

## **The Religious Transformation of Kampung ‘Preman’: The History of Islamic Education in Kampung Pancuran Salatiga, 1988-2020**

**Sutrisna**

*Universitas Islam Negeri Salatiga*  
*sutrisnasala3@gmail.com*

### **Submission Track:**

Received : 06-11-2023  
Final Revision : 30-08-2024  
Available Online : 18-09-2024

### **Abstract**

This article aims to narrate a chronological history of the religious transformation and the history of Islamic educational institutions in Kampung ‘Preman’ Pancuran Salatiga, with discussions on the history and characteristics of Salatiga society, the stigma and image of Kampung Pancuran, and the history of Islamic educational institutions in Kampung Pancuran. This research is descriptive analytical using historical research methods with a sociological approach to examine the interactions among humans' actions and relations as well as their conditions and consequences. The method consists of heuristics, source criticism, interpretation and historiography. The data used were primary sources, secondary sources, and related literature. The data was collected through interviews, literature study, and desk research. The research results chronology: Salatiga is a city in Central Java Province, located between Semarang and Surakarta, with a diverse population of ethnicities, religions, and cultural traditions. In Dutch colonial period, it was a Christian missionary city called Salatiga *Zending*, emphasizing education. However, the missionaries were rejected by Muslims and social organisations, and Islam began to develop in Salatiga through education and Islamic boarding schools. Since the colonial period until 1992, Salatiga was administratively structured as one sub-district, Salatiga sub-district, and eight villages or hamlets. One of these villages is Kutowinangun, consisting of seven hamlets or villages. One of these villages is called Pancuran, which is a unique village, ‘different from the others’, with exclusive citizens, and conflicting ‘dual personalities. On the one hand, they have a very strong sense of togetherness, artistic spirit, harmony, unity, solidarity, compassion, and brotherhood. On the other hand, they tend to fight with ‘gangsters’, cause trouble, commit crimes, and play gambling. Therefore, it led to a bad image for its residents. then a negative stigma emerged, that Pancuran as a Kampung ‘Preman’, which is embedded until now. But there is a distinctive aspect of Pancuran village that remains unexposed to the public, i.e. the existence of an Islamic Education Institution in the centre of the village. The history of the establishment of the Pancuran Islamic Education Institute, began in 1988. As the head of the Takmir of Al-Muttaqin mosque in Pancuran, KH Zahroni received waqf from Mrs Muslimah, in a land and house of 199 m<sup>2</sup>, located on Jl. Talang Tirto 606, Pancuran village. The waqf

pledge from Mrs Muslimah (Alwaqif), was intended to serve as a place of Islamic education. The institution was then realized and firmly established on 18 June 1988.

**Keywords:** dialogue, contextual meaning, QS.An-Naml

### **Abstrak**

*Artikel ini bertujuan untuk menyajikan teks narasi yang mengisahkan suatu peristiwa berdasarkan urutan waktu atau kronologis mengenai transformasi religiusitas dan sejarah lembaga pendidikan Islam di kampung 'preman' Pancuran Salatiga. dengan rangkaian pembahasan; Sejarah dan karakteristik masyarakat Salatiga, stigma dan image kampung Pancuran, sejarah lembaga pendidikan Islam di kampung Pancuran. Penelitian ini bersifat deskriptif analitis, menggunakan metode penelitian sejarah melalui pendekatan sosiologis untuk mengkaji antar aksi dan antar relasi manusia serta syarat-syarat dan akibatnya. Metode penelitian sejarah melalui tahapan; heuristik, kritik sumber, interpretasi dan historiografi. Data yang digunakan adalah data dari sumber primer, sumber sekunder, dan literatur yang setema. Pengumpulan data dilakukan melalui wawancara, studi kepustakaan, dan studi dokumen. Kronologi hasil penelitian; Salatiga merupakan kota di Propinsi Jawa Tengah, terletak diantara kota Semarang dan Surakarta, penduduknya majemuk dari etnis, agama, dan adat kebudayaan. Pada masa kolonial Belanda, menjadi kota misionaris Kristen dengan sebutan Salatiga Zending, dengan titik tekan pada bidang Pendidikan. Akan tetapi, misionaris mendapat penolakan dari umat Islam dan organisasi sosial, kemudian agama Islam mulai berkembang di Salatiga, melalui jalur pendidikan dan pesantren. Sejak masa kolonial sampai tahun 1992, secara administratif kota Salatiga terdiri atas satu wilayah kecamatan, yaitu Kecamatan Salatiga dan delapan desa atau kelurahan. Salah satu desa bernama Kutowinangun yang terdiri atas tujuh pedukuhan atau kampung. Satu diantaranya kampung bernama Pancuran, kampung Pancuran ini dapat dikatakan sebagai kampung yang 'unik', 'lain daripada yang lain', warganya eksklusif, dan 'berkepribadian ganda' yang saling bertentangan. Pada satu sisi, warganya berjiwa gotong royong sangat kuat, rasa kebersamaan tinggi, mempunyai jiwa seni yang mempesona, guyub rukun dan kompak, jiwa solidaritasnya hebat, jiwa korsanya kokoh, ikatan persaudaraannya sangat erat. Di sisi lain; warganya gemar melakukan tawuran dengan cara 'main keroyokan', sering berbuat onar, melakukan tindak kriminal, gemar main judi. Oleh karena itu, menimbulkan image buruk bagi warganya. kemudian muncul stigma negatif, bahwasanya Pancuran sebagai kampung 'preman', yang melekat hingga masa sekarang. Namun sesungguhnya, ada sisi lain yang 'terang' dari kampung Pancuran yang belum terekspos ke publik, yaitu keberadaan Lembaga Pendidikan Islam di tengah kampung tersebut. Sejarah berdirinya Lembaga Pendidikan Islam Pancuran, diawali pada tahun 1988, KH. Zahroni selaku ketua Takmir masjid Al-Muttaqin Pancuran, beliau menerima wakaf dari Ibu Muslimah, berupa sebidang tanah dan bangunan rumah dengan luas 199 m<sup>2</sup>, terletak di jalan Talang Tirto 606 kampung Pancuran. Adapun ikrar wakaf dari Ibu Muslimah (Alwaqif), untuk dimanfaatkan sebagai tempat pendidikan Islam. Lembaga Pendidikan formal tersebut kemudian terealisasi dan berdiri kokoh sejak tanggal 18 Juni 1988.*

**Kata Kunci:** dialog, makna kontekstual, QS.An-Naml

## INTRODUCTION

Salatiga is one of the cities in Central Java Province, located between Semarang and Surakarta, and its population is relatively diverse in terms of ethnicity, religion, and cultural customs. The original Javanese population, live alongside ethnic Papuans, Flores, Nusa Tenggara, Mentawai, Batak, Ambon, Chinese, Middle Eastern Arabs, and Europeans, carrying their own religions and cultural customs with them. Salatiga can be regarded as a ‘*mini-Indonesia*’ with 30 different ethnicities living side by side. It is the most tolerant city. Setara Institute conducted a study and indexing of 94 cities in Indonesia on the promotion and practice of tolerance. The aim is to promote cities perceived as successful in building and developing tolerance in their regions. Hopefully, this encourages other cities to follow suit, build, and develop tolerance within their area. In 2017, there were 10 cities that scored the highest tolerance score, including Salatiga (5.90).<sup>1</sup> Education also represents the diversity of the Salatiga community, as there are two faith-based higher education institutions with students from all over Indonesia, namely Universitas Islam Negeri Salatiga (UIN) and Universitas Kristen Satya Wacana (UKSW).

From the colonial period until 1992, Salatiga had one sub-district, Salatiga sub-district, and consisted of 8 villages (Sidorejo Lor, Salatiga, Mangunsari, Kalicacing, Ledok, Tegalrejo, Kutowinangun and Gendongan). In 1992, there was an expansion into 4 sub-districts. This condition remained up to 2020. Those were named Sidorejo, Sidomukti, Argomulyo and Tingkir and 23 villages (Blotongan, Bugel, Kauman Kidul, Pulutan, Salatiga, Sidorejo Lor, Dukuh, Kalicacing, Kecandran, Mangunsari, Cebongan, Kumpulrejo, Ledok, Noborejo, Randuacir, Tegalrejo, Gendongan, Kalibening, Kutowinangun Kidul, Kutowinangun Lor, Sidorejo Kidul, Tingkir Lor, Tingkir Tengah).<sup>2</sup>

In 1988, Salatiga was administratively a municipality, consisting of one sub-district and eight villages, one of which was Kutowinangun, consisting of eight hamlets (Pancuran, Kalioso, Nanggulan, Butuh, Canden, Karangpete, Benoyo, Ngentak). Out of the eight hamlets, there is one unique and popular hamlet. It is unique in the sense that its residents have a ‘mixed’ character: on the one hand, they have a very strong sense of gotong royong, unity, artistic spirit, and harmony, yet they tend to fight with each other, cause trouble, and

---

<sup>1</sup> Pemerintah Kota Salatiga, *Selayang Pandang Salatiga*, (Salatiga: Badan Pusat Statistik 2012), p.26.

<sup>2</sup> Adif Fahrizal Arifyadiputra, Haris Zaky Mubarak, *Salatiga dan Singkawang dari Kolonial ke Awal Kemerdekaan* (Salatiga, 2018), p., 11.

commit crimes. People in Salatiga commonly recognise Pancuran as a kampung 'preman', which is a persistent negative stigma to this day. However, there is a different side of Pancuran Village that remains unexposed - the existence of an Islamic educational institution in the village. This side is examined chronologically from a historical perspective in this study.

## METHODOLOGY

This research used historical research methods with a sociological approach, to describe social symptoms and study the interactions between humans and the consequences. As Moris Ginsberg and Franklin argue in Tjipto (2008) sociology is a science that studies interactions and human relations as well as their conditions and consequences. Fransklin Hendry Gladdings suggests sociology is a science that describes social symptoms.<sup>3</sup>

The historical research method uses heuristics, verification, interpretation, and historiography.<sup>4</sup> Heuristics is a historian's work step aiming to collect sources or activities to find sources.<sup>5</sup> Historical sources represent raw materials including all the evidence left by humans indicating all their activities in the past, either in written words or spoken words.<sup>6</sup> In the source collecting step, the researcher used oral sources, by interviewing the perpetrators of history. These sources are primary sources, and secondary sources are complementary. The primary sources include Pancuran village officials, heads of RW/RT and administrators, village elders and leaders, youth leaders, heads and administrators of educational foundations, families of *waqifs*, alumni and parents.

Verification or source criticism is the step of selecting and testing sources, ensuring reliable historical sources to create good quality historical research.<sup>7</sup> The aim is to criticize the sources, once the historian has successfully compiled the research sources, he/she never simply accepts what is written and listed in the sources, followed by critical screening to filter out facts in accordance with their choices. In verification, two types of source criticism exist, namely external criticism and internal criticism. The former applies to test the authenticity and

---

<sup>3</sup> Tjipto Subadi, *Sosiologi* (Surakarta : 2008), p., 1.

<sup>4</sup> Daliman, *Metode Penelitian Sejarah*, (Yogyakarta: Ombak, 2012), p. 51.

<sup>5</sup> Aqmarina Lailani, "Konfusianisme di Korea Selatan: Kajian Mengenai Pengaruh Budaya Terhadap Kehidupan Sosial, Ekonomi, dan Politik Masyarakat Korea", *Skripsi* (Bandung: Universitas Pendidikan Indonesia, 2014), 33.

<sup>6</sup> Mira Munawaroh, "Tradisi Kawin Gantung Di Ujung Gebang: Sebuah Kajian Historis Tahun 1970 – 2015", *Skripsi* (Bandung: Universitas Pendidikan Indonesia, 2016), 50.

<sup>7</sup> Helius syamsudin, *Metodologi Sejarah*, ( Dirjen Sejarah Pendidikan Tinggi: Jakarta, 1996), p. 131.

validity of the source. Meanwhile, the latter is used to determine the validity of the source content.

Interpretation refers to interpreting facts and determining the meaning and interrelationship of the facts obtained.<sup>8</sup> There are three important aspects in interpretation: critical analysis i.e. analysing the internal structure (human spatial-temporal structure), relational patterns between facts, historical dynamics, etc., historical-substantive i.e. providing a sensory description with sufficient evidence as a depiction of a development, and socio-cultural i.e. focusing on human embodiment in socio-cultural interactions and relationships.<sup>9</sup>

Historiography is the final stage of historical research, namely writing from collected, verified and interpreted sources. It is the process of recording historical facts and selected sources in the form of historical writing. It combines various facts and their meanings linked chronologically or diachronically and systematically forming historical writing as a story.<sup>10</sup>

## DISCUSSION

### *The History and Characteristics of Salatiga Community*

In the colonial period, Salatiga was a Christian missionary town, known as *Salatiga Zending*. The coffee workers and the Chinese community were targeted for evangelism. The *Zending* activities in Salatiga focused more on education as a part of the colonization program. However, this was not easy due to pressure from the people who had converted to Islam and Islamic social organizations. The community began to have an Islamic movement initiated by the emergence of an Islamic community, as stated in the Semarang resident's report in 1929, stating that there was progress in the activities of Muhammadiyah and Nahdhatul 'Ulama (Islamic scholars) who were allowed to give religious lessons. This led to the spread of da'wah among Muslims.

Salatiga's community is very pluralistic, with various ethnicities, religions, cultural customs and social groups. The community consists of Javanese natives and migrants from various parts of Indonesia such as Papua, Flores, Ambon, Sumatra and foreigners of ethnic descent such as Chinese, Arabs and Europeans. They carry an authentic identity with various

---

<sup>8</sup> Nina Herlina, *Metode Sejarah*, (Bandung: Satya Historika, 2011), 30.

<sup>9</sup> Redi Andryana, "Republik Persatuan Arab (Sebuah Kajian Historis 1958-1961)", *Skripsi*(Bandung: Universitas Pendidikan Indonesia, 2016).

<sup>10</sup> Anggi Ramadhan, "Peranan K.H. Moh. Ilyas Ruhiat Dalam Perkembangan Pondok Pesantren Cipasung Tahun 1977-1999", *Skripsi* (Tasikmalaya: Universitas Siliwangi, 2019).

patterns. They carry the identity of physical and non-physical forms of authenticity, such as various houses of worship, public cemeteries (TPU) with different identities and special burial place (such as *nge-bong* tombs of Chinese, *ngerkhob* tombs of Dutch descent).

The Non-Physical identity refers to new acculturation culture, i.e. amalgamation such as 'Indis' culture (a combination of Javanese and European cultures) and 'Peranakan' (a combination of Chinese and Javanese cultures). The condition shapes the community's character. This creates a social transformation of community through life activities, leading to the emergence of 'local wisdom'. It indicates that plurality affects people's lives.

### ***The stigma and reputation of the Pancuran community***

Kampung Pancuran is one of the most populated areas in Salatiga. The area is surrounded by several markets: the Shopping Center market, Taman Sari Mall (Ramayana), Pasar Raya 1, Pasar Raya 2, and Blauran vegetable market. On the one hand, it is a geographical advantage, as it is in the center of the economy, allowing its residents to conduct business activities, both trade and services. On the other hand, it potentially creates very complex societal problems and poses a serious threat to its community.

The condition affects the main job of the community members. As Pancuran is surrounded by markets, the residents work as traders, selling goods and services. There are various types of merchandise traded such as clothes, *latengan*, *panganan* (snacks), toys, 'klithian' (women's accessories). Meanwhile, there are also various services, such as *angkot* (driver services), sewing services, electronic equipment repair services, *manol* (porters services), *gendong blanja* services for women, *becak*, *pengamen*, massage services, there are also state and private office employees.

Because the village is located in the middle of a market trading centre, the impacts on its residents are both positive and negative. The former provides convenience for trading businesses, both goods and services. This is how the residents of Pancuran are currently doing. The later relate to the place of escape and hiding place for criminal *preman*, such as thief, pickpocket, shoplifter, and gangster, whose area of operation is in these markets. However, they are not local people of Pancuran who live in the village, but they are newcomers who live in a rented house there, and some who are married to the local people of Pancuran village. For years, this situation lasted, forming a 'bad image' within the

community, leading to the ‘negative stigma’ of Pancuran as ‘Kampung Preman’.<sup>11</sup> This was strengthened by the ‘petrus’ (mysterious shooting) tragedy, as during the New Order government policy around 1983, several preman who lived in Pancuran village were arrested as targets of mysterious shooting operations (petrus). Furthermore, the people of Salatiga knew that the Pancuran residents were ‘young men’ who frequently made trouble and committed disturbances.<sup>12</sup> Those incidents legitimized the Pancuran area as the ‘Kampung Preman’ (Thug Village).

### ***The Religious Transformation of the ‘Kampung Preman’ Community***

In 1988, a phenomenon of collective consciousness emerged among Pancuran Muslims, spearheaded by the youth. They were gathered in a ‘REMAS’ organization (*Remaja Masjid*), and they acted as agents of change. The transformation process started from these two structures, resulting in a comprehensive and significant change in the new religious appearance of Pancuran residents. Furthermore, it created new habits in the community that previously were non-existent such as; pengajian groups, recitation of people who have special occasions, ‘Yasinan and tahlilan’ traditions in the homes of residents who died, communal circumcision, Taman Pendidikan AlQuran (TPQ), commemoration of Islamic special events, ‘Halal bi Halal’ tradition of residents and so on. Some customs that once existed are now gone, such as: the tradition of ‘Lek-lekan’, i.e. the tradition of gathering *jagongan* at the house of a resident who has a  *mantu* or circumcision, by playing ‘*judi kartu*’ (dominoes, rummy, cap jie kie). The *Sajen/sesajen* tradition of flowers, Javanese chicken eggs and cigarettes placed under the bed on Friday night, the tradition of burning incense at the house of a resident who is ‘*kesripahan*’, the ‘*sawur*’ tradition of spreading coins mixed with yellow rice when accompanying the dead who will be buried.<sup>13</sup> This is a form of physical collective consciousness. As for the non-physical (psychological) form of collective consciousness that occurs, i.e. changes in the attitude and behavior of Pancuran people, who are increasingly friendly, polite and not easily angered or offended (short axis), no longer brawl with ‘gang’, no longer commit crimes. This is the tangible transformation of religiosity values of Pancuran residents, focusing on the formation of a significant ‘community character’ related to

---

<sup>11</sup> Interview with Edi, The head of Rukun Warga (RW.04) Pancuran, Tingkir Kota Salatiga, on 28 Oktober 2023.

<sup>12</sup> Exclusive interview with Mrs Sudarmi, an activist of the Pancuran village recitation congregation and Coordinator of Friday Blessing Rice at AlMuttaqin Mosque Salatiga, 21 October 2023, at. 19.45. WIB.

<sup>13</sup> Interview with Mbah Ratni, an elder of Pancuran residents, on 13 July 2023, at. 14.30.WIB.

something ideal that must exist in an individual or group. It is an effort to adapt themselves to their existence as human beings based on their social status in society.<sup>14</sup> The transformation and internalization of Islamic values, which are lived by the residents directly and integrated into the daily life activities of the community, takes place continuously.

This transformation process is through assimilation, i.e. the condition of mixing two different cultures that produce a new culture that is adapted by the local community. The interaction with other cultures, different beliefs, and heterogeneous population conditions allow transformation to occur in a group of people, where a change occurs in a person or group and creates a completely different form of the original. It is an appreciation of a teaching, doctrine, or value resulting in a belief and awareness of the truth of it, as manifested in attitudes and behavior.<sup>15</sup> Then it creates awareness of collective religiosity of Muslims in Pancuran, namely devotion to Islam.<sup>16</sup> It shows the existence of Islamic religious activities, such as *pengajian* (recitation) in people's houses when they have a special occasion; the birth of a baby, circumcision, marriage, and death, which has become a custom of Muslim community in Pancuran. Previously, in the 1880s, when Pancuran residents had a special occasion, the custom was '*Lek-lek-an*', a gathering at the house of a resident who had a special occasion to '*main kartu*' (gambling).<sup>17</sup> This is the value of internalization for human life; as development and improvement, developing a person's potential to become a good person and have attitudes and behaviors to reflect the nation's culture, as well as improvement to strengthen a responsible and more dignified personality.

### ***The history of the Islamic Education Institution in Pancuran***

As discussed in the background, Kampung 'Preman' Pancuran is considered a 'unique' or 'different compared to others' place, whose character is exclusive, as it has a 'dual character or personality', i.e. on the one hand, its residents have a very high spirit of gotong royong, a strong sense of togetherness, a charming artistic spirit, a sense of harmony and unity, a great sense of solidarity between residents, and a very strong bond of brotherhood. On the other hand, its people love to 'fight' with others, cause trouble, and often commit crimes. Therefore, Salatiga community call Pancuran as a Kampung Preman (thug village), and until now, this

---

<sup>14</sup> <https://rakyatgorontalo.com/2022/03/17/transformatasi-nilai/>, accessed Saturday, 28 October 2023, at 19.05.WIB.

<sup>15</sup> <https://kbbi.web.id/internalisasi>, accessed Saturday, 28 October 2023, at 18.24 WIB.

<sup>16</sup> <https://kbbi.web.id/blanko-atau-blango>, accessed Saturday, 28 October 2023, at 18.48..

<sup>17</sup> Interview with Mr Selamat Mamik, Chairman of the Salatiga Shower Youth, 19 October 2023, 13.30.WIB.



negative stigma has been attached to the village. However, there is truly another ‘bright’ side of the Kampung ‘Preman’ Pancuran residents, yet to be exposed to the public, the presence of an Islamic Education Institution in the center of the village.

In 1988, Al-Muttaqin Pancuran Mosque through its Takmir chairman, Mr KH Zahroni, received a waqf from a TNI officer named Mrs Muslimah, the daughter of Mr Abdullah, a Pancuran local. She donated land and a house of 199m<sup>2</sup>, located on Jalan Talang Tirto no. 606, Pancuran, Salatiga. She donated her property with a *waqf* pledge (*‘shighah’*); to be used as an ‘Islamic Education Centre’ for the community.<sup>18</sup>

The *Waqf* order by the Muslims of Pancuran was realized by the idea of establishing an Islamic Education Institution. Later, the youth followed up the idea by establishing a formal educational institution, in the form of a kindergarten school. The establishment of this institution is one of the implementations of the Foundation's program, namely educational services to the community. Furthermore, the youth took the role as movers and executors of its establishment.

Remaja Masjid Pancuran, is part of the organisation structure of Takmir Masjid Al Muttaqin, under the foundation of Al Muttaqin Salatiga, with Notary Deed No. 28, located at Jl. Jendral Sudirman No.21 A Salatiga. The foundation is engaged in four areas of community service, namely, worship and mosque services, health services, economic services, and community education services. This article focuses on education services. The types in education provided are: Islamic education (non-formal) and general education (formal). Islamic education, as a (non-formal) education channel has adult classes and children's classes. The adult class consists of: *yasin-tahlil* recitation, *Tahtimul Quran* recitation (for men), elderly Quran recitation, *Albarzanji* recitation, *Qiatutul Quran* recitation, commemoration of Islamic special events. The children's class consists of *Turutan* (now called *Iqra'*), *pashalatan*, *tarikh Islam*, Pengajian remaja, *Qira'atul Quran*, and *Al Barjanji*.

The other formal education program owned by AlMuttaqin Foundation is the Islamic Kindergarten School. This institution is in a *waqf* house ‘Muslimah’, located on Jalan Talang Tirto no. 606. The school was established on 17 July 1988, initiated by the youths gathered in REMAS AlMuttaqin (the youth organisation of AlMuttaqin mosque).<sup>19</sup> The initial

---

<sup>18</sup> Interview with Mr KH Zahroni, Chairman of the Takmir Masjid Al Muttaqin Pancuran Salatiga, on 19 October 2023, at 1.30pm.

<sup>19</sup> Exclusive interview with Mrs Taufiqurrahmah, Principal of Al Muttaqin Pancuran Salatiga Islamic Kindergarten, on 17 October 2023, at 15.45

composition of the management of the Islamic Kindergarten Institution was Mr KH Zahroni as Chairman and Mr Khoirun, BA. Secretary. The early operation of this school, under the Al-Maarif Salatiga Foundation, was temporary because the AlMuttaqin Foundation did not yet have an operational permit for education. The kindergarten school was named TK Islam Taruna Tama, currently has a school operational permit, and then moved the school operation to Al Muttaqin Salatiga Foundation. A change in school nomenclature followed, becoming 'Al Muttaqin Islamic Kindergarten School', in accordance with the name listed in the operational permit at Al Muttaqin Foundation, apart from services in the field of education.

This foundation, along with religious services, is also engaged in the social sector. This place serves as a central forum and activity of Pancuran Muslim community, where the community learns to organise, recite Quran, get to know Islamic knowledge; recite Quran, Aqidah, worship, Islamic history with the guidance of Mr. KH Hawari, Mr. Zuhdi, Mr. Mustamil from Tingkir. On Wednesdays, there is a regular congregation called 'Lapanan', attended by Pasar Baru Salatiga visitors from Salatiga and Semarang regency under the guidance of Mr KH Umar Fatah. Another weekly recitation in Pancuran village is called the 'Mujahidin' recitation congregation, led by Mr Fikri Mahasin, conducted through house-to-house visits, with interactive lectures by alternating speakers: Mr KH Mudatsir Musim, Mr Jaelani, Drs Munadzir, Drs Sukirmanto, Mr Izzudin LPIA.

In 2020, AlMuttaqin Islamic Kindergarten School has grown. The school was established on 18 June 1988 and located on Jalan Talang Tirto No. 606 Pancuran Salatiga. It is under Al Mutaqin Salatiga Foundation with NPSN 69819044. It is led by a principal named Taufiqur Rohmah and four teachers. Three of them hold a bachelor's degree in early childhood Teacher Education, and one teacher hold an Islamic Religious Education (PAI) qualification, but already has a DII diploma in PGTK and Pendidikan Dasar (Diksar) qualifications. Moreover, there are also teachers of the Quran, conducted by students of UIN Salatiga, taking on the additional task of teaching reading and writing Arabic letters in the Quran Education Centre (TPQ). The teachers are not only in charge of teaching, but they also help as administrative staff and school admin operators. The school also employs a school caretaker who is responsible for cleaning the school environment and other school duties.

The school, built on 199m<sup>2</sup> of waqf land, aims to create a generation that is faithful and devoted to God Almighty, cheerful, independent, creative, caring for the environment, and loving the country. The vision is then actualized through six missions, namely: (1) instilling

the habit of obeying Allah SWT, (2) creating a pleasant learning atmosphere according to the child's nature, (3) fostering independence in daily life, (3) fostering independence in daily life, (4) developing the potential of children, (5) fostering children's participation in protecting the environment, (6) preparing a learning environment that fosters love for the country. The vision and mission are based on the six goals of Al Muttaqin Islamic Kindergarten, namely; the realization of children who are accustomed to practicing Islamic law, the realization of children who are full of joy, the realization of children who have independent behavioral attitudes, the realization of children who are free to be creative, the realization of children who care about the environment and empathize with others, the realization of children who are proud to be Indonesian children.

The students of Al Muttaqin Islamic Kindergarten are enrolled from Monday to Friday at 07.30-10.30 am for Group A and 07.30-10.45 am for Group B. The students are 42 children in the 4-6 years old category, divided into 2 study groups, namely class A (4-5 years old) and B (5-6 years old). Some of them have attended playgroups and similar early childhood education units (SPS), some of them learn to recite the Koran at TPA and some of them have never been to school. All students of Taruna Tama IV Islamic Kindergarten are Muslim.

Some over 80% of the learners come from entrepreneurial families and from families whose livelihoods are in the market around the school, while others come from families of public and private office workers, and factory employees. Children are used to playing in nature both around the house and school.

The school's operational funding sources come from student parents, donators, and government assistance (BOP). In addition, funds are also obtained from the community around the market and village as regular monthly donors and non-permanent donors (voluntary). The donations are used not only for school operational costs, but also for the procurement of infrastructure and building development, as well as for play and learning activities at the school.

## **CONCLUSION**

Salatiga was still a municipality in 1988, consisting of 1 sub-district and 8 villages. One of which, Kutowinangun, has 8 hamlets including Pancuran hamlet. This is quite popular among the people of Salatiga, whose residents have a 'unique' and 'exclusive' character, 'different from the others. On the one hand, it has a very strong sense of gotong royong, unity, a good social spirit, a high artistic spirit, and a harmonious and peaceful community, on the other

hand, it is fond of brawling, often causing trouble, and committing crimes, which has given rise to a 'negative stigma' in the general public of Salatiga, that Pancuran is a kampung 'preman', which has remained until now. However, there is a side of Pancuran village that remains unexposed to the public, namely the existence of an Islamic Education Institution occupying the waqf house of Mrs Muslimah bint Abdullah, which serves as the 'central location' of the community's activities.<sup>20</sup> It is from this place that the transformation of the religiosity of the people proceeds, in addition to the existence of the AlMuttaqin mosque which has a similar function. The transformation process occurs through assimilation, which is a condition of mixing two different cultures which then produces a new culture adapted by the local community. The community's different beliefs, contact with other cultures, and the heterogeneous conditions of the population make transformation happen in a group of people. the change that occurs in someone or something that gives birth to something that is completely different from the original form. the appreciation of a teaching, doctrine, or value so that it is a belief and awareness of the truth of the doctrine or value that is manifested in attitudes and behavior. Then it created an awareness of the collective religiosity of Pancuran Muslims, namely devotion to Islam. Transformation means controlling a form to another form or a change from a previous state to a new and better one.

The religious transformation of the residents of Pancuran 'thug' village originated from two historical buildings in the area, namely, Al Muttaqin mosque and Muslimah bint Abdullah waqf house. The continuity of the residents' daily social activities that lasted for years, gave birth to a new habit in the community, then merged into a tradition because it lasted continuously. This habit does not exist, but it is also able to change and replace previous habits. The new customs include: the activities of the recitation group, the tradition of recitation in the homes of residents who have a dream, the recitation group 'yasinan' in the homes of residents who have a disaster, the tradition of mass circumcision, the Qur'an Education Park (TPQ) group, the tradition of commemorating Islamic holidays, the tradition of 'Halal bi Halal' and so on. As for the previous traditions/customs that used to exist, they have disappeared, such as; the tradition of 'Lel-lekan', which is the tradition of gathering jagongan at the house of a resident who has a mantu or circumcision, by playing 'card gambling' (dominoes, rummy, cap jie kie). The tradition of 'sajen/sesajen' in the form of setaman flowers, Javanese chicken eggs and cigarettes placed under the 'amben' bed on Friday night kliwon, the tradition of burning incense in the homes of residents who 'kesripahan' death, the tradition of 'sawur' which is spreading coins mixed with yellow rice offered when accompanying the dead who will be buried. This is a form of physical collective consciousness. Meanwhile, a form of psychological collective consciousness also occurs, namely a change in the nature and attitude of Pancuran residents who are increasingly friendly, polite and not easily angered or offended (short axis), no more brawls, no more committing crimes. This is value transformation.

---

<sup>20</sup> <https://kbbi.web.id/internalisasi>, diakses Sabtu, 28 Oktober 2023, pukul 18.24.WIB.

The history of the establishment of Islamic educational institutions in Kampung 'Preman' Pancuran, began in 1988, the mosque takmir Al-Muttaqin Pancuran through the chairman of Takmir, Mr. KH. Zahroni obtained a waqf from someone who works as a TNI officer, named Mrs Muslimah. Mrs Muslimah endowed her land and house, with a waqf pledge ('shighah'); to be used as a 'Place of Islamic Education' for the community. The waqf message was realised by the Pancuran Muslims with the idea of establishing an Islamic Education Institution. Then the idea was followed up by the youth by establishing a formal educational institution, in the form of a kindergarten school. The formal education institution was established on 18 June 1988 with the location at Jalan Talang Tirto No. 606 Pancuran Salatiga. This is the bright side of Kampung 'Preman' Pancuran that has not been exposed to the public eye. This village actually contributes to building the nation's generation through the establishment of a pre-school Islamic Education Institution in the form of a kindergarten.

## REFERENCES

### Books :

- Arifin, H.M. Filsafat Pendidikan Islam, (Jakarta: Bumi Aksara, 2006).
- Astrid S, Susanto,, Pengantar Sosiologi dan Perubahan Sosia, (Jakarta: Bina Cipta, 1983).
- Helius syamsudin, Metodologi Sejarah, ( Dirjen Sejarah Pendidikan Tinggi: Jakarta, 1996), hlm. 131
- Firdan Fadlan Sidik, "Mengkaji Ulang Salatiga Sebagai Kota Toleransi Masa Kolonial Hingga Pasca Kemerdekaan" Al-Qalam. Vol. 25. No. 3. 2019, hlm., 463.
- Tjipto Subadi, Sosiologi (Surakarta : 2008), hlm., 1.
- Daliman, Metode Penelitian Sejarah, (Yogyakarta: Ombak, 2012), hlm. 51.
- Pemerintah Kota Salatiga, Selayang Pandang Salatiga,(Salatiga: Badan Pusat Statistik 2012), hlm.26.
- Adif Fahrizal Arifyadiputra, Haris Zaky Mubarak, Salatiga dan Singkawang dari Kolonial ke Awal Kemerdekaan (Salatiga, 2018), hlm., 11.
- Badan Pusat Statistik Kota Salatiga. Kota Salatiga Dalam Angka. (Salatiga: Putra Karya, 2020), hlm.16-24.
- BPS.KOTASALATIGA. Salatiga Dalam Angka. Salatiga: Putra Karya, 2021.Badan Pusat Statistik Kota Salatiga.Kota Salatiga Dalam Angka. (Salatiga: Putra Karya, 2020).
- Bahari, H. (2010). Toleransi Beragama Mahasiswa (Studi Tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, dan Lingkungan Pendidikan Terhadap Toleransi Mahasiswa Berbeda Agama Pada 7 Perguruan Tinggi Umum Negeri). Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.

Undergraduate Thesis :

Irsyanta, Priatama, Ferian, Skripsi : "Manajemen Dewan Masjid Indonesia di Kota Salatiga Tahun 2020" (Salatiga : IAIN Salatiga, 2020).

Mutiah, Dewi, Skripsi : "Dampak Keberadaan Perguruan Tinggi Islam Salatiga Terhadap Perubahan

Sosial Kota Salatiga 1969-2014" (Salatiga : IAIN Salatiga, 2020).

Nurul Hidayah, Annisa. Skripsi : "Strategi Dakwah Fatayat dalam Mencegah Penyebaran Radikalisme pada Kader Putri NU Cabang Kota Salatiga tahun 2020" (Salatiga : IAIN Salatiga, 2020).

Sidik, Fadlan, Firdan. Skripsi. "Kiai Tiban: Biografi, Pemikiran, dan Peran KH Hoemaidi Soleh Tahun 1900–1960." (2021),

Interview :

Interview with Mr KH Zahroni, Chairman of the Takmir of Al Muttaqin Mosque in Pancuran Salatiga, on 19 October 2023, at 13.30 WIB.

Interview with Mr Sultoni, Secretary of Takmir Masjid Al Muttaqien, on 22 October 2023 at 08.00 WIB

Interview with Mr. KH.Zahroni, as Chairman of the Takmir Masjid Al- Muttaqien, on 06 October 2023 at 11.47 WIB.

Exclusive interview with Mrs Taufiqurrahmah, Principal of Al Muttaqin Pancuran Salatiga Islamic Kindergarten, on 17 October 2023, at. 15.45. WIB.

Interview with Mrs Taufiqurrahmah, Principal of Al Muttaqin Pancuran Salatiga Islamic Kindergarten, on 28 October 2023, at. 10.45. WIB.

Interview with Mr Selamat Mamik, Chairman of Pancuran Salatiga Youth, on 19 October 2023, at 1.30pm.

Exclusive interview with Mrs Sudarmi, an activist of Pancuran village recitation congregation and Coordinator of Friday Blessing Rice at AlMuttaqin Mosque Salatiga, on 21 October 2023, at. 19.45. WIB.

Interview with Mbah Ratni, an elder of Pancuran residents, on 13 July 2023, at. 14.30.WIB.

Internet :

<https://kbbi.web.id/blanko-atau-blanko>, diakses Sabtu, 28 Oktober 2023, pukul.18.48.WIB.

<https://kbbi.web.id/internalisasi>, diakses Sabtu, 28 Oktober 2023, pukul 18.24.WIB.

<https://rakyatgorontalo.com/2022/03/17/transformasi-nilai/>, diakses Sabtu, 28 Oktober 2023, pukul.19.05.WIB.

