

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

Nurmahmudah

IAIN Kediri

nurmahmudah@iainkediri.ac.id

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 "paguon" or "pawiyatan" 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*

Abstrak:

Pesantren salaf adalah salah satu lembaga pendidikan Islam yang memiliki pengaruh dan kontribusi yang besar kepada Indonesia dalam mendorong kemajuan ilmu pengetahuan dan pendidikan karakter. Sehingga layak untuk dikaji tentang pembaruan yang dilakukan oleh *pesantren-pesantren salaf* tersebut, sehingga eksistensinya tidak diragukan lagi. Pembaruan yang dilakukan oleh *pesantren-pesantren salaf* ini sebagai bentuk untuk menjawab kebutuhan masyarakat yang dinamis. Maka tinjauan yang dilakukan pada tulisan ini adalah melihat pembaruan konsep atau sistem yang dilakukan *pesantren salaf* melalui studi kasus di *pesantren* Hidayatut Thullab sebagai bentuk perwujudan adanya pembaruan dan modernisasi pada pendidikannya yang pada awalnya dikenal dengan pendidikan *salafnya* saja atau klasik, kemudian bertransformasi menjadi pendidikan *salaf* yang berpadu dengan konsep modern. Tinjauan ini menggunakan pandangan Ki Hadjar Dewantara tentang sistem paguron atau pawiyatan, pandangan Fazlur Rahman tentang pembaruan dan modernisasi dan Filsafat Studi Islam. *Pesantren* Hidayatut Thullab telah melakukan pembaruan dan modernisasi terhadap sistem pendidikannya yang tidak hanya berpaku pada pendidikan *salafnya* yaitu pendidikan non formal yang fokus di asrama, tapi juga bertransformasi ke pendidikan formal yang lebih modern, bahkan naik sampai tingkat Perguruan Tinggi, ditambah dengan pendidikan keterampilan lainnya sebagai pendidikan ekstrakurikuler sebagai bekal kehidupan siswanya.

Kata Kunci: *Pembaruan, Modernisasi, Pendidikan, Pesantren Salaf*

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 *salafiyah 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 *salafiyah 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-Makhrusiyyah 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 *Ablu-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 Saifullah 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", *Salafiyah 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,

¹ Hasbi Indra, "Pesantren Salafiyah Education To Building The Character Of Nation," *International Journal Of Scientific & Technology Research* 8, no. Oktober 10 (2019).

² Ali Anwar, *Pembinaan Pendidikan Di Pesantren Lirboyo Kediri* (Kediri: IAIT Press, 2011), <http://repository.iainkediri.ac.id/26/>.

³ Muhammad Hasan, "Inovasi Dan Moderasi Pendidikan Pondok Pesantren," *Karsa: Jurnal Sosial dan Budaya Keislaman* 23, no. 2 (2015), <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/728>.

length of study, making an educational calendar, and others;⁴ 5) Moh Maqbul Mawardi and Fida Ruhayah 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.⁵ 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 Hidayatut 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.⁶

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.⁷

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

⁴ mutaalimah, "Model Pembaharuan Sistem Pendidikan *Pesantren* Salaf Di Pp. Al Munawwir Krapyak Yogyakarta" (UIN Sunan Kalijaga, 2003), <https://digilib.uin-suka.ac.id/id/eprint/12492/>.

⁵ Fida Ruhayah Moh Maqbul Mawardi, "The Relevance Of Positivie Education Concept For *Pesantren* in Indonesia," *Jurnal Pendidikan Islam: Islamic Education Institution Concerning Islamic Education* 8, no. 2 (2022), <https://journals.uinsgd.ac.id/index.php/jpi/article/view/19855>.

⁶ Lentera Petuk, "Profil Singkat *Pondok Pesantren* Hidayatut Thullab Petuk Puhubuh Semen Kediri 64161 Kediri Jawa Timur," *Lentera Pet Uk*, last modified 2022, <https://pphetuk.net/profile>. (Accessed March 3, 2023)

⁷ Solehan Arif, "Modernisasi Pendidikan Islam Menurut Fazlur Rahman," *Gurusiana.Id*, last modified 2022, <https://www.gurusiana.id/read/solehanarif/article/modernisasi-pendidikan-islam-menurut-pemikiran-fazlur-rahman-1041310>. (Accessed February 2, 2023)

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.⁸

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 K.H. 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 *sorogan* system, while Muhammadiyah *madrasah* uses a system like Dutch schools. Learning materials in *pesantren* are taken from religious books only. Meanwhile, in Muhammadiyah *madrasah*, the learning materials are taken from religious books and general books. In *pesantren*, the teacher-student relationship usually seems authoritarian because the *kyai* have the authority of knowledge which is considered sacred. Meanwhile, Muhammadiyah *madrasah* began to develop a close teacher-student relationship.⁹

The definition of modernization or renewal of education, according to Santoso 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".¹⁰ The term renewal according to Fazlur Rahman in Arabic is *tajdid*, while change is *ish-lâh*, 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'râf: 170 and QS. Hûd: 117.¹¹

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

⁸ Sukirman, *Teori, Model, Dan Sistem Pendidikan*, ed. Arifuddin, Cetakan I. (Palopo: Lembaga Penerbitan Kampus IAIN Palopo, 2020), 24–25, [http://repository.iainpalopo.ac.id/3182/1/Teori%2C model%2C dan sistem pembelajaran.pdf](http://repository.iainpalopo.ac.id/3182/1/Teori%2C%20model%2C%20dan%20sistem%20pembelajaran.pdf). (Accessed February 2, 2023)

⁹ Taufiq Rochim, "Teori Dan Teknologi Proses Pemesinan," *Jakarta: Higher Education Development Support Project* (1993). 47-49

¹⁰ Cece Wijaya et.al., *Upaya Pembaruan 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.¹²

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.¹³ 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.¹⁴

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.¹⁵ 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.¹⁶

b) Taxonomy Analysis

¹² Pon-Pes Hidayatut Thullab, "Profil *Pesantren* Hidayatut Thullab," [Http://Www.Pphtpetuk.or.Id](http://Www.Pphtpetuk.or.Id), last modified 2018, <http://www.pphtpetuk.or.id/profil-ppht/>. (Accessed November, 2018)

¹³ Kathleen Pithouse, "Self-Study in Teaching and Teacher Education: Characteristics and Contributions," *Teaching and Teacher Education* 119 (2022), <https://www.sciencedirect.com/science/article/pii/S0742051X22002554>.

¹⁴ Sugiyono, *Metode Penelitian Bisnis* (Bandung: Penerbit Alfabeta, 2013), 423.

¹⁵ Sugiyono, *Metode Penelitian Bisnis*, 347.

¹⁶ Sugiyono, *Metode Penelitian Bisnis*. 374.

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

¹⁷ Sugiyono, *Metode Penelitian Bisnis*. 364–374.

¹⁸ Hasan, "Inovasi Dan Moderasi Pendidikan Pondok Pesantren." 4-5

¹⁹ K.H. Ahmad Asymuni Yasin, *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab* (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 Ruhayah 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.²⁰ 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,²¹ 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 *harakat* 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 *harakat*/punctuation marks, and

²⁰ Moh Maqbul Mawardi, "The Relevance Of Positive Education Concept For *Pesantren* in Indonesia," 163.

²¹ Sugiyono, *Metode Penelitian Bisnis*, 347.

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

No	Included term/domain	Semantic Relationships	Cover term/domain
1	Education	is a type of	
	Character building		

²² Nurmahmudah, "Observation and interview Fuad, Miftahul Arif, Dkk. Pengurus *Pondok Pesantren* Hidayatut Thullab Kabupaten Kediri," 2019.

²³ Nurmahmudah, "Gaya Kepemimpinan Kiai Dalam Tradisi Pesantren," *Happiniess* 2, no. 2 (2018), <https://jurnalfuda.iainkediri.ac.id/index.php/happiniess/article/view/342>.

	Successors of the struggle of the apostles, prophets, companions and <i>tabi'ins</i>		Tasks of the <i>Salaf Pesantren</i>
2	Cottage/Dormitory	is the place	Types of spaces in the <i>Pesantren</i>
	Class Room		
	Hall/ <i>Mushola</i>		
	Library		
	Office		
	Cafeteria		
3	<i>Santri</i> is not disciplined in doing the task	is the cause of	Single Leadership
	Teachers lack approach and supervision, resulting in late memorization		
	<i>Santri</i> is not disciplined in doing practice/task		
	Violation of <i>Pondok</i> / 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/ <i>salaf</i> / <i>madrasah</i> schools	rational reasons	The <i>pesantren</i> implements a semi-modern <i>salaf</i> -based curriculum
	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 <i>santri</i> in <i>madrasah</i> classes to present material and then give time to the audience to conduct questions and answers, this activity is guided by the teacher.		
5	The books taught the <i>salaf</i> (<i>kitab kuning</i>)/traditional/ <i>sorogan</i> method (interpreting the books without <i>harakat</i>) and can interpret and explain in public.	Location does the job	Student learning place
	In Class		
	in the mosque		
	in the <i>pesantren</i> /boarding school environment		
	In hall		

6	Participate in additional programs of extracurricular activities both from <i>madrasah</i> such as <i>Babsul Masail</i> , and those in the dormitory such as <i>Jami'iyah / Muhadloroh</i> /speech/lecture, as well as activities held outside the cottage.	is a way	Achieving learning outcomes
	Diligently deposit memorization		
	Following the <i>amaliyah</i> led by the <i>kiai</i>		
	Diligently practicing practices or <i>amaliyah</i> from <i>kiai</i>		
	Diligent in class and up to the <i>Aliyah</i> stage (<i>sorogan</i> until completion)		
	Rarely go home / skip class		
7	Book	Use for	working on assignments
	Flashdisk		
	Computer		
	Library		
8	Pay the monthly administration fee	is a sequence	learning administration
	Room representative		
	Examination to determine the grade level of the <i>madrasah</i>		
	Class guardianship		
	Classroom learning		
	Examination		
	Graduation		
9	First level / <i>Ibtidaiyah</i> class	is an attribute	Attributes of <i>pesantren</i> graduates
	Secind level/ <i>Tsanawiyah</i> class		
	Final level/ <i>Aliyah</i> class		
	Graduation		
	Teacher/ <i>Ustadz</i>		

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 *pe-*

santren 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 *Mudir* or principal's work area. 1st *Mudir* 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*.²⁴ While Second *Mudir* 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, *Ibtidaiyah* 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 *muhafadloh* 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 *Ibtidaiyah* 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 *Tsulam Taufiq* for the *Ibtidaiyah* class, which coordinates the 6th-grade *Ibtidaiyah* class.²⁵ Third *Mudir* at the SP (Frist Level) and *Ibtidaiyah* levels which aims to enable students to read and write Arabic. At the SP or Frist level, students are taught to read and write Arabic only, at the next level until grade 4 *Ibtidaiyah* students are taught to read and write *pegon* or Arabic writing without punctuation marks, grades 5 and 6 students are already required to memorize *nahwu* and *shorof* (Arabic grammar), and

²⁴ Saiful Hasan, *Wawancara Saiful Hasan, Mudir 1 Madrasah Hidayatut Thullab Di Pesantren Hidayatut Thullab Pethuk, Pubrubuh, Kab, Kediri* (Kediri, 2019).

²⁵ Munfarid, *Wawancara Munfarid, Mudir 2 Madrasah Tsanawiyah Hidayatut Thullab Di Pesantren Hidayatut Thullab Pethuk, Pubrubuh, Kab, Kediri* (Kediri, 2019).

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.²⁶

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.²⁷ 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 *faslalatan* 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 *Tashrif* (chapters I-VI), memorization of *Qaidah Sharafiyah* and the *Fashalatan* test; at the *Tsanawiyah* level, the first grade is taught *Fathul Qarib*, *Nahwu Jurumiyah*, *Sharaf*, memorization of *imrithi*, and the *Fashalatan* test; Second grade studies *Fathul Qarib Tsani*, *Nahwu Alfiyah Awal* and memorizing it, as well as the *Fashalatan* test; third-grade studies *Fathul Mu'in Awal*, *Nahwu Alfiyah Tsani*, memorizing *Jawahirul Makna* and the *Fashalatan* Test; finally the *Aliyah* level *Fathul Mu'in Tsani* and memorizing *Fara-Idul Bahiyah*.²⁸ 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 Taufiq* and *Fathul Qorib*; At the *Tsanawiyah* level can read the book *Fathul Mu'in*; At the *Aliyah* 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, *diniyah* school (this is also allowed for students who do not stay), deliberations, memorizing *nadhom*, *Jami'iyah*, and the Hidayatut 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 *fiqih* 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 (Rebana)*, these 2 activities are updates made by young *kiai*. Then there are *dakwah* training activities, *Bahtsul Matsail Kubro* and *Bahtsul Masail* across *madzhab*, *Musyawah Sulam AtTaufiq*, *Fathal Qarib*, *Fathal Mu'in*, *Syarh Minhaj* and the latest innovation held is multimedia training.²⁹ 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

²⁶ Miftahul Arif, *Wawancara Miftahul Arif, Mudir 3 Madrasah Ibtidaiyah Hidayatut Thullab Di Pesantren Hidayatut Thullab Petuk, Pubrubuh, Kab, Kediri*, 2019.

²⁷ Hasan, "Inovasi Dan Modernisasi Pendidikan Pondok Pesantren," 4-5.

²⁸ Petuk, "Profil Singkat Pondok Pesantren Hidayatut Thullab Petuk Puhrubuh Semen Kediri 64161 Kediri Jawa Timur," (Accessed March 3, 2023).

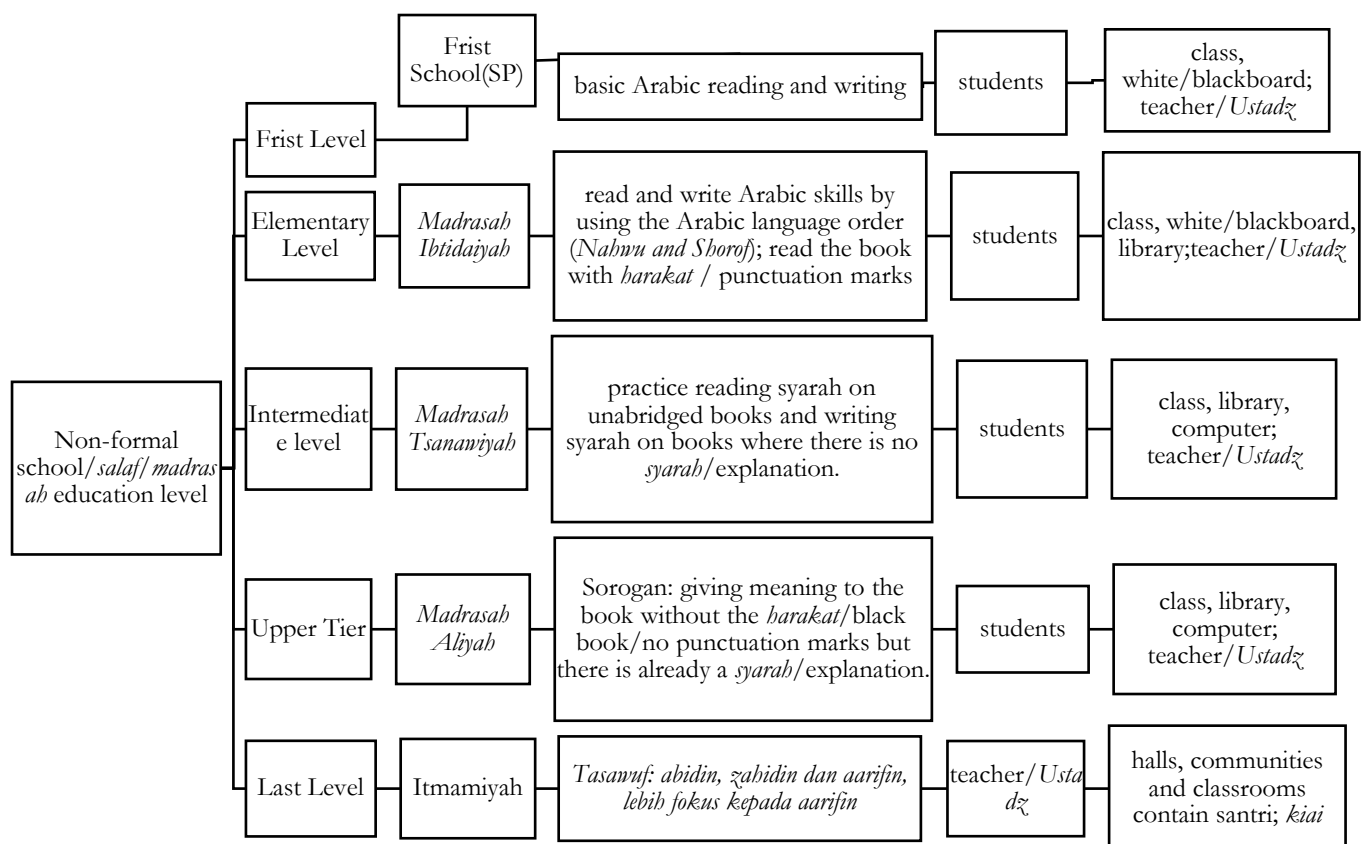
²⁹ Petuk, "Profil Singkat Pondok Pesantren Hidayatut Thullab Petuk Puhrubuh Semen Kediri 64161 Kediri Jawa Timur," (Accessed March 3, 2023)

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 Mats'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



³⁰ Lentera Petuk, "Lentera Petuk," *Youtube Lentera Petuk*, last modified 2018, <http://www.youtube.com/@lentera-petuk1810>. (Accessed March 3, 2023)

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 *harakat*, 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.³¹ Based on observations, observations, and interviews, the Sufism approach applied in this *pesantren* is more using al-Ghazali's *tasawauf*.

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 *Ijazaban*.³² 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-Ikhlâs 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 *harakat* by understanding the *syarah* by giving meaning and being able to explain it to others,³³ 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.³⁴ *Santri* are also encouraged to stay at home or preferably to attend non-formal/*salaf* schools, namely with the guideline

³¹ Yasin, *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab*.

³² Nurmahmudah, "Gaya Kepemimpinan *Kiai* Dalam Tradisi *Pesantren*," *Happiniess* 2, no. 2 (2018), <https://jurnalfuda.iainkediri.ac.id/index.php/happiness/article/view/342>. (Accessed February 2, 2023)

³³ Yasin, *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab*.

³⁴ Fuad Mualawi, *Wawancara Kepada Fuad Mualawi, Santri Senior Pondok Pesantren Hidayatut Thullab* (Kediri, 2019).

of prioritizing the afterlife.³⁵ 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.³⁶

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.³⁷ 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 *Bahtsul 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 *Bahtsul Masail* 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 *Bahtsul Masa'il* was held in the 2022-2023 school year, namely in July 2022.³⁸

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

³⁵ Yasin, *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab*.

³⁶ Yasin, *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab*.

³⁷ Yasin, *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab*.

³⁸ Petuk, "Profil Singkat Pondok Pesantren Hidayatut Thullab Petuk Puhubuh Semen Kediri 64161 Kediri Jawa Timur."

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 *takhasus* 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 (*wetonan* and *sorogan*) and a classical system; 2) Semi-developed *pesantren*, a *pesantren* that has a *salaf* education system (*wetonan* 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 *takhasush*; 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*.³⁹

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.⁴⁰ 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.

³⁹ M.Ridwan Nasir, *Mencari Tipologi Format Pen-Didikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005), 87–88.

⁴⁰ Abdul Mujib dan Jusuf Mudzakkir, *Ilmu Pen-Didikan Islam* (Jakarta: Kencana Pernada Media, 2006), 273.

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 Kubro*, Multimedia as a modern curriculum.

References

- Anwar, Ali. *Pembaruan Pendidikan Di Pesantren Lirboyo Kediri*. Kediri: IAIT Press, 2011. <http://repository.iainkediri.ac.id/26/>.
- Arif, Miftahul. *Wawancara Miftahul Arif, Mudir 3 Madrasah Ibtidaiyah Hidayatut Thullab Di Pesantren Hidayatut Thullab Pethuk, Pubrubuh, Kab, Kediri*, 2019.
- Arif, Solehan. "Modernisasi Pendidikan Islam Menurut Fazlur Rahman." *Gurusiana.Id*. Last modified 2022. <https://www.gurusiana.id/read/solehanarif/article/modernisasi-pendidikan-islam-menurut-pemikiran-fazlur-rahman-1041310>.
- Cece Wijaya et.al. *Upaya Pembaruan Dalam Pendidikan Dan Pengajaran*. Bandung: Rosdakarya, 1992.
- Hasan, Muhammad. "Inovasi Dan Moderasi Pendidikan Pondok Pesantren." *Karsa: Jurnal Sosial dan Budaya Keislaman* 23, no. 2 (2015). <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/728>.
- Hasan, Saiful. *Wawancara Saiful Hasan, Mudir 1 Madrasah Hidayatut Thullab Di Pesantren Hidayatut Thullab Pethuk, Pubrubuh, Kab, Kediri*. Kediri, 2019.
- Indra, Hasbi. "Pesantren Salafiyah Education To Building The Character Of Nation." *International Journal Of Scientific & Technology Research* 8, no. Oktober 10 (2019).
- Lentera Petuk. "Lentera Petuk." *Youtube Lentera Petuk*. Last modified 2018. <http://www.youtube.com/@lenterapetuk1810>.

- Moh Maqbul Mawardi, Fida Ruhayah. "The Relevance Of Positivie Education Concept For *Pesantren* in Indonesia." *Jurnal Pendidikan Islam: Islamic Education Institution Concerning Islamic Education* 8, no. 2 (2022). <https://journsl.uinsgd.ac.id/index.php/jpi/article/view/19855>.
- Mualawi, Fuad. *Wawancara Kepada Fuad Mualawi, Santri Senior Pondok Pesantren Hidayatut Thullab*. Kediri, 2019.
- Mudzakkir, Abdul Mujib dan Jusuf. *Ilmu Pen-Didikan Islam*. Jakarta: Kencana Pernada Media, 2006.
- Munfarid. *Wawancara Munfarid, Mudir 2 Madrasah Tsanawiyah Hidayatut Thullab Di Pesantren Hidayatut Thullab Pethuk, Pubrubuh, Kab, Kediri*. Kediri, 2019.
- Mutaalimah. "Model Pembaharuan Sistem Pendidikan *Pesantren Salaf* Di PP. Al-Munawwir Krapyak Yogyakarta." UIN Sunan Kalijaga, 2003. <https://digilib.uin-suka.ac.id/id/eprint/12492/>.
- Nasir, M.Ridwan. *Mencari Tipologi Format Pen-Didikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan*. Yogyakarta: Pustaka Pelajar, 2005.
- Nurmahmudah. "Gaya Kepemimpinan *Kiai* Dalam Tradisi *Pesantren*." *Happiniess* 2, no. 2 (2018). <https://jurnalfuda.iainkediri.ac.id/index.php/happiness/article/view/342>.
- . "Observasi Dan Wawancara Fuad, Miftahul Arif, Dkk. Pengurus *Pondok Pesantren Hidayatut Thullab* Kabupaten Kediri," 2019.
- Petuk, Lentera. "Profil Singkat *Pondok Pesantren Hidayatut Thullab* Petuk Puhrubuh Semen Kediri 64161 Kediri Jawa Timur." *Lentera Pet Uk*. Last modified 2022. <https://pphpetuk.net/profile>.
- Pithouse, Kathleen. "Self-Study in Teaching and Teacher Education: Characteristics and Contributions." *Teaching and Teacher Education* 119 (2022). <https://www.sciencedirect.com/science/article/pii/S0742051X22002554>.
- Rochim, Taufiq. "Teori Dan Teknologi Proses Pemesinan." *Jakarta: Higher Education Development Support Project* (1993).
- Sugiyono. *Metode Penelitian Bisnis*. Bandung: Penerbit Alfabeta, 2013.
- Sukirman. *Teori, Model, Dan Sistem Pendidikan*. Edited by Arifuddin. Cetakan I. Palopo: Lembaga Penerbitan Kampus IAIN Palopo, 2020. [http://repository.iainpalopo.ac.id/3182/1/Teori%2C model%2C dan sistem pembelajaran.pdf](http://repository.iainpalopo.ac.id/3182/1/Teori%2C%20model%2C%20dan%20sistem%20pembelajaran.pdf).
- Thullab, Pon-Pes Hidayatut. "Profil *Pesantren Hidayatut Thullab*." *Http://Www.Pphtpetuk.or.Id*. Last modified 2018. <http://www.pphtpetuk.or.id/profil-ppht/>.
- Yasin, Ahmad Asymuni. *Wawancara Dan Observasi Kepada K.H. Ahmad Yasin Asymuni Pimpinan Pondok Pesantren Hidayatut Thullab*. Kediri, 2019.