



## Revitalization of the Salaf Islamic Boarding School: The Educational Identity of the Indonesian Nation

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### ABSTRACT

**Purpose:** The Salaf Islamic Boarding School at Kempek is assumed to be traditional following old-fashioned curriculum based on Islamic knowledge, but in the era of globalization it is flexible to adapt to modern methods. This research aimed to reveal how the revitalization of Islamic boarding schools was carried out, what its implications are; and how it was integrated with the old-fashioned methods. **Methodology:** A qualitative and descriptive research design with a historical approach guided this study. The population comprised the kiai and the santri at the Kempek pesantren. Data collection techniques included observation, interviews, and documentation studies. The findings were processed through content analysis methods, retrieving the underlying themes, and analyzing deeply.

**Findings:** The results reveal that the Kempek Islamic boarding schools have vitalized the development of the Qur'an and developed the yellow book and religious education strictly on Islamic practices. This metamorphosis took place by combining the Islamic boarding school curriculum, the technological advancements and giving way to modern techniques of curriculum teaching. **Implications to Research and Practice:** It is hoped this study would open new avenues and offer useful insights to strengthen the Kempek Islamic boarding school and its various dynamics.

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## 1. Introduction

The Kempek Cirebon Islamic boarding school (henceforth, The Kempek school) in Indonesia is one of the Islamic boarding schools that has its characteristics and identity ingrained in the very growth and development of the Kempek *pesantren*. The characteristics of Islamic boarding schools are especially their religious learning with very strict scientific discipline, such as reading the Qur'an properly and correctly with the earnestness to master the reading. The relationship between Islamic boarding schools and the community is the integration of religious knowledge that is built in Islamic boarding schools and is practiced in people's lives. The Islamic boarding schools also become a center for religious knowledge, contributing to building the values of community life, especially the Kyai figure who is always at the forefront of building relationships with the community. The Kyai sets an example in practicing hospitality with the surrounding environment, providing a spirit of coexistence with people in community. In short, the Islamic boarding schools have built school education standards that are attached to the Kempek school as well.

The Kempek school provides color in national education that can make innovative, creative, and far-sighted changes. It nurtures hopes and aspirations of its people, aiming to reduce community disputes by prioritizing *akhlakul karimah* as a noble value for the presence of Islamic boarding schools in Kempek. Education has become one of the strengths of the Kempek school that can integrate Islamic boarding school curricula, yellow books, Islamic boarding school education management, and school management. The Kempek school has also taken measures to integrate education with Islamic religious values very strongly, its activities are closely related to the conditions of the educational calendar and the community's environmental calendar. It has integrated Muludan, Rajaban, Ruwahan, and Ramadan activities as integral part of the Kempek school tradition and the community environment.

The presence of Islamic boarding schools builds values that are embedded in the lives of students for the future to prepare a reliable generation in the modernization arena. Hence, the integration of the Kempek school is extended to amalgamation of mastery of technology with religious education and to explore issues of belief, fiqh/muamalah, and Sufism. There is also a blend of modern curricula appropriately applicable to the demands of the times and setting new educational standards. This integration deepens strongly the religious values, especially in the aspect of reciting the yellow book or Kitab Kuning with a strict sorogan system. The yellow book recitation system uses the halaqah method as the main characteristic of salaf *pesantren* faced with the emergence of the wave of educational modernization. The use of technology multimedia in reading the yellow book follows the technological developments.

The current study examines the roots and the scholarly traditions of the yellow book Kitab Kuning, accompanied by a discussion of the ontology, scope, and epistemology of the Kitab Kuning. It also discusses the use of digitalization, and the interactive, computer-based applications in the yellow book that helped people to communicate and share information with digital and print media. As a result, this wave of modernization helped the Kempek *pesantren* to adopt "modern" madrasas, which means the inclusion of modern curriculum along with the traditional *pesantren* curriculum.

This study, therefore, aimed to (1) find out the implementation of the revitalization of the salaf *pesantren* in the Kempek school, and examine the extent to which revitalization of Islamic boarding schools was carried out and how the Kempek school develop the vital potential to maintain *pesantren* traditions in the face of modernization; (2) know the implications of revitalizing *salaf* Islamic boarding schools at Kempek and study implication felt by students, kyais, teachers and the community; and (3) knowing the form of integration of Islamic boarding schools to realize the revitalization of the Salaf Islamic boarding schools at the Kempek school. This study was based on the premise that Islamic boarding schools are the basis of religious education and provide a broad understanding of the values of community life. Therefore, this study also presented a socio-historical background of the integration of both traditional and modern educational curriculum in the Kempek *pesantren*, and the impact of integrating the two types of knowledge.

## 2. Literature Review

### • *The Evolution of Islamic Boarding Schools*

The definition of *pesantren* comprise two elements, namely: (1) *pesantren* are Islamic educational institutions that were developed in the Middle East and North African region called *zawiya*, as a pattern of learning that adopted Sufism; and (2) they continue the Hindu-Buddhist tradition which developed by the process of Islamization. Islamic boarding schools come from the word *Shastri*, to mean someone who has an extensive knowledge of *shastras* or holy books that must be studied by adherents (Arifin, 2012; Herman, 2013; Laine, 2010; Mahdi, 2005). Islamic boarding school learning cannot be separated from making students cadres of *tafaquh fiddin* scholars, capable of developing Islamic *da'wah* or expert orators, having independence in global affairs. Until now, Islamic boarding schools existed in a society that can blend the Islamic education model with the formal education model as a part of today's life. Without formal education most Islamic boarding schools go out of business, so Islamic boarding schools need to share their learning process with formal education, to be able to survive amidst the wave of westernization. Likewise, Islamic boarding schools combine general learning with Islamic learning (Hakim & Herlina, 2018).

Historically, Islamic boarding schools emerged as forging cadres of scholars providing a relay for the struggle of the scholars, which are still ongoing and being maintained. A few important developments occurred in Islamic boarding schools in 1910 when several Islamic boarding schools, including the Denanyar Islamic boarding school in Jombang, East Java, accepted female students by segregating special huts for girls from boys' huts. Another example of flexibility was that the Jombang Islamic Boarding School and the Singosari Malang Islamic Boarding School included a curriculum with subjects like the Dutch language, natural sciences, and arithmetic around 1920s (Dhofier, 1994).

Islamic boarding schools as an institution further provided strength in religion, the formation of individuals who always prioritized religious values, and strengthened religious values, supported by Islamic boarding school education literacy. This led to Islamic boarding school education becoming a very good attraction to provide a different Islamic boarding school education power with general formal education. The current reinforcement for *pesantren* was carried out in a balanced way between integrated *pesantren* education and general education. Education must be carried out by building a good civilization, *pesantren* as an original educational tradition that must be maintained

throughout the ages. Formal education in its container called school has contributed a lot in forming reliable and strong human beings, but on the other hand, the concept of student success is questionable, determining student success is still very biased and fading. The success of students is not determined by whether students graduate or not, but by how to apply the knowledge they have acquired in school to be able to practice it in everyday life.

By adopting this madrasah system, Islamic boarding schools reaped positive results in dispelling the proliferation of Dutch schools that had increased everywhere. In the 1920s and 1930s, the number of students in an Islamic boarding school increased sharply, for example, the Tebuireng Islamic boarding school, which originally had only 200 students, increased its number to 1,500 students in the early 1930s. However, the dominant influence of the *pesantren* began to decline drastically after the transfer of sovereignty by the Dutch to the Indonesian government in December 1949. After this handover, the government intensified the opening of public schools. This resulted in a decrease in the number of *pesantren* enthusiasts, who were more interested in public schools. During this period, most small *pesantren* closed down, and large *pesantren* began to integrate junior and senior high schools into their educational environment (Dhofier, 1994).

Islamic boarding school education now carries out its education independently, with a study of the yellow book, which is understood as the main reference in Islamic boarding school learning that uses Arabic or other languages studied in the *pesantren* environment. Islamic boarding school education currently is based on YME divinity, nationality, independence, empowerment, benefit, multiculturalism, professionalism, accountability, sustainability, and legal certainty. Islamic boarding school education system has evolved as an independent institution that manages its education independently, becoming a moral bull that is unparalleled, as a moral pioneer that drives all segments of national and state life. Islamic boarding school education is rooted in the spirit of sincerity for its founders and provides an example for its students in following in the footsteps of the teacher.

- *Islamic Boarding Schools as Religious Base*

There were also Islamic boarding schools that used the local curriculum, a curriculum that referred to the ideas of the kiai, who taught religious education through the yellow book. These Islamic boarding schools had their curriculum affiliated to general education system, which was religious in nature, however, there were Islamic boarding schools which were affiliated with the national curriculum or allowed the *pesantren* curriculum to integrate with the school curriculum. Islamic boarding school education in its journey has become religious in character to accommodate with the religious portrayal of the Indonesian nation. Islamic boarding schools are also the only religious educational institutions that have experienced ups and downs as results of being hit by various oblique issues because they were considered to have given birth to militant and radical human beings.

Islamic boarding schools developed a strong religious base and became a force to be feared in their journey. Islamic boarding schools were present to give color to this nation's civilization, *pesantren* poured out their political views as a moderate and radical force, almost all local and national leaders were influenced by ideas and referred to the Kyai who were the center of the thinking of a singular nation's citizens. Many of these national issues were influenced by moderate thoughts. The thoughts of religious leaders were more tolerant of every difference, because that difference is a reality that must be faced.

To make teaching activities of religious sciences more effective, since then the *pesantren* has adopted a classical and tiered madrasa learning system with a clear curriculum structure by establishing MTM (Majlis Tarbiyat al-Mubtadin). This Majlis functions as an organizer of madrasa model learning activities by implementing a classical and tiered system from the lowest grade to the highest. With this system, students are classified based on their level of ability in the form of classes. This newly implemented system bears similarities to the learning pattern organized by the Lirboyo Islamic boarding school, Kediri, East Java. For this purpose, the Kempek Islamic Boarding School provides several new rooms for learning this classical system. Among the Kempek Islamic boarding schools, they call learning activities in this classical form *muhâdlarah activities*. Even though it has adopted the *madrasa system*, the curriculum is fully loaded with yellow book study material.

Even though *pesantren* education came into force before this nation was born, informal education has been the path of family and environmental education. This education provided religious values, which were a companion to formal and informal education. This meant that its religious character became the measure of success in the educational input process both at school and in the community. The community becomes the dominant supervisor in their lives, and students who have acquired knowledge were evaluated through the local religious wisdom values of the community. This kind of educational unit was understood as the strength of *pesantren* education as a unit of Islamic boarding school institutions which has become independent institution since the light era but has not been accommodated by the government. Although later legislation referred to as a religious institution guiding a *pesantren* to implement religious education formally and informally.

- *Islamic Boarding Schools and Legislations*

Non-formal education in the form of Islamic boarding schools gave birth to law number 18 of 2019 concerning Islamic boarding schools. The article 1 paragraph 1 states that Islamic boarding school education is the education organized by Islamic boarding schools and is within the Islamic boarding school environment by developing a curriculum by the characteristics of Islamic boarding schools based on the yellow book or Islamic education with educational patterns. Likewise, the Law number 20 of 2003 concerning the national education system, contained in article 30 paragraph 4 in the category of religious education, states that religious education takes the form of *diniyah*, *pesantren*, *pasraman*, *pabhaja samanera*, and other similar forms. This religious education can be managed in formal, non-formal and informal education.

Islamic boarding school education as an education that is typical of the nation's wealth has not been implemented optimally, as evidenced by the absence of the implementation of the Islamic boarding school law which until 2019. This regulation was established because of demands for needs and recognition from the government. This Islamic boarding school law emphasizes that Islamic boarding schools should carry out educational functions as part of the administration of national education. Article 5 of law number 18 of 2019 states that Islamic boarding schools consist of (1) Islamic boarding schools that provide education in the form of the yellow book review, (2) Islamic boarding schools that provide education in the form of *Islamic education with a muallimin education pattern*; and (3) Islamic boarding schools that provide education in other forms that are integrated with general education.

- *Islamic Boarding school and Qur'anic Principles*

The implementation of education at the Kempek Islamic boarding school is oriented towards the study of yellow books and the study of the Qur'an with a special pattern as well as being the flagship program and uniqueness of this *pesantren*. . Even though it does not use a classical system and is not tiered, the study period follows regular stages so that the required timeframe is clear, starting with the recitation of the Qur'an, the yellow book, nahwu sharaf, and the study of fiqh. The study of the yellow book is carried out with a combination of the *halaqah system* (sorogan and bandongan) and the *madrasi system* (classical and tiered with a structured curriculum). Therefore, one of the uniqueness of learning at the Kempek Islamic boarding school is that it still maintains the recitation of the yellow book using the *halaqah system*, using the *sorogan* and *bandongan methods*.

In general, Qur'anic learning entered the *pesantren* by following the stages of recitation activities which are determined in the following stages: the first time that the santri must learn is the lesson of reciting (reciting) Surah al-Fatihah by rote in front of the kiai one by one each day. The time needed is generally one month. Then the students learn to recite *tahiyyat* by rote, usually, it can be mastered correctly for seven days. After the students can memorize the two readings correctly, teaching is continued by memorizing all the surahs in *juz 'amma* whose time varies according to the ability and diligence of the students, generally completed within two years. Santri who have memorized *juz 'amma* are judged to have mastered reciting the Qur'an using the Kempek model of fluency. After that, it continued with learning to read the Qur'an from the beginning to the end face to face with the kiai whose study period is between three and four years.

This method of repeating memorization until it becomes memorized is known as the *takrar* method, a method that describes the condition of sharpening the memorization intelligence of students. The ability of students who are increasingly honed with repetition of reading provides an understanding of the texts of the Qur'an. After the students finish memorizing the letters *al-Fatihah* and *juz 'amma*, they study the *tasrifan* book (Book of *Sharaf*) which teaches them tenses or verbs related to time. The method used by the kiai is a combination of *sorogan* and memorization, wherein the santri faces the kiai to recite the *tasrifan* memorization individually which are grouped into several groups based on the level of mastery of the student's memorization. This activity requires an average study period of six months.

The sorogan method is a mentor in nature, each student gets education directly face to face with his kyai so that every mistake of the students will be corrected directly by the teacher, students always get taught in front of the class regularly and are given equal opportunities in implementing education, students will gain the same knowledge. the same, even for students who are intellectually unable, the teacher will guide them from scratch (Mu'izzuddin, Juhji, & Hasbullah, 2019). Finally, the students recite the book *al-qawâ'id al-sharfiyyah* (the book on the science of sharaf) using a combination of sorogan and rote methods. The study period for this study is approximately 1.5 years. Compulsory textbooks for students are the book *al - qawâ'id al-sharfiyyah* and the *tasrifan* book using Javanese. The writing uses a letter approach but is in Javanese, which Arabs themselves are unable to read. Javanese Arabic letters are known as the *pegon letters*, a work of Javanese or Nusantara people who carry out the Javaneseization of Islamic culture.

### 3. Method

- *Research Design*

This study used a qualitative research design with a descriptive analysis of historical approaches, to examine the evolution of the Kempek Islamic boarding school, the history of its establishment, its curriculum content, the resilience of traditional values and the face of social change.

- *Population and Sample*

The population comprised the kiai and the santri at the Kempek pesantren who were directly involved in the Kempek school for a long duration. The study used random sampling method to identify 20 santri and 4 kyai for interviews and observation.

- *Research Instrument and Data Collection*

Data collection techniques were carried out through observation, interviews, and documentation studies. The research was carried out for two months November-December 2021. Observations were carried out by observing the Kempek Islamic boarding school environment, its activities, and the perpetrators. The interview was carried out with the Kempek Islamic boarding school with the santri, ustad and kyai. The documentation study was carried out by analyzing the documents of the lodge, both written and unwritten.

- *Data Analysis*

The data was processed through content analysis methods, retrieving the underlying themes, and analyzing the results of interviews, observations, and documentation to produce a description of the Kempek Islamic boarding school.

### 4. Results and Discussion

- *Development of the Description of the First Interview Instrument*

The first instrument dealt with the question: how to find a common thread between the school curriculum and the Islamic boarding school curriculum at the Kempek Islamic Boarding School? There are a lot of similarities between school education and Islamic boarding schools, one of which is by making school education a complement to Islamic boarding school education. Islamic boarding school education is the main factor while school education is complementary. Islamic boarding schools plays the main role in obtaining religious knowledge, while schools provide additional knowledge that supports religious knowledge. Religious education is a way to gain knowledge which in the end becomes *tafaquh fiddin*. Education that leads to an approach to introducing religious knowledge does not only teach about the Qur'an and Hadith which form the basis of Islamic religious knowledge, but also teaches the contents contained in the Qur'an and Hadith. This knowledge is obtained by *fans* of science through interpretations such as *ulumul quran*, *ulumul hadith*, *balaghoh*, *nahwu* and *shorof*. Thus, the basic knowledge becomes the source of strengthening religious knowledge.

Islamic boarding schools are the basis of religious education, even the Kempek Islamic boarding schools strictly forbid formal schools. Education that focuses only on religious

education in its development experience a shift in including the school curriculum in the *pesantren*. Thus, the Kempek Islamic boarding school, which at the beginning of its establishment only prioritized religious education, succeeded in blending Islamic boarding schools and formal schools. However, both types of schools must follow the *pesantren* curriculum. Islamic boarding school holidays are not holidays in formal schools. Schools are learning institutions, providing opportunities for schools to adapt to the Islamic boarding school environment. Schools are an integral part of Islamic boarding schools which are currently in very urgent development in developing Islamic da'wah. Islamic boarding schools will always be dynamic with the times.

Boarding schools are very important in providing opportunities for students to study in groups, learning easily with their teachers. Boarding schools can offer a collective learning and living environment with increased opportunities for students to communicate with and learn from their classmates and teachers (Liu & Villa, 2020). Islamic boarding schools are not very good in Chinese education, this happens because of the weak control that students have over them. In the Chinese society, a boarding school isolates itself from the family. It is considered to have a bad effect on learners because children might indulge in drinking, smoking, and deviant behaviour. It is therefore important to develop comprehensive learning through Islamic boarding schools, where learning is not only limited to the study room but also outside the study room.

Islamic boarding schools in Indonesia reflect on a teacher figure, who becomes a role model in developing their da'wah. The teacher teaches noble morals in life and is followed by his students, who emulate his behaviour. The teacher is attached to his life, the teacher will always be imitated by his students who hope for goodness. Teaching is not only obtained in the classroom but also in the practices of teachers who apply it in everyday life. Kiai in giving the spirit of struggle for life contains values and even karomah from a kiai. Karomah which is owned by a kiai wants for Seantri to have good social morals to be successful not only in this world but also in the hereafter (Maulana, 2021). Islamic boarding schools provide very meaningful life values, for every stage of life. The value of association, the value of mutual respect, mutual giving and sharing in every activity is very meaningful. The Kempek school has a deep meaning in every student activity to give something good to each other, e.g., social sensitivity and good morals are very important to be taught about mutual respect and respect for differences. Every difference that exists provides a life lesson that will not stop with everything having to be the same, giving the same importance against the background of the differences that exist. The knowledge that teaches differences in Kempek Islamic boarding schools provides positive value for mutual respect and upholds differences.

Islamic boarding schools teach students what to recite when they depart from surau, mosques, madrasas and majlis taklim. The original education of the Indonesian people, which is still very simple, tries to teach Islamic religious knowledge to the people of the archipelago to know their God, which is a necessity that is incomparable. Simplicity gives birth to an interest in preaching simply, giving the impression of being populist, and provide an understanding that Islam is the religion of all circles. Islam is here to provide a comprehensive approach without discriminating not to stand alone. Islam is very tolerant, not anti-tolerant, which has been echoed by Islam haters (Khoury, 2017). The development of Islamic boarding schools in formal education gives the nuances of Islamic boarding schools with a school orientation, but what distinguishes it is that the path taken by Islamic boarding schools does not lose its



uniqueness. There are various reforms with the modernity of *pesantren* education, reforms with modernization including what Kempek prohibited at the beginning of its establishment but now accepts those reforms with various moder practices. Its development links formal education with teaching various general knowledge literacy (Talib, 2015).

The location of the Kempek school was also expressed as an issue during the interviews. Many students lived at far distances, it often rained and due to summer heat, students failed to maintain the school's schedule and miss many of its activities. The recitation begins soon after the dawn prayer, starting at 05.30-06.30 holding a recitation of *Alfatihah* and *juz amma*, 06.30-07.30 holding *Alfiyah* book study activities for Aliyah students. Book study for Kempek students was conducted outside of formal school hours. Recitation was an activity of deepening Islamic religious knowledge, recitation activities are the essence of Islamic boarding schools. Schools tend to be without recitation, so the presence of students who do not get religious knowledge through recitation is like boarding houses where there are no recitations. The current Kempek school adapts to the current conditions of development, this can be seen in the schedule developed by the Kempek Islamic Boarding School at this time, as seen in Table 1.

**Table 1**

*Schedule of Santri.*

Timings	Description
04.30-04.45	Wake up, take a shower, and get ready to go to <i>Fajr</i> prayer
04.45-05.30	The <i>Fajr</i> prayer in congregation
05.30-06.30	Recitation of Qur'an <i>Alfatihah</i> and <i>Juz Amma</i>
06.30-07.30	Recitation <i>lt.3 (Ulya-Alfiyah Class)</i>
07.30-07.45	Breakfast and getting ready to go to school
07.45-12.00	MTs, MA and SMK schools
12.00-12.15	Get ready to go for the <i>Dhuhr</i> prayer in congregation
12.15-13.00	<i>Dhuhr</i> prayer in the congregation
13.00-15.30	Recitation of Kempek's <i>shorof, Jurmiyah Asymawi, Jurmiyah Dahlan, Fathul Qorib</i> in Abuya. Study of <i>Lajnah Lt.3 (takhosus-Shiffir)</i>
15.30-15.45	Take a shower and get ready to pray the <i>Asr</i> prayer in congregation
15.45-16.30	<i>Asr</i> prayer in congregation
16.30-17.30	Study the yellow book (Kholid Abi Najah and Fathul Qorib at Romo Kyai) Study of <i>Lajnah Lt.3 (Ula and Wustho Class)</i>
17.30-17.45	Get ready to go to the <i>Maghrib</i> prayer in the congregation
17.45-18.30	<i>Maghrib</i> prayer in the congregation
18.30-18.45	<i>Cocogan juz amma</i> and <i>Al-Qur'an</i> in their respective dormitories
18.45-19.30	<i>Dirosah</i> for those who are still reciting <i>tashrifan, shorof</i> and <i>asymawy</i> . <i>Lajnah</i> recitation floor 3 ( <i>Ulya</i> and <i>Alfiyah</i> Classes)
19.30-19.45	<i>Ccogan Tasyrifan</i> in their respective dormitories
19.45-20.30	<i>Isya</i> prayer in congregation
20.30-21.45	Study of the <i>Qur'an</i> and <i>Tasyrifan</i>
22.00-23.00	<i>Lajnah</i> deliberation <i>lt.3</i> or Islamic boarding school
23.00-24.00	<i>Dahlan, kholid</i> and <i>fathul qorib</i> recitation meetings
24.00-04.30	Sleep/rest

Source: Kempek Islamic Boarding School Board.

The Kempek school seeks to adapt to the times, by adjusting the development of Islamic boarding school education with school education. Its schedule as seen in Table 1 provides an overview of very vital recitations which are still maintained in every Kempek school. The Kempek school places recitation as a vital activity which places it very important in *pesantren* activities. Its development requires strong control from all parties, both from the school group as the party responsible for the success of the *pesantren* or the *pesantren* group which is responsible for directing the students as *tafaquh fiddin*. The Kempek school also places great importance on reciting the Qur'an compared to formal schools, so the attractiveness of the Kempek school is that students attended it even on a public holiday, since Islamic boarding schools followed the Islamic calendar, such as having annual holidays during the month of Ramadan. Likewise, in the month of Mulud, many Islamic boarding schools allowed their students the day off. Muludan activities were one of the important activities to commemorate the struggle of the Prophet Muhammad. Students were taught to respect the struggle of the Prophet Muhammad, PBUH. Students during the month of Mulud meet informally, their guardians hold pilgrimage activities in the Cirebon area or to the tomb of Sunan Gunung Jati Cirebon, one of the spreaders of Islam in Cirebon.

- *Development of a Description of the Second Interview Instrument*

The second instrument dealt with the question: What is the position of the school curriculum in Kempek pesantren? It was premised that the position of the school in Islamic boarding schools was an intellectual booster for students in the field of formal education. The development of the Kempek school places the school as an intellectual reinforcement for the students. Its curriculum is actually very strong, but the school does not weaken the Islamic boarding school curriculum and even provides strength to make the students' arguments against religious knowledge more well-honed, religious lessons are still very relevant to the current development of science. It still not confirms the existence of Islamic boarding schools towards growing science, religious knowledge which seems monotonous really needing a variety of knowledge that gives strength in building awareness of scientific thinking.

Strengthening the curriculum provides a dominant combination of two things: the development of the Islamic boarding school curriculum, and the Islamic boarding schools. Islamic boarding schools are engaged in producing students who can master religious knowledge hence their dominant knowledge base must be shared with schools. Additionally, strengthening students is also very necessary so that students can face the challenges of an increasingly advanced era. Strengthening of teachers also provides an undeniable understanding of the dynamics that occur, as a classic understanding, [Foliano, Green, and Sartarelli \(2019\)](#) believed that boarding schools offer the opportunity to strengthening of family inputs as well, which are substituted for school inputs. While Islamic boarding schools provide the flexibility to observe a context in which the family replaces the school, they become the basis of family education. Many families entrust their children to be educated in Islamic boarding schools to develop and be in accordance with family values. The foundation of many families who give trust Islamic boarding schools so that children get extensive religious knowledge in Islamic boarding schools. Families trust Islamic boarding schools because they are built with a strong curriculum that has been passed down from generation to generation.

Islamic boarding schools also strengthen the character of students who are in Islamic boarding schools. Islamic boarding schools plan interventions in accordance with the character and develop a moral stronghold to build in them a strong national character. Characters who are socially capable or socially skilled give confidence to parents to entrust their children to boarding schools so that many children go to school and study at boarding schools in accordance with the times. The era of independence was very dominant for teaching strong national values, providing strength to maintain national independence which was very reliable in the future (Syafi'i & Gestanti, 2017).

The strengthening of *pesantren* is very much needed for the development of life today, the condition of *pesantren* which is considered traditional is very far from modernization in the midst of the hustle and bustle of educational issues that require a response that must be faced with full intellectual and technological development, *pesantren* as strengthening religious knowledge, but this is only a spontaneous answer the Kempek *pesantren* are very capable in dealing with various problems that are increasingly complex, *pesantren* are actually very strong with their various dynamics, but the development of the times demands that *pesantren* are expected to be able to integrate schools and *pesantren*.

Kiai in the struggle for Islamic da'wah, provide education with advice, which is usually done by the Kiai after Friday prayers. They hold Islamic religious lectures with various food and drink offerings. While listening to such lectures, a situational approach applies when a part of the community is affected by disasters and death. The Kiai appears to give advice to the community, asking them to build good relations with the local community even with black sect groups, building behavior that reflects mutual respect and love for one another. The kiai always prioritizes friendly relations with all parties, regardless of what group they belong to, and what group, all groups get the same position before the kiai. Islamic boarding schools offer religious local wisdom, as they represent strong individual strongholds. They are moral bastions that work towards maintaining individual integrity. The figure of the kiai determines the character of the santri, who participate in the learning process while at the Islamic boarding school, the *pesantren's* knowledge of religion, as well as a strong understanding of religion, is built to apply individual students with integrity (Patriadi, Bakar, & Hamat, 2015).

Santri always bow their heads when they are beside their Kiai; they carry out the orders of their Kyai; they are always the same as *waatho'na*; they never deny the advice of the Kiai; they always flatter the Kiai; they always respect the Kiai; they obey the orders of the Kiai; they always look down on them; they never whisper in front of or behind their back; they protect the good name of the Kiai; and they always act good to honor the Kiai. The proof is that there are students who oppose their teachers; and their lives are not blessed and is difficult, while there are students who always obey their Kyai, they get ease in life. The santri who lack blessings in their lives will try to get prayers from the Kiai.

The knowledge that today's students must master consider both religious and general approaches. The general approach does not teach religious knowledge; hence, their knowledge is at odds with the mystical knowledge of *pesantren*, including *Sufism* and *Istikhara*, *vision (ruya)*, *kashf*, *mukasyafah* (Hermansen, 1997). When students have general knowledge skills, they strengthen their integrity as students who are broad-minded. The knowledge of santri is not only in religious knowledge but also able to compete with various fields in accordance with the times. Both religious and pluralist students give an impression that they provide a complete

approach to acquiring religious knowledge and general knowledge. Santri who are the pillars of society can provide a defense of values and religion that are able to provide a way of increasing awareness of various individual and societal issues. The general knowledge students are not deceived by religious knowledge students. Religious knowledge gives students strength in maintaining moral awareness, while general knowledge protects religious arguments, not getting caught up in world problems. They give strength to always protect world problems with strong arguments. Religious knowledge gives complete values to world problems. Basically, world problems are fields for the afterlife issues, work for the world as if you live long, work for the hereafter as if you will die tomorrow.

Islamic boarding schools have different characters from schools, and these different characters provide strengths and strong *branding* in teaching students with the yellow book, the problem that then arises is that formal schools reduce the concentration and focus of studying religion. Santri are divided with school assignments and *pesantren* tasks which must be pursued together in learning, but in practice many are not achieved, so the Kempek *pesantren* really hopes to use a comprehensive strategy and approach in conveying religious knowledge and general knowledge to students in total, even though many obstacles must be done with tactics that make it easy for students to learn.

## 5. Conclusion

The conclusion of the implementation of the revitalization of the Salaf *pesantren* in Kempek is by (1) providing flexibility for the development of the *pesantren* by not forgetting the main task of the *pesantren* as *tafaquh fiddin*, (2) maintaining Al-Qur'an learning as the main learning base for students, (3) developing the study of the yellow book as the needs of the santri to live in society, (4) providing religious learning which contains wirids and dhikr as spiritual development and forming the integrity of the santri, and (5) teaching noble character amidst the onslaught of modernization. The implications of the Kempek Islamic boarding school in carrying out the revitalization are (1) applying religious disciplines in every learning activity of the Kempek Islamic boarding School in madrasas and Islamic boarding schools, (2) teaching Islamic religious values that are full of meaning, (3) implementing the formation of a strong soul in every activity and student learning routines, (4) building moral and ethical awareness, and (5) providing independence, honesty, patience and responsibility to all parties. The forms of educational integration at Kempek Islamic boarding schools are: (1) integrating schools and Islamic boarding schools, (2) integrating school and Islamic boarding school curricula, and (3) integrating school and Islamic boarding school materials.

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