



INNOVATION OF THE MULTICULTURAL BASED BOARDING SCHOOL EDUCATION SYSTEM

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Abstract

The innovation of the education system in Islamic boarding schools must be carried out with the aim of finding new breakthroughs in its development, so that it is hoped that there will be new findings that can give any changes in the Islamic boarding school education system. In its way, Islamic boarding school education runs dynamically in forming a multicultural community that is socio anthropologically stated as Islamic boarding school society. This is shown by the two main functions of Islamic boarding school . The first one is as an educational institution with an educational system and typical teaching learning pattern. The second one is Islamic boarding school always internalizes Islamic values in the middle of the Islamic boarding community as well as the community in general. In this case , Islamic values that are accordance with multicultural values.

Multicultural education encourages educational institutions to play a role in instilling awareness in a pluralistic society and developing an attitude of tasamuh tolerance to create cooperation with all the difference that exist . Multicultural based Islamic boarding school education is a progressive approach to transform education that holistically provides critics and shows the weaknesses of failure and discrimination in the world of education. Innovation steps taken by Islamic boarding schools in responding to the dynamics of education in Indonesia, students have a formal education diploma in addition to maintain their existence as traditional educational institutions. This then makes Islamic boarding schools innovate in their policies and education systems.

This research is located in two places, namely Islamic boarding school Tebuireng Jombang and Islamic boarding school Sirojul Ulum Kediri. This study aims to describe, analyze, and interpret (a) The types of innovations in the multicultural Islamic education system in the Tebuireng Islamic boarding school in Jombang and the Sirojul Ulum Islamic boarding school in Kediri. (b)The process of innovation in the multicultural Islamic education system at the Tebuireng Islamic boarding school in Jombang and the Sirojul Ulum Islamic boarding school in Kediri (c) the results of the innovation of the multicultural Islamic education system at the Tebuireng Islamic boarding school in Jombang and the sirojul ulum islamic boarding school in Kediri.

The type of research used is a qualitative with a case study research approach, data collection techniques use three ways, namely observation,

interview, and documentation. Then the data is analyzed by condensing the data, presenting the data, and drawing conclusions or verification. While the source of data in this study : the caretaker of the boarding school, the administrator of the foundation, the head of teacher unit ,ustadz.

The results of the study show that: The innovation of a multicultural – based education system is seen in : (a) the form of the salafiyah madrasah education unit (b) form of education unit madrasah diniyah (C) madrasah nidzomiyah (d) form of education unit tahfidzul quran (e) form of formal education unit consist of : (1) Islamic junior high school A and Islamic junior high school B (2) Islamic junior high school salafiyah syafiiyah (MASS) : (3) Islamic senior high school salafiyah syafiiyah (MASS) : (4) (Junior high school) and (senior high school)A Wahid Hasyim : (5) Transeins senior high school (6) Islamic Muallimin Hasyim Asy'ari. (f) the form of a higher education unit consisting of : (1) Ma'had Aly Hasyim Asy'ari : (2) University of Hasyim Asy'ari .

The innovation process of a multicultural based education system includes : (a) the need of the problem (b) development (c) teaching methods. The results of the innovation of a multicultural based education system are revealed in educational institutions under the auspices of Islamic boarding schools which includes : (a) tafaquh fiddin (b) mujtahid (c) proficient in Arabic (d) intellectual intelligence, social, skill, and spiritual (e) academic ability (f) ahlaqul karimah (g) Muallim.

The Islamic boarding school education system is actually full of multicultural life contained in it because the teachings of islam itself are very compatible with multicultural values. Therefore it is necessary to explore (observe) all matters related to the boarding school education system to heal an open attitude that can adapt at any time to change times. Therefore when the religious community presents a closed interpretation of religion that is exclusively radical and even shows hostility to others, it is necessary to innovate a multicultural based education system.

Keywords: *Innovation, Islamic Boarding School Education, Multicultural*

A. Introduction

Pesantren is one type of traditional Islamic education to deepen the knowledge of islam and practice it as a guide for life in daily life .The history of the growth of Islamic boarding schools in Indonesia in the past is a historical discovery of Islamic boarding schools as a form of 'indigenous culture' or the original cultural form of the Indonesian nation.

In the Indonesian context , Islamic boarding schools can become ambassadors for the implementation of multicultural values. This is because the wasatiyah attitude possessed by Islamic boarding schools has been deeply rooted in the Islamic boarding schools scientific tradition. The scientific tradition that really values difference has been going on very dynamically where each school can express arguments by respecting each others's differences.

In this study, there are several objectives to be achieved, namely to describe , analyze and provide interpretations of the innovation of Islamic boarding school education multicultural based system in two Islamic boarding schools namely the Tebuireng Jombang Islamic boarding school and the Sirojul Ulum Islamic boarding school Kediri.

This study uses a descriptive qualitative method, namely a case study approach, data collection technique with in- depth interview observations and documentations review. Interactive data analysis through three parts of data reduction, data presentation, and conclusion drawing . Checking the validity of the data using triangulation techniques.

B. Discussion

The innovation of multicultural based education system that is applied to the Tebuireng Jombang Islamic boarding school and the Sirojul Ulum Islamic boarding school Kediri. As time goes by the changes are very fast. Changing according to the challenges of time and responding to the needs of society. Then the innovation of the multicultural based education system of the two Islamic boarding schools can be understood from a cross case analysis. Cross case analysis is carried out by comparing the conceptual findings on the first and second objects. From the two Islamic boarding schools showed developments in the innovation of the education system, both formal and non formal which made the wheels of Islamic boarding school activities more effective and sustainable, some points are :

A. Islamic boarding school innovation

1. Salafiyah madrasah education

Since its inception the Tebuireng Jombang Islamic boarding school has used traditional education system known as sorogan and wetonan or bandongan. All forms of teaching are not distinguished by grade level. Class level is realized by changing books that have been read with the tradition of Islamic boarding schools when they want to start the quran it always begins with tawasul to connect spirit through prayer and al fatihah addressed to the author of the book as well as teachers and kyai who has taught science to the teacher in the hope that the knowledge conveyed will bring blessings and benefit to the students as well as personally a teacher.

This Tebuireng Islamic boarding school in achieving the goal of establishing it since 1899 until 1916 uses the traditional system (salafiyah) which known as sorogan and wetonan methods. Including the Sirojul Ulum Islamic boarding school .Because of the existence of Islamic boarding schools with other systems (khalafiyah) or known as modern Islamic boarding school only existed in 1926 namely Gontor Ponorogo Islamic boarding school.

In both of Islamic boarding school object research, the language used is Javanese language using pego letters (Arabic letters in Javanese) but for Tebuireng boarding school because most of the students are from outside java and lack an understanding of Javanese language, so the delivery is in Indonesian

also sometimes inserted Javanese language in the style of pesantren so that understanding the information presented in the recitation , they also learn Javanese which has never been studied before.

As for the Sirojul Ulum Kediri Islamic boarding school, in achieving its educational goals, this Islamic boarding school uses a traditional system (salafiyah) which famous for its sorogan and wetonan methods since its establishment in 1904 until 1986.

For the situation of the Sirojul Ulum Islamic boarding school , it turns out that this boarding school has also changed from salafiyah system, to a combination system between salafiyah and khalafiyah. Due to the fact, that the traditional pattern education system or salafiyah system still used by using sorogan and wetonan methods still exist managed by this Islamic boarding school. Because this system prioritized openness in giving lessons to students. With the wetonan method, mbah Abdullah Ansori and mbah Abdul are grateful to be able to convey religious information scientifically as well as in giving mau' idzah hasanah (religious lectures) using the yellow book literature which is already well known in all Islamic boarding schools.

Thus, according to the fact that two pesantren are managed by a program, it has clearly proclaimed that the education system that is managed is two system, namely ma'hadiyah system and madrasah system. Ma'hadiyah system in programs that show the salafiyah system, both the sorogan and wetonan methods still exist even the frequency is very dense, relatively the same as the Sirojul Ulum Islamic boarding school. However, when compared to the Tebuireng Islamic boarding school which has experienced a decline in the use of wetonan and sorogan methods in the last decade.

2. Diniyah madrasah education

Diniyah at Tebuireng Islamic boarding school has been running for a long time. However, it was officially implemented starting on May 20,2006. In the 2006-2007 madrasah diniyah only handled grade 1 students (formal school) and classified according to their origin school. Class level is divided into class A and B. One year later the classification system was changed to a pure diniyah system, students are grouped based on ability regardless of educational background in formal schools. The level of education was changed from A and B became I'dadiyah (preparation level), wustho (middle level), and ulya (top level). This change is based on considerations to provide more class choices and learning options according to students abilities

Madrasah diniyah at the Sirojul Ulum Islamic boarding school was established preceded by the establishment of formal education, starting from RA to MA. The emergence of madrasah diniyah in this pesantren is the process of developing pesantren in unifying salaf education with modern education.

3. Nidzomiyah madrasah education

In the Tebuireng Islamic boarding school education system, it was added by the establishment of a new form of education unit called madrasah nidzomiyah, which has a general education curriculum 70 % of the total curriculum , while religious knowledge is only 30 %. Besides teaching Arabic and Dutch, typing skills and English are also taught. To complete references

for students 2 years after the establishment of nizmadiyah (1936) establish a library equipped with 1000 titles of books.

Many religious leaders at that time gave sharp criticism, so many parents forbade them to continue at this pesantren. Because this kind of change is too drastic. Even the other suggestion of KH. A Wahid Hasyim was not permitted by hadrotus syech KH Hasyim Asy'ari, that traditional wetonan system will be replaced with a tutorial system. The levels in the madrasah nizmadiyah system start from ibtidaiyah, tsanawiyah level. So at this time the madrasah Tsanawiyah education system still exist both of them walk side by side with the existence of madrasah nizmadiyah. Educational innovations in the form of madrasah nizmadiyah only exist at Tebuireng Islamic boarding school and there is no at Sirojul Ulum Islamic boarding school.

4. Tahfidzul Quran Education

On 27 Syawwal 1319 H or 15 December 1971 an educational unit was formed that specifically developed the ability of students in the field of the qur'an and these educational units are named madrasatul huffadz. This educational unit is a forum for students who are interested in memorizing the qur'an and developing qur'anic knowledge. Because of its rapid development so that in 1982 it was founded and it is now be the madrasatul qur'an Hasyim Asy'ari.

The one who was given the responsibility and became the first caregiver for the madrasatul qur'an was KH Yusuf Masyhar (son in law and KH Baidlowi) now continue the guidance by the son of KH Yusuf Masyhar namely KH Abdul Hadi as the caretaker of the current qur'an madrasah.

As the name implies, originally the tahfidzul qur'an Sirojul Ulum, Kediri only devoted to students who wish to memorize the tahfidz of the qur'an. However in subsequent developments this Islamic boarding school also pays attention to the deepening of other aspects of knowledge including religious knowledge and general knowledge, such as recitation of books for the establishment of madrasah diniyah salafiyah to establish formal educational institutions from the childhood level (rouhotul athfal) until senior high school or madrasah aliyah.

Then innovate the existence of the tahfidzul qur'an Islamic boarding school Sirojul Ulum at the time mr. Muhsin in non formal education and also in formal there are many choice from RA to MA. The students also participate in carrying out the learning process at formal school in pesantren during day. Meanwhile at night the students are required to carry out learning at madrasah diniyah salafiyah and several units of salafiyah institutions under the auspices of the Sirojul Ulum Islamic boarding school. Here between Tebuireng Islamic boarding school, the salafiyah system also khalafiyah system are carried out alone and established in the form of separate educational units. While at Sirojul Ulum Islamic boarding school the khalafiyah system after graduating from secondary level, it is outside the boarding school and indeed the Islamic boarding school here only provides a policy of facilitating to allow students during the day to go to school accordance with the interests and talents to enter college.

5. Madrasah Tsanawiyah (MTS) and Madrasah Aliyah (MA) Salafiyah Syafiiyah

There are many forms of Islamic boarding school education innovation based on formal education that occur and develop, this development is the answer to the challenges of the times and the demands of society. Based on field data development that occurred in Tebuireng Islamic boarding school, because it is the oldest research object. Educational innovations in this pesantren have occurred for more than a century, some educational innovations are growing rapidly, some have to be stopped due to several factors.

The forms of MTS also MA Salafiyah Syafiiyah education units is a pesantren based formal education which is an educational unit in Tebuireng Islamic boarding school also Sirojul Ulum Islamic boarding school change from the form of nidzomiyah education unit. The cessation of madrasah nidzomiyah does not mean that the great intentions of the founder also disappeared in developing education with general education. With that reason finally MTS and also MA Salafiyah syafiiyah was founded.

This level of education is one of the educational institutions with adequate facilities and infrastructure, because they feel obliged to prepare the next generation of the nation who are trained and skilled and have knowledge and awareness of the process of the group to which they belong so they become human beings who have broad professional insight in carrying out their duties and have the ability to make their decision quickly and accurately and can negotiate and cooperate with anyone. In connection with the demands to prepare the next generation of the nation who are trained, skilled, and have knowledge and awareness of the process of the group to which they belong as the goal to be achieved.

Including high school level education founded by KH Sholahuddin or Gus Sholah, namely the development of formal education at the equivalent of MA namely senior high school transein, Tebuireng, which was founded by the caretaker of Tebuireng Islamic boarding school KH Sholahuddin, the establishment of this educational institution is motivated by a noble desire with the aim of producing a superior generation who is in the field of natural science. The generation that can make the Quran the basis of epistemology in the development of science, and also a generation that has philosophical depth and nobility.

As the data in the field tresains education program at the high school level is a pesantren concept that is synthesized with public high schools which aims to study natural science in depth both through learning, scientific research and scientific experiments referring to 800 verses of kauniyah. Which in essence tresain specializes in understanding the qur'an, al hadist, and natural science and their interactions. The last point of the interaction between religion and science is tresain material that is not found in modern boarding schools. So it is very appropriate if Tebuireng Islamic boarding school opens a program specifically in the field of science along with the times where muslims have two heirlooms book and hadist that are necessary and must be explored all the knowledge in it including in the field of science

6. Hasyim Asy'ari university

The existing Tebuireng Islamic boarding school education unit is felt to be lacking because for the students who have graduated from aliyah school there

are still stay in the boarding school. Then a solution must be given for them to be able to increase their knowledge. For this reason, the Tebuireng Islamic boarding school adds an institution in the form of a higher education unit, finally Hasyim Asy'ari university was formed.

Related to the innovation system of managing educational units at Tebuireng Islamic boarding school is to have sufficient funding sources, both from waqf assets left by hadrotus KH syekh Moh. Hasyim Asy'ari as well donations from students parents routinely every month through a relative sufficient SPP. Unlike the Sirojul Ulum Islamic boarding school, the education unit at the Sirojul Ulum madrasah has perpetual fund. Except only managing from the syahriyah funds of the students because the education unit and all its supporting institutions have strong funds because it is supported by the result of KOPONTREN that have good management

The Sirojul Ulum Islamic boarding school from 1904 to 1984 still persisted with the existing system at the pesantren its just that it is more focused in terms of curriculum and facilities because from the first period it was led by the early founder namely KH Abdullah Anshori with nyai Sulina binti Solihin and the second period which is led by KH Abdul Syukur (son in law) with Asiyah binti A Anshori who is still unable to open up by maintaining classical teaching methods. And starting from the third period from 1984 until 1984 during the period of KH Muksin isman al hafidz with nyai Muzdalifah bint Abdul syukur, period began open up, this can be seen from the existence of the tahfidzul quran Sirojul Ulum Islamic boarding school which was founded by mr. Muhsin. He opened himself up with a brilliant policy namely facilitating students to take formal education outside Islamic boarding schools. This has gone far ahead because at that time there was no Islamic boarding school institution that allowed students to study outside the boarding school.

Then continued formal establishment on an ongoing basis starting from RA in 1989, MI in 1991, MTS in 1997, MA in 2000 and PAUD in 2019

There are some differences that existed at the beginning of the founding of the development and innovation of the existing education system. The difference is when the Tebuireng Islamic boarding school predicts future community development by answering itself through the establishment of new institution which is in the form of a non formal education unit called madrasah Muallimin Hasyim Asy'ari and Ma'had Aly Hasyim Asy'ari which is designed with the salafiyah curriculum as well as formal education, in the form of madrasah Tssanawiyah and Aliyah which are affiliated to the curriculum of the department of religion, or in the form of junior and senior high schools that are affiliated to the Ministry of National Education curriculum and even higher education institutions known as IKAHA (Hasyim Asy'ari Islamic institute) which is now become UNHASY (Hasyim Asy'ari University) accredited by BAN-PT and some are still registered according to the Decree of the Ministry of Religion.

While the Sirojul Ulum Islamic boarding school can be said running quite slowly, it can be seen from the development period from 1904 until 1983

approximately 70 years there has been no change in the education system, then in 1984 there was a new innovations from the leadership, in the third period there were educational options that began to be offered by the Sirojul Ulum Islamic boarding school, namely the science of memorizing the Quran and formal education (RA, MI, MTS, MA and PAUD) started in 1984 by KH Muhsin Isman al Hafidz under the tahfidzul quran islamic boarding school sirojul ulum which is designed with the salafiyah curriculum, there is a choice of the quran and the holy book and in the Sirojul Ulum formal education path is up to the students themselves to attend the preffered education according to the field of interest. And this is what makes the term called integrated education the Sirojul Ulum model.

The next innovation, the Tebuireng Islamic boarding school does not stop to serve the education of students with the form of existing educational units, namely MTS, MA, SMP, SMA ,MQ and Muallimin only, however high level education continues to be established both formally in the form of Hasyim Asy'ari University and now due to regulatory demands it has become the Hasyim Asy'ari Islamic Institute, and non formal in the form of Ma'had aly Hasyim Asy'ari, with the growth and development of educational units up to the level of higher education, both formal and non formal, the students have many choices in order to continue their education.

The difference between innovations in the tahfidzul quran Islamic boarding school Sirojul Ulum where the students of Sirojul Ulum after graduating from high school, they have more choices to develop themselves according to their talents and expertise. Because in Kediri right now there are many high schools with various majors, many polytechnics with various majors and many other diploma programs both managed by the government or private. And the students are free to choose according to their interests and talents. Sirojul Ulum Islamic boarding school only facilitates study during the day. Meanwhile in the afternoon until evening they are required to attend non formal education in the form of memorizing the Quran, Islamic boarding school and diniyah. Which starts at ula (ibtidaiyah), wustho (tsanawiyah), and ulya (aliyah) levels. And this is the icon of integrated education system model of Sirojul Ulum Islamic boarding school with the deposit of the Quran, the study of Islamic boarding school and the study of madrasah diniyah. Especially in 2019, the Sirojul Ulum Islamic boarding school has built a community Job Training Center with ICT vocational skills. Thus one oar of two three islands is passed. This means that it can be expected that if Sirojul Ulum students carry out both (formal schools during the day and non formal schools at night) then the alumni (outputs) of this Islamic boarding schools will have faith and piety and also science and technology competencies at the same time.

In the end researcher analyzes that it turns out that after finding out that the educational system innovation of the Tebuireng Islamic boarding school was discovered at the beginning of its establishment, it used the salafiyah (traditional) education system known as the sorogan and wetonan methods, become a mixed combination education system between the salafiyah system and khalafiyah system. It is said to be salafiyah, the fact is that this Islamic boarding school still exists to manage system units. Education in the form of

diniyah education units starting at ulo, wustho. And ulya levels. Because the curriculum material for this diniyah education unit fully reflects salafiyah. Likewise the madrasah Muallimin Hasyim Asy'ari education unit is a nonformal program education unit that still exists using the salafiyah curriculum.

B. Islamic boarding school education innovation process

As the exposure of this research data shows that the process of innovation of the Islamic boarding school education system in which there are several stages of the innovation process are :

1. Community need

Like other education systems, the pesantren education system is an effort to improve quality. With the increasing demands from the community for a good education, Islamic boarding school education seeks to make breakthroughs in its management in meeting the demands and needs of education in society. The reading of the reality in question is to do research .

Good research is needed so that an educational institution is able to put itself in right position, so that it can not be separated from the integral part of the existing society. By knowing the shortcomings, strengths, reading opportunities, overcoming problems, answering challenges, and making breakthroughs, it is hoped that Islamic boarding school education can continue to contribute to meeting community needs and responding to the challenges of the challenging times. The challenges of an ever changing era, sometimes the changes pass very quickly. If you don't prepare yourself well, then Islamic boarding school education will be crushed by the pace of change, and in the end only become spectators from the hustle and bustle of the world of education.

There is an interesting thing to observe, namely that there is a shift in the perspective of Islamic boarding school education. In the past, Islamic boarding school education was always assumed to be a traditional educational institution that only be taught religious knowledge with strict orthodoxy which seemed to be anti thesis for the progress of science and technology. There is an inverse relationship with the assumption that Islamic boarding school education has far surpassed all forms of stigma attached to itself, Islamic boarding schools have been able to adapt to elements of modernism, and are even ready to be aligned with other existing education systems so that in the last few decades, we are treated to the fact that Islamic boarding school education has equip their students with modern science as the lessons learned by the students in general education institutions (non Islamic boarding schools)

2. Development

Islamic boarding school education is required to always be responsive to community development. Therefore innovation in the education system is an avoidable for the perpetrators or creators of Islamic boarding school education.

This research informant emphasized that educational innovation is also the direction of policy development. Even regarding the study of the salaf book which has been the identity of Islamic boarding school education, has experienced innovation in terms of learning. For example, the fulfillment of learning resources and media and so on is constantly being developed. Likewise, with the tahfidz qur'an program, existing policies open up gaps for wide ranging

access. To the outside world by closely following the development of his learning method, the distribution of hafidz al qur'an cadres to the various musabaqah activities he participated in.

3. Teaching methods

The final step in the educational system innovation process is the teaching method. Teaching methods are an important part of the steps that must be taken by educational innovators. A good teaching method will be able to transform Islamic boarding school knowledge and science in general to students or santri well as well. The impact that students get during their study period at the pesantren will be felt in the coming year when the santri have finished studying at the pesantren and returned to their community.

As well is known, Islamic boarding schools are manifestation of traditional educational institutions because of the consistent teaching methods applied by the Islamic boarding school itself. Among these methods, the best known are wetonan and sorogan. As explained by the informant that the wetonan and sorogan methods were taught directly by the founder of Tebuireng pesantren and also the Sirojul Ulum Islamic boarding school to all his students. That was the first teaching method applied at the Tebuireng pesantren. At the beginning of learning the material taught at Tebuireng is only in the form of religious material with the sorogan and wetonan/bandongan system. The wetonan or bandongan system is learning method in which the kyai provides learning by reading and commenting on certain books, while the students follow by sitting cross-legged around the kyai while giving signs and notes on their respective books.

C. The results of the innovation of Islamic boarding school

Among the results of the innovations in the pesantren education system that have been achieved include religious education in Islamic boarding schools, formal and non formal under the auspices of Islamic boarding schools, according to the data in the field and the discussion as follows.

1. Tafaqquh fiddin understanding religious knowledge

Pesantren is the backbone and heart of Islamic education in Indonesia which must continue to be developed in order to maintain its relevance, urgency, and ability to respond to the challenges and expectations of society. This safe guarding by providing reinforcement is not only related to institutional matters, but also managers, caregivers, teachers, and all parties involved in the world of Islamic boarding schools experiencing a development process towards a better direction. Because the challenges ahead are increasingly difficult because of the huge public expectations.

The two Islamic boarding schools that researchers have made as objects of research, on average so far they have not only been involved in the tafaqquhfiddin aspect but also developed by strengthening independence and succeeded in developing the existing potential according to their respective conditions, both developing the potential of Islamic boarding schools related to cooperatives and *baitul mal wattamwil*, agriculture/agribusiness, animal husbandry, entrepreneurship, trade, and technology potential. However, rather than that the existence of Islamic boarding schools as religious educational institutions (tafaqquh fiddin) must continue to be strengthened. Therefore

whatever development is carried out in response to the expectations of the community, it must not forget the nature of Islamic boarding schools as educational institutions whose main goal is to deepen Islamic knowledge.

This shows how intensive Islamic boarding school education is as an educational tool for the salaf book or the yellow book whose purpose and results are to strengthen the role of pesantren as a pillar of tafaquhfiddin, namely deepening understanding of religious knowledge as the goal of pesantren and its students as in the quran surah at Taubah verse 122

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (١٢٢)

And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

From the initial mission, the pesantren was established and the boarding school was a student to prepare themselves in order to deepen their religious knowledge as stated in the holy book of the qur'an especially with the main menu of the pesantren with its typical salaf recitation/education. By deepening the book of the salaf as well as the knowledge of Arabic language tools (nahwu, shorof, and others). The students will understand the sources of Islamic law the qur'an, hadith, and also the book of salaf.

2. Mujtahid the ability to perform ijtiḥad

The word ijtiḥad sounds so great among the students. With the meaning of "thinking hard" in example "devoting all one's ability and so on. Structurally, Islamic reasoning is in a very important position, namely the third source of Islamic law after the quran and sunnah. Without ijtiḥad, The qur'an and sunnah are very difficult to understand and implemented. The qur'an and sunnah can only speak when ijtiḥad is carried out, at least ijtiḥad is to understand the meaning of the text and its context. Seen from a historical perspective with ijtiḥad, Islamic teachings and knowledge that we can inherit today are the product of what called ijtiḥad.

Even in today's era, ijtiḥad is a necessity that must always be done so that islam can always be present as a guide and solution for the community in dealing with all life's problems. Moreover the program of life today is getting more complex and social changes are happening so fast as if the value system has changed and turned upside down in such a way. In addition to the era of globalization and the advancement of science and technology, which was accompanied by the emergence of a variety of multi-layered and complicated problems, and of course, all of these require answers and the solution, especially from the perspective of islam as the religion of rahmatan lil alamin. Islam must always appear actual and relevant to the various problems of life today and ijtiḥad is the only key and solution in solving them.

Of the two Islamic boarding schools in the location where the researcher conducted the Tebuireng Islamic boarding school that had the innovation of the system, in other words, not all Islamic boarding school and had ma'had aly education levels, indeed one of the advantages of ma'had aly is the continuation of the previous deepening of religious knowledge, has been instilled since the early madrasah level. It aims to strengthen the students of the potential of the scientific disciplines they are engaged in.

Besides that, the establishment of the Ma'had aly level education in addition to deepening the knowledge of the Islamic religion *tafaqquhfiddin* as in qur'an at Taubah 122 santri also prepares the students as the khoiro ummah generation in the future, namely they are students who are always useful for the community to preach islam in the future society as in the quran Ali Imron 110.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ

خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝۱۱۰﴾

You are the best people who were borns for humans, enjoining the ma'ruf, and forbidding the evil, and believing in Allah. If the people of the book had believed, it would have been better for them, among them there are believers and most of them are ungodly.

With a qualified and in depth scientific discipline in the field of religion, students will be better prepared to enter the community and continue the struggle of the kyai and ulama as the best generation who always spread kindness and always make improvements in the community where they live. The concept of khoiru ummah is vey suitable for students who are really prepared to continue the struggle of the scholars with the depth and understanding of science and charity, of course proportionally. So that they will be better prepared when they left by kyai who have guided them because it is the younger generation who really need to be prepared and by the scholars remembering that in time everything will return to Allah Subhanahu Wa Ta'ala

3. Proficient in Arabic

Reading the yellow book has become a tradition in Islamic boarding schools, especially Islamic boarding schools that have maintain the salaf method with many studies of the yellow book which is the special characteristic of the Islamic boarding school. With various methods including learning from one yellow book to another, making it an active Arabic learning method starting from hataman, sema'an, and also sorogan.

In the process of learning the yellow book in two Islamic boarding schools, on average there is a sema'an model with that you can get all the maharoh, when the kyai reads the sentences and gives them meaning, of course the students listen and get istima' maharoh in it. Then while the students give meaning (maharoh kitabah) they also get maharoh qiro'ah from the process of reading kyai's reading.

Arabic is the language of the qur'an which is a book that is used as the main source in the teachings of islam, including the hadists which are also in Arabic. Apart of that, there are also many salaf and contemporary scholars who also ijthihad compose works of books in Arabic form. Therefore Arabic is very important to learn with the aim that students can gain insight into knowledge from the qur'an and hadith as well as from the work of the yellow book compiled by salaf scholars regarding the importance of learning Arabic because Arabic is the language of the qur'an as explained in the qur'an az zukhruf verse 3:

(إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾)

Indeed, we made the Qur'an in Arabic so that you may understand

In this case it shows that someone can understand the qur'an by being able to read and learn Arabic, with the intention that without understanding Arabic it is very unlikely that someone can understand the qur'an. At least Arabic is the language that is always used in the implementation of prayers starting from the intention of takbirotul ikhrom to greeting by giving santri that in carrying out the five daily prayers to bring out a sense of solemnity to the students to know the meaning of the content they read also as explained in the book of imrithi.

والنحو أولى أولا ان يعلما # اذ الكلام دونه لن يفهما

Nahwu science which is part of a series of Arabic language learning is a science that should be studied earlier because without it Arabic words cannot be understood.

It is so important to learn Arabic language, including nahwu knowledge in which nahwu knowledge is the key in unlocking the understanding of the meaning of Arabic words.

4. Have (spiritual intellectual) intelligence

Islamic boarding school is the oldest educational institution in Indonesia even older than Indonesia itself, because Islamic boarding school influential figures and fighters for Indonesian independences were born. It is supported by none other than the pesantren education system and concept which is none other than an institution whose existence is *tafaqquh fiddin*, namely deepening the understanding of religious scholarship. Islamic religion knowledge that is so diverse and complex is studied systematically and intact in Islamic boarding schools, it will not be encountered in other schools or madrasah that study religious knowledge like Islamic boarding schools.

..... فَأَعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Therefore forgive them, ask forgiveness for them and consult with them in this matter, then when you have made up your mind then fear Allah. Verily Allah loves those who put their trust in Him.

The method of deliberation among efforts to shape the character of intelligent, social, intellectual and spiritual santri which is very popular among Islamic boarding schools, especially salaf Islamic boarding schools which focus more on yellow book or classical education hujroh or santri room there is still time and continues to discuss the deliberation material when relaxing while having coffee together even then there is still time to discuss the deliberation material.

Of the two Islamic boarding schools that the researcher occupied, all of them applied the system rather than the method because both in the modern Tebuireng pesantren but still maintaining their salafist traditions as well as in the Sirojul Ulum Islamic boarding school, all of them still used this teaching method considering that both pesantren were still thick in maintaining the salaf tradition method in deepening religious science.

5. Academic ability, logical solution, discipline and responsibility.

Islamic boarding schools as one of the oldest models of educational institutions in Indonesia and have been able to survive until now. The development of Islamic boarding schools began to appear in the early 20th century which was marked by the opening of the madrasa system with the support of scholars who had just returned from Mecca, because this development was a threat to the Dutch Colonialist at that time.

From the results of the research that the researchers observed from the two Islamic boarding schools under the auspices of the foundation, each of which had a basic formal education, namely the ibtida' (beginner level education) or madrasah ibtidaiyah MI at the elementary school or elementary school level, both at the Tebuireng and Sirojul Ulum boarding schools from both Islamic boarding schools had innovations basic formal education as a forum for children who want to take basic education but not all of them study at madrasah ibtidaiyah live in Islamic boarding schools, but almost all of the students are not currently staying or in the village community, because most of the students who go to Islamic boarding schools start graduating from this education, which then they continue to the MTS academic education level as well as MA in Islamic boarding schools while simultaneously taking religious studies at the same time and even some of the students continue to higher education both inside and outside the pesantren.

The students who study in Islamic boarding schools which are the object of research by researchers, one of which has its own campus in pesantren, namely pesantren Tebuireng with the name Hasyim Asy'ari University or abbreviated as UNHASy for the Sirojul Ulum Islamic boarding school continue their studies both in Islamic boarding school education and tahfidz qur'an, but there are also those who continue their studies by attending lectures outside Islamic boarding schools both private or public universities, due to the reason that universities have not established and the distance from the tertiary boarding school is far, there is only a solution to get out of the pesantren or go back and forth from the pesantren.

6. Have good morals (ahlakul karimah)

Islamic boarding schools are educational institutions that do not only focus on scientific fields in theory, but more on trying to educate students towards practice, it is in the form of worship, including morality as well as being cultivated by pesantren with the aim of being a knowledgeable and charitable person. Therefore in learning certain subjects it requires practice that is directly guided by the ustadz /kyai.

Related to the formation of good morals as has been instilled by the prophet Muhammad SAW as a role model for mankind in forming better morals so that every people get the value of goodness obtained in life in accordance with the word of Allah in surah al Ahzab verse 21.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ﴾ (٢١)

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the last day and (who) remembers Allah often.

Therefore humans are required to have noble morals that exist in each student by following the moral example of the Prophet Muhammad SAW in order to determine the direction of goals that will be faced within the scope of the surrounding community.

7. Muallim, religious science educator

The establishment of pesantren that is oriented towards the regeneration of scholars is not a job that only relies on abilities in the field of scientific transfer, more than that other factors that support the success of regeneration are an integral part of the religious science/Islamic. Oriented to the notions of mutaqqaddimin scholars (assalafi) are guided by the direction of Ahlul sunnah wal Jamaah (assunni) and follow the understanding of Imam syafii (as syafi'i) in addition to other specifications.

From each pesantren has two educational programs, namely religious programs specifically handled in Islamic boarding schools and general programs handled by formal education units under the auspices of the foundation, madrasah Diniyah 6 years and for Darul Huda boarding school there is 1 year program for service and also post madrasah diniyah Al Murassyahidin bidtaris with the aim of deepening to be ready in cadres become pesantren educators.

Through these two Islamic boarding schools, the students are expected to be able to realize the ideals of the Islamic boarding school and the kyai, become clerics who interpret da'wah (adda'illallah) who truly master religious disciplines perfectly and proportionally.

That is the goal as in the Qur'an at Taubah verse 122

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (١٢٢)

Means: why not leave from each group among them some people (thoifah) who deepen their understanding of religion and warn their people.

Ulama and Islamic boarding schools are difficult to separate , these two things synergize and contribute to each other, especially in Indonesia, the forerunner of pesantren in that institution is that scholars gain religious knowledge and are nurtured and raised in religious traditions as a characteristic of Islamic boarding school and vice versa, Islamic boarding schools are fostered by scholars as a place to serve and devote their knowledge.

C. Conclusion

From the theory presented by Musthafa Shabri Afandi, that if truth is not organized then organized falsehood will defeat it. In this concept it provides direction. Regarding the importance of the management of truth and goodness, including those in the writings of researchers related to Islamic boarding schools, in this case, it is also strengthened by fiqh rules. Maintain good old values and innovate new and better values which with a good management concept there are also conservation efforts within the institution with great hope that the Islamic boarding school institution is able to contribute to the nation, religion, and state.

From the two theoretical concepts, it aims to maintain as well as develop Islamic boarding school institution to be more advanced and well developed as the challenges of the times are increasingly complicated based on the focus of research and findings in the field about innovation of education system of Islamic boarding schools based on multicultural or multi site studies at Tebuireng Islamic boarding school jombang and Sirojul Ulum Islamic boarding school Kediri, it can be concluded as follows: (1) Islamic boarding schools are the oldest educational institution assets in Indonesia that contribute a lot in guiding the nation's children, so it is very important to carry out and develop innovations that are needed by the community in the hope of realizing the output of a strong Islamic boarding school institution, muttafaqquh fiddin within and being able to maintain the strength of religion and the state. (2) The existence of innovations that still exist of course there is an innovation process carried out by Islamic boarding schools, including recognizing of need, development and teaching methods, trying to provide the best educational services for the pesantren community by always fulfilling the existing educational units within the pesantren environment (3) Among the expected results are the results of the educational system innovations that have been attempted in the pesantren, including tafaquh fiddin, and mujtahid, proficient in Arabic language, having intelligence (social intellectual, spiritual skills), academic ability, good moral (ahlakul karimah), and muallim (educators).

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