's* student, he must be aware of the rules made at Pesantren Miftahul Huda. In contrast, at the time of new students admission in modern education today, the *ijab* and *qabul* between teachers and students do not exist. Pesantren Miftahul Huda Manonjaya, however, still maintains the *ijab qabul* tradition between parents, *kiais* and *santri* up until now. When there is a new *santri*, the *santri's* parents will usually see *kiai* and commend their children, so that there will be agreements between parents, *kiai* and *santri*. The implication is that there will be compliance between the parents, *kiais* and *santris* on the learning process

³⁷ Ilham Qodari, "Biografi KH. Choer Affandi" (2015).

in the pesantren. As for *tawasul*, it means looking for *wasilah* so that Allah will make ease in the seeking of knowledge. It can be in the form of prayer, *khidmah* to the teacher and pesantren, or in the form other sunnah practices.³⁸

K.H. Choer Affandi was a skillful writer, he had wrote a number of papers, and most of them are written in the form of *nazm*. His works which had been inventoried were as follows: 1) 50 'Aqīdah' Ajāmin Mu'min Munjin; 2) 'Aqīdah Islāmiyyah; 3) Asrār Asmā al-Husnā; 4) Complete Outline of al-Asmā al-Husnā; 5) Nazaman Sunda Syahadatain & Kalimah Ṭoyyibah; 6) Nazm Istighāshah; 7) Nazm Sunda Hidāyat al-Atqiyā'; 8) Nazm Sunda Majmū'āt al-'Aqīdah Juz Awwal; 9) Nazm Sunda Majmū'āt al-'Aqīdah Juz al-Ṭāniy; 10) Nazm Sunda Safīnat al-Najāh; 11) Pangajaran Aqā'id al-Īmān; 12) Sunda Qiyāsan; 13) Tarjamah Kitab Bainamā (Sejarah Isra Mi'raj); 14) Tarjamah Sunda Bacaan Šalat Fardlu; and 15) Tawḍīh Tijān al-Durāry.³⁹

Education Curriculum

The curriculum that is used is similar to the salafiyah education system in general. It does not apply levels, curriculum, syllabus, and evaluation systems. Therefore students could learn without time limit that some students choose to study for years or even decades. However, in Pesantren Salafiyah Miftahul Huda, K.H. Choer Affandi had been trying for a long time developing the salafiyah system into a semi-formal system by providing leves, syllabus, learning curriculum, and an

³⁸ Ilham Qodari, "Biografi KH. Choer Affandi" (2015).

³⁹ Sulasman, "Peasceful Jihad Dan Pendidikan Deradikalisasi Agama," *Walisono* 23, no. 1 (2015): 151-76.

evaluation system based on the goals and objectives of learning. The level of education in Pesantren Miftahul Huda is basically divided into three, namely *Ibtida*, *Sanawi*, *Ma'had Ali*. All of them have three sublevels. However, at level two and three at the level of *Ma'had Ali*, the activity is emphasized on teaching practice and managing organizations.⁴⁰

Educational Materials

The educational materials that he taught consisted of 12 disciplines (*fan*). He studied the 12 disciplines and taught them in the materials he delivered, including *Tawhīd*, *Fiqh*, *Alat*, *Tafsir*, *Asmā al-Husna*, *Suluk / Falak*, *Ruhūl Jihād*, *Farāiḍ* and *Tajwīd Sciences*.⁴¹ There is also a special characteristic in the material which he always instilled in every lesson, and all branches of Pesantren Miftahul Huda Islamic are also always chanting *nāzam kalimah ṭoyyibah* as follows:

لَا إِلَهَ إِلَّا اللَّهُ لَا مَوْجُودَ إِلَّا اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ لَا مَعْبُودَ إِلَّا اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ لَا مَطْلُوبَ إِلَّا اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ لَا مَقْصُودَ إِلَّا اللَّهُ

بِسْمِ اللَّهِ تَوَكَّلْنَا عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَأَتُوبُ إِلَيْهِ

As for the history of the emergence of the *kalimah ṭoyyibah* actually came from several K.H Choer Affandi's teachers namely:

- a. K.H. Raden Didi Abdul Majid, Pesantren Kalangsari, Cijulang, Ciamis. It is interesting that in fact he was only a weekly expert on *riyāḍoḥ*,

⁴⁰ Abdul Fattah, *Uwa Ajengan* (Ciamis: Glauh Nurani, 2013), 31-32.

⁴¹ *ibid.*, 68.

but he was engaged to be his assistant.

- b. Syekh Jalal Sayuti, Gerenggeum, Kebumen, Central Java. In his method of learning, he used the *suluk bidayah* way. *Uwa Ajengan* was immediately trained in *riyāḍoh*. He then understood that after being trained by his teacher, he received a diploma in the form of *kalimah ṭoyyibah Lāilāha illallah Lā Maujūda Illallah*. That is to say, *I am here, as now, with the power of Allah*. *Uwa Ajengan* understood that every time that is passed will be reckoned and accounted for before Allah.
- c. After that, the *murabbi* did his *riyāḍoh* practice, while reading again the *Sundanese* poetry, *Uwa Ajengan* lived up to the meaning and finally the covering was reopened, realizing that trading is not only to gain profit, but also to aim Allah's *rida*. *Uwa Ajengan* finally understood that the poem was the *kalimah ṭoyyibah diploma Lāilāha Illallah Lā Maqsūda Illallah*. As a result, from Syekh Jalal Suyuti, he received two *kalimah ṭoyyibah*.
- d. K.H. Sekarmaji educated *Uwa Ajengan* for approximately 100 days, training *riyāḍoh* and was only allowed him to wear all-white clothes. From the top to the trousers, it had to be white. It was the most remarkable moment where *Uwa Ajengan* was guided by *kalimah ṭoyyibah*. And plus two *kalimah ṭoyyibah*, *Lāilāha Illallah Lā Matlūba Illallah* and *Lāilāha Illallah Lā Ma'būda Illallah*. So from all of his *murobbis*, four sentences of *kalimah ṭoyyibah* were received.⁴²

The following are some books that are studied at Pesantren Miftahul Huda:

Table 2 Educational Materials

No	Objective	Kitāb
1	Understanding in linguistic and logic, namely Arabic that is known as the science of <i>Alat</i> , and the science of <i>Mantiq</i> .	<i>Jurūmiah</i> , <i>Ṣorof Kaylāni</i> , <i>Amsilātut Tasrif</i> , <i>'Imriti</i> , <i>Alfiyah ibn Malik</i> , <i>Samarkondi</i> and <i>Sulamun Naūruq</i> . For beginners, there is more material in memorization form.
2	Understanding in the field of knowledge of <i>'aqidah</i> , emphasizing on comprehension aspects.	<i>Tijan Darori</i> , <i>'Aqīdatul 'Awam</i> , <i>Khulāsoh Ilmu Tauhid</i> , <i>Majū'atul 'Aqīdah</i> , <i>Sya'bun Iman</i> , <i>Goyātul Wusul</i> , and <i>'Aqīdah Islāmiyyah</i> .
3	Understanding in the field of sharia, emphasizing on practice of worship and <i>mu'āmalah (fiqh)</i> aspects.	<i>Safinah</i> , <i>Taqrib</i> , <i>Faṭul Qarīb</i> , <i>Riyāḍul Badī'ah</i> , <i>Ianātut-Ṭolībin</i> , <i>Faṭul Mu'in</i> and <i>Faṭul Wahab</i>
4	Understanding in the field of <i>akhlak</i> and Sufism	<i>Akhlaq Lil Banin</i> and <i>Sulam al-Taufiq</i> .

⁴² Abdul Fattah, *Uwa Ajengan* (Ciamis: Glauh Nurani, 2013), 70-72.

Education Method

The education method that K.H. Choer Affandi usually used in the learning process is the salafiyyah method, such as *lectures, dialogues, sorogan, bandongan, classes (classical), muḥakarah, reciting (muṭāla'ah), and memorizing (muhāfazah)*.⁴³ In memorizing various books, he used several poetry and *naẓam* tones, so that the book could be easily memorized.

Education Media

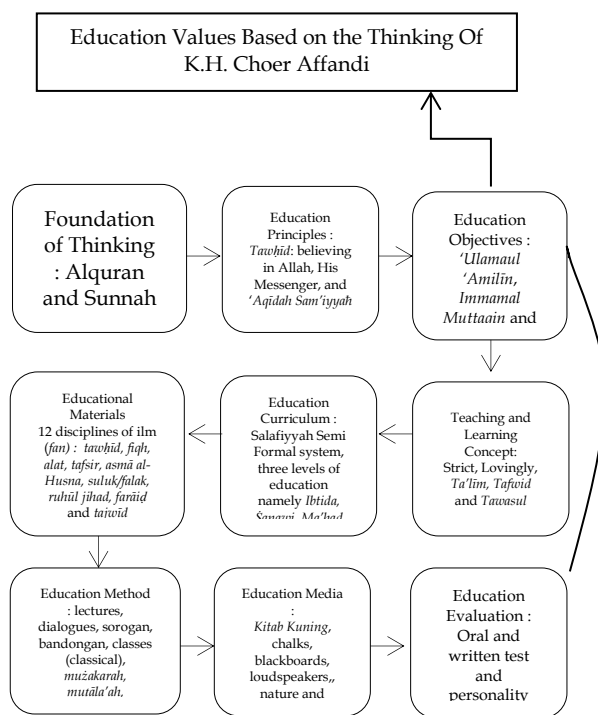
In the learning process, K.H. Choer Affandi used the yellow book (*Kitab Kuning*), blackboards, chalks, and loudspeakers, since at that time there were no sophisticated electronic devices. In instilling his educational values to his students, he used natural and environmental media. For instance, he taught skills in agriculture, fisheries, farming, building, and others.

Education Evaluation

In conducting evaluation, he usually performs oral and written test techniques. Book reading along with its understanding is usually used as an indicator for students to continue their next education.

As for the *santris* who would like to stay, he evaluated them in person in terms of the book comprehension test and his mental readiness in serving the community. Based on the above findings, a chart can be made as follows :

Chart 1 Education Values Based on the Thinking Of K.H. Choer Affandi



Discussion

The Relevance of K.H. Choer Affandi's Education Values to Modern Education

The aforementioned K.H Choer Affandi's educational values are still relevant to today's modern education context. Modern education has lost its essential meaning, which is strained from the basis of the values of the education itself. At present, the material-oriented education has proven to fail the students to become the nation's leaders. Many students' learning orientation is only to find a job.⁴⁴

The purpose of education is to make students who are faithful, *taqwa*, and have an Islamic personality, whose mindset and attitude are also Islamic.

⁴³ Murtado, "Biografi Dan Pemikiran KH. Choer Affandi Dalam Dunia Pendidikan."

⁴⁴ Lukman, "Menuju Sistem Pendidikan Islam," Ta'dib : Jurnal Pendidikan Islam 2, no. 2 (2002): 149-62.

However, in reality, modern education is far from its essential meaning. Therefore, it is necessary to improve *adab* (manner) values, so that science must go hand in hand with *adab*. Knowledge guides people who do not understand to understand, while *adab* guides people who are not pious to be pious. Knowledge without *adab* is not enough. And vice versa; *adab* without knowledge is not enough.

In the education process, all students basically have two rights, namely knowledge and *adab*. The transfer of knowledge occurs in the process of book translating by the teacher, then it is delivered in classes. In contrast, *adab* needs to be instilled and comprehended. It is obtained from the piety exemplified by the teacher. From this point, the knowledge of *tawhīd* and *adab* must underlie modern education, in terms of principles, objectives, curriculum, materials, methods, media and educational evaluation. Modern education is far from *adab* values, both *adab* to teachers and *adab* to knowledge. It is important for students to understand *adab* to the teachers and knowledge because they are always in line. Knowledge can be obtained in class, but *adab*, besides being studied, the teacher must also be an example for his students to follow. Therefore there must be a synergy in the *tawhīd* education, *adab*, and knowledge. The aforementioned synergy is comprised in the thoughts of K.H. Choer Affandi.

K.H. Choer Affandi is a legendary Ulema figure who possessed a lot of *karomah* which is not possessed by humans in general.⁴⁵ He is a '*Ulamaul*

⁴⁵ Riki Saepurrohman, "Pandangan Terhadap KH. Choer Affandi" (2015).

'Amīlin, who teaches *santris* so that they can become *kiais*. His target is to mold *Ulemas* who practice knowledge (*Ulamaul 'Amīlin*), the leader of the righteous (*Imām al Muttaqin*), and become a person of *taqwa* for himself (*Muttaqin*). He taught *santri* with patience, *tawakal*, and *hilm*, the characters that the *Rasul Allah Salla Allah 'Alaihi Wa Sallam* had.⁴⁶ In his method of *da'wah*, he carried out *da'wah bil hal* and *dakwah bil lisan*, by giving example to the *muslim ummah* about Islamic life.

Kiai is the most important person (key person) and determinant figure in the development and management of a pesantren. A *kiai* is required to be able or be expert in implementing leadership strategies for the sake of the pesantren progress that he leads.⁴⁷ It is due to leaders are catalysts who are able to think realistically and practically, and needed in an organization.⁴⁸ Islamic education in pesantren has a long history in developing the national education system in Indonesia.⁴⁹ Pesantren with its main elements namely *kiais*, *santris*, *mosques*, *pondok* and *kitab kuning* make pesantren have their own sub-cultures.

⁴⁶ Fuad Hasyim, "Pandangan Terhadap K.H. Choer Affandi" (2016).

⁴⁷ Helmi Aziz and Nadri Taja, "Kepemimpinan Kyai Dalam Menjaga Tradisi Pesantren (Studi Deskriptif Di Pondok Pesantren Khalafi Al-Mu'awanah Kabupaten Kabupaten Bandung Barat)," *Ta'dib* V, no. 1 (2016): 10-18.

⁴⁸ Nur Khusniyah Indrawati, "Management by Inspiration: Implementation of Transformational Leadership on Business at Pondok Pesantren*) Sunan Drajat," *Procedia - Social and Behavioral Sciences* 115, no. Icies 2013 (2014): 79-90, <https://doi.org/10.1016/j.sbspro.2014.02.417>.

⁴⁹ Ismail Suardi Wekke, "Arabic Teaching and Learning: A Model from Indonesian Muslim Minority," *Procedia - Social and Behavioral Sciences* 191 (2015): 286-90, <https://doi.org/10.1016/j.sbspro.2015.04.236>.

Therefore, despite modernization and globalization, pesantren still survive up until now.⁵⁰ K.H. Choer Affandi has succeeded in becoming a key role in the *kiai* leadership and the management of the pesantren. This is the reason why the pesantren that he founded can survive that his students even open new branches.

His goals were to establish a pesantren to educate the people based on faith and *taqwa*, make them financially independent and possessing life skills. Therefore, besides studying the *kitab kuning*, he taught his students to have life skills, such as in agriculture, fisheries, farming, building construction, and several other skills. In the learning process, he emphasized in the aspects of *Aqidah* and *Fiqh*. The *santris* were also trained to lead an organization and *khidmah* to the *kiai*, the proof was that there were some senior *santris* who were trained to be *kiai* guards.

It seems that the Islamic education curriculum that is well-implemented in the education system applied by K.H. Choer Affandi will help produce individuals who have balance to lead a more dynamic and progressive generation in terms of spiritual, intellectual, physical and emotional aspects.⁵¹ Pesantren as part of the education system in Indonesia does not only teach religious knowledge, but also encourages students to take part in

advancing the world.⁵² Therefore, it can be said that Pesantren Miftahul Huda Islamic has contributed to the progress of the world as this pesantren teaches Arabic and English (even though the allocation time for English learning is limited).

As for the education method that he used, usually the senior students did the *sorogan* (*kitāb* reading) in person with him, while *bandongan* is usually carried out every *ba'da subh* (after dawn). The activity is followed by all students, both beginners and seniors. This is interesting that it he put forward the value of *barakah* or blessing in learning, because all students who attend the course, from the beginners to seniors, can directly learn with him. The chanting of *naẓam* and poetry always adorned each lesson; when they started learning and finished learning.

Over the past century, there have been criticisms targeted at methodologies related to the teaching and learning of Islamic studies. It is especially against the failure in responding to the challenges brought about by contemporary needs of the modern world.⁵³ However, despite the challenges of the modern world, in fact it does not threaten the methodology of Islamic studies in pesantrens that maintain *kitāb* and *sanad*. To prove this, it can be seen that the education methods exemplified by K.H. Choer Affandi to his students still continue to be practiced

⁵⁰ M Syaifuddin Zuhriy, "Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Walisono* 19, no. 2 (2011): 287-310.

⁵¹ Maimun Aqsha Lubis et al., "Systematic Steps in Teaching and Learning Islamic Education in the Classroom," *Procedia - Social and Behavioral Sciences* 7, no. 2 (2010): 665-70, <https://doi.org/10.1016/j.sbspro.2010.10.090>.

⁵² Muhammad Yusuf and Ismail Suardi Wekke, "Active Learning on Teaching Arabic for Special Purpose in Indonesian Pesantren," *Procedia - Social and Behavioral Sciences* 191 (2015): 137-41, <https://doi.org/10.1016/j.sbspro.2015.04.245>.

⁵³ Muhamad Faisal Ashaari et al., "An Assessment of Teaching and Learning Methodology in Islamic Studies," *Procedia - Social and Behavioral Sciences* 59 (2012): 618-26, <https://doi.org/10.1016/j.sbspro.2012.09.322>.

until now. He has been quite successful in educating his students.

The learning media he used at the time were the *kitab kuning*, blackboards, chalks and loudspeakers. Most importantly, he established his educational values through natural and environmental media. The strategy developed by pesantren to provide environmental awareness is to care for the environment. In addition, to raise students' collective awareness several daily activities is carried out such as cleaning the dormitory, the *pondok* environment, disposing garbage, and other collective activities.⁵⁴ As for instilling the values of independence, through the environment in Pesantren Miftahul Huda, the *santri* are trained in to master life skills such as farming, keeping livestock, fish farming, construction and so on.

The education evaluation that he did is by having the students read the *kitāb* that have been studied before. If the students could read the *kitāb* and understand it, he could continue to the next level. As for *santris* who want to settle in the pesantren they would be tested directly by him. The *mukim* (settling) tradition is an interesting way in the mission of spreading Islam. If the *santri* is deemed qualified, and passed in the learning process at the pesantren, the *santri* will be resettled to certain areas to serve the local community. Usually in the tradition of *mukim*, he took part in delivering the students, because usually there was a *tasyakur* with the local community, so he usually left a message

to the local community leaders that the *santri* were learning to serve and preach. So that he expect the local community pay attention to the *santris* economic needs.

Based on the explanation above it can be concluded that the values of education based on the thinking of K.H. Choer Affandi, consist of the values of *iman* (faith) and *taqwa* (piety), the value of leadership, independence, discipline, honesty, perseverance (*istiqomah*), courage (*syaja'ah*), intelligence and simplicity (*tawāḍu*). All values that are roofed by the values of faith and piety will result *tawāḍu*. In its implementation, instilling his educational values cannot be done through regular teaching. It requires a long and gradual process through various approaches to the realization of attitude. Therefore, the existing educational values - which is one of them is the value of independence - emphasizes more on the processes of understanding, comprehension, awareness and habituation.⁵⁵

The implication is that the values of faith and piety must be maintained and cover other educational values. The process of instilling educational values needs to be underlay by essential values as the basic character of human being that are honest, independent, and knowledgeable. Then the matter of discipline needs to be emphasized because it is related to work ethic. Meanwhile, the era of globalization has seen a world without borders, where the role of teachers is becoming more

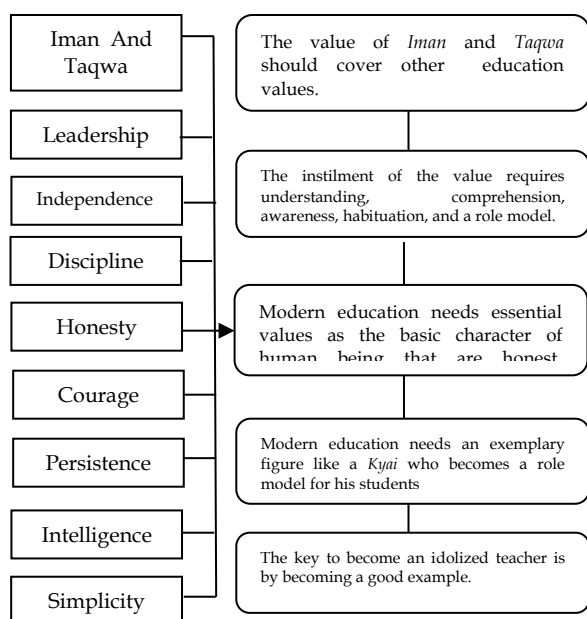
⁵⁴ Jumarddin La Fua et al., "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia," *IOP Conference Series : Earth and Environmental Science*, 2018, 1-4.

⁵⁵ Sri Wahyuni Tanszil, "Model Pembinaan Pendidikan Karakter Pada Lingkungan Pondok Pesantren Dalam Membangun Kemandirian Dan Disiplin Santri," *Jurnal Penelitian Pendidikan* 13, no. 2 (2012): 1-18.

challenging, the teachers require great patience and responsibility.⁵⁶ Therefore, modern education loses an exemplary figure and requires ones, like a *kiai* who becomes a figure for his students. For teachers who want to be idolized by their students, the key lies in becoming their good example. On the other hand, it is important for teachers to love their students, because students are Allah's mandate, so even in the learning process, it needs to be based on love, not on the basis of mere materiality.

Based on the explanation above, a chart can be made as follows:

Chart 2 The Relevance of K.H. Choer Affandi's Education Values to Modern Education



Conclusion

K.H. Choer Affandi was born on Monday, September 12, 1923 in Kampung Palumbungan, Cigugur Village, Cigugur District, Ciamis Regency. He is the son of Raden Mas Abdullah bin Hasan Ruba'i (who still has the descendants of the King of Mataram)

⁵⁶ Jaafar et al., "The Importance of Self-Efficacy: A Need for Islamic Teachers as Murabbi."

with Siti Aminah bint Marhalan (descendants from the Godog Mayor of Garut). Since he had the descendant of the king of Mataram and descendants of nobility, there were two things important in his way of life; education and movement. K.H. Choer Affandi died at 9:30 p.m. on Friday, November 26, 1994 at Hasan Sadikin Hospital, Bandung.

The foundation of his thinking is the Qur'an and Sunnah. The principle of education is *tawhīd*. The aim of his education is to make people practice Islam in a *kaffāh* way, through the way of *ma'rifaḥ* to Allah. In its implementation in pesantren, it is included in the *Tri Program Pesantren* namely *Ulamaul 'Amilīn, Immāmal Muttaqīn* and *Muttaqīn*. The concept of teaching and learning is strict like in the military camp, at the same time, he is also a loving person. The education curriculum is Semi Formal Salafiyah. The material he taught consisted of 12 disciplines (*fan*) including in *Tawhīd, Fiqh, Alat, Tafsir, Asma al-Husna, Suluk / Falak, Ruhūl al-Jihad, Faroid* and *Tajwīd*. His education method is salafiyah method, namely lectures, dialogues, *sorogan, bandongan*, classes (classical), *muzakarah*, repeating (*muṭāla'ah*), memorizing (*muhāfaẓah*), *naẓam* and poetry. The educational media are *kitāb kuning*, blackboards, chalks and loudspeakers. In instilling his educational values he used natural and environmental media.

Educational values of K.H. Choer Affandi consist of *iman* and *taqwa* values, leadership, independence, discipline, honesty, persistence (*istiqomah*), courage (*syaja'ah*), intelligence and simplicity values (*tawāḍu*) Therefore, the educational values of K.H. Choer Affandi is still relevant in modern education today, because modern education has

lost its essential meaning, revoked from the roots of the values of education itself. The implication is that the values of faith and piety must continue to be instilled and must be maintained in modern education. The process of instilling educational values needs to be underlay by essential values as the basic character of human being that are honest, independent, and knowledgeable. Since the modern education has lost the exemplary figure, therefore it urgently requires ones, such as a *kiai* that becomes the role model to his students.

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