Renewal And Modernization of The Salaf Pesantren Education System in The Perspective of The Philosophy of Religious Studies

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Abstract:
One of the Islamic educational institutions, Salaf Pesantren had a significant impact on Indonesia’s advancement of science and moral education. It is appropriate to investigate the renewal that these salaf pesantrens carry out in order to establish their existences. This salaf pesantren’s revitalization efforts are an attempt to meet the demands of a changing society. Therefore, the review in this paper examines the modernization and renewal of the salaf pesantren’s educational system through a case study of Hidayatut Thullab Pesantren, which was formerly known for its salaf education or classical but has since evolved into salaf education infused with contemporary ideas. The “pawiyatan” or “pawiyat system as well as renewal and modernization are discussed here from the perspectives of Ki Hadjar Dewantara, Fazlur Rahman, and the Philosophy of religious studies respectively. Hidayatut Thullab Islamic Boarding School has renewed and modernized its education system which is not only based on salaf education, namely non-formal education that focuses on dormitories but also transformed into more modern formal education, even up to the university level, coupled with other skills education as extracurricular education as a provision for the lives of its students.

Keywords: Renewal, Modernization, Education, Salaf Pesantren, Philosophy of Religious Study

Introduction
It cannot be denied that the progress of the times requires all sectors to follow the changing times as a human need in maintaining their existence. Likewise in the field of salaf pesantren education. Considering the great influence of pesantren in the history of education, culture, and character building of the Indonesian nation, it is an important point to study the science of salaf pesantren. According to Hasbi Indra in his research, the character of santri is a very urgent mission because...
the attitude of santri is a very important potential for nation-building. The character of santri in salafiyyah pesantren, or traditional pesantren, faces the challenges of the wave of scientific and technological developments that have positive and negative impacts, the santri as the nation’s next generation must have good character. So salafiyyah pesantren must address and anticipate it so that santri can behave positively and negatively.¹

Some previous studies related to the renewal of the pesantren education system are: 1) Written by Ali Anwar, pesantren still survives when dealing with more modern institutions, namely MTs and MA HM Tribakti al-Makhruisiyyah and SD, SMP, and SMA Ar-Risalah because of three things. First, these traditional educational institutions are following the socio-cultural tendencies of its environmental community, which is a society that considers Ahlu-Sunnah wal Jama’ah; Second, the traditional educational institution has succeeded in delivering its students to master the yellow books (kitab kuning) which are considered as the knowledge of the salaf scholars who are believed to be true. Thirdly, because the traditions and norms developed by these traditional educational institutions allow the preservation of the kiai’s charisma, these traditional educational institutions are maintained;² 2) Muhammad Hasan in his research, the study of innovation and modernization of Islamic boarding schools is interesting because it contains several important meanings, first, the study of innovation and modernization of Islamic boarding schools is a relevant study in the Indonesian context which is undergoing a development and modernization process; second, Islamic boarding schools are a subculture of Indonesian Islamic education so that in the face of innovation and modernization they will provide a unique color; third, Islamic boarding school education is a prototype of an ideal education model for the Indonesian nation. This paper concludes that the terms innovation and modernization are related to social change. In the context of pesantren today, there are at least three aspects of modernization, innovation, and renewal of pesantren, namely in the aspects of methods, material content, and management;³ 3) Muhammad Nihwan and Asep Saifulah Munir’s "Modernization of Pesantren Education in the Dynamics of Islamic Education Renewal Discourse." The existence of pesantren is now faced with the challenges of changing times. The assumption or stigma that pesantren is synonymous with traditionality is a concern in itself when contrasted with the massive changes of the times. In light of the rapid changes in society, it is alarming enough that the perception or stigma that pesantren is synonymous with traditionalism exists. The twentieth century, especially the post-modern one, has many demands. Modernity’s primary tools are advancements in science and technology. Modernity and all of its facets serve as the cornerstone of almost every aspect of life in today’s world. Therefore, pesantren as part of education providers, cannot but must respond through educational reform in line with the development of education nationally; 4). Mutaalimah, in her research "Model of Renewal of the Salaf Pesantren Education System at PP. Al-Munawwir Krapyak Yogyakarta", Salafiyyah Madrasah in PP. Al-Munawwir has its own model in an effort to improve the quality of education. PP. Al-Munawwir has made many improvements by maintaining old, relevant ways and making developments in accordance with new, better ways. Steps taken such as curriculum renewal, use of learning methods,
length of study, making an educational calendar, and others; 5) Moh Maqbul Mawardi and Fida Ruhiyah in their research, that education in pesantren has a positive educational program, designed to teach welfare and achievement. In the pesantren education system, there is an academic curriculum and an invisible hidden curriculum. The hidden curriculum is intended as a medium for transforming the character, character, values, morals, resilience, and meaning of life based on religious values. This invisible curriculum is also used for further study so that the material invisible curriculum can be described and proven empirically.

From the descriptions of previous studies, researchers found a gap analysis, namely how salaf pesantren that make updates to the curriculum and teaching methods will have an impact on their classical or salaf teaching system as their pure identity. Previous studies did not even explain in detail whether the salaf pesantren system was abandoned or still valid and how they adapted to maintain their existence, and how the philosophical views on the progressivity of the curriculum. From the gap analysis, the author aims to see the real changes in salaf pesantren that are transformed with modern methods but still strengthen their salaf identity in Hidayatul Thullab pesantren as the case study raised, because it is considered suitable and represents a description of these changes. This observation was also carried out during the transition period of the renewal, namely from 2018 to 2022, because during this period there was also a transition of leadership to the next generation led by his son K.H. Ahmad Rikza Muqtafa Yasin.

Science conceptualization and technique in teaching are vital in the application and growth of pesantren science as a scientific entity, which is the study's point of view. The observed patterns are expected to describe a separate way for the existence of science in the teaching method of salaf pesantren so that it can strengthen its existence in this modern day. The focus of this paper is to see a description of the concept in modern salaf pesantren in Kediri. Fazlur Rahman explains that the methodological crisis is the cause of the decline of Islamic thought, so he views methodology as the center point of solving the crisis of Islamic intellectualism. The implication is that Muslims lead to the modernization of Islamic thought. He also realized that even though this requires a long time, it also requires supporting facilities, namely the Islamic education system. The education system must first be modernized so that it can support Islamic intellectual productivity by raising its intellectual standards.

Ki Hadjar Dewantara initiated the paguron or pawiyatan system, namely by realizing the teacher's or pamong's house as a place visited by students. Students who are entrusted by their parents to obtain further education that is directed, programmed, and conceptualized, for a better level of maturity. The paguron system according to Ki Hadjar Dewantara is considered to match the personality in Indonesia. In its development, its implementation can be seen through the pesantren education system or boarding school education. This paguron system has differences from the school system. In the paguron system, teachers and students spend every day together in the same

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place, whether they're at school or just interacting. In a school system, teachers and students attend classes for a set amount of time before departing for their home locations. This educational system is merely transitory. The paguon has a greater impact because there is an emotional, significant, and powerful life transformation between the teacher and the students. In the paguon, teachers are required who have a personality, both in speech and behavior; they serve as mirrors and role models. As a result, it is anticipated that students will acquire the teacher's values.  

According to K.H. Ahmad Dahlan, Islamic education should be directed at forming Muslim human beings who are of noble character, pious in religion, broad in outlook and understanding of worldly science, and willing to fight for the progress of their society. This educational goal was a renewal of the conflicting educational goals at that time, namely pesantren education and Dutch-style school education. On the one hand, pesantren education only aims to create individuals who are pious and deep in religious knowledge. On the other hand, Dutch-style school education was a secular education in which religion was not taught at all. According to KH. Ahmad Dahlan, educational materials are the teaching of the Qur'an and Hadith, reading, writing, arithmetic, earth science, and drawing. In delivering religious lessons K.H. Ahmad Dahlan did not use a textual approach but a contextual one. Because religious lessons are not enough to be memorized or understood cognitively, but must be practiced according to the situation and conditions. The teaching-learning method in Islamic boarding schools uses a weton and sorgan system, while Muhammadiyah madrasah uses a system like Dutch schools. Learning materials in pesantren are taken from religious books only. Meanwhile, in Muhammadiyah madrassas, the learning materials are taken from religious books and general books. In pesantren, the teacher-student relationship usually seems authoritarian because the kiai have the authority of knowledge which is considered sacred. Meanwhile, Muhammadiyah madrasah began to develop a close teacher-student relationship.

The definition of modernization or renewal of education, according to Santosos S. Harjoyo as quoted by Cece Wi-jaya, is a new and quality change that is different from what has existed before and is deliberately sought to improve capabilities, with certain objectives in the world of education. The term renewal according to Fazlur Rahman in Arabic is taqdid, while change is ishlab, so these two terms according to Voll, reflect a continuing tradition. The tradition to renew and change describes individual or joint efforts to realize social institutions according to the aspired goals. The basis used, still according to Voll, to make updates and changes by Muslims is QS.al-A'raf: 170 and QS. Hûd: 117.

Ki Hadjar Dewantara's approach is still feasible to be used as an approach to modern salaf education (if I can call it that), the aim is to show that the salaf education system also follows social development and change as a form of salaf pesantren's response to the needs of the surrounding community, namely by describing the system and scientific methods or delivery methods through a modern education system. The balancing of the knowledge of the afterlife and the world conveyed by Ki Hadjar Dewantara has many packaging, as he did with the Muhammadiyah madrasah that he initiated. Hidayatut Thullab Islamic boarding school was founded in 1993 by K.H Ahmad

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10 Cece Wijaya et.al., Upaya Pemberdayaan Dalam Pendidikan Dan Pengajaran (Bandung: Rosdakarya, 1992).6

11 Anwar, Pembaruan Pendidikan Di Pesantren Lirboyo Kediri, 16.
Yasin Asymuni. This pesantren has different characteristics from the curriculum in pesantren in general, which is shorter, denser, and at the Aliah level concentrates on fiqih (takhasus fiqih). In addition, in Hidayatut Thullab pesantren, there is an activity of "Ijazah Kubro" routinely every year with material from the wisdom books which contains benefits including; weapon invulnerability and invulnerability, protecting property from danger (theft & fire), making it easier to learn (cost, communication, dexterity, expertise, memory, and intelligence), and others.  

The last approach is the philosophy of education that discusses the curriculum according to progressivism. According to progressivism, knowledge that is true today may not be true in the future. Education should be child-centered instead of focusing on teachers or content areas. Here are some details about progressivism: 1) Philosophical Basis: Pragmatism; 2) Learning Objectives: Children live democratically; 3) Knowledge: Knowledge of democratic life; 3) Teacher’s Role: Counselor; 4) Learning Method: Problems solving. In the last approach, before conclusions are drawn, an analytical study is carried out with a progressivism philosophy approach to the Hidayatut Thullab Islamic boarding school

Method
This type of research is qualitative, with the following techniques:

First, document techniques or data and literature.

Second, participant observation and conducting interviews by determining informants from the kiai and the pesantren community.

Third, descriptive of the data that has been collected using a triangulation method that combines various data collection techniques and existing data sources. If the researcher collects data with triangulation, the researcher actually collects data while testing the credibility of the data.

Fourth, domain, componential, and taxonomy analysis, namely:

a) Domain analysis

According to Spradley, qualitative research when entering the field to make observations for the first time is to determine an informant. An informant as a "key informant" must be an informant who is authoritative and trusted to be able to deliver researchers to the focus of the object under study. Therefore, researchers took the kiai as the main informant who was then interviewed.

In domain analysis, the questions asked are only in the form of social situations such as place, actor, and activity. In domain analysis, the researcher obtains a general and comprehensive description of the object of research. Domains or categories obtained from grand or minitour questions are found. To find the domain, the social context, or the object under study, the researcher must analyze the semantic relationship between categories. This type of semantic relationship is universal, so it can be used for various types of social situations.

b) Taxonomy Analysis

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15 Sugiyono, Metode Penelitian Bisnis, 347.
16 Sugiyono, Metode Penelitian Bisnis, 374.
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After conducting a global domain analysis, observation data is obtained which must then be analyzed again using taxonomic analysis techniques. Therefore, taxonomic analysis is a technique analyzing the overall data collected based on the domain. Thus, domain analysis is a "cover term" in the context of research.

c) Componential Analysis

In taxonomic analysis, each dominance or category is sought for similar or allied elements and then analyzed. Then in componential analysis, the data sought to be organized is not from similar elements but elements that have differences or contrasts.

d) Cultural Theme Analysis

The last analysis is the cultural theme analysis. In this analysis, researchers try to draw a common thread that integrates across existing domains. Of course, the integration relationship is obtained from some of the data results of the analysis techniques that have been described previously. Therefore, the result of cultural theme analysis is the construction of a clear social situation or research object.

Fifth, validity and reliability, in testing the validity of data include aspects of truth value, namely internal validity, aspects of the application, namely external validity (generalization), aspects of consistency, namely reliability, and aspects of natality, namely objectivity. While the data validity test in this qualitative research includes a data credibility test which can be done by extending observation, increasing persistence, triangulation which includes triangulation of sources, triangulation of techniques, time triangulation, FGDs, negative case analysis, and conducting member checks; transferability test, dependability test, and confirmability test.\(^{17}\)

Result and Discussion

Fazlur Rahman sees the need to look at the efforts of Islamic education in innovating and modernizing, there are 3 orientations, as described by Muhammad Hasan: 1) accepting modern secular education as it develops in the West, then trying to Islamize it, with two objectives. First, shaping the character of students with Islamic values; and second, taking modern educated experts to teach studies according to their knowledge using Islamic perspectives; 2) simplifying traditional syllabuses, then less relevant materials; 4) incorporating new branches of science, taking into account the extended duration of study time, adjusted to the scope of the modern school and academic curricula.\(^{18}\)

The vision of Hidayatut Thullab Islamic Boarding School is to raise ulama’ who inherit the teachings of the prophet and continue his struggle, and the mission is to print Muslims with pious personalities, who are devoted, virtuous, and become role models, continue the struggle of the prophet who is intellectual so that they can be accepted in the general public at large. So, the basis and purpose of establishing a college in this cottage are to produce intellectual scholars, the priority is ulama’ because from here the character is formed. So with the establishment of this college, the target to be addressed is all circles of society at large, so that students are not only accepted among students who are based on pesantren alone but can be accepted in other groups.\(^{19}\) So to realize this vision and mission, K.H. Yasin as the initiator and founder of Hidayatut Thullab Islamic boarding

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\(^{18}\) Hasan, “Inovasi Dan Moderasi Pendidikan Pondok Pesantren.” 4-5

\(^{19}\) K.H. Ahmad Asyamuni Yasin, "Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asyamuni Pimpinan Pondok Pesantren Hidayatut Thullub" (Kediri, 2019).
school can be seen from the renewal of the teaching method starting from the holding of a special vocational class, namely the *takhasus fiqih* class. This class is expected to be able to hone students’ critical acumen in taking attitudes and decisions on a law. Likewise, the renewal is seen in the development of this *pesantren* which not only focuses on *salaf* education but also establishes formal education up to the college level. The renewal criteria according to Fazlur Rahman can be seen from the school mapping results which will be described below.

Fazlur Rahman’s concept of innovation and modernization, in its efforts for Islamic education in addition to accepting modern secular education to Islamize it with one of its goals, namely forming the character of students with Islamic values. This is also in with the explanation of Moh. Maqbul Mawardi and Fida Ruhiyah in their research, that education in *pesantren* has a positive educational program, designed to teach welfare and achievement. Its implementation consists of several stages: teaching, instilling, and appreciating positive education. The education system in *pesantren* is carried out in an academic curriculum and hidden curriculum. The hidden curriculum is intended as a medium for transforming the character, values, morals, resilience, and meaning of life of *santri* based on religious values. The hidden curriculum will be described in the form of the analyses below so that it can be seen that *pesantren* is a medium for transforming the character, values, morals, resilience, and meaning of life the of *santri*.

1. Domain Analysis

To find the domain, the social context, or the object under study, the researcher must analyze the semantic relationship between categories. The type of semantic relationship is universal, so it can be used for various types of social situations, to facilitate the domain analysis, the researcher uses a domain analysis worksheet on the data that has been obtained during observation.

This *pesantren* has uniqueness from other Islamic boarding schools, where this Islamic boarding school has two teaching systems, namely formal and non-formal or *salaf*. Formal schools are schools in general, namely from elementary school level for 6 years, junior high school for 3 years, and high school for 3 years which are conducted in the morning like other formal schools, with separate buildings and classes provided. The students of these formal schools themselves consist of students who live in the boarding school called *santri*, and some who do not live in the boarding school. Teachers in formal schools also have criteria in general in other formal schools, namely having a bachelor’s degree in education, because this school has also been recognized and accredited, so this formal school also follows the competency-based curriculum. While nonformal/*salaf* schools are also called *madrasah* schools which consist of 4 levels, namely 1. SP for 1 year for students who have registered but do not have any ability to read and write Arabic; 2. *Madrasah Ibtidaiyah* for 3 years taught Arabic grammar so that it leads to the skill of seeing the structure of Arabic, and students here have been treated to books with characters with explanations through the blackboard; 3. *Madrasah Tsanawiyah* for 3 years, where students are already required to practice their skills where the books taught do not have *barakat* so that students are required to be able to read without punctuation guidance, and do not have *syarah*, then provide *syarah*/explanation and meaning assisted by the teacher; 4. *Aliyah* for 3 years is the last level where *santri* must be able to provide *syarah* independently without any assistance from the teacher even though in the book there is already a *syarah* or explanation, the book faced is the bare book or without *barakat*/punctuation marks, and

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in this phase, they are required to be able to interpret and explain independently in front of the public this is what is called sorogan.

Santri non-formal/salaf school consists of students who attend formal schools and the law is for students who attend formal schools are required to attend this non-formal salaf/madrasah school, and this activity is carried out during the day, santri who stay are required to attend this non-formal/salaf/madrasah school but for those who stay some only focus on non-formal/salaf/madrasah schools without attending formal schools. The level in this madrasah school does not have to be the same as the formal school level, because what determines the level in this madrasah school is the ability to read and write, and provide syarah/explanation and meaning to Arabic books; 5. Itmamiyah, this class is only specifically for alumni who have graduated from non-formal/salaf/madrasah schools and become teachers in this boarding school who teach in formal/salaf/madrasah schools, so the teachers who teach in madrasah come from alumni of Hidayatut Thullab boarding school itself who have graduated.22

Islamic education according to Fazlur Rahman in his efforts to innovate and modernize, there are 3 orientations, accepting modern secular education as it develops in the West, then trying to Islamize it, this has been seen in changes in the system and teaching methods in this pesantren by holding classes, with two objectives. First, instilling Islamic values in students' character, which is consistent with the pesantren's vision and mission; second, hiring professionals with modern education to teach subjects in accordance with their expertise using an Islamic perspective; this is also consistent with the founder of the pesantren, K.H. Ahmad Yasin, who chose formal school teachers with expertise in their fields such as post-graduate education degrees, etc.

The paguon system, as defined by Ki Hadjar Dewantara, is illustrated by this analysis. Teachers and students contact one another every day, day, morning, and night for months. Therefore, the teachers hired by the pesantren are chosen from alumni who also reside there, especially those who will teach some lessons in formal schools to kids who stay. Similar to the administrators, the more senior brothers who typically have finished or graduated there but still reside in the hut are selected from the senior class as well. In a school system, teachers and students attend classes for a set amount of time before departing for their home locations. This educational system is merely transitory. The paguon has a greater impact since it leads to a profound, lasting, and effective change in the lives of both the instructor and the students. This type of educational system may involve personality education, including instruction in behavior and speech, to serve as a mirror and an example. As a result, it is anticipated that students will take on the personality traits of their teachers, particularly the kiai. Regarding the paguon effect in this pesantren, it can be strengthened by the results of the author's previous research, namely the influence of the kiai's leadership style on the behavior of the santri community.23

Table 1. Results of Domain Analysis of Hidayatut Thullab Islamic Boarding School

<table>
<thead>
<tr>
<th>No</th>
<th>Included term/domain</th>
<th>Semantic Relationships</th>
<th>Cover term/domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Education</td>
<td>is a type of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Character building</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th>Successors of the struggle of the apostles, prophets, companions and <em>tabi'ins</em></th>
<th>Tasks of the <em>Salaf Pesantren</em></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Types of spaces in the Pesantren</td>
<td></td>
</tr>
</tbody>
</table>
| 2 | Cottage/Dormitory  
   | Class Room  
   | Hall/Musholla  
   | Library  
   | Office  
   | Cafeteria |   |
| 3 | *Santri* is not disciplined in doing the task  
   | Teachers lack approach and supervision, resulting in late memorization  
   | *Santri* is not disciplined in doing practice/task  
   | Violation of Pondok/Dormitory rules due to incompatible dormitory/boarding school administrators  
   | Less than optimal application or practice of discipline at the executive management level |   |
| 4 | Teachers graduated from non-formal/salaf/madrasah schools  
   | Focus on the study of Arabic books on Islamic issues  
   | Indirect practice  
   | Dormitories to conduct direct supervision  
   | There is dialectic in the form of deliberation led by one *santri* in madrasah classes to present material and then give time to the audience to conduct questions and answers, this activity is guided by the teacher.  
   | The books taught the *salaf* (*kitab kuning*)/traditional/sorogan method (interpreting the books without *barakat*) and can interpret and explain in public. |   |
| 5 | In Class  
   | Location does the job  
   | Student learning place  
   | in the mosque  
   | in the pesantren/boarding school environment  
   | In hall |   |
2. Taxonomy and Componential Analysis

In taxonomic analysis, each dominance or category is sought for similar or allied elements and then analyzed. Then in componential analysis, what is sought to be organized is not similar elements but elements that have differences or contrasts. This data is sought through observation, interviews, and selected documentation. With these triangulated data collection techniques, a number of specific and different dimensions of data will be obtained on each element focusing on specific and contrasting elements on the purpose of salaf schools, curriculum, students, educational staff, and management systems) specific contrasts, namely the education obtained between salaf students and modern students.

In the chart below, the researcher tries to explain the data obtained from the componential analysis technique. The data obtained comes from focused interviews and observations, which are focused on the contrast or differences between these pesantren and others, especially modern pes-
which focus more on modern education where 90% of the lessons given at school are modern as well as extracurricular activities, even though modern pesantren still provide salaf lessons which are usually only given about 10%. While in this pesantren, modern techniques and the curriculum do not dominate, especially in extracurricular activities. This pesantren is focused on salaf pesantren at first where there are students who stay to learn fiqih, then develop to modern education in meeting the educational needs of the surrounding community. Kiai plays a role in salaf science both as the main provider of material, namely as a teacher who transfers knowledge as well as a supervisor in the daily lives of students who stay. However, this does not apply to formal schools because their implementation is assisted by formal personnel who have been appointed, the kiai only plays a role at the supervisory level.

In a more specific and contrasting issue, namely the purpose of the salaf pesantren itself where students who come to the salaf pesantren the goal only to explore the books, especially in fiqih, the teaching staff is assisted by older siblings or seniors who are considered capable of providing the material taught, although there are some of the kiai who have to intervene directly, unlike formal schools which are handled directly by teachers or teachers who do have a certificate of expertise. The management system is taken care of by the kiai himself assisted by the main board of the pesantren, this is in stark contrast to the formal school in the pesantren where students come not only to study salaf but also want to experience formal education as well, this formal education is also followed by those who do not live in the pesantren so that it is not limited to those who live in the pesantren and are not limited by the rules that bind it. Management has teachers who take care of it as well as subjects taught by teachers according to their respective fields.

The difference between the three levels in Hidayatut Thullab madrasah can be seen from the division of the Madir or principal's work area. 1st Madir is responsible for the entire SP level (Beginner School to Aliyah level), but his specific field of work is at the Aliyah level. The curriculum is more specialized in Sorogan on fiqih. While Second Madir is responsible for security and deliberation, the focus of his work is on the Tsanawiyah level. Madrasah is a non-formal/salaf school activity in Hidayatut Thullab pesantren which is held during the day for SP, Ibtidaiyab to 1st-grade Tsanawiyah classes from 14.00-16.00. For students from grade 2 Tsanawiyah-3 Aliyah madrasah is held at night, starting from 19.30-11.00. Another activity is that before the class starts, each class will memorize or muhafadalah starting from 13.30-14.00. While extracurricular activities in this madrasah, the schedule depends on the madrasah class during the day, such as the aliyah class whose madrasah schedule is at night, then the discussion schedule is in the afternoon between 15.00-17.00, while for other classes it starts from 19.00-21.00 this deliberation activity is led by the head of each class and those in charge, the overall supervisor is 2 people from the teacher or Ustadz. On Friday night the deliberation for the 6th-grade Ibtidaiyab class, the book discussed is the book of Fathul Qarib, which coordinates the 3rd-grade Tsanawiyah class. Saturday night is the deliberation of the book of Tsyidha Taufiq for the Ibtidaiyab class, which coordinates the 6th-grade Ibtidaiyab class. Third Madir at the SP (Frist Level) and Ibtidaiyab levels which aims to enable students to read and write Arabic. At the SP or Frist level, students are taught to read and write pegon or Arabic writing without punctuation marks, grades 5 and 6 students are already required to memorize nabun and shorof (Arabic grammar), and
at the level of grade 6 Ibtidaiyah the main goal is that students are fluent in reading books with punctuation marks, and have also begun to be trained to learn to read books. Fazlur Rahman in examining the efforts of Islamic education in innovating and modernizing, namely simplifying traditional syllabuses, then discarding less relevant material and combining new branches of science, taking into account the duration of learning time, adapted to the scope of the modern school and academic curriculum. These efforts can be seen in the current system structure of activities between 2022-2022.

Between 2020-2022, the reform was more systematic and structured, for example for formal classes at the Ibtidaiyah level from grades I-IV students can enter without a test so that here students are introduced to basic materials. Entering grade V students have been introduced to Tajwid, Tauhid, and Fiqih and there is already a faslabatan test, so the elements of the lesson or material in the salaf curriculum are still maintained in formal schools, and salaf material is used as exam material. At the highest level, the sixth grade is taught Nahwu, Sharaf, jurisprudence, memorization of Tashrih (chapters I-VI), memorization of Qaidab Sharafiyah and the Faslabatan test; at the Tsanawiyah level, the first grade is taught Fathul Qorib, Nahwu Jurumiyah, Sharaf, memorization of imrithi, and the Faslabatan test; Second grade studies Fathul Qorib Tsani, Nahwu Alifiyah Awal and memorizing it, as well as the Faslabatan test; third-grade studies Fathul Mu'in Awal, Nahwu Alifiyah Tsani, memorizing Jawabird Makna and the Faslabatan Test; finally the Aliyab level Fathul Muin Tsani and memorizing Fara-Idul Babiyah. The objectives of the Ibtidaiyah level are still the same, until 2022 there is no change, namely the ability of students to read the books of Sulam Tanfiq and Fathul Qorib; At the Tsanawiyah level can read the book Fathul Mu'in; At the Aliyab level can read Fathul Wahab then from the final goal is that students can read the book in sorogan, namely reading the book without harakat, and are able to provide ma'na or meaning to exist syarah independently and can explain to others or in front of the public. This salaf curriculum system is packaged with modern methods and styles, delivered in classes as usual in the morning with buildings and rules like other formal schools, even facilities such as fields for sports or ceremonies are provided.

In dormitory activities for students who stay to explore their salaf knowledge, there are mandatory activities such as congregational prayers, dinijah school (this is also allowed for students who do not stay), deliberations, memorizing madhab, jam'iyyah, and the Hidayatutt Thulla Deliberation Assembly (M3HT). Where this last activity is a superior activity that distinguishes the existence of the salaf teaching curriculum packaged with a modern system. Santri here are trained to conduct fajib studies in a congregational manner and still exist today. Extracurricular activities are also provided such as the art of reading the Qur'an/Qira'ah, Hadrah Art (Rehana), these 2 activities are updates made by young kiai. Then there are dakwah training activities, Bahtsul Matsail Kubro and Bahtsul Massail across madzhab, Musyawarb Sulam ARTanfiq, Fathal Qorib, Fathul Mu'in, Syarah Minbaj and the latest innovation held is multimedia training. Multimedia, which is increasingly widespread in 2020, is fully utilized by pesantren by conducting extracurricular training, the results can be seen on the pesantren's official YouTube channel. It contains pesantren activities, especially those filled by the

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students themselves as a medium for *dakwah* and also how they do the practices that are certified by the *kiai*, and tell the results.\(^{30}\)

There are not many significant differences between this leadership and the previous generation, according to the description of these activities, but the second-generation leadership appears to allow more room for extracurricular activities, particularly in the sphere of multimedia. However, with this development, it does not necessarily eliminate the identity of the *salaf* teachings as its distinctive identity, such as one of its curriculums, namely *Ijazahan Kubro*. Actually, in Kediri itself there are other places that hold this *Ijazahan Kubro* teaching, but usually only followed by parents and only held once a year, for a certain time, for example, two weeks or one month. In contrast to that, in this *pesantren*, the teaching starts from the time they reside, so those who get this practice are usually those who have lived in the *pesantren* for a long time by following the activities of the *salaf pesantren*. However, the *pesantren* also holds a program for the outside community which is usually held at the annual event.

Another componential analysis is extracurricular activities, namely in *salaf madrasah* there is an organization that discusses Bahsul Matsa'il which consists of students from all classes and levels, this activity is carried out in the Hall/Mushola. While additional activities in the hut or dormitory are Jami'ayah, such as *Muhadloroh* or speech/preaching/lecture training which is held once a week on Sunday night, this routine is carried out in the hut/dormitory, namely in the Hall/Mushola.

**Picture 1. Results of Qualitative Data Analysis (Domain, Taxonomy, and Componential Analysis) Non-Formal/ *Salaf* Education Pesantren *Salaf* Hidayatut Thullab 2018-2019**

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3. Cultural Theme Analysis

The last analysis is cultural theme analysis. In this analysis, researchers try to draw a red thread that integrates across existing domains. Of course, the integration relationship is obtained from several data results of the analysis techniques that have been described previously. Therefore, the result of cultural theme analysis is the construction of a clear social situation or research object. Focus on the red thread that integrates across existing domains as a result of a domain, taxonomy, and componential analysis, which will then form a clear "building construction" of the social situation/object of research. This is the last stage of this research, which is to see the red thread. The red thread that is seen is based on a summary of the results of the analysis of the methods that have been carried out previously.

The common thread of domain analysis (provision of beginner, basic, intermediate, upper, and final classes) is that santri must be able to read. The common thread of categorization is the elaboration of taxonomy (SP (First School), Ibtidaiyah, Tsanawiyah, Aliyah, and Itmamiyah), namely the target at Ibtidaiyah school can read Sulam Taufiq and Fathul Qorib, at the Tsanawiyah level students can read Fathul Mu’in, At the Aliyah level, students can read Fathul Wabab at this third stage, the common thread of all these abilities is that the aim is that students can read the book in sorogan, namely reading the book without barakat, and provide ma’na to existing syarah independently and can explain to others or in public. While at the Itmamiyah stage, participants (teachers or alumni who become teachers at the pesantren) have been taught about Sufism, namely the material comes from the kiai directly, the teaching method is by teaching through lectures and then practicing, the book used is the book "al-bikam" by Ibn Athoilah. Based on observations, observations, and interviews, the Sufism approach applied in this pesantren is more using al-Ghazali’s tasawuf.

In addition to that, to maintain the main goals, the system that has been established, and the characteristics of the boarding school that has been formed, the teachers taken only come from alumni only, so that there is no tug of war with other styles, so this can maintain the integrity of the style, is the common thread in the componential analysis based on the curriculum, teaching staff, infrastructure facilities, and other boarding schools. In the curriculum, what distinguishes this boarding school from others is the existence of Ijazahan. The existence of a library for salaf huts, the existence of formal schools (elementary, junior high, high school, and college), the curriculum in madrasah/non-formal schools is the existence of amaliyah given to students led directly by kiai and can be practiced independently by santri such as reading the letter Q.S.al-Ikhlas 11 times after prayer to gain knowledge that is useful and useful for himself and others. The system that distinguishes this Pondok Pesantren from the others is the sorogan method, namely the ability of students to read the book bare or without barakat by understanding the syarah by giving meaning and being able to explain it to others. The exercise in achieving this is carried out in the classroom with a deliberation or dialectical method where students are randomly appointed to lead the deliberation by conveying the material on that day then followed by opening a question and answer session, the teacher’s position as a guide and supervisor if the presenter’s students are unable to answer questions submitted by the audience then the teacher will help provide answers. Santri are also encouraged to stay at home or preferably to attend non-formal/salaf schools, namely with the guideline

of prioritizing the afterlife. This is consistent with its purpose, which is to focus on the cadre of ulama’ who have a pious character. Ulama’ must have a pious character, but the usual intellectuals obtained only through formal schools do not necessarily have the pious character desired by Al-Qur’an Hadith. Moreover, according to the founder of this Islamic Boarding School, is that students who come solely to stay do not attend current formal schools because they have other formal school certificates. Regarding the weaknesses of facilities and infrastructure that are less than optimal in the midst of the development of technological, capitalist economic, and socio-cultural changes and fast-paced science according to him can be overcome by the internet, so some senior students can bring cell phones and others can access the internet through office computers that have been provided. He even has a desire to build a large and complete library.

Even so, the founder of this Islamic Boarding School still follows the changes and developments of the times, by taking advantage of them and using them as a medium of dakwah such as conducting live dakwah which is broadcast on-air via telephone to be connected to a forum of the congregation and this program is also broadcast to other cities, such as the results of this interview he once did on air by only being at home connected to a forum of a recitation congregation in Thailand. This program is then continued by its successor which is broader in scope because it utilizes social media both the website and the official Youtube of the pesantren.

The conclusion from the analysis of the Cultural Themes of this pesantren has a renewal in the education system and provides an attitude towards social change. K.H. Ahmad Yasin Asymuni is also a religious figure as well as a community leader who is productive and contributes to society. Likewise, his successors influence social change for the surrounding community, where his community service activities are increasingly widespread and provide increasingly intensive guidance, such as the Critical Thinking & Building Mentality seminar in Babtsul Masa’il in July 2022, the speaker was 2004 alumni, Mr. Supriyono S.Pd. I, MM as an LBM PCNU board member of Kudus Regency. The Babtsul Masa’il program which is identically carried out by men is also given the opportunity for female santri, this is an extraordinary example of education-related innovation, especially fiqih in a salaf environment, the 1st Female Babtsul Masa’il was held in the 2022-2023 school year, namely in July 2022.

From the results of the analysis above, philosophically, the purpose of the 3 orientations in the renewal is evidence of forward movement, not getting backward or stagnant, but there are efforts made by the pesantren as a form of adaptation due to the times, so innovation and renewal are needed so that the existence of the pesantren continues to exist, and is not eroded by the times. The fact is that in the field, there are many salaf pesantren that cannot survive either due to mismanagement or curriculum.

According to progressivism, knowledge that is true today may not be true in the future. Education should be child-centered instead of focusing on teachers or content areas. Here are some details about progressivism: 1) Philosophical Basis: Pragmatism; 2) Learning Objectives: Children live democratically; 3) Knowledge: Knowledge of democratic life; 3) Teacher’s Role: Counselor; 4) Learning Method: Problem-solving. From this explanation, it is clear that everything in education, including the curriculum, must always adjust to changes, which means that current science may
change in the future, changes in science will also require changes in the delivery method, process, curriculum, and so on. In this pesantren, the reforms carried out are a form of innovation, existence, and progressiveness itself. Coupled with the unique education about Bahtsul Masail, which requires students to have critical thinking skills, so that they are able to see the root of the problem, how to solve it, and its use for society. The space and special class facilities provided by this pesantren include describing the goal of child-centered education, children must be democratic, knowledge is democratic, not dogmatic until the method is to find solutions as part of problem-solving, so philosophically this pesantren has pragmatic and progressive values. So in conclusion, this pesantren has achieved the basis of the philosophy of progressivism, namely pragmatic values, because the purpose of training or takbasus classes in fiqh science and bahtsul masail classes is to make santri useful and useful for their communities, expected to become dai or ulama or Muslim scholars who have fiqh science skills.

Five groups of pesantren according to Ridwan Nasir, namely: 1) Salaf pesantren, a pesantren that has a salaf education system (wetanan and sorogan) and a classical system; 2) Semi-developed pesantren, a pesantren that has a salaf education system (wetanan and sorogan) and a private madrasah system with a curriculum ratio of 90% religion and 10% general; 3) Developing pesantren, a pesantren like the semi-developed type with a percentage of 70% religion and 30% general; 4) Modern pesantren, which is like the developing type of pesantren, but equipped with formal education institutions up to the college level, and equipped with Arabic and English takhasus; 5) Ideal pesantren, which is like a modern pesantren, but equipped with education or training in the field of skills including engineering, fisheries, agriculture, banking, and others by paying attention to quality but not curtailing the characteristics of pesantren.

When viewed from these criteria, Hidayatut Thullab pesantren in 2018 has begun to prepare itself to enter the 3rd criteria towards the 4th criteria. In fact, in 2019 this pesantren has prepared formal education up to higher education, and other extra-curricular activities that are not recorded on the official website, but from the results of the interview with the founder of this pesantren, land has also been prepared to learn about fisheries with the provision of a fish farm, although in 2019 it has not functioned optimally. In addition, from 2018 to 2019, students were allowed to take skill courses outside the pesantren which had not been provided with special skills classes such as computer lessons, until 2022 they had innovated by providing multimedia classes independently in the pesantren. These changes are evidence of an update in the salaf pesantren system, which provides changes for the surrounding social community. Where the surrounding community can also feel the changes in educational facilities in the pesantren. Apart from that, the growing number of santri events also has a greater impact on the community, such as close closeness because the dakwah safari is still preserved. With the aid of social media, the coverage is even bigger.

In its development, pesantren have new tendencies in the context of innovation and renewal, namely: 1) getting used to modern teaching methods; 2) oriented to a more functional education, open to developments outside itself; 3) programs and activities are increasingly wide open, dependence on kiai is not absolute; and 4) can function as a community development center. In the latest development of Hidayatut Thullab pesantren, it can be concluded that it has transformed methods, curriculum, culture, systems, and values that are getting used to modern methods.

In the end, pesantren that grow in Indonesia, which has an indigenous culture, must always make adaptations, innovations, and updates, so that they can continue to exist in their development to adapt to the values of modernity as a form of an answer to the demands of dynamic community needs. As a result, modernity's values will no longer be viewed as a destroyer and threat to the ideals of classical Islamic education, but will instead assist pesantren in carrying out transformations in numerous domains for the demands of the wider community's life.

Conclusion

The salaf pesantren system has a renewal that can be proven rationally and empirically, by looking at the salaf pesantren system as a whole, it shows a structured mapping as described above so that from the mapping it can be seen the red thread line as the essence of the change that an educational system wants to aim for.

Empirically, Hidayatut Thullab Salaf Islamic boarding school has established and tested knowledge, with the legal registration of the educational institution. This education is also designed to meet the needs of society and the times by providing formal and non-formal education and also adding special classes such as takhasus fiqih classes and also skills such as in the field of multimedia so that this pesantren can be considered as a pesantren that experiences innovation and change.

So, the efforts of Hidayatut Thullab Islamic Boarding School in innovating and modernizing according to Fazlur Rahman have fulfilled their purpose:

1. Accepting modern secular education and Islamizing it;
2. Simplifying traditional syllabuses;
3. Combining new knowledge, by paying attention to learning time with the scope of the modern school and academic curricula, and academic curricula, however teaching soroghan (a way of studying the yellow book), which is a hallmark of Indonesian salaf pesantren, the salaf pesantren nevertheless retains its salaf pesantren uniqueness, especially Java, ability in Bahstul Masail Fiqih, Practicing Ijazahan Kuber, Multimedia as a modern curriculum.

References


Renewal And Modernization of The Salaf Pesantren Education System


