



Brief INFORMATION

AL-AMIEN ISLAMIC BOARDING SCHOOL





*Al-Amien Prenduan
Standing Above
and For All Group*



Knowing Deeper About The Board Directors of Al-amien Prenduan

“ Members of the Riasah Council are selected from family members and boarding school alumni who are believed to meet certain specified requirements. They should have high capacity and capability, lead with trust and sincerity, and be charismatic, inspirational, and sensitive. ”

Since 2004, the executive committee or *Dewan Riasah*, has become the Waqf committee, the Highest superintendent in the administration structure at the Al-Amien Prenduan Islamic Boarding School. The *Dewan Riasah* was officially and legally inaugurated on Tuesday, 12 Rabiul Awwal 1427 H/11 April 2006, by the notary Mr Syai-furrahman. The Riasah Council consisted of six people, and they were KH. Mohammad Tidjani Djauhari (Head), KH. Moh. Idris Djauhari (Vice of Head), KH. Mak-tum Djauhari (Secretary), KH. Asyári Kafie (Chamberlain), KH. Moh. Khoiri Husni (Member), and KH. Moh. Zainullah Rois (Member).

As time passed, Dewan Riasah experienced some changes in its broad committee. Some of them that had been in this institution, those Alm. KH. Moh. Bahri Asád, S.Pd.I, and Alm. KH. Halimi Sufyan, S.Pd.I.

Members of the Riasah Council are selected from family members and boarding school alumni who are believed to meet certain specified requirements. They should have high capacity and capability, lead with trust and sincerity, and be charismatic, inspirational, and sensitive.

Riasah Council has three main functions. First, the highest institution at Al-Amien Prenduan Islamic Boarding School. Second, as nazhir waqf who is responsible for the investments and aid of the Al-Amien Prenduan Islamic Boarding School. Third, as the founder and guide for all institutions at the Al-Amien Prenduan Islamic Boarding School.

In the implementation of their duties, the Riasah Council is assisted by several young headmasters called (Kiai, Majelis A'wan), some female teachers called “*Majlis Nyai*”, as well as several teachers who are members of the Customary Coordinator (Kohar).

Kiai Assembly Structure

1. KH. Dr. Ahmad Fauzi Tidjani, Ph.D, as Head of the Riasah Council as well as Head and Guardian of Al-Amien Prenduan Islamic Boarding School.
2. KH. Dr. Ghazi Mubarak, MA, as Vice head of the Riasah Council as well as Guardian for Ma'had TMI Al-Amien Prenduan and Educational Consultant.
3. KH. Moh. Khoiri Husni, S.Pd.I, as Treasurer and Guardian of Ma'had Tahfidh Al-Qurán Al-Amien Prenduan and Economics & Facilities Consultant.
4. KH. Ach. Fauzi Rasul, Lc, as Member and Guardian of Ma'had Salafy Al-Amien Prenduan and Da'wah Consultant.
5. KH. Moh. Fikri Husein, M.A, as Member and Guardian of Ma'had IDIA Prenduan and Alumni & Cadreization Consultant.

The Role of The Headmistress

Women have a special position in Islam, maintaining things based on human values. Therefore, women in Islamic society have a crucial role but are still in the framework outlined by Islamic teachings.

In Islamic history, we find many women with notable roles. Such as Siti Aisyah, Siti Khadijah, Maryam, and etc.

Al-Amien Prenduan Boarding School realised the vital role of women's participation and retraced this boarding school also manage an Institution for males, therefore, female Guardian Board (*Majelis Tarbiyatul Banat*). Structur-

ally even Functionally, this board is a work partner for Kiai Council.

Female Guardian Board design and monitor the female boarding school's curriculum and schedule. For this reason, they have to make outlines for female students' moral policies in controlling all female students' activities, becoming role *figures* or "*uswatun hasanah*" for female students in behaviour, guiding high moral cadres and having gold personality according to Islamic Guidance.

Therefore, for female students, The boarding School designates female educators as their

teachers. Because the boarding school believe that in Islamic value, the female students should be closely educated and guarded by female teachers and guardian, especially outside school hours, as the students live in the boarding school 24/7. Besides that, the emotional bonding between female students and female guardian has also been considered a crucial factor in understanding students' feelings and need. The boarding school aims to form a *Muslimah kaffah and become salihah linafsiha, ra'iyah in baktizaujiha, murobbi yah li awladihah, and qaidah li qaumiha..*

A'wan Council

Miss One Thousand Spring Blossoms

In terms of leadership, Pondok Pesantren Al-Amien Prenduan holds the principle of "What ever is broken will grow back, whatever is lost will be replaced", which means that there will be a substitute for everything. In other words, the earlier educators of Al-amien prenduan had gone, and there are replacements to persist the fight.

This fundamental has been applied in every single leadership practice in Al-Amien. The procedure is definitely applied evenly all over administration positions.

In support of this principle, preparing the best cadres is the most crucial aspect that needs to be considered. The tagline is a good generation, which can pass on to a better generation after it.

Regarding the previous watchword, the A'wan staff was formed in 2004, accompanying the kiyai or the head of principal as the highest status in this administration structure, which also became the Waqf Board. This Assembly is a forum that gathers successor cadres that are inclined to serve in the edu-

cational process within the Al-Amien Prenduan Islamic Boarding School.

The a'wan members are chosen from the sons and daughters-in-law of the kyai and several senior teachers. They have the right to convey ideas and input regarding Al-amien boarding school policies in every weekly gathering that is held on every Tuesday afternoon. They are also responsible for monitoring the implementation of all policies and programs that have been designated.

Rise After The Pandemic

The Bureau of Education and Culture is a bureau run by Al-Amien Prenduan Foundation and in charge of implementing educational programs in all education centers of Al-Amien Prenduan Islamic Boarding School, ranging from pre-school to university level.

This Bureau has several divisions; Master Teacher Coordinator (Curriculum Development), Coordinator of the Organtri Advisory Council (MPO), Markazul Lughot (Language Development), Mabigus (Front Group Supervisory Council), el-Psika, Overseas/Foreign Division, and BLKK (Balai Latihan Kerja Komunitas).

By this year, has achieved several post-pandemic successes. These achievements are not only on regional but also national and international scales. Totally speaking, the Bureau has won at least two international events.

The two events were the 4th Arab World Festival held by Pondok Modern Darussalam Gontor on 18-21 December 2022 and the Mahabbah 2022 (Musabaqah Al-Arabiyah) event held by UKM Namlah Muhammadiyah Surakarta University on 26-31 December 2022. These are something to be very proud of, the provided this championship has been consistently defended and dominated by their delegation since 2019 when the Bureau also won two victories in international events.

The delegation from Pondok

Pesantren Al-Amien Prenduan returned home after being awarded a grand champion during the international event called the 4th Arab World Festival. The delegates of Al-Amien Prenduan managed to beat 40 other contingents from different regions. The title of General Champion was obtained after the delegations of Al-Amien Prenduan Islamic Boarding School managed to secure eleven titles including the winner of the Maukib As-Tsaqofi competition (all contingents), the 1st place in the Insyah' competition (Ahmad Mambaul Makarim, santri from Bali), Musabaqah Qiroatil Kutub Competition (Syahrul Alam Aziz, a student from Jember), Arabic Speech Competition (Wafiqotun Nuraniyyah, a student from Sumenep) and Qiroatul Akhbar Competition (Alya Nafiesa Hady, a student from Banyuwangi), and 3rd place in the Arabic Debate Competition (M. Zaky Rahman Al-Kayyis, a student from Sampang, Muamar Nida, a student from Bogor, and Maulana Visyabana Ishaq, a student from Bangkalan), Ghina'Araby Competition (Wildan Muroqi, a student from Sumenep), Qiroatul Kutub Competition (Idzaratus Syarifah), Arabic Debating Competition (Khodijah, Nor Diana, a student from Sumenep, and Nabilatus Sholehah, a student from Sampang), Insyah' Competition (Arina Izzah, a student from Sumenep) and Ara-

bic Poetry Reading Competition (Rifqi Rizky Rulliana, a student from Bandung).

As for the Mahabbah 2022 (Musabaqah Al-Arabiyah) event, the victory was achieved in the Arabic Poetry Reading competition through Moh. Rayya Akmal, a student of Pondok Pesantren Al-Amien Prenduan from Central Kalimantan. During the competition, he managed to overcome number of participants from various regions, there by he was crowned as 1st winner. At the same event, several teachers from Al-Amien Prenduan Islamic Boarding School, who are also IDIA students, secured the 1st place in the Arabic Debate Competition. This achievement was respectfully made by Ust. Bahrul Jadid, Ust. Daffa Dhiyaulhaq and Ust. Ahmad Roihan Ghilmanie.

Not only being triumphant in linguistic events, the Alumni Bureau also proved successful in delegating Al-Amien students to win competitions in the field of sports. On Saturday (26/11), the Al-Amien Prenduan contingent won first place in the Futsal Competition for SMA/MA across Madura in the CFC X event and third place in the Futsal Competition for SMP/MTS. In addition, on 18-20 November, the Al-Amien Prenduan contingent also brought 15 titles home during the Pencak Silat Blamban-gan National Championship 2 at GOR Tawang Alun Banyuwangi.

Da'wah in Commemoration of Islamic Holidays

Dakwah division and Community Service, or the Dakwah Bureau, is one of the departments under the responsibility of the Al-Amien Preduan institution. The goal of this unit is to maintain da'wah activities in the broader society, particularly the community in the neighbourhood.

Regarding that purpose, the ta'mir division or Da'wah administrator under the Da'wah department annually holds an event to commemorate the Islamic feast day. Some well-known Islamic leaders gathered and delivered speeches about Islamic studies and concerns during the event; indeed, the people from the neighbourhood and big members of Al-amien society were also invited as a form of da'wah implementation.

This year, for instance, on the

commemoration of the Islamic New Year, on Saturday night (30/07), the Da'wah division held a Tabligh Akbar, which was placed at the Puspagatra building. On this occasion, KH. D. Zawawi Imron, a great Madurese, the elderly Muslim cleric, poet, and culturist, was presented as a speaker.

RASDA Division (Radio Swara Dakwah Al-amien Preduan)

Radio RASDA FM is a radio owned by Pondok Pesantren Al-Amien Preduan. Established on January 15, 2003. This radio was inaugurated by Prof. Dr Malik Fajar, the Minister of Religious Affairs of the Republic of Indonesia.

There are two programs in RASDA FM: general programs and da'wah programs. General programs include Nuansa Pagi (07.00-08.00), Intip (08.00-09.00), Tambenah Ateh (09.00-before dzuhur), Sapa Nada (12.30-before

asr), and Nuansa Malam (20.00-22.00). The da'wah programs include Hikmah Fajar (05.30-06.00), Mimbar Udara (19.30-20.00), and Dakwah Senja (15.30-16.30).

Ta'mir Division

Ta'mir Division is accountable for the students' religious activities in the Jami' mosque of Al-Amien Preduan. This division is also responsible for commemorating Islamic gala day (PHBI), including finding speakers. This year activities presented by this division are tahsinul ibadah and tahsinul qiro'ah.

LPPM Division

It stands for the Community Development and Empowerment Institute. It has three routine activities, namely Tuesday recitation, mid-month recitation, and rice distribution to the poor in the boarding school community neighbourhood.

“

Three things can trouble the tyrant, the ruler of life: a bad neighbor, and pencarut female . And the three things that will not be at peace in this world without it, namely, security, justice, and prosperity.

”

Economics & Facilities Bureau

This year, Kopontren continues to Broaden New Businesses

Economics and Facilities bureaus are one of the boarding school's management under the responsibility of the Al-Amien Prenduan Foundation. This administration is responsible for developing internal and external business departments, maintaining and equipping boarding school facilities, working with others teamwork, and establishing economic associations. As the demand behind the boarding school economy, this bureau was established to achieve independence from the economic aspect.

In developing the economic system, this management has four regulations. Ranging from the fund must be obtained lawfully, every incoming and outgoing fund must be accounted for and widely open to the public, clerics and teachers must not take advan-

tage of the students, but allowed if they process their business through boarding school enterprise, and the last, the Kyai should not depend on their living income merely on the boarding school.

Structurally, this management is divided into four divisions, namely Kopontren (Islamic Boarding Schools enterprise), BUNK (Non-Cooperative Business Commodities), P3TW (Executor of Procurement and Maintenance of Waqf Land), and P3SF (Executor of Procurement and Maintenance of Physical Facilities). Under this bureau, the contribution of funds from the boarding school business unit amounted to 27.69%, far below the contribution of Islamic boarding schools, which amounted to 61.45%. However, more extensive than funds from other sourc-

es, it amounted to 10.84%.

This department's largest share is the Kopontren division, whose primary charge is to handle and maintain the boarding school economy. Supervising 42 business units, this division has total assets of 39 billion, a turnover of 27 billion, and has succeeded in employing 89 people.

This year, Kopontren continues to broaden new businesses; the latest commerce is the perfume business. This innovation is inseparable from the collaboration carried out by Kopontren and other institutions. This year, it was mentioned that this organization had collaborated with Bank Indonesia KPW East Java, the Cheng Hoo Mosque Foundation in Surabaya, Widaya Inti Plasma, PT. Lintas Global, and PT. Holy Sun.

Islamic Studies Center

The Contribution of Pusedilam in Forming Youth *Mundzir Al-Qaum*

In this year, 2022, concurrently with celebrating the 70th Anniversary of Al-Amien Islamic Boarding School Prenduan Sumenep Madura, the Center for Islamic Studies (PUSDILAM) is determined to regenerate and evolve *mundzir al-qaum* for students in this beloved boarding

school. The students are the youth, and the youth is the hope of the nation's future. In creating a bright future, we need to prepare from the early stage.

More than that, in this digital era, the role of youth is definitely being questioned. Can the youth create achievements and

do good deeds for their society or vice versa. If they realize that this digital era requires them to substitute the older generation and all of their responsibilities, then the position of youth will genuinely reach its advantages. Muslim youth must be role models for non-Muslim youth in this

Islamic Studies Center

country, and it is time to organize and become frontiersperson in resurrecting the *ummah*.

Therefore, the concepts offered in Islam in maintaining the spirit of youth can be found both in the Qur'an and the hadiths of the Prophet SAW. Allah SWT stated in surah Al-Taubah verse 122: "*Some the youth of Muslim should not all go (to the battlefield). Some of them should learn and deepen their religious knowledge, which is intended to remind the people who went from war to stay on the right path and hold their iman when they return from the war. Therefore, they can protect themselves*". In surah al-Kahf verse 13: Allah SWT also says: "*We tell you (Muhammad) their story in truth. Indeed, they were young men who believed in their Lord, and We guided them*".

Youth is depicted as resilience and skillfulness as it applies to Prophet Moses AS and a young man who is mentioned in surah Al-Kahf verse 60, Allah SWT stated: "*And (remember) when Moses said to his servant, "I will not stop (walking) before reaching the confluence of the two seas, or I will walk (continue) for years*". Particularly, the Prophet Muhammad (SAW) included youth in one of the seven groups that will get the shade of Allah on a day when there is no shade except His shade: "*...youth who constantly worship Allah ta'ala...*" (HR.al-Bukhari and Muslim).

A true youth is a youth who grows up in obedience (worship). In the process of maturity, some youths easily commit to do sin;

only the youth who bustle about worship in their days is the one who will be devoted on the Day of Judgment.

The story of *Ashab al-Kahf* (the youth of Kahf-cave), who avoided the tyranny of the authority to save their *aqidah*, is also mentioned in surah Al-Kafi. They are young people who maintain faith during a hard life, Allah SWT protects them and keeps them to be *Ahsan al-Qasas* (the most beautiful story) for mankind. Maintaining this faith is one way of *indzar* (warning) for anyone with a heart that wants to achieve *ridho* of Allah

Based on this explanation, PUSDILAM, even with the limited personnel of its management, is intended to provide and offer the students to achieve the goal of the Al-amien boarding school, namely to create *mundzir al-Qoum*. The primary objective is to equip the students (read: teenagers, youth) with various kinds of knowledge to become *mundzir al-Qoum* for their community thereafter.

In addition, another action in developing the function of PUSDILAM is by mentoring and training male students who are still in class III Intensive and class IV as the PUSDILAM administrator. They manage the central library of PUSDILAM. This act is a form of regeneration to prepare high-quality youth for the future. Those administrators not only serve the library visitors but also need to make themselves good readers who are well-equipped with various knowledge ranges. Reading habit reflects the

Arabic Proverb, "*Khairu jalisin fi al-Zamani kitabun*" which means "The best friend at all times is a book". They are called bookworms. Book is an immediate need as the provision to exist in their society and answer the challenges of an increasingly developing era.

Other programs as a priority and superior in this division are collaborating with competent parties, especially higher education institutions within the Al-Amien Prenduan Islamic Boarding School, namely the Al-Amien Prenduan Dirosat Islamiyah Institute, by holding national and international seminars.

Recently, the 2nd Islamic Civilization Seminar (2022) was held in collaboration between the Hadhari Islamic Institute of Universiti Kebangsaan Malaysia (UKM), the Faculty of Shafi'i Mazhab Research Center (PPMS), Universiti Islam Sultan Sharif Ali, Brunei; Institut Dirosat Islamiyah Al-Amien Prenduan, Madura, Indonesia and the Faculty of Psychology, Syarif Hidayatullah State Islamic University (UIN) Jakarta, Indonesia.

This international event has a big theme, namely Islamic Civilization in the Indonesia Archipelago, on September 27-28, 2022 AD. Definitely, the role of PUSDILAM as an initiator who communicates a lot with these parties so that scientific activities are carried out with its success. The involvement of various parties, especially students at these universities, is a form of PUSDILAM's dedication to producing cadres of the *ummah*.

The Contribution of Pesantren Alumnus to Answer The Challenges of The Times

Pesantren is defined as an Islamic educational institution with a boarding school system. In the boarding school system, Kiai is the central figure who teaches Islamic studies. The Mosque is embedded in its education system as the centre to do some activities, including praying and studying.

The education system of this boarding school is complex and connected. It means that the entire potential of thought and mind, taste and spirit, soul and body are developed through various educational media formed in a community that is designed integrally for educational purposes.

During the government's recent character education curriculum and programs, pesantren have been implementing this curriculum since the pesantren was built. The understanding of manners, morality, and worship is the core aspect of boarding school goals. The purpose of education is practically similar to the purpose of human life in this world, as it is cited in the Al-quran. Technically, students are prepared to pursue the life of this world and prepare for the afterlife.

These two things (human resources and economic growth) must be directed toward forming personality, ethics, and spirituality. Therefore, there is a proportion between worldliness and

religion. In other words, pesantren must be able to participate in acknowledging IMTAQ (faith and piety), knowledgeable and charitable humans, and also modern humans sensitive to contemporary social realities. It is related to the rule "al hifdzu 'ala qodimish sholih wal akhdu bil jadiidil ashlah" (maintaining good old things and making new and better things).

The first step that Pesantren of Al-Amien Prenduan should commit to is applying the motto "Perfect Faith, Extensive Knowledge, and Right Conduct." This is the first step in fulfilling its function in the broader society. Therefore, Al-Amien does produce not only religious Alumni but also religious people who are "flexible" - inclusive, have a social-community spirit, and have an independent and entrepreneurial personality.

Nowadays, Al-Amien graduates have shown their role in society and dismissed the assumption that Al-Amien graduates or alumni can only speak and teach Quran. They are used to adapting to the outside world, starting to work in education, politics, society, culture, entrepreneurship, and so on. Because of the spirit of independence that occurs in pesantren, some dropout students also have the opportunity to become successful social entrepreneurs. When there is an

effort to converge religious and general sciences, the distribution of pesantren graduates becomes wider.

In the academic area, numerous Al-Amien graduates have earned doctoral degrees (S3), and many have become rectors. In the political field, several graduates have become members of the DPR, DPD, Provincial, or Regency / City DPRD. Graduates who chose to join private and large national or multinational companies began to dip into them. Some alumni have now occupied the position of Chairman of the Religious Courts.

This means that pesantren is the first Indonesian Islamic educational institution which indigenously. For example, the education developed appreciates, but at the same time, can criticize the local culture that develops in the broader community. This scientific amalgamation gave birth to an intellect with fiqh-Sufistic nuances that accommodated the traditions and culture of the archipelago that exists today. The curriculum, formulated in the vision of the pesantren, is immensely loaded with educational and social orientations. This can produce alums who are not only mutafaqquh fiddin but also able to create formidable alums who are ready to face all the challenges of the times and play an active role in them.

Clinic Al-Amien Primary Clinic

Al-Amien Prenduan Primary Clinic is a Health Institution

Al-amien Clinic inaugurated on September 8, 1993 AD, by Syekh Bakir Khumaisy, the Al-Amien Prenduan Primary Clinic is a health institution whose duty and obligation is to help sick people, especially students and families of the Al-Amien Prenduan Islamic Boarding School. Previously, this agency was called BPSK (the clinic for students and the general members of the boarding school). Fortunately, since 2012, according to consent from the Ministry of Health, this agency has finally changed its name.

In 39 years, BPSK has been directed by Ust. Zainuddin, S.Pd.I.

Some of the programs implemented by BPSK include; the inspection of the healthiness standard of boarding school kitchens, examination of sick students in every dormitory, training of BSR cadres, mass circumcision services and blood donors, socialization of healthy living in the community, an inspection of the rooms and bathrooms to ensuring the quality standard of a healthy environment, and socialization of healthy living in the community of the neighbourhood, big family members of Al-amien prenduan and the students in order to prevent the DBD or dengue disease that

is caused by the mosquito, and fog in some areas of the boarding school is also done in every year.

Based on BPSK data, most patients experience gastritis this year, followed by Febris, ISPA, DHF and Morbili. In addition, it was also noted that the number of patients had increased from the previous year, namely from 439 patients in 2021 to 538 patients in 2022. In maintaining the quality service of the clinic, the number of health service fellows, such as nurses and doctors, are added to measure the problem that occurs during the increase of the patient numbers.

Pharmacy

Quality Development Of Pharmaceutical Services

From time to time, “Alpend Farma” pharmacy continuously grows and always pays heed to pharmaceutical regulations based on Pharmacy Business Activity Standards according to Permenkes No 14 of 2021. Alpend Farma gained the trust of Pharmaceutical Wholesalers (PBF) and Distributors to enhance the service and maintain the medicine supply. In this occurrence, PBF supports pharmaceutical manufacturers in distributing their products to pharmacies, clinics, hospitals, and other places. Besides that, Alpen Farma Pharmacy also cooperates with several official distributors of

several companies that have established businesses as pharmaceutical distributors.

Maintaining the supplies and cooperating with some drug distributors constantly promote public trust in Alpen Farma Pharmacy. It is proven that every Health Officer who conducts an inspection always receives positive reactions and feedback. In addition, the health branches owned by Al-Amien Islamic Hospital Foundation, the clinic and the RSI contribute their medicines in collaboration with the Alpen Farma Pharmacy. Including the efforts of the Alpen Farma Pharmacy in establishing com-

munication and offering cooperation in complying medicines with educational institutions in Al-Amien Prenduan boarding school environment, both for the benefit of first aid medicines, UKS, healthy homes and others.

The Alpen Farma Pharmacy also provides free blood pressure services. Following that, there is a check-up examination for blood sugar, cholesterol, and uric acid. Another service of additional value for the Alpen Farma Pharmacy is the provision of a Drug Information Service (PIO) to patients to support rational drug use; this is because the personnel at the Alpen Farma Pharmacy most of them are health workers.

An Overview of Pondok Tegal

Pondok Pesantren Tegal Al-Amien Prenduan, Sumenep, Madura, is one of the oldest institutes in al amien prenduan boarding school. From Pondok Tegal, the forerunner of Al-Amien Prenduan began. The year 1952 was officially stated as the beginning of the establishment of the Al-Amien Prenduan boarding school on the whole.

From this site, the spirit of their descendant's struggle was also passed on to the next gener-

ations. As the most precious gift from Kiai Chotib and Kiai Djauhari, Pondok Tegal remains it and has even been developed by succeeding generations. After Kiai Djauhari passed away and Kiai Idris took care of TMI in a new location, Pondok Tegal was fully handed over to Kiai Musyhab Fatawi until he passed away in 2005. Currently, the caretaker of Pondok Tegal is KH. Muhajiri Musyhab Fatawi.

Pondok Tegal administers various formal educational in-

stitutions that are aligned with the Ministry of Religion and the Ministry of National Education, combined with conventional programs to uphold the noble values of the pesantren. Those institutions include Early Childhood Education, Kindergarten, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah 'Aliyah (Science & Social Studies), MUDA Awwaliyah and Wustho, TIBDA specifically for girls and Vocational High School.

Pondok Putri 1 Al-Amien Prenduan

Cosmic Boarding School; Blending Creativity In The Struggle Of Environmentally-Cultured And Health-Behaving Boarding Schools.

Although the term "Cosmic Pesantren" still sounds unfamiliar to our knowledge, its significance points out a pesantren (I suggest using 'a holistic educational system' instead to reduce the use of 'pesantren') that harmonizes the relation of Metacosmos-Macrocosmos-Microcosmos (note: or you can write 'the triadic relation of ...') in a balanced manner by placing Metacosmos at the top of the pyramid and aligning the relational structure between macrocosmos and microcosmos (note: please use either capital or lowercase consistently). This structure harmoniously relates *hablum minallah*, *hablum minan nas*, and *hablum minal 'alam* in one breath and is widely implemented in the milieu of Islamic boarding schools (note: use collocation more often to pol-

ish your sentence structure).

In a vertical relationship, it is simply undeniable that Islamic boarding schools are educational centers that galvanize students to the degree of developing their spiritual potential within their representation as 'abdullah (servants of Allah). Likewise, in a horizontal relationship, the boarding school constitutes a par-excellence embodiment of how *santris* are enabled to interact and socialize with each other in their capacity as *khalifatullah* (note: please avoid using nominal or verbal sentence repeatedly).

However, with regard to the human relationship with nature (*hablum minal 'alam*), many pesantren are still ignorant (note: I will prefer using 'indifferent' to eschew negative sense) of this crucial issue, dismissing the concept

of human unity with nature. They arguably undermine the fact that man is part of the nature, called 'alam shaghir (small nature/microcosm). Similarly, nature can also be referred to as a man; that is, *insan kabir* (a great man) for all elements constituting a man can also be found in the elements of the universe. It is even said that the nature is a mother of man (note: provide reference if possible) on the ground that the former serves to provide and fulfill the later daily needs, such as eating and drinking, just like the way the caring mother serves her child. Hence (note: use advanced vocabularies if possible), it is simply natural for a man not to disobey his biological mother, i.e., nature, but to be wholeheartedly mindful to her as a form of devotion in the context of his caliphate responsibilities on earth.

Pondok Putri 1 Al-Amien Prenduan

The Realisation of Santri Adiwiyata and Santri Husada

In this light, Pondok Pesantren Putri 1 Al-Amien Prenduan, apart from continuously encouraging its students to explore religious knowledge (tafaqquh fid-din), it also deeply urges them to master a wide range of scientific disciplines and technologies, to continuously improve their potential, talents, and skills at once, to foster sensitivity and concern for the environment as well as to implement Clean and Healthy Living Behaviour (PHBS) (note: hopefully I am not misreading you. Just ignore it if it is not what

you mean by this sentence). The students are guided to be able to cultivate the environmentally friendly and healthy behavior everywhere and indirectly trained to become Adiwiyata and Husada students, both of which are manifestations of Cosmic Students practicing an Islamic proper *Hablum Minal Alam* relationships.

One of the activities organized by (?) Adiwiyata santri and Husada santri is the production of natural health products, commonly referred to as herbal products. Of course, this has gone through a long process of education (note: education is a general

term. Training?) and research by the students along with all teachers and stakeholders of the pesantren. In this way, many products have been produced to the benefit of maintaining the health of students and teachers or pesantren residents in general. This perfectly exemplifies a form of santri's relationship with nature (*hablum minal 'alam*), brings them further into a sort of symbiotic relationship (what do you think?), and forms a kind of cosmic brotherhood that manifests in adiwiyata santri and husada santri under the auspices of the "Cosmic Pesantren."

Tarbiyatul Mu'allimien Al-Islamiyah

The Flashbacks of TMI

Tarbiyatul Mu'allimien Al-Islamiyah (TMI) is the oldest secondary educational institution in Pondok Pesantren Al-Amien Prenduan. This institution was built in mid-1959 by Kiai Djauhari Chotib under the name TMI Majalis. Moreover, TMI had officially established on Friday, 10 Shawwal 1391 H (December 03, 1971 AD) by KH. Muhammad Idris Djauhari with an emergency building owned by the local society of Prenduan.

TMI began to be known wider when TMI received a responsibility to educate three buses of new students from Pondok Modern Darussalam Gontor in 1984. In the following years, more new students arrived from all over the country. Along with this development,

Tarbiyatul Mu'allimat Al-Islamiyah (TMal) was inaugurated on 10 Syawal 1405 H (June 29, 1985 AD) by Nyai Anisah Fatimah Zarkasyi. At that time, TMal was at the Pondok Putri I location. One year later, TMal occupied its current site and is known as Al-Amien Putri II. TMI and TMal officially separated their organisations and education businesses in the early days. It altered in 1994 when TMI and TMal were incorporated into one Idaroh in which KH. Muhammad Idris Djauhari became its Mudir Ma'had.

In terms of credentials, TMI has been certificated by the Muadalah curriculum since 1982 and has legally built a standard educational system. The Muadalah curriculum was obtained from Jami'ah Islamiyah Madinah and

Jami'ah Malik Abdul Aziz. Afterwards, the education program successively acquired some certifications of standards education in 1998 and 2000. Firstly, TMI was acknowledged as a standard education quality as the state school of Madrasah 'Aliyah under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. Secondly, the admission was also obtained from the Ministry of National Education of the Republic of Indonesia, as the curriculum of TMI had an equivalent status to the State Public High School. Lastly, TMI certificates were also obtained from the Muadalah curriculum credential from the International Islamic University (1988), Jami'ah Al-Azhar, Cairo (1997), and Az-Zaytun University (2005).

Historical Account Of Ma'had Tahfidh Al-Qur'an Al-Amien Prenduan

Ma'had Tahfidh Al-Qur'an, a secondary and tertiary pesantren educational institution under the auspices of Al-Amien Prenduan Foundation (YAP), was established on 21 September 1991 with the formal institution of Junior High School (male), then Tahfidz High School (male) on 01 July 1993 and MA (male) on 09 August 1999. Granting a request by a Santri Guardian to open a similar institution for female students, Ma'had Tahfidh Al-Qur'an for Female was inaugurated by the Majelis Kiyai on 08 December 2004 (note: I suggest you turn to Jakarta Post or other authoritative media for any new Indonesian term requires translation).

Ma'had Tahfidh Al-Qur'an aims to produce cadres of "Ulama and Scholars" who possess a spirit of IMTAQ as well as science and technology, special characteristics as "Huffadh / Hamalatul Qur'an", and a capacity to implement the value of the teachings and contents of Al-Qur'an in their daily life.

Historically, there are several sources of inspiration underpinning the establishment of Ma'had Tahfidh Al-Qur'an Al-Amien Prenduan. The following are none but few; First, the glory of Islam in its golden age, characterized by the emergence of individuals who were imbued with a strong love and commitment to the Qur'an and the As-sunnah

from their early age, in a way that they memorized the Qur'an from childhood, mastered its methodological sciences (Qiraatan, Hifdzan, Fahman, Wa tafsiran), and were able to practice its teachings completely (kaffah) (Really?). This is reflected in their lifestyle, which is full of zuhud and waro', the ability to combine fikir and dzikir, a positive attitude and a non-dichotomized view of science and technology, the spirit of jihad and high ijtihad to serve religion and humanity as much as possible, a never-ending spirit to create and excel in various fields.

The second is the spirit of the caliphs, scholars, and Muslim scientists, who have remembered in history through the establishment of Islamic universities. It has been implicitly acknowledged as an inspiration for the establishment of universities Europe. Similarly, 'Baitul Hikmah' (the House of Wisdom), the largest library in the city of Baghdad, founded by Caliph Al-Makmun, became a convening place for scholars and scientists from all over the world who were able to contribute to the development of science and technology at that time.

Thirdly, the development of science and technology in the era of globalization and information does not only require the future santri to master those sophisticated and advanced modern knowledge and the ability to an-

ticipate any changes that occur outside themselves (both micro and macro), but more than that, they must have a strong creed and a tough mental attitude that comes from and refers to the Qur'an (Khuluquhu Al-Qur'an), thereby they can contribute to the ideal attempt of achieving "Izzil Islam Walmuslimien". Fourth, the tradition of establishing Tahfidh Al-Qur'an congregations in various mosques in the Middle East, which has been able to produce thousands of hafidz and ulama' who, apart from their traditional roles, also function as formal and informal leaders of the people, scientists, technocrats, and cultural scholars who have gained international reputation.

Fifth, the hereditary tradition within the extended family of Syaikh Ismail Mandurah (great-grandfather of the present guardians of Al-Amien Prenduan Islamic Boarding School). A Muhaffidz scholar from the city of Sampang later gave birth to many Huffadz in Indonesia and Makkah Al-Mukarromah. A tradition to be preserved by his grandchildren. It is (note: do not use contraction in academic writing) in this context that MA'had Tahfidh Al-Qur'an can be seen as to be complementing the character of Al-Amien, which caters to the principle of standing above and for all groups.

Salaf-Modern Collaboration

Ma'had Salafi is an institution under the auspices of the Al-Amien Prenduan Islamic Boarding School with a classical-based learning program. This is following the mission of the Pondok, namely to give birth to students who are *muttafaqih fiddin*. One of the efforts to achieve this mission, Ma'had Salafi always tries to survive in answering all the needs of the times to create the expected output of alumni. As has been done in the previous year, this year Ma'had Salafi still maintains the final students program like the one in Ma'had TMI. Among them are book reviews, clippings, Friday sermons, and others. With

this, all students are expected to become qualified individuals. Several things are different this year, related to one of the implementations of the Nihai program, namely KKN. This year the Community Service Program was carried out in the cottage given the unresolved conditions of the Covid-19 pandemic. However, even though it continues to run inside the cottage, it does not reduce the existence of usefulness which is the main achievement of the KKN program. The major focus of this year's final students program is to prioritize programs that are needed in society, such as leading the reading of Tahlil, Diba', and Barzanjih. "This program is a learning me-

dium for the final students to prepare themselves before going directly to the community, because the events (programs) in it have been adapted to the daily life of the community such as congregational prayers and others," he said. Caregiver Ma'had Salafi, KH. Fauzi Rosul, Lc. With the holding of this final students program, alumni of the Al-Amien III Islamic Boarding School (Al-Hikmah Kapedi) are expected to be able to unite the knowledge contained in the Salaf Book or what is often referred to as the yellow book with modern science so that it can become a very good combination and become a reference by the pesantren. big in Indonesia.

Institut Dirosat Islamiyah Al-Amien

Profile Of IDIA Prenduan Sumenep

Institute Dirosat Islamiyah Al-Amien Prenduan Sumenep (IDIA) is an Institution run by Al-Amien Prenduan Islamic Boarding School and borne out of a wish of its chairman in 1980 to build a higher Islamic boarding school as a continuance of Tarbiyatul Mu'allimien Al-Islamiyah (TMI). For this account, the Islamic Society Boarding School (PTIK) was built in 1983 and only later on formally changed to Al-Amien Higher Islamic Boarding School (PTA) which was inaugurated by the Minister of Religion of the Republic of Indonesia, H. Munawwir Syadzali, MA. on 11 September 1983 / 04 Dz. Hijjah 1403.

In 2021, IDIA managed to run eight study programs with four faculties; (1) Islamic Guidance and Counseling (BPI), (2) Islamic Communication and Broadcasting (KPI) at the Faculty of Da'wah, (3) Islamic Religious Education (PAI), (4) Arabic Language Education (PBA) at the Tarbiyah Faculty, (5) The Science of Al-Qur'an and Interpretation (IQT), (6) Aqidah and Islamic Philosophy (AFI) at the Ushuluddin Faculty, (7) Sharia Banking (PBS), and (8) Sharia Economics at the Faculty of Islamic Economics and Business (FEBI).

Based on the decision of the Minister of Religion of the

Republic of Indonesia, number 282 of 2022 regarding the permit to administer the Islamic Religious Education Study Program for Masters Programs, IDIA lately hold postgraduate lectures with the Islamic Religious Education study program. Still in the same year, IDIA Prenduan announced a new study program named the Islamic Economics Study Program under the Faculty of Islamic Economics and Business (FEBI). Finally, complementing the rapid development, IDIA Prenduan released the International Class Program (ICP) managed by the Faculty of Tarbiyah.