

REVITALIZATION OF ISLAMIC EDUCATION: STUDY ON THE EXISTENCE OF SALAFIYAH VILLAGE IN PARAPPE VILLAGE, CAMPALAGIAN SUB-DISTRICT, POLEWALI MANDAR DISTRICT

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Abstract: This article examines traditional education practices, forms of the revitalisation of Islamic education, and efforts at the Salafiyah Parappe Islamic Boarding School to maintain traditional educational practices in facing the opportunities and challenges of modern education. This article departs from qualitative research using an Islamic pedagogic-normative approach. Regarding the revitalisation of Islamic education practised by the Salafiyah Parappe Islamic Boarding School, namely maximising the internal potential of Islamic boarding schools including the development of educators' competencies, the transformation of methods, media and technology in learning; and strengthening the *kiai's* leadership, building boarding school infrastructure. The Salafiyah Parappe Islamic Boarding School's efforts to maintain traditional educational practices in facing the opportunities and challenges of modern education include revitalising the functions of the people's demoralisation solution, strengthening the institutional competitiveness of Islamic boarding schools, developing alumni competencies based on needs and social dynamics, strengthening partnerships with related institutions and stakeholders, both the government as well as the private sector, maintaining the independence and independence of Islamic boarding schools, optimising the grounding of the yellow book in the community, expanding the orientation and targets of Islamic boarding schools namely the dimensions of religiosity, social, moral, vocational, and other social community fields.

Keywords: Revitalisation, Islamic Education, Pesantren Salafiyah Parappe.

Introduction

Past Islamic history shows that Islam from the time of the Prophet to the 11th century never experienced glory. At that time, the intellectual world was oriented towards the Islamic world. That era is often called by most people with the golden age of Islam. Islamic education at this time was able to deliver Muslims to dialogue with his day, also managed to “Islamize” many disciplines including philosophy. Also, Islamic Education is capable of giving birth to several great scholars and Muslim scientists from various fields of science, such as philosophy, medicine, astronomy, geography, mathematics, physics, chemistry, literature, sociology, history, political science, and other fields. Their great works can still be found in international libraries in various parts of the world.¹

When explored in-depth, in fact, the key to the greatness of the development of science in the Islamic world was very closely related to the success of Muslims in understanding and implementing the teachings of the apostles consistently. They succeeded in holding a total dialogue critically against Ancient Greek thought, Ancient Greek. The face of the world of Islamic education, which is full of vitality: successfully understanding, absorbing, transferring, and implementing the teachings of the Prophet consistently, dynamically, and creatively. In this case, an euphoria of enthusiasm in seeking knowledge to carry out the teachings of the Apostles regarding *ut{lubū al-‘ilm*, the enthusiasm and motivation to seek knowledge is really evenly distributed from the authorities, the government to the common people.

Seeing the above facts, what should be done by Muslims seems to have given a comprehensive answer. By looking at the reality of the backwardness and setbacks of the Muslim community, an alternative methodology should be offered as a solution, which is to re-excite the rise of Muslims to seek world knowledge and the hereafter, through education.² In this case, a concept of the revitalisation of Islamic education as an alternative is needed, so that the rebuilding of Islamic

¹ Abdurrahman Mas’ud, “Kata Sambutan” in Syamsul Ma’arif, *Revitalisasi Pendidikan Islam* (Yogyakarta: Graha Ilmu, 2007), 7.

² Syamsul Ma’arif, *Revitalisasi Pendidikan Islam* (Yogyakarta: Graha Ilmu, 2007), 28.

community resources in anticipation of competition in the era of globalisation.³

Various efforts have been made to increase these resources, including the concept of revitalising religious education through Islamic boarding schools, both those with modern characteristics and Islamic boarding schools that still practice traditional education. This effort was made to revive Islamic education through Islamic boarding schools. The existence of Islamic boarding schools is not to pursue worldly power and interests but is instilled in a *santri* that learning is merely an obligation and dedication to God.⁴

At present, the development of pesantren in Indonesia is quite rapid.⁵ Interestingly, pesantren, which have been categorised as traditional pesantren, are still considered to be lagging, because they are still struggling with the lessons of classical books and some other traditional identifications. These pesantren are open to interacting with various ideas which are considered to be very modern.⁶ In the modern era such as the current competition for education is getting stronger, empowerment of Islamic education needs to be done, especially the revitalisation of education by maintaining the traditional learning process, and improving the quality of teaching staff and

³ For Islamic education, the impact of technology has begun to manifest itself, which in principle strengthens the weakening of mental and spiritual power. The atmosphere of the new problem that seems to be solved by Islamic education in particular, among others, is the dehumanization of education and the neutralization of religious values. Limas Dodi, "Sayyed Hossein Nasr's Spirituality Value in Islamic Education Management," *Dirāsāt: Jurnal Manajemen dan Pendidikan Islam* 4, no. 1 (2018): 72.

⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1982). Pesantren are recognized as being able to educate their students to be righteous people, to become missionaries, as well as scholars who later became leaders in the community, both formal and informal, which are now scattered throughout the archipelago. See Noor Mahmuddin, *Potret Dunia Pesantren* (Bandung: Humaniora, 2006), 112.

⁵ The dynamics of boarding school life have been proven by the involvement and participation in providing services to the community in many aspects of life that always accompany it. Among other things, participating in efforts to educate the nation's life through pesantren educational institutions, because pesantren are educational institutions that have strong cultural roots in the community. For more details see Sa'id Aqil Siraj, *Pesantren Masa Depan* (Bandung: Pustaka Hidayah, 1999), 181.

⁶ Abdurrahman Mas'ud, *Intelektual Pesantren, Perhelatan Agama dan Tradisi* (Yogyakarta: LKiS, 2004). 38.

students and boarding schools. This is done to create good quality education, creative, innovative, and more independent and can compete in the era of globalisation. Revitalising Islamic education is one strategy to achieve this.

Indigenous assumptions attached to pesantren educational institutions consider pesantren as an institution that combines two main characteristics, on the one hand, it carries local values of Indonesian culture, and while on the other hand, it remains synonymous with Islamic tradition.⁷ Thus, it is on these two characteristics that become the unique identity of pesantren that is not possessed by other educational institutions. Thus, the discussion of pesantren with these characteristics makes pesantren considered as a very unique institution, coupled with many things that are carried out in the life of pesantren, which further confirms the unique image of the pesantren itself.⁸

The pesantren has been read not only as part of the local cultural potential but also in every development the pesantren has been considered as a strategic part in every change that occurs in the life of the Indonesian nation. Because, history has proven that pesantren not only moves in one domain of the movement in the context of the development of education and religion but has also been used as a very broad media, namely pesantren being an agent of change and resistance movements which is carried out in a manner consistent with the history of the struggle of the Indonesian people.⁹

The complexity of the pesantren with all the activities of the teaching and learning process makes it a part of the educational institutions needed by the nation. Madrasas do not only play a role in *an sich* education level, but they can create the rule of law in the creation of religious character. These ulama characteristics are part of the social strata created in the sociological realm of humans. Madrasa becomes part of the role of creating *tajdid* experts, who can formulate and answer the problems of national and state life. The life that is not

⁷ Next, see Amal Fathullah Zarkasyi, "Pondok Pesantren sebagai Lembaga Pendidikan dan Dakwah," in *Solusi Islam atas Problematika Umat*, ed. Adi Sasono, et.al. (Jakarta: Gema Insani Pers, 1998), 101–171.

⁸ Aminoto Sa'doellah, "Pendidikan Cap Sarung: Wacana Keilmuan Pesantren, Nalar Kritis, dan Kepekaan Sosial *Santri*," *Gerbang: Jurnal Pemikiran Agama dan Demokrasi* 6, no. 3 (2000): 67.

⁹ Ahmad Qodri Azizy, *Islam dan Permasalahan Sosial: Mencari Jalan Keluar* (Yogyakarta: LKiS, 2000), 56.

only able to be answered with the mentality of *taqlid (taqlid mentality)*.¹⁰ Therefore, it is time for the Islamic Boarding School to clean up and realise this so that the *pesantren* will no longer be framed as an educational institution which is a form of *wujuduh ka-'adamih* (its existence is meaningless).

Salafiyah Parappe Islamic Boarding School or better known as the Yellow Book of Islamic Studies located in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi. The Salafiyah Parappe Islamic Boarding School is an educational institution that exists specifically to foster and shape generations of Islam so that the *faqih fi al-din* through the study of the yellow books. This Islamic boarding school has carried out the agenda of its activities since 1967¹¹ ago although with a system that is still very simple and the condition of schools that are still poor. The learning system using the *sorogan* or *manggaji tudang* is conducted at the residence of the leader of the Salafiyah Parappe Islamic Boarding School, K.H. Abd. Latif Busyrah.

By observing the development of *santri* which has increased from time to time and even penetrated from outside the province, the management that had been formed previously under the tutelage of the Kiai who had Bugis-Mandar descent took the initiative to form an Islamic education foundation to coordinate the pace of *santri* development. This effort was finally realised in March 1997 with the issuance of a foundation permit with the legal entity "Number: C-148.II.T.03.01-TH.1993" and notarial deed No. "33.13 March 1997" which was named "Yayasan Pondok Pesantren Assalafi Parappe" which until now oversees *Salafiyah Ula*, *Salafiyah Wustha*, and *Salafiyah Ulya* under the care of the Ministry of Religion Affairs.

Based on this, this article will examine traditional educational practices, forms of the revitalisation of Islamic education, and the efforts of the Salafiyah Parappe Islamic Boarding School to maintain traditional education practices in facing opportunities and challenges of modern education. This article departs from qualitative research using an Islamic pedagogic-normative approach. Data collection methods used were participatory observation, in-depth interviews,

¹⁰ N. Shiddiqi, "The Role of the 'Ulama during the Japanese Occupation of Indonesia" (1942-1945) (Master Theses, McGill University, 1975).

¹¹ Abd. Latif Busyrah, Interview, Pondok Pesantren Salafiyah Parappe, November 2018.

focus group discussions, and document studies. Research instruments are researchers themselves assisted by other instruments such as tape recorders, digital cameras, and other instruments such as observation guides, interviews, document studies, triangulation processes, and focus group discussions. Data processing and analysis are carried out with the stages of data reduction, data presentation, and concluding, as well as testing the validity of the data including credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity).

A Portrait of the Existence of Islamic Boarding Schools in Indonesia

The hallmark of Pondok Pesantren is the process of learning the *salafiyah* books classically, although they still receive updates. Understanding (translating books from Arabic) Javanese in a boarding school environment has become commonplace; students know a lot about the contents contained in the book through the process of recitation every day. To be able to understand and read, we need tools knowledge that we are familiar with *nab}w* and *s}arf*, in the language we are familiar with grammar. The existence of pesantren in the development of education has been tested since the unity of the Republic of Indonesia has not been established until now it is still consistent in educating the people of Indonesia. In any condition pesantren still, consistently manage education. The pesantren continues to be consistent in realising a virtuous, virtuous society in carrying out community life activities. In addition to classical education through boarding schools also cannot be separated in following the development of technology that is always developing.¹²

The socio-cultural dynamics of today's society certainly contribute to the changing position of Islamic boarding schools in Indonesia. The pesantren, known as a traditional educational institution, has its characteristics. Independence, simplicity, sincerity, discipline, cleric authority, *santri* obedience to clerics, commitment to religious knowledge and classical texts and an atmosphere of intimacy and brotherhood are the main characteristics of pesantren education. On the other hand, pesantren is unique in terms of its institutional elements. An Islamic boarding school cannot be separated from the

¹² Miftachul Ulum, "Eksistensi Pendidikan Pesantren: Kritik terhadap Kapitalisasi Pendidikan," *Ta'lim: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 20–37.

mosque, the *Kyai's* house, the *santri*, the boarding house where the *santri* live, and the in-depth study of classical texts. As a traditional educational institution, pesantren still maintain the teaching of classical Islamic books in Arabic; or the book of Salafi, according to Dhofier's terms, as the core of education. Whereas the madrasa system, which appeared later, was only to facilitate the application of the *sorogan* system used in the old forms of study institutions. These institutional elements then change and develop following the development and progress of the times.

These changes and developments affect traditional pesantren, which tend to adopt or adapt to new situations, not to mention modern. However, some pesantren still survive with their traditional conditions. Judging from the institutional elements and the pesantren curriculum, the pesantren has transformed three patterns: first, the traditional pattern; second, transitional patterns; and third, modern patterns. This transformation occurred because of the existence of that traditional pesantren which tended to adapt to the modern system; and while others retain their traditional values. Nevertheless, all three of these patterns still maintain the identity of the pesantren, in certain cases, and so also show their vitality and viability.¹³

Islamic boarding school is an Islamic educational institution that is grown and recognised by the surrounding community with a boarding system where students receive religious education through the study system or madrasa, which is entirely under the sovereignty and leadership of one or several clerics with charismatic and special characteristics. Independent in all respects. Islamic boarding schools can be categorised as Islamic non-formal institutions because their existence in the path of social education has educational programs that are self-organised and are generally free of formal provisions.

As the heart of education, the curriculum is seen as essential for humans. Through education, humans can learn to deal with all the problems that exist in the universe to maintain life. Education in human life has a very important role. Education can shape a person's personality and education is recognised as a force capable of determining one's achievement and productivity. With the help of education, a person understands and interprets the environment at hand, to be able to create brilliant works in life or be able to achieve a

¹³ Hasan Basti, "Eksistensi Pesantren: Antara Kultivasi Tradisi dan Transformasi Edukasi," *Jurnal Mudarrisuna* 7, no. 2 (2017): 313–345.

high civilisation and culture with the help of education. Given the urgency of education, Islam places education in an important and high position in Islamic doctrine.¹⁴

In response to the changes in curriculum and government policies, Islamic boarding schools must be willing to shift their orientation to be able to collaborate on the curriculum that has been running in their institutions. The elements of the Islamic boarding school itself include the Kyai, mosque, *santri*, boarding house or boarding school and the teaching of classical books (yellow book). Kyai is an honorary degree given by the community to an Islamic religious expert who owns or becomes the leader of a pesantren and teaches classic books to his students. The mosque is an Islamic educational institution that has existed since the time of the Prophet SAW until now, which functions as a place to socialise, places of worship, places of court, places of education and so on.¹⁵

Santri are people who study at a boarding school. The students usually live in huts or dormitories, but some go home from their homes. The cottage is a boarding school for *santri* which is a characteristic of pesantren. In this place, the students studied together under the leadership of one or several Kyai/ Ustaz or people who are considered senior. Education in Islamic boarding schools prioritises the reading and introduction of classic books by famous' ulama. The purpose of this teaching is to deepen the teachings of Islam and also to educate and equip prospective scholars' or preachers. This yellow book usually contains about jurisprudence, interpretation, *s}arf, us}ul al-fiqh*, hadith, monotheism, *tas}awuf*, Arabic literature and so on.¹⁶

Over time, it is appropriate for Islamic boarding schools to conduct various innovations, especially so that the implementation of Islamic boarding schools can always be relevant to the needs of the community. Not only that, but the existence of Islamic boarding schools also became a big gamble. If there is no enthusiasm in making such an adaptation, the existence of pesantren may be eroded by the times.

¹⁴ M.M. Ali Hasan and Mukti Ali, *Kapita Selekta Pendidikan Islam* (Jakarta: Pedoman Ilmu Jaya, 2003), vii.

¹⁵ Hanun Asrohah, *Sejarah Pendidikan Islam* (Jakarta : Logos, 2001), 56.

¹⁶ Mualimul Huda, "Eksistensi Pesantren dan Deradikalisasi Pendidikan Islam di Indonesia: Menyemai Spirit Toleransi dan Pendidikan Islam Multikultural," *Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan* 3, no. 1 (2018): 85–109.

Islamic Boarding Schools and Radicalism Issues

Islamic boarding schools and the issue of radicalism are like two sides of a coin that cannot be separated. On the one hand, radicalism¹⁷ is said to be rooted indoctrination in the style of Islamic boarding schools. Indoctrination and exclusive education culture applied in the pesantren emphasises one-way education patterns, in the sense of an ustad as the centre of the education process. The indoctrination learning process places students as learning objects, meaning students are only encouraged to accept taken for granted what is taught. Automatically, the learning process makes students highly dependent on the role of an ustad. While the pattern of exclusive education referred to in both pesantren, can be seen from the curriculum references that are limited to the books of certain scholars. Furthermore, the contents of the curriculum owned by the pesantren are determined independently, meaning that they do not follow the government curriculum. While in terms of ideology, the pesantren has an ideology that only relies on a closed understanding of religion.

Islamic boarding school culture which tends to lead to radical understanding, so far can not only be measured by the existence of a jihadist curriculum or other but can be observed from the hidden curriculum content that tends to be measured through the symptoms and expressions of the behaviour of students and religious teachers. For example, all sets of values, thoughts, symbols, systems, patterns, educational processes and traditions inherent in all activities, both intangible aspects such as physical behaviour, buildings, fanatic attitudes, and symbols and not observed (intangible)) such as aspects of motivation, belief, enthusiasm, ideology, intention, blessing, and thought.¹⁸

¹⁷ Sometimes this term is called Islamism. See Abd A'la, Mukhammad Zamzami, Nur Hidayat Wakhid Udin, Ahmad Fathan Aniq, "Islamism In Madura: From Religious Symbolism to Authoritarianism", *Journal of Indonesian Islam* 12, no. 2 (2018); Compare with Abd A'la, Ahwan Mukarram, and Mukhammad Zamzami, "Kontribusi Aliansi Ulama Madura (AUMA) dalam Merespons Isu Keislaman dan Keumatan di Pamekasan Madura", *Religió: Jurnal Studi Agama-agama* 8, no. 2 (2018).

¹⁸ Abdul Malik, Ajat Sudrajat, and Farida Hanum, "Kultur Pendidikan Pesantren dan Radikalisme," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 4, no. 2 (2016): 103–114.

But on the other hand, the pesantren is claimed to be a very effective antidote to reduce the development of radicalism. Pesantren, as an educational institution that transfers values and knowledge, has a social function and is very instrumental in creating a peaceful and harmonious life for the community at large. Islamic boarding schools in Indonesia develop within a relatively unique framework and have a different character from similar education in other countries given the peaceful nature felt when Islam entered the archipelago.

This has implications for the peaceful character of Islam in most pesantren, including contributions made to the nation and state. Pesantren is not only an institution that is identical to the meaning of Islam but also contains the meaning of authenticity of Indonesia (indigenous). The pesantren always transmits a religious understanding of Islam that is friendly, peaceful, tolerant, mutually respectful, and not radical. Far from the doctrine of radicalism, mutual disbelief. Religious radicalism threatens the future of pesantren and the nation's generation. Islamic education (pesantren) which teaches hatred of different opinions and beliefs is not ideal for the continuity of diversity and diversity in Indonesia. This is also not following the mission of peace promoted by Islam as *din rah}mat li al-'alamīn*. An inclusive, tolerant, multiculturalist and humanist Islamic education that teaches compassion, courtesy, respect for others and harmony, so that in the future it can encourage the realisation of harmony in religion on the archipelago. An important role is to provide students with an understanding of the importance of determining the choice of values that will hold their lives, such as freedom, equality, tolerance, solidarity, justice, honesty, and patience, both within the scope of educational institutions, communities, and countries.¹⁹

In the context of education, pesantren is an institution that lives and develops very dynamic. Lots of space that can be discussed, because it is always interesting, fresh, and actual. The dynamics of pesantren and their interaction with the community played by *santri*, Kiai, and alumni of pesantren increasingly reinforce that pesantren is part of community infrastructure. Micro and macro, pesantren have played a role in making the community aware of idealism, developing

¹⁹ Mukhibat, "Deradikalisasi dan Integrasi Nilai-Nilai Pluralitas dalam Kurikulum Pesantren Salafi Haraki di Indonesia," *Al-Tabrir: Jurnal Pemikiran Islam* 14, no. 1 (2014): 181–204.

intellectual abilities, and noble behaviour to organise and build a prosperous and civilised nation.

Islamic boarding schools as part of the archipelago Islamic tradition are often associated as the headquarters or central understanding of fundamental Islam as the roots of radical movements in the name of Islam. Islam Nusantara makes Aswaja a benchmark in the pillars of religious and community life. Aswaja is an Islamic understanding that has been taught by the scholars of the Salaf generation of friends and friends who are known to be moderate (*tawassut*), *tawāzun*, *i'tidāl*), and to avoid anarchy or chaos in society. But in reality, religious teachings that carry the mission of peace, harmony, unity, justice provide and guarantee human rights have been reduced by the fanatical understanding of religious texts that are ahistorical.²⁰

From this description, it can be understood that boarding schools must indeed be able to take a clear and firm position so that people do not doubt about its quality. Moreover, the phobia of Islam which has recently become an international issue can also be a frightening spectre for the existence of Islamic boarding schools in Indonesia if they are not able to translate the spirit of inclusiveness and *wasat* *iyah* Islam needed by the community.

Traditional Education in Pondok Pesantren Salafiyah Parappe

The position of Pesantren and *santri* in the context of Indonesian life has become an inseparable part. Islamic boarding schools as Islamic educational institutions with the nuances of the locality are treasures owned by the Indonesian people. Not surprisingly, in turn, some call the pesantren as a unique institution owned by this nation and have done a lot in the history of the struggle of the Indonesian people. As part of the local potential that is inseparable from the roots of the nation's culture, pesantren directly or indirectly has represented itself as part of the nation's cultural wealth which incidentally is spread throughout *nusantara*.²¹

Pondok Pesantren Salafiyah Parappe as an institution that is indeed more active in the field of non-formal education runs

²⁰ Zuly Qodir, "Deradikalisasi Islam dalam Perspektif Pendidikan Agama," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 85–107.

²¹ Marzuki Wahied, et.al., *Pesantren Masa Depan Wacana Pemberdayaan dan Transformasi Pesantren* (Bandung: Pustaka Hidayah, 2000), 145–146.

traditional *salafī* education. The traditional education implemented at the Salafiyah Parappe Islamic Boarding School starts from the charismatic and participative form of the *kiai*'s leadership and *istiqāmah* in carrying out the traditional scientific transformation.

All *santri* who are trained have a very heterogeneous and pluralistic background. To unite their feelings and strengthen *ukhuwwah* among the students, they are required to settle in the Islamic boarding school. Of course, this is very common and common in all Islamic boarding schools in Indonesia. Another goal is for the students to be more strict in internalising Islamic values in their daily lives.

Traditional education in Pondok Pesantren Salafiyah Parappe refers to a curriculum that has been owned for a long time. The curriculum that is applied is a representation of Islamic scholarship that has a *salafī* pattern (teaching material and extracurricular). To be more dynamic, several subjects were included in the national curriculum. To further strengthen the identity of *santri*, Pondok Pesantren Salafiyah Parappe made Arabic and the mastery of the Yellow Book the main competencies for learning at the boarding school.

To realise the combined curriculum, the learning method used is indeed more dominant in the form of recitation (*h}alāqah*). However, in order to balance the contents of the existing curriculum, Pondok Pesantren Salafiyah Parappe also uses a classical system in the classroom.²²

As explained in the previous discussion, all *santri* are required to settle in the cottage environment. It is intended that the implementation of learning activities, as well as the formation of the lifestyle and personality of students, is more effective and efficient.

About the main references used in organising traditional education at Pondok Pesantren Salafiyah Parappe are *kitab kuning* (classical Islam), which covers the areas of *nab}w* (syntax) and nerve (morphology), Fiqh, Usul fiqh, Hadith, Interpretation, Tauhid, Sufism and ethics, as well as other branches such as date and balance.²³

Traditional education at Pondok Pesantren Salafiyah Parappe is reflected in daily, weekly and annual activities. The daily activities of *santri* began before dawn, filled with evening prayers, continued the

²² Observation, Pondok Pesantren Salafiyah Parappe, November 2018.

²³ Documentation of Pondok Pesantren Salafiyah Parappe's Curriculum.

morning prayer in congregation, read the Quran and continued learning to add vocabulary (Arabic or English). After breakfast, the next activity is the morning remembrance (*al-ma'tsūrat*) and the Duha prayer in the congregation until 07.30. Next, the *santri* entered the class until 16:00. Dhuhr and Asr prayers are done in the congregation on the sidelines of teaching and learning activities. After that, the *santri* were given the opportunity to do evening activities such as exercising, then take a shower and get ready to join the Maghrib prayer congregation. After that the *santri* did the study of *kitab*, *barzanji* and *dhiker* together, followed by the evening prayer in congregation. After finishing, they have dinner, study, and then went to sleep.²⁴

In addition, Pondok Pesantren Salafiyah Parappe also holds various annual activities such as the Gebyar Eid al-Adha for female students, Salawat *majelis taklim* between inter-Campalagian sub-districts, Musabaqah Tilawah al-Qur'an (MTQ) Inter-Elementary Schools (MTQ) Inter-elementary Schools in Polewali Mandar Regency, Maulid Nabi Muhammad joyful performing art, al-Qur'an and BTQ Reading Contest, Haflatul Tahrij Thalabah (The program of observing students and third and fourth-grade students of KMI, etc).²⁵

Activities are held to train the talents and skills that exist in *santri* and *santrivati* as well as a *silaturahim* with the community. The implementation of each activity carried out by the Islamic boarding school is, of course, the hard work and cooperation of the teachers so that the activities can be carried out. In organising teaching and education, Pondok Pesantren Salafiyah Parappe leads and refers to social aspects, simple lifestyle, and is based on the intention of worship of *ʿalab al-ilm*.

Revitalizing Islamic Education in Pondok Pesantren Salafiyah Parappe

As a sub-culture of society, Islamic boarding schools must indeed be sensitive to the dynamic development of the times. Heterogeneous backgrounds require adjustments to appropriate learning strategies so that the transfer of scholarship and Islamic

²⁴ Fakhri Tajuddin Mahdy, Interview, Pondok Pesantren Salafiyah Parappe, Desember 2018.

²⁵ Syamsul, Interview, Pondok Pesantren Salafiyah Parappe, Desember 2018.

values can be well understood by all students. For example, the idea of andragogical learning strategies might be applied to students who are growing up.²⁶

The revitalisation of Islamic education practised by Pondok Pesantren Salafiyah Parappe, namely maximising the internal potential of Islamic boarding schools. These efforts include development in the field of human resources, infrastructure, and education curriculum dynamics. This optimisation is, of course, carried out continuously so that Islamic education in Pondok Pesantren Salafiyah Parappe does not experience stagnation.²⁷

Educators' competency development is carried out through granting further study permits, both to domestic and overseas campuses. Not only that, a comparative study was also carried out to open up the insight of the administrators of Pondok Pesantren Salafiyah Parappe to be more flexible in managing this institution. It also functions to adapt to the development of modern times.

As an effort to strengthen, Pondok Pesantren Salafiyah Parappe is also active in education and training. This was done with various efforts, including the transformation of learning methods from teacher-centred to student-centred. Islamic education that is centred on students will certainly be more meaningful and imprinted in the hearts of *santri*. The development of science and technology must not be ruled out. The application of media and technology in learning Islamic education is also carried out at Pondok Pesantren Salafiyah Parappe.²⁸

In terms of leadership and management, Pondok Pesantren Salafiyah Parappe also reforms and strengthens. The dynamics of the curriculum is carried out on an ongoing basis based on the dynamics of science, technology, and social culture. To support these efforts, Pondok Pesantren Salafiyah Parappe intensified the improvement and construction of the Islamic boarding school infrastructure based on the needs of educational and learning activities.

Islamic boarding school as an educational institution which emphasises more on moral values in students and places to increase knowledge, especially Islamic religious knowledge. With the existence

²⁶ Sufirmansyah Sufirmansyah, "Actualization of Andragogical Learning Strategies for Higher Education in Disruption Era," *Didaktika Religia* 6, no. 2 (2018): 351–370.

²⁷ Observation, Pondok Pesantren Salafiyah Parappe, September-Desember 2018.

²⁸ Labbay Muiz, Interview, Pondok Pesantren Salafiyah Parappe, Desember 2018.

of pesantren, what is the goal of Islamic law can be realised in its environment or society? The existence of the Islamic boarding school and its instruments as an educational institution and also as a social institution that has given colour to the regions and has grown and developed with the community for centuries. Therefore, not only is this institution culturally acceptable, it has even participated in providing a pattern of community life values that are constantly growing and developing in actualising moral values for students and the community.

The global era has now penetrated all aspects of life, both economic, social, political, as well as religion. Existing developments have also been enjoyed by all groups from children, adolescents, and even adults. A very complex problem is felt by parents who have children as teenagers, they complain and even feel troubled because children who are in adolescence begin to be difficult to manage and as they wish, this is driven by a variety of busy parents. The rapid development of technology and science outperformed everything. Most teenage children often spend a lot of time hanging out with social media which often they ignore religious practices such as congregational prayers, Islamic religious teachings, participating in activities that can enhance their spirituality.²⁹

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To reduce conflicts that arise, as the Galtung concept³¹, Islamic boarding school and the surrounding community continue to strive to

²⁹ Ismail, Interview, Pondok Pesantren Salafiyah Parappe, Oktober 2018.

³⁰ Nasaruddin, Interview, Pondok Pesantren Salafiyah Parappe, Desember 2018.

³¹ Read more Limas Dodi, "Educational Value of Johan Vincent Galtung's Conflict Resolution in Reducing Gender Issues Based Violence," *Didaktika Religia* 6, no. 2 (2018): 327–350.

build good communication. Communities around Islamic boarding schools recognise the existence of *santri* and consider them to be part of the community. This is evidenced by a variety of community activities that are also socialised with the cottage. For example, if there is a celebration event in the neighbourhood around the cottage, the community includes teenagers with *santri* in the event. Not only that, the community also often invites *santri* to attend thanksgiving events held by residents such as reading Muharram, Thanksgiving of rice yields by residents, the boarding school also organises annual events in the form of *majlis ta'lim* competitions in Campalagian District.

The Efforts of Pondok Pesantren Salafiyah Parappe to Maintain Traditional Education in the Modern Era

Pesantren is not only considered relevant as a subculture of the Indonesian nation or educational institution but also becomes a broker of the resistance movement in fighting any injustice perpetrated by the invaders, as well as other social actions. This role shows that pesantren cannot be separated in the context of nationalism and statehood. Pesantren has a role as a stronghold in the morality of the nation and state. As part of the norm of shared life, religion becomes the glue for national and state relations. Relying on various national doctrines and ideologies, the state will experience difficulties, especially in managing various conflicts of interest in the nationality.

The role of pesantren is no less important as an alternative educational institution.³² Modernity in life is a necessity. It is a part of the natural process of culture and humanity. As a religious educational institution, madrasa becomes part of an important alternative in nationality and nationality. Various educational institutions are offered, pesantren has unique characteristics, transforming universal religious teachings while being able to portray themselves as part of progress and modernity. The curriculum that adopts schools plus the

³² Pondok Pesantren with the nature of religiosity, local wisdom, and visionaries can be an alternative model of future education. See Muhammad Busyro, "Problem Pengembangan Tradisi Pesantren," in *Rekonstruksi Pendidikan dan Pustaka Tradisi Pesantren (Religiusitas Iptek)*, ed. Abdul Munir Mulkham (Yogyakarta: Pustaka Pelajar, 1998), 199.

national curriculum and the pesantren makes madrasas part of alternative educational institutions.³³

In this context, pesantren education does not merely enrich the minds of *santri* with knowledge, but allows to elevate morality, train and enhance the spirit of nationality, respect spiritual and humanitarian values, teach honest and moral attitudes and behaviour and prepare *santri* to live simply and clean hearted.³⁴

The large and complex role for the pesantren not only hones cognitive aspects but also touches on affective aspects and refines human behaviour (behavioural).³⁵ Through the cognitive realm, students process enables a variety of knowledge and transformation of civilisation. He became part of the process to make humans intellectually able to digest various knowledge and civilisations and be able to change lives through reasoning. Meanwhile, affective allows a person to refine the taste and humanity and feelings so that humans can understand and comprehend at the same time empathise with various humanitarian and religious events in this world. Whereas behavioural means that humans are not sufficiently knowledgeable and callous, they are part of the behavioural process, which is awaited, as an application of such knowledge and feeling processes. Life not only knows but also has nature and behaviour as taught.

Pesantren who are unable to dialogue with change and respond to global challenges will certainly be left behind. Pesantren should no longer be understood as rigid cultural artifacts, but should be understood as mobilisers of change who are ready to deliver their students into true agents of change, who are not only ready to transform values but are also ready to be an active part of the values themselves.³⁶ Thus, pesantren will remain loyal to the genuine line of

³³Ahmad Qodri Azizy, *Islam dan Permasalahan Sosial: Mencari Jalan Keluar*, 96. See also Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 102. According to Azyumardi Azra, there are at least two ways in which Pesantren's do, namely revising the curriculum by incorporating more general subjects or even general skills and opening educational institutions and facilities for the benefit of general education.

³⁴Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiyai* (Jakarta: LP3ES, 1982), 67.

³⁵In very familiar terms are whole people who are not only intelligent (knowledge), but also spiritual intelligent as seen from their attitudes and behaviour both concerning worldly life and *ukhrawi*.

³⁶The transformation of Islamic boarding schools is influenced by aspects of the curriculum determined as a learning substance and the development of the

struggle as a creative and productive educational institution which in turn can interpret the concept of *li yundzjirū qawmahum* very transformatively.

With such assumptions, it is necessary to make a real effort Pondok Pesantren Salafiyah Parappe to maintain traditional education practices in facing the opportunities and challenges of modern education covering various spheres. First is the revitalisation of the functions of the people's demoralisation solution. The second is to strengthen the institutional competitiveness of Islamic boarding schools. The third is developing alumni competence based on needs and social dynamics. Fourth is to strengthen partnerships with related institutions and stakeholders, both government and private. The fifth is to maintain the independence and independence of the boarding school. The sixth is the optimisation of the grounding of the *kitab kuning* in society.

The efforts of Pondok Pesantren Salafiyah Parappe to maintain traditional education in the modern era are reflected in their role both as an educational institution, as a social institution, and as a missionary institution. As an educational institution, Pondok Pesantren Salafiyah Parappe has so far implemented an integrated learning system in the form of Islamic boarding schools with madrasas (*ibtidaiyah*, *tsanawiyah*, and *aliyah*). Non-formal education is usually done in mosques and formal education is done in madrasas. The materials in the study of *h}alāqah* such as the study of *tanh}id*, Fiqh, and recitation of remembrance that are usually brought by the Boarding School Trustees.³⁷

As a social institution, Islamic boarding schools accommodate children from all walks of Muslim society without discriminating against the socioeconomic level of their parents. The cost of living in the pesantren is relatively cheaper than outside the pesantren, because usually the *santri* provide for their daily needs by joint ventures or cooking together, some even free, especially for underprivileged or

personality of students in a holistic manner. The direction of education in addition to being a medium for increasing mastery of knowledge, abilities, and skills, is also a means of developing normative values in the context of shaping students' identity. See Nana Syaodih Sukmadinata, *Landasan Psikologi Proses Pendidikan* (Bandung: Remaja Rosdakarya, 2004), 4.

³⁷ Mansur Rabbani, Interview, Pondok Pesantren Salafiyah Parappe, November 2018.

orphaned children. Islamic boarding school does not only focus on *santri* education but also to the surrounding community there are seen several programs including coaching *majlis ta'lim*, Salawat Competition between *majlis ta'lim* in Campalagian District conducted by pesantren.

As we know that since the establishment of pesantren is the centre of the spread of Islam both in matters of *aqidah*, or sharia in Indonesia. The function of pesantren as religious broadcasting (*da'wah* institutions) can be seen from the elements of the boarding school itself, the pesantren mosque, which in its operation also functions as a public mosque, that is, as a place to study religion and worship of the general public. Islamic boarding schools are often used to worship the general public to hold *majlis ta'lim* (recitation) religious discussions and so on. This activity is manifested in the Safari Ramadan activities. This is intended to train the *santri/santrivati* in delivering Islamic teachings through lectures. Besides that, the Islamic Boarding School also holds a Happy Stage every year to display the artworks of *santrivati*.³⁸

The role of Pondok Pesantren Salafiyah Parappe is similar to what al-Syafi'i Islamic Boarding School does. They actively participate in the social change of the surrounding community. Personality coaching that is always done by the boarding school aims to prepare students and the public to have religious knowledge and general science to become human beings who can practice their knowledge. Also, efforts to integrate and integrate the school system and pesantren to produce generations who are truly reliable in their fields. And the pattern of building networks (networking) with various parties is always carried out by Islamic boarding schools to assert their position in the community.³⁹

The existence of pesantren social networks is a sophisticated strategy not only to maintain its existence but also to develop pesantren. The pesantren social network is an alternative solution to the limited capital and traditional management of pesantren. The success of the pesantren social network to sustain its life because the social network is built on the cultural foundation of society, and is

³⁸ Muhammad Murdan, Interview, Pondok Pesantren Salafiyah Parappe, Desember 2018.

³⁹ Ahmad Royani, "Eksistensi Pendidikan Pesantren dalam Arus Perubahan," *Cendekia* 16, no. 2 (2018): 375–392.

doused with sincerity—the formation of social networks through the transmission of science, marriage, and structural.⁴⁰

From this description, it can be concluded that the important points of the efforts made by Pondok Pesantren Salafiyah Parappe in maintaining Traditional Education in the Modern Era are more focused on expanding the orientation and objectives of the Islamic boarding school, namely the dimensions of religiosity, social, moral, vocational, and other social fields.

Conclusion

Based on the studies that have been carried out, it can be concluded that the traditional education implemented in Pondok Pesantren Salafiyah Parappe starts from the form of charismatic and participatory kiai leadership, and *istiqamah* in carrying out traditional scientific transformation; *santri* who are fostered with a background that is plural and domiciled in the hostel; The curriculum applied is a representation of Islamic scholarship that has a Salafy style (material for teaching and extracurricular) and includes several subjects in the national curriculum, and makes Arabic and Yellow Book mastery the main competencies of learning in the Islamic boarding school; learning methods are more dominant forms of recitation (*h}alāqah*) in mosques and classical systems in the classroom; a lodging system within the boarding school environment to make the learning activities more effective and establish the lifestyle and personality of the students at the boarding school; then the books taught are the yellow book (classical Islamic books), which covers the scientific fields of *nab}w* (syntax) and nerves (morphology), Fiqh, Proposed fiqh, Hadith, Tafsir, Tawhid, Sufism, and ethics, as well as other branches like dates and balaghah.

The revitalisation of Islamic education that practised by Pondok Pesantren Salafiyah Parappe is maximising the internal potential of Islamic boarding schools including developing teacher competencies through further studies, comparative studies, and being active in education and training. In addition, they also transform learning methods from teacher centres to student centres and applying media and technology in learning; and reforming and strengthening the leadership of the Kiai in Islamic boarding schools, including

⁴⁰ Ahmad Salehudin, “Konstruksi Jaringan Sosial Pesantren: Strategi Eksis di tengah Perubahan,” *Religi* 10, no. 2 (2014): 204–216.

improving the curriculum continuously based on the dynamics of science and culture and socio-culture, as well as improving and developing pesantren infrastructure based on the needs of education and learning activities.

The effort of Pondok Pesantren Salafiyah Parappe to maintain traditional educational practices in facing opportunities and challenges of modern education include revitalising the functions of the people's demoralisation solution, strengthening the institutional competitiveness of Islamic boarding schools, developing alumni competencies based on needs and social dynamics, strengthening partnerships with related institutions and stakeholders, both the government as well as the private sector, maintaining the independence and independence of Islamic boarding schools, optimising the grounding of the yellow book in the community, expanding the orientation and objectives of Islamic boarding schools, namely the dimensions of religiosity, social, moral, vocational, and other fields of social society.

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