

TRANSFORMATION OF SALAFI ISLAMIC BOARDING SCHOOL EDUCATION INTO INTEGRATED IN DARUSSALAM ISLAMIC BOARDING SCHOOL BLOKAGUNG BANYUWANGI

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Abstract

The salafi pesantren education system is a pesantren education system that is in accordance with the teachings of classical scholars by studying yellow books, while the mixture of classical and modern education systems is the meaning of an integrated pesantren education system. Meanwhile, the educational transformation of Salafi Islamic boarding schools to become integrated is a change in the classical education system by only studying yellow books to change into education with yellow books and general lessons. The process took a long time, because since the Darussalam Islamic Boarding School was founded in 1951, only in 1989 did a formal school stand. This shows that there is a long period of time and a long process. There are several factors that can change the education system of an organization. This study aims to: (1) find evidence that Pondok Pesantren Darussalam has experienced a process of change in the education system (2) find out the factors that influence changes in an educational institution system, (3) the impact that occurred both before and after the change. The approach in this study uses a qualitative approach while the research design is a case study. The research location chosen was Darussalam Blokagung Islamic Boarding School. Data collection techniques using interview techniques, observation and documentation. While the data analysis uses qualitative analysis through 3 paths, namely data reduction, presentation and conclusion. The results of this study. First, there is some strong evidence that the Darussalam Blokagung Islamic Boarding School has experienced a change in the education system, namely the existence of public schools covering elementary, junior high, senior high schools and universities from what initially did not exist. Second, the factors that influence changes in the education system in the form of changes in vision and mission, and development of the times. facilities.

Keywords: Education System, Islamic Boarding Schools

A. Introduction

The education system and change are two things that cannot be separated. Both are two things that are equally important to always pay attention to. Education that leaves behind the flow of change means

being unable to fulfill the needs of students and society. The issue of human resources is also not spared, the human resources in an educational institution must also always be able to pay attention to changes that exist today, so that the knowledge they have can always be updated according to changing times.

In the Islamic boarding school education system, the development of Islamic boarding schools from Salaf Islamic boarding schools (Bandongan and Sorogan) to modern Islamic boarding schools, which has been very rapid until now, cannot be separated from the existence of a clear education system and a well-planned curriculum. Because of the curriculum is a very important tool in the success of an education, so it is necessary there is no planning in its implementation, without a good and appropriate curriculum, it will be difficult to achieve all the educational goals and objectives that have been envisioned.

Etymologically, "Islamic boarding school" comes from pe-santri-an which means a place for students; dormitory where students study religion; or cottage. Soegarda Purbakawatja also explained that pesantren comes from the word santri, namely someone who studies Islam, so pesantren means a place where people gather to study Islam. Imam Zarkasyi definitively defines Islamic boarding school as an Islamic educational institution with a dormitory or boarding system, where the kiai is the central figure, the mosque is the center of activities that animate it and the teaching of the Islamic religion under the guidance of the kiai followed by the santri is the main activity.

In general, Islamic boarding schools are defined as educational institutions that have five main elements; (1) Pondok/dormitory: is a place to live for santri. This boarding school is the characteristic and tradition of Islamic boarding schools and differentiates them from other educational systems developing in Indonesia, (2) Mosque: Is a place to

educate students, especially in practices such as prayer, recitation of classical books, cadre of kyai, etc. (3) Teaching classical books: This is the main aim of education in Islamic boarding schools, (4) Santri: This is the term for students studying at Islamic boarding schools, and (5) Kyai: is the leader of the Islamic boarding school. The word kyai itself is a title given by society to an Islamic religious expert who is the head of an Islamic boarding school and teaches classical books.

In Islamic boarding schools, the education and teaching process can take place in two forms: the classical and tiered system and the traditional system, such as sorogan, wetonan, and bandongan. According to Mustofa Bisri, apart from these external characteristics, there are still general characteristics that characterize Islamic boarding schools, namely the independence and obedience of the students to the Kyai which is often initiated as a cult. Even though they have the same general typology, Islamic boarding schools are also very much determined by the kyai who lead them. As the founder and "owner" of an Islamic boarding school (especially a Salaf Islamic boarding school), determining the style of his Islamic boarding school cannot be separated from his personal character and tendencies.

Islamic boarding schools as described in PP NO. 55 of 2007 in Soebahar, 2009: 163 concerning religious education and religious education is one of the Islamic educational institutions that provides education with the aim of instilling faith and devotion to Allah SWT, noble morals and Islamic boarding school traditions to develop the abilities, knowledge and skills of students to become an expert in Islamic knowledge and/ or being a Muslim who has the skills/expertise/to build an Islamic life in society.

While obeying Dhofier (2011: 79), that an Islamic boarding school consists of five things (five elements of Islamic boarding school):

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cottage/dormitory, mosque/prayer room, santri, recitation of the yellow book/classics, and the presence of a kiai. Islamic boarding schools as cadre institutions prioritize education rather than teaching. Education in Islamic boarding schools is an effort to develop students as a whole and to the maximum, both mind, soul and body in the totality of boarding school life for twenty-four hours with various kinds of discipline and the consequences for violations of these disciplines. From continuous and good education and supervision, good students are born.

Salaf The word "salaf" in Salafiyah Islamic boarding schools means old, ancient, or traditional. Meanwhile, in general, Salafiyah Islamic boarding schools are Islamic boarding schools that provide learning using a traditional approach, as has been the case since the beginning of its growth. Learning Islamic religious sciences is carried out individually or in groups with a concentration on classical books, in Arabic. Grading is not targeted at units of time, but based on the completion of the book being studied. By completing a particular book, students can move up a level by studying books with a higher level of difficulty. And so on. This approach is in line with modern educational principles known as the complete learning system. In this way, students can study a branch of science more intensively. A prominent characteristic is that in Salafiyah Islamic boarding schools, learning is more emphasized on passive Arabic language competence, namely the skill of reading and translating classical Arabic texts (Wahid, 2014).

Khalafiyah Islamic boarding schools are Islamic boarding schools with a modern approach in the form of formal education units, either madrasas (MI, MTs, MA or MAK), or schools (SD, SMP, SMU and SMK), or other names, but with a classical approach. Learning at the Khalafiyah Islamic boarding school is carried out in stages and continuously, with program units based on units of time, such as quarterly, semester,

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year/class, and so on (Syamsiyah and Fitriyah ZA, 2022). In this type, the cottage functions more as a dormitory which provides a conducive environment for religious education. In another form, Khalafiyah Islamic boarding schools also remain in the form of Islamic boarding schools like Salafiyah Islamic boarding schools, but they teach general sciences and Arabic and English at the same time. Usually the emphasis of Arabic and English lessons is directed at actively mastering them, by getting used to them in daily life as a means of communication (Hayati, 2019).

The Darussalam Blokagung Islamic Boarding School is one of the Islamic boarding schools located in the South Banyuwangi area of East Java Province, to be precise ± 12 Km from the cities of Genteng and Jajag and ± 45 Km from the city of Banyuwangi Regency, as well as a community struggle and service institution, with thousands of students studying knowledge there, of course the Islamic boarding school requires professional human resources (educators) in order to achieve the vision and mission of the Islamic boarding school and to maintain and improve the quality of education in the Islamic boarding school.

The Darussalam Blokagung Islamic Boarding School has been established for more than a century, but this Islamic boarding school has been able to maintain its existence in this modern era and at a time when many new Islamic boarding schools have been established. This is proven by the constant increase in the number of students every year, which shows that the community still trusts the Darussalam Blokagung Islamic Boarding School as a place for their children to study.

The Darussalam Blokagung Islamic Boarding School education system has several levels of Madrasah Diniyah, namely Madrasah Diniyah Ula Level (equivalent to MI), Madrasah Diniyah Wustho Level (equivalent to MTs), Madrasah Diniyah Ulya Level (equivalent to MA) and Ma'had Aly (equivalent to S1). Apart from the diniyyah education

system, the Darussalam Islamic boarding school also has several levels of formal education, starting from PAUD, Kindergarten, Elementary School, Middle School, High School, Islamic Institute and AKD. In this research, the researcher will focus his research on changes in the education system from only Islamic madrasahs to several formal education institutions and even universities.

From the background above, the researcher wishes to conduct research at the Darussalam Islamic Boarding School in Blokagung with the title "*Transformation of Salafi Islamic Boarding School Education to Become Integrated at the Darussalam Islamic Boarding School in Blokagung Banyuwangi*".

B. Method

This research uses a qualitative descriptive method, namely research that describes the research results as an answer to the formulation of the research problem in the form of explaining what was seen, heard, felt and asked about related objects to obtain factual data (Sugiyono, 2015), with the object Pondok Darussalam Islamic Boarding School Blokagung. while data collection techniques were carried out using interviews, observation and documentation (Sugiyono, 2015). Data analysis includes data reduction, data presentation and drawing conclusions or verification using qualitative descriptive data methods and SWOT analysis. Checking the validity of the data is carried out using a triangulation system.

C. Results and Discussion

1. Transformation of Salafi Islamic Boarding School Education into Integrated at Darussalam Islamic Boarding School Blokagung Banyuwangi

a. Darussalam Islamic Boarding School, 1951 Era

Darussalam Islamic boarding school is an Islamic boarding school founded by the late KH. Mukhtar Syafa'at. While the beginning of its establishment is still a mystery, however, there is strong evidence in the form of writing on the Pondok Darussalam mosque which states the year 1951. That year is believed to be the beginning of its establishment, but there are those who believe that the Darussalam Islamic boarding school was founded before that, because KH. Mukhtar Syafa'at, before establishing the hut, he started teaching in the prayer room which has now become a mosque. The education system that is taking place this year is still in the form of small recitations in mosques and residences, starting with the sorogan method of reading the yellow book and the diniyyah.

b. Darussalam Islamic Boarding School 1980 Era

In this era, Islamic boarding schools have increased rapidly, it is estimated that there are approximately 1000 students, due to the large number of students from various environments and also many demands and along with the times, a high school was finally established with the name Madrasah Aliyah Al-Amiriyyah in that year.

c. Darussalam Islamic Boarding School Era 2000

This year, Islamic boarding schools have made a lot of progress, such as the establishment of junior and senior high school levels of education , and even in this era the Darussalam Islamic Religious High School was established, which is now better known as the

Darussalam Islamic Institute. In this era, diniyyah schools coexisted well with public schools, marked by public schools in the morning, early dinyah schools in the afternoon and bandongan activities in the evening.

d. Islamic boarding school from 2010 to the present

The combination of the diniyyah school and the curriculum makes Darussalam Islamic boarding school different from other boarding schools, even though there is formal education, diniyyah education still exists like in the 90s and there are even rapid developments in this era, such as the existence of a higher education level based on diniyyah education, namely ma'had. Aly Darussalam and also the Diniyyah Acceleration Mujadi Wustho which is equivalent to junior high school and also Mujadi Ulya which is equivalent to high school. In this era, superior policies for the acceleration of the diniyyah and curriculum were also implemented, with this program, students who did not go to a diniyyah school, were automatically not promoted to a curriculum school.

D. Conclusion

At the beginning of the Darussalam Islamic boarding school education using a face to face education system between kiai and santri, using the sorogan method and recitation of the bandongan book, after several years and increasing numbers of santri, the diniyyah school education system was created, after the number of santri, and times have developed and due to the students' need for formal education, formal schools were established starting from PAUD, Kindergarten, SD, MTs, SMP, MA, SMA, SMK, IAIDA and AKD, although the founding process was not sequential. After the diniyyah activities and curriculum ran smoothly considering the focus on diniyyah education, a mujadi education unit

was established, with the hope that there would be a focus on learning at the diniyyah school and the diploma would be equivalent to formal education, even Ma'had aly would be equivalent to universities such as IAIDA Blokagung.

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