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 (tawaddu) 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 Ulamas (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  

unique Indonesian education instrument. 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.

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. 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. Meanwhile, the phenomena of globalization and modernization are contributing factors that change individuals', families' and society’s

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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 Ulama's 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.

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 Ulama 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

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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
Based on the existing facts, Tasikmalaya has many formal and informal education institutions. 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. 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). Choer Affandi had the aristocratic and Ulema descendants running in his blood which were certainly very dominant in shaping

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


his personality. It can be seen from his attitude that was very keen on studying religion and science.\textsuperscript{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 (Hollandse 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.\textsuperscript{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 Usul 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. Dimyati in Tasikmalaya, specifically to study astronomy, which comprised in the book of Taqrībul Maqṣod. After that, he returned to Pesantren Legok Ringgit.\textsuperscript{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 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

\textsuperscript{15} Abdul Fattah, Uwa Ajengan (Ciamis: Galuh Nurani, 2013), 6-7.
\textsuperscript{16} Abdul Fattah, Uwa Ajengan (Ciamis: Galuh Nurani, 2013), 8.
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 became the representative of the two ulama in giving lectures to the mustami’ who attended the lessons.\textsuperscript{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 \textit{Rūḥ al-jihād} to the fundamentals of \textit{tawḥīd} by his teachers since he began to study \textit{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 fostered the spirit of rebellion and the ideological Islamic State.\textsuperscript{18}

It was this anti-colonial spirit that pushed K.H. Choer Affandi to join \textit{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, \textit{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.\textsuperscript{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 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

\textsuperscript{17} ibid., 9.
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.

After he showed up and got involved again, his method of struggle changed to the field of education by establishing pesantren. 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. 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 madrasa 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 istikharaḥ prayer, he decided to choose the present location.

Pesantren Miftahul Huda was established on August 7, 1967 by K.H. Choer Affandi. 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. 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 development. 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

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In its application the *tawḥīd* 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*, *muhajjir* 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 undoubtly prioritized his *santris*’ affairs than his family. He is a person who is able to transfer *ghirih* (the sense of honour) to guard the *Ruhūl al-Jihad*, so that it is instilled in his family’s and students’ selves.\(^{30}\)

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


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**Foundation of Thinking**

After showing up from his concealment, he assessed the reality of the problem as an ‘*Aqīdah* matter. He chose *tawḥīd* 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 *tawḥīd* is *dalīl ‘aqīly* (the guidance of the *ghorīzī* mind) and *dalīl naqīly* (the guidance of the Qur’an and Ḥadīs).\(^{32}\)

**Education Principles**

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

**Table 1 Mabādi Fan Tawḥīd**

<table>
<thead>
<tr>
<th>No</th>
<th>Terminology</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ta’rif / Definisi</td>
<td>According to <em>lughot</em> or the origin of the word, <em>tawḥīd</em> is derived from <em>wahada-yūwahhidu-tawhīdan</em>, meaning to know that something is one. Terminologically, it means knowledge that determines the <em>aqīdah</em> of Islam which is taken from the <em>yaqīn dalīl</em></td>
</tr>
</tbody>
</table>

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### Education Objectives

His education objectives is to enable the society to practice Islam in a kaffah way (comprehensively) through the path of ma’rifah to Allah. The ma’rifah 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 ma’rifah in order to gain the peace of soul and avoid hopelessness. As for the implementation in pesantren, the goal he initiated were listed in the *Tri Program*.

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<table>
<thead>
<tr>
<th>2</th>
<th>Maudu / Target</th>
<th>Tatang Hidayat, Syahidin</th>
<th>(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 Af’al (acts or deeds)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Samroh / Results of ‘Ilm at-Tawhid</td>
<td></td>
<td>The target of the discussion of tawhid is Allah’s Zat (Divine Essence), Rasul’s Zat, Mumkinul Wujud, and ‘Agidah Sam’iyyah. 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 Af’al (acts or deeds)</td>
</tr>
<tr>
<td>4</td>
<td>Fadlu / Priority</td>
<td></td>
<td>The value of tawhid is the noblest compared to all knowledge, because it is related to the Zat of Allah and His Messenger.</td>
</tr>
<tr>
<td>5</td>
<td>Nisbat / Connection with other knowledge</td>
<td></td>
<td>The connection between tawhid with other knowledge is that tawhid is the basis and root of some Islamic teachings, while other knowledge are only branches of tawhid.</td>
</tr>
<tr>
<td>6</td>
<td>Wad’i / prominent figures who have the idea</td>
<td></td>
<td>Tawhid knowledge essentially comes from the Prophets and Rasul based on the revelation of Allah, then compiled and first recorded by Abu al-Hasan al-Asy’ary and his followers, and by Abu Mansur al-Ma’turidi and his followers who are called the al-Najiyah, the Ablussunnah, or the Ash-Syairoh group.</td>
</tr>
<tr>
<td>7</td>
<td>Al-Isma’ / Names of the Tawhid Knowledge</td>
<td></td>
<td>The tawhid knowledge has several names specifically ‘Ilm at-Tawhid, the science of kalam, the science of haqiqah, the science of ‘Aqidah, the science of usuliuddin, the science of aqidul inan, the science of ulaihiyah, the science of ma’rifah.</td>
</tr>
</tbody>
</table>

| 8 | Istimdad / The source Tawhid knowledge | Tawhid knowledge | The fundamental source in tawhid is the dalil ‘aqly (guidance of intelligence) and the dalil naqly (the guidance of the Qur’an and Hadis). |
| 9 | Syar’i Law / Sharia legal view of Tawhid | | Sharia Law (Islamic law) obliges (with wajib ‘ain /individual) all mukallaf (humans and jinns) to learn about the Tawhid and practice it. |
| 10 | The problems contained in tawhid knowledge | | The problems contained in tawhid knowledge are go’iyyah, logic and discussion of something that is certain to exist (wajibat), something that mustahid to exists (mustahilat), and something that may and may not exist (jaizat). |

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Pesantren, namely ‘Ulama’l Amilin, 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. 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.

As for the teaching and learning concepts of Uwa Ajengan (another name of K.H. Choer Affandi) in his education are known as ta’lim, tafwid and tawasul. Those are knowledge that will be obtained in daily ta’lim. As for abstract science, it will be obtained outside of ta’lim, such as ta’zim 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. 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, kiais and santri. The implication is that there will be compliance between the parents, kiais and santris on the learning process 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.

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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).
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 ‘Aqidah’ Ajamin Mu’min Munjin; 2) ‘Aqidah Islamiyyah; 3) Asrār Asmā al-Husnā; 4) Complete Outline of al-Asmā al-Husnā; 5) Nazaman Sunda Syahadatun & Kalimah Ṭoyyibah; 6) Nazm Istiqāḥasah; 7) Nazm Sunda Hidayat al-Atqiya; 8) Nazm Sunda Majmū’āt al-‘Aqidah Juz Awwal; 9) Nazm Sunda Majmū’āt al-‘Aqidah Juz al-Ṭāniyy; 10) Nazm Sunda Safinat al-Najāh; 11) Pangajaran Aqa’id al-Imān; 12) Sunda Qiyāsan; 13) Tarjamah Kitab Bainamā (Sejarah Isra Mi’raj); 14) Tarjamah Sunda Bacaan Salat Fardhu; and 15) Taawidh Tiṭān al-Durāry.

Education Curriculum
The curriculum that is used is similar to the salafiyyah 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 Salafiyyah Miftahul Huda, K.H. Choer Affandi had been trying for a long time developing the salafiyyah system into a semi-formal system by providing leves, syllabus, learning curriculum, and an 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.

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 Taawidh, Fiqh, Alat, Taafsir, Asmā al-Husna, Suluk / Falak, Ruhūl Jihad, Farād and Tajvīd Sciences. 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 nazam kalimah Ṭoyyibah as follows:

لا إله إلا الله لا إله إلا الله لا إله إلا الله
لا إله إلا الله لا إله إلا الله لا إله إلا الله
لا إله إلا الله لا إله إلا الله لا إله إلا الله
لا إله إلا الله لا إله إلا الله
بِسْمِ الله تَّواκَاَالْناّ عَالِيَة الله لَاحَاوْلا والَاق ُواةا اِلَا بِِالله
أٍسْتَغْفِرُ الله الْعَاظِم وَأٍتْوُب إِلَيْه

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 riyāḍoh, 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

40 Abdul Fattah, Uwa Ajengan (Ciamis: Glauh Nurani, 2013), 31-32.  
41 ibid., 68.
understood that after being trained by his teacher, he received a diploma in the form of kalimaṭṭoyyibah Lāilāha illallah Lā Maqsūda 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 riyāḍoḥ 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 kalimaṭṭoyyibah diploma Lāilāha Illallah Lā Maqsūda Illallah. As a result, from Syekh Jalal Suyuṭi, he received two kalimaṭṭoyyibah.

d. K.H. Sekarmaji educated Uwa Ajengan for approximately 100 days, training riyāḍoḥ 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 kalimaṭṭoyyibah. And plus two kalimaṭṭoyyibah, Lāilāha Illallah Lā Matli’ibah Illallah and Lāilāha Illallah Lā Ma’būda Illallah. So from all of his murobbis, four sentences of kalimaṭṭoyyibah were received. 42

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

<table>
<thead>
<tr>
<th>No</th>
<th>Objective</th>
<th>Kitāb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Understanding in linguistic and logic,</td>
<td>Jurūmiyāh, Sorof Kaylānī, Amāsilātāt</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No</th>
<th>Objective</th>
<th>Kitāb</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Understanding in the field of knowledge of ‘aqīdah, emphasizing on comprehension aspects.</td>
<td>Tijan Darorī, ‘Aqīdatul ‘Awam, Khulīsoh Ilmu Tauhid, Majī’atul ‘Aqīdah, Sya‘bun Iman, Goyātul Wusul, and ‘Aqīdah Islāmiyyah</td>
</tr>
<tr>
<td>3</td>
<td>Understanding in the field of sharia, emphasizing on practice of worship and mu’amālah (fiqh) aspects.</td>
<td>Safinah, Taqrib, Faṭul Qarib, Riyādul Bādi‘ah, Ianāṭū-Tolībin, Faṭul Mu’in and Faṭul Wahab</td>
</tr>
<tr>
<td>4</td>
<td>Understanding in the field of akhlak and Sufism</td>
<td>Akhlaq Lil Banin and Sulam al-Taufiq</td>
</tr>
</tbody>
</table>

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

Table 2 Educational Materials

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), muzakarah, reciting (muṭāla‘ah), and
memorizing (muḥāfażah). 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. The purpose of education is to make students who are faithful, taqwa, and have an Islamic personality, whose mindset and attitude are also Islamic. 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 *tawḥīd* 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 *tawḥīd* 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. He is a *Ullamaul ‘Amīlin*, who teaches *santris* so that they can become *kiais*. His target is to mold Ulemas who practice knowledge (*Ullamaul ‘Amīlin*), the leader of the righteous (*Imāmal Muttaqin*), and become a person of *taqwa* for himself (*Muttaqin*). He taught *santri* with patience, *tawakal*, and *hilim*, the characters that the *Rasul Allah Salla Allah ‘Alaihi Wa Sallam* had. 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. It is due to leaders are catalysts who are able to think realistically and practically, and needed in an organization. Islamic education in pesantren has a long history in developing the national education system in Indonesia. Pesantren with its main elements namely *kiais*, *santris*, *mosques*, *pondok* and *kitab kuning* make pesantren have their own sub-cultures. Therefore, despite modernization and globalization, pesantren still survive up until now. K.H. Choer Affandi has succeeded in becoming a key role in the *kiai* leadership and the management of

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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. 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. 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 naẓām 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. However, despite the challenges of the modern world, in fact it does not threat 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 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. 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 santri 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 (tawadu). All values that are roofed by the values of faith and piety will result tawadu. 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.

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 challenging, the teachers require great patience and responsibility. 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


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

<table>
<thead>
<tr>
<th>Iman And Taqwa</th>
<th>The value of Iman and Taqwa should cover other education values.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leadership</td>
<td>The instilment of the value requires understanding, comprehension, awareness, habituation, and a role model.</td>
</tr>
<tr>
<td>Independence</td>
<td>Modern education needs essential values as the basic character of human being that are honest</td>
</tr>
<tr>
<td>Discipline</td>
<td>Modern education needs an exemplary figure like a Kyai who becomes a role model for his students</td>
</tr>
<tr>
<td>Honesty</td>
<td>The key to become an idolized teacher is by becoming a good example.</td>
</tr>
<tr>
<td>Courage</td>
<td></td>
</tr>
<tr>
<td>Persistence</td>
<td></td>
</tr>
<tr>
<td>Intelligence</td>
<td></td>
</tr>
<tr>
<td>Simplicity</td>
<td></td>
</tr>
</tbody>
</table>

**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) 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 *tawḥīd*. The aim of his education is to make people practice Islam in a *kaffāḥ* way, through the way of *ma’rifah* to Allah. In its implementation in pesantren, it is included in the *Tri Program Pesantren* namely *Ulamaul ‘Amilin*, *Immāmal Muttaqin* and *Muttaqin*. 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 Salafiyyah. The material he taught consisted of 12 disciplines (*fan*) including in *Tawḥīd*, *Fiqh*, *Alat*, *Tafsir*, *Asma al-Husna*, *Suluk / Falak*, *Ruhūl al-Jihad*, *Faroiḍ* and *Tajwīd*. His education method is salafiyyah method, namely lectures, dialogues, *sorogan*, *bandongan*, classes (classical), *mużakarah*, repeating (*muţāla’ah*), memorizing (*muhāfaţah*), *nazam* 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 (*tawaḍū’i*). 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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