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Integration Of Salaf And Khalaf Education (A Study in Miftahussudur Campor and Misbahul Ulum Campor)

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Abstract:

Islamic education in Islamic boarding schools is very interesting to study, because firstly, there are many assumptions about the quality of Islamic education in Islamic boarding schools which state that Islamic boarding schools are old-fashioned Islamic education that is not in harmony with the development of the current modern era, so it is necessary to take strategic and urgent steps in in order to develop Islamic education in Islamic boarding schools, for example by collaborating on traditional Islamic boarding schools with modern Islamic boarding schools, secondly, Islamic boarding schools need to carry out development so that they can meet the expectations of the community, third, in the era of globalization which is marked by advances in science and technology. In writing this article, the author tries to analyze the collaborative implementation of the Salaf Education curriculum at the Miftahussudur Campor and Khalaf Islamic boarding schools at the Misbahul Ulum Campor Islamic Boarding School. From the research that the authors conducted on the implementation of education in the two Islamic boarding schools, in the implementation of Islamic education, there were two things that the authors wrote about in this thesis, namely 1. the implementation was carried out at the Miftahussudur Campor Islamic Boarding School and the Misbahul Ulum Campor Islamic Boarding School with the origin of responding to current developments 2 The results of interviews with Islamic boarding school caretakers who are of concern in the implementation of the collaboration between the two schools. During an interview with the author, he stated that what became the basis and continued survival of Islamic boarding schools in implementing this system were the factors of sincerity and sincerity as well as adequate human resources. This is an open-access article under the license.

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Introduction (مقدمة)

In a dynamic society, education plays a crucial role in determining the existence and development of its community. This is because education is a process that strives to preserve, transfer, and transform cultural values in all aspects and types to future generations. The same applies to Islamic education, as its presence represents a manifestation of the aspirations of Islamic life to preserve, defend, and develop Islamic values for future generations, ensuring that religious and cultural aspects continue to function in Islamic education, especially, and society at large.

Speaking of Islamic education in Indonesia, there are various types and forms, such as schools, mosques, study groups (*majlis taklim*), and Islamic boarding schools (*Pondok Pesantren*). However, in this thesis, the author will only elaborate on Islamic education within *Pondok Pesantren*. Discussing *Pesantren* or Islamic boarding schools as institutions of Islamic education is important and interesting because *Pesantren* is a traditional Islamic educational institution that has long been established and developed in Indonesia, predating the entry of public schools into rural areas and the establishment of general schools or *madrasahs*.

Pesantren (Yoke Suryadarma Fariz Mirza Abdillah, 2017) is known as the oldest traditional Islamic educational institution in Java and has often been the subject of research, especially for those interested in delving into the history of Islamic development in Java. Scholars such as Brumund, Clifford Ceetz, Karl Steenbrink, Martin Van Bruineesen, and Zamarkhsyari Dhofier have written about the Islamic education system in Java. However, according to Professor Johns, as quoted by Dhofier, most scholars' research mainly describes *Pesantren* life, touching on aspects of the simplicity of buildings within the *Pesantren* environment, the modest lifestyle of students (*Santri*), the absolute obedience of *Santri* to their *kyai* (teachers) (Ibnu Fitrianto, 2018), and in some cases, basic lessons on classical Islamic books.

In terms of fostering and developing a form of religious (Muttaqin, 2023) life with a traditional nuance in the community, the establishment of a *Pesantren* (Hinayatulohi et al., 2020) with a vision and mission to disseminate the products of previous scholars is crucial. In its teaching operations, *Pesantren* adheres to a unique system that has been traditioned from generation to generation (Iryana, 2015). Therefore, this condition makes the role of *Pesantren* very important in instilling traditional religious values in various social and moral behaviors of society.

Pesantren, as a traditional Islamic educational institution (Shidiq & Nugroho, 2022), faces serious challenges in its functions as a place for teaching knowledge, shaping character, and preserving religious traditions (Ismail, 2022). Its traditional functions, such as the transmission and transfer of Islamic sciences, the preservation of Islamic traditions (Ichsan et al., 2021), and the reproduction of scholars, need to be developed to ensure *Pesantren*'s survival in the face of modernization (Rudiansyah, 2021), especially in the modern education system. *Pesantren* or Islamic boarding schools are traditional Islamic educational institutions that currently receive attention from both private and government sectors (Sauri et al., 2022a). Many studies focus on *Pesantren* to delve deeper into what is "actually" happening within *Pesantren* (Rafif, 2020), such as the education system and curriculum applied, the customs of students, the influence of *Pesantren* on the surrounding community (Sopwandin et al., 2022), and the involvement of *kyai* as authorities in *Pesantren*.

As part of education, *Pesantren* (Chasanah, 2021) has a distinctive characteristic as an educational institution. *Pesantren* has a scholarly tradition that differs from the scholarly tradition in other Islamic educational institutions, such as *madrasahs* or schools (Supriyanto et al., 2022). One of the main characteristics that distinguishes *Pesantren* from other Islamic educational

institutions is the teaching of classical books (yellow books) as part of its curriculum (Amrin Mustofa & Eko Ngabdul Shodikin, 2022). Yellow books can be said to hold a special position in the Pesantren curriculum (Indrawati, 2014), as their existence is a fundamental element of Pesantren's identity (Sauri et al., 2022b), setting it apart from other forms of Islamic education.

Initially, Pesantren had its own independent education system. However, today, Pesantren faces challenges of development, progress, renewal, as well as challenges of openness and globalization (Rusli, 2019). Pesantren is expected to endure, develop itself, and position itself within the overall Indonesian national education system (Rahmawati, 2022). Consequently, Pesantren is trying to adopt a modern education system (Alfian Nurul Khoirulloh, Hafidz, 2023). Many Pesantren in Indonesia have adopted formal education similar to that organized by the government (Putri, 2021). Until now, many educational institutions apply the Pesantren or boarding school system. This phenomenon indicates a reciprocal influence between the national education system and the Pesantren education system. In navigating the dynamics of change, the development of an effective and efficient Pesantren system is essential, as Abdurrahman Wahid suggests that the Pesantren curriculum should be independently packaged due to its differences from conventional educational institutions. For this purpose, this paper will explore how to develop Pesantren education to appreciate, navigate the development and changes of the times, and maintain the character and uniqueness of Salafi Pesantren as a characteristic of the indigenous education system. Thus, this paper is expected to contribute to the development of a contextual Pesantren system, allowing Pesantren to exert its influence within society.



Method (منهج)

In writing this article, the author attempts to analyze the implementation of the curriculum collaboration between the Salafi Islamic Boarding School Education at Miftahussudur Campor and the Khalafi Islamic Boarding School Education at Misbahul Ulum Campor. Once the data has been collected and recorded systematically, the next step is to analyze the data. This process begins by reviewing all available data from various sources, including interviews or observations documented in field notes or other forms of documentation. Subsequently, the data is thoroughly examined, carefully studied, and described to provide a comprehensive portrayal, interpretation, and explanation.



Result (نتائج)

Regarding the madrasah curriculum, it does not entirely follow the curriculum set by the government. Many subjects include teachings from the pesantren or local content. The composition of subjects in the curriculum does not differ significantly between general and religious subjects. Additional subjects in the Tsanawiyah level include:

- a. Nahwu Sharof: This subject is introduced in the second grade with a allocation of two teaching hours. The emphasis is on introducing grammatical Arabic using both traditional and modern teaching methods.
- b. Mahfuzhot and Mutholaah: This subject is taught from grades 1 to 6. Mahfudzat covers pearls of wisdom and motivation using Arabic language and Arabic poetry, while Mutholaah delves into stories in Arabic. The goal is for students to expand their vocabulary and understanding of the taught material.
- c. Tajwid (rules and methods of reciting the Quran correctly): Tajwid is actually one of the main topics in the Quran subject, taught from the first grade.

d. Imla: This subject trains students to write Arabic correctly, beautifully, and in accordance with Arabic rules. It is taught for two hours a week starting from a certain grade.

Madrasah Aliyah has additional subjects:

a. Nahwu Shorof b. Mutholaah and Mahfudzat c. Religious skills: This subject includes practical aspects of worship and aspects related to religious life in society. d. Balagah e. Fara'id

For the Takhasus level, additional subjects are given similarly to the Tsanawiyah level since most of them are not familiar with the basics of Arabic language learning, and many of them are graduates of junior high school. In addition to local content taught during school hours at each level, students are also required to participate in religious studies outside of school hours. This is done to maintain the pesantren tradition, especially the tradition of studying yellow books, considered a source of Islamic religious knowledge. This effort is made to ensure the continued existence and role of traditional pesantren, which were established before general schools.

The arrangement for conducting religious studies, called darsul idhofi kitab kuning, in the pesantren is as follows:

- a. After Fajr prayer, with an allocation of 60 minutes
- b. After Asr prayer, with an allocation of 60 minutes
- c. After Maghrib prayer, with an allocation of 45 minutes
- d. After Isha prayer, with an allocation of 60 minutes

The books studied vary by level and include subjects such as Tajwid, Hidayatussibyan, Safinatunnaja, Alqur'an, practice of worship, Akhlaqul lil banin/banat, Alghoyah wataqrib, Kitabussa'adah, Hadits mukhtarot, and more depending on the grade.

It is worth noting that the pesantren's study system does not prioritize memorization skills. To advance to the next level, students are required to memorize the material taught, with understanding not being a strict requirement. The evaluation covers both formal subjects and additional subjects related to fiqh, Arabic grammar (nahwu shorof), and the Quran.

In the current context, there has been a decline in students' mastery of yellow books, attributed to the dense study schedule and tasks assigned in the pesantren. Unlike in the past, the focus is now more on formal education, and students prioritize school certificates over religious studies. This shift has led to a potential decline in the depth of knowledge acquired from yellow books. However, efforts are being made to balance the dual education systems in pesantren, incorporating both salafi teachings from yellow books and modern education from schools.



Conclusion (خاتمة)

In general, the history of the growth and development of pesantren, as traditional Islamic educational institutions, as well as the history of the growth and development of Islam, involves the collaboration between Salafi education and modern education. Currently, 86 pesantrens in Indonesia apply this system. Salafi education involves the study of yellow books using systems like sorogan, bandongan, and halaqoh, while modern education is delivered through schools or madrasahs with schedules and subject matter regulated by institutions. Interestingly, this

collaboration is not solely based on the motive and goal of extracting Islamic teachings from their original sources but is also inseparable from social conditions.

Undeniably, the collaboration between Salafi and modern education, to some extent, has been able to achieve the intended goals. Sociologically, this can be attributed to the widespread interest of the community in enrolling their children in pesantrens with the hope of becoming individuals capable of practicing Islamic Sharia more effectively. Additionally, students not only excel in mastering yellow books but also demonstrate proficiency in general knowledge. This is evident from alumni who are capable of competing with graduates from other educational institutions.



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