

# Learning Management in Salaf Islamic Boarding Schools

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## Article Information

## Abstract

### Keywords:

Learning management, Pesantren, Islamic education

This study aims to find out and obtain an overview of learning in salaf Islamic boarding schools by focusing on goals, educators, students, materials, methods, and evaluations. The method used in this study is a descriptive method with a qualitative approach. The data processed comes from interviews, observation, and docamimetic data. The result of this research is that Pesantren Miftahul Huda aims to produce students to become *Alamilin Scholars* (scholars who are able to practice their knowledge), *Imam Al Muttaqin* (leading people to piety), and *Muttaqin* (devout persons). Pondok Pesantren Miftahul Huda has 5000 students from men and women from various regions. The three stages of learning applied are: (1) providing guidance and teaching; (2) habituation; and (3) formation. The learning method used is the classical method, namely, lectures, *sorogan*, and *bandongan*. The results of research or learning evaluations that are applied are weekly and semesterly evaluations. The benchmark in the success of this Pesantren is alumni who are independent and can create a tawhid-based society by establishing a *Pesantren*.

### Kata kunci:

Manajemen pembelajaran, Pesantren, Pendidikan Islam

### Abstrak

Penelitian ini bertujuan untuk mengetahui dan memperoleh gambaran mengenai pembelajaran di pondok pesantren salaf dengan memfokuskan pada tujuan, pendidik, peserta didik, materi, metode dan evaluasi. Metode yang digunakan dalam penelitian ini adalah metode deskriptif dengan pendekatan kualitatif. Data yang diolah berasal dari data wawancara, observasi dan dokumentasi. Hasil dari penelitian ini adalah Pesantren Miftahul Huda bertujuan mencetak santri agar menjadi Ulama Alamilin (ulama yang mampu mengamalkan ilmunya), Imam Al Muttaqin (memimpin umat untuk bertakwa), dan Muttaqin (pribadi yang bertakwa). Pondok Pesantren Miftahul Huda memiliki peserta didik 5000 santri putra dan putri dari berbagai daerah. Tiga tahap pembelajaran yang diterapkan yaitu: (1) pemberian bimbingan dan pengajaran; (2) pembiasaan; dan (3) pembentukan. Metode pembelajaran yang digunakan adalah metode klasik yakni, ceramah, *sorogan*, dan *bandongan*. Hasil penelitian atau evaluasi pembelajaran yang diterapkan yakni evaluasi mingguan dan semesteran. Tolak ukur dalam keberhasilan pondok pesantren ini adalah para alumni yang mandiri dan dapat menciptakan masyarakat yang berbasis tauhid dengan mendirikan pondok pesantren.

## INTRODUCTION

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In Indonesia, *pesantren* are included in the largest Islamic educational institutions which are spread in various corners of the region, both in rural and urban areas. Islamic boarding schools emerged in rural areas with traditional thinking and a cultural approach (Ayyusufi, Anshori, & Muthoifin, 2022; Hanafi et al., 2021). Islamic boarding schools also developed to do new things in answering and meeting community needs in the context of education and outside of education. Islamic boarding schools are one of the non-formal educational institutions spread across Indonesia (Ansori, Rohmatulloh, Sudrajat, Am, & Utami, 2022; Budiarto & Salsabila, 2022; Muslimin & Kartiko, 2020). Where Islamic boarding schools were born in the midst of society. Each Islamic boarding school has different characteristics depending on the type of readership and what methods are applied in learning (Dian, Faizal, & Hasanah, 2022). Along with the times, there are not a few Islamic boarding schools that try to adapt and are willing to accept a change, but not a few Islamic boarding schools also have an attitude of closing themselves from all changes and influences of the times and tend to maintain what is a belief (Fauzianti, Suresman, & Asyafah, 2015).

According to Martin van Bruinessen, *pesantren* are a kind of primary and secondary schools with dormitories, where students or *santri* study religious texts under the guidance of a *kyai* (Bruinessen, 1994). According to (Azra, 2020), in Indonesia there are thousands of Islamic educational institutions in the form of Islamic boarding schools located throughout Indonesia and are known as *dayah* and *pekarangan* in Aceh, *surau* in West Sumatra, and Islamic boarding schools in Java. Islamic boarding schools in Java form a type of Islamic boarding school, the different types of Islamic boarding schools in Java can be seen in terms of the knowledge taught, the number of students, leadership patterns, or the development of science and technology (Hidayat & Rizal, 2018).

Dhofier Zamakhsyari stated that to provide a definition of Islamic boarding schools, it can be seen from the elements of the words that make up it. The word *hut* means a place used for eating and resting. The term *pondok* in the context of Islamic boarding schools comes from the meaning of dormitories for students (Dhofier, 1990, 2011). The word *pesantren* comes from the word *santri*, which with the prefix *pedi* and the suffix *-an* means the place where the *santri* live. So Islamic boarding schools are dormitories where students live (Aziz, Sebgag, Zuana, & Suryani, 2022). Meanwhile, according to Wahid stated that Islamic boarding schools are similar to military academies or monasteries (*monestory*, *convent*) in the sense that those who are there experience a condition of totality (Prasanti, 2017).

Miftahul Huda Manonjaya Islamic Boarding School Tasikmalaya, along with the times, has begun to carry out stages in improving learning, because with the progress of the times, *pesantren* must also adapt traditions so that learning for students is not old-fashioned or out of date. In the learning management itself at the Miftahul Huda Islamic Boarding School, the learning system has its own characteristics. Initially, the Miftahul Huda Islamic Boarding School did not adhere to strict formal and procedural provisions. But along with the development of the times, learning at the Miftahul Huda Islamic boarding school uses a formal conservative system so that formal learning components are found, such as a list of students (participants) recitation, lesson list, learning design, learning media, and there is also an evaluation of learning outcomes (Hidayat & Rizal, 2018).

The subjects taught were only religious sciences, especially from medieval books known as the classic/yellow books (*al-polar al-qadimah*). The approach method revolves

around sorogan, bandongan, cocogan, deposit, mudzakarah, muthalaah and deliberation. At the Miftahul Huda Al-Faqih Islamic Boarding School, there are interesting things to study in terms of learning. Along with the times when many other Islamic boarding schools have stepped into new or modern learning methods and gradually started to abandon the old methods, it turns out that Miftahul Huda Islamic boarding schools still maintain the old (traditional) method, although they do not refuse to use new methods that make students are more creative and innovative (Prayoga, 2019).

In terms of learning at the Miftahul Huda Islamic boarding school, there are old (traditional) methods that are still being maintained, namely sorogan, bandungan, muthola'ah, and mudzakarah and combined with modern learning in certain classes and levels. This makes the learning method at the Mitahul Huda Manonjaya Islamic Boarding School interesting to study, because the sorogan method is rarely used in learning methods at Islamic boarding schools that have stepped into modern methods.

## **RESEARCH METHOD**

The research used in this research is descriptive qualitative research. Qualitative descriptive research is an approach used to find knowledge of the research subject at a certain time. Participants or research subjects are those who are in social situations defined as informants in a study or known as informants informan (Kusmayadi, Si, Gunawan, & Ip, 2010). Named as a research subject, because in descriptive qualitative research the research is carried out centrally at the point of view of the people being studied (emics), both those who have been assigned or those who are asked for information on a rolling and rotating basis so that the data enlarges and expands (snow-ball). until the point of data saturation, meaning that no more data may be collected to answer and support research needs. In this study, the research participants were the leaders of the Islamic boarding school, namely kiai, curriculum division, educators (ustadz) and students (students) at the Miftahul Huda Manonjaya Islamic Boarding School.

In this study, data collection was carried out in natural settings (natural conditions), primary data sources and data collection techniques were mostly on participatory observation, in-depth interviews and documentation. Observation is the process of involving the researcher in a social situation, then he reveals all that is seen, experienced and felt directly by the researcher. Documentation is supporting data collected to strengthen observation and interview data. The documentation in question is activity reports, photographs and other relevant data (Yuliani, Karwati, & Hamdan, 2022).

## **RESULTS AND DISCUSSION**

### **Miftahul Huda Manonjaya Islamic Boarding School Vision and Mission**

The Miftahul Huda Islamic Boarding School was established with a clear vision and mission, namely ta'muruuna bil ma'ruf wa tanhauna 'anil munkari which means calling on humans to do good and prohibit doing evil (Sanusi, 2019). One of the efforts to realize the above mission is through a form of education with a Salafiyah pattern. The mission above is translated into the educational objectives of the Miftahul Huda Islamic Boarding School as follows: 1) To produce Muslim individuals who put their trust in Allah SWT. 2) Printing Imam al-Muttaqin (devout man). 3) Print Ulama 'al-Amilin (scholars who practice knowledge). 4) Skilled in building, so that one day you don't depend on others. 5) Prevent

the existence of evil people who arise from a lack of faith, stupidity and arrogance, which can positively harm the state.

The formulation of the objectives of this Islamic boarding school was prepared when establishing the current Miftahul Huda Islamic Boarding School, whereas when establishing the previous Islamic boarding school, Choer Affandi did not formulate these objectives in a written text. The essence of the five objectives above are the aspirations of the ulama and kiai in the pesantren, it's just that some of them dare to say and some don't dare to say it, while Choer Affandi himself is one of those who dare to express these goals (Fauzianti et al., 2015).

### **Development of the Miftahul Huda Manonjaya Islamic Boarding School**

The Miftahul Huda Islamic Boarding School in the Manonjaya area was not born and stood as big as it is today, there was struggle and dedication and sacrifice made by K.H Choer Affandi and the surrounding community, where in reality the Miftahul Huda Islamic Boarding School developed from the smallest point to what it is today . Miftahul Huda Manonjaya Islamic Boarding School founder, K.H. Choer Affandi, is a person who comes from Palumbungan Village, Cigugur Village, Ciamis Regency, and has studied the Koran at various Islamic boarding schools around the Tasikmalaya, Jakarta and Sukabumi areas (Aena, 2021).

Throughout its history, the Miftahul Huda Islamic Boarding School has never stopped building, often one building has not been completed, the foundation has been re-built for the next building, provided that the building that was previously built can be used for activities that support the activities in the pesantren. At the beginning of its establishment, Miftahul Huda Islamic Boarding School built seven rooms or kobong for its students and made a madrasa with a size of 30 x 8 m<sup>2</sup>, and made a house for K.H. Choer Affandi and his family, after a few years the place developed into a fairly advanced pesantren with students who were always increasing day by day, until one day when an alumni of the Wanasuka Islamic boarding school where K.H. Choer Affandi taught Religion for the first time, namely Ali Howas, he proposed to K.H. Choer Affandi so that he could accept female students on the grounds that Ali Howas had a daughter. So on the basis of these thoughts, K.H. Choer Affandi began to accept female students as his students at the Miftahul Huda Islamic Boarding School (Kusmayadi et al., 2010).

At that time female students were placed in the kitchen of K.H. Choer Affandi, who is often called Pondok Gayot, is called Pondok Gayot because there is a fish pond underneath. The female students who first recited the Koran there were: Hj. Paridah Binti H. Nawawi from Jakarta, Hj. Spiritual, Hj Fatimah. Likewise with the environment contained in the Miftahul Huda Islamic Boarding School, the arrangement of the physical environment is very much taken into account in its manufacture. This is due to the background of the students who come from various regions and groups of different social status. The layout of the building in the Miftahul Huda Islamic Boarding School complex reflects an effort by the clerics to condition the students with a physical environment that allows for communication between the students, the kyai and the community in that environment. One example can be seen from the construction of a mosque which has an area of 100 m x 50 m<sup>2</sup> which is placed in the middle of the pesantren complex which psychologically has forced students to always pray the five daily prayers in congregation, because the distance between the mosque and the student dormitories is not too far (Prayoga, 2019).

According to Ustadz Aceng, who has been an administrator in the field of development at the Miftahul Huda Islamic Boarding School since 2000 until now, he said that as a whole the buildings built at the Miftahul Huda Islamic Boarding School were not recorded or included in the secretarial book. This happened because there was no sense of individual ownership from the families who founded the pesantren. But around 1999-2000 AD, since there was computerized assistance at the Miftahul Huda Islamic Boarding School, then gradually everything related to the pesantren environment began to be recorded and documented. Ustadz Aceng added that electric lighting began to enter the Miftahul Huda Islamic Boarding School around 1989 (Prayoga, 2019).

He also added that if everything related to funds was under construction, he would apply for funds to the finance department. As for the problems in the field of development that will be built itself depends on the decision of the Kyai Council, and the santri are only as executors. Regarding the size problem, the students did not know so clearly that it was difficult to determine the size or area of the existing building and the building to be worked on. Apart from the building aspect, students' knowledge of information from outside the pesantren environment is also considered. This can be seen by holding information boards or wall magazines that contain all information from the outside world, besides that there are also internet cafes that can be used by all students during their study holidays (Prayoga, 2019). At the Miftahul Huda Manonjaya Islamic Boarding School, Tasikmalaya, there are a number of facilities, namely a mosque, dormitories, school building, library, computer laboratory, language laboratory, guest room, boarding school, health clinic, hall and sports field.

Figure 1. Miftahul Huda Manonjaya Islamic Boarding School, Tasikmalaya



Source: (Sanusi, 2019)

### **Miftahul Huda Manonjaya Islamic Boarding School Learning Method**

In discussing Islamic boarding schools, one of the supports that should be known is the santri. Mahmud in Learning Models in Islamic Boarding Schools. In principle, an educational institution can be said to be an Islamic boarding school if there are at least five or six elements in it, namely kiai, students, mosques, cottages or dormitories, recitation of the yellow book or salaf, and madrasas (Hidayat & Rizal, 2018).

Santri at the Miftahul Huda Islamic Boarding School are those who deliberately come and are handed over by their parents or guardians to study and live in the Islamic boarding school complex. For this reason, the authors include the presence of students at Miftahul Huda Islamic Boarding School in this discussion in order to enhance the role of Miftahul Huda Islamic Boarding School as a large Islamic boarding school in the Tasikmalaya region.

As is well known, if the Miftahul Huda Islamic Boarding School is a Salafiyah Islamic Boarding School, then automatically in structuring the learning activities of the Miftahul Huda Islamic Boarding School students also follow the methods of the previously existing Salafiyah Islamic boarding schools. Where in Salafiyah Islamic boarding schools, male and female students do not study together in one room as a whole but study in different places within the boarding school environmental complex, although it is not uncommon for male students to teach female students, the opposite does not have to happen (Yuliani et al., 2022).

From the results of the author's interview with Ajengan Otoh at his home, he said that the Miftahul Huda Islamic Boarding School at its inception only had quite a few students, namely about 300 students, where the students were brought by the late K.H. Choer Affandi from the Gombongsari Islamic Boarding School in the Cicitu Kaler area to his new pesantren, the Miftahul Huda Islamic Boarding School. Meanwhile, according to Irsad (administrator in the secretarial field) the number of students from year to year in the period prior to 2009 was not recorded or documented regularly, this was due to the absence of a computer so that the data was stored in a book, which when the author tried to be able to see the book was no longer available. known to exist. This is because the arrangement of the secretarial system is still inexperienced and the management system is not yet organized. However, the overall number of students can be monitored from 2000 until now, the recapitalization of the number of incoming and outgoing students each year is relatively the same, that is, approximately 200 students enter each year, and students who leave each year also reach approximately 200 students. . Usually, many students enter in the month of Shawwal and in the middle of the Christian year around June to July or to be precise in the new school year for general education (Mustopa, Hapidin, Rayana, Bumaeri, & Ahyani, 2021).

In the process of accepting students, the Miftahul Huda Islamic Boarding School has several stages, including the following: 1) Participants come alone or are handed over by guardians and come to the secretarial field; 2) Fill out the registration form; 3) Take the Interview test; 4) After being declared accepted, parents hold Ijab and qabul or handover of prospective students between parents and the leadership or kyai council; 5) Sign the commitment to comply with the rules and regulations of the pesantren; 6) Paying the first fee to enter the pesantren; 7) Determination of dormitories, and Class determination based on ability.

In fact, there are many students who stop reciting the Koran at this pesantren. who ventured out by hiding, usually this is mostly done by male students. Incidents like this are rarely known by the pesantren management staff, so if you see this, the total number of students reaches around 5,000 male and female students (Mustopa et al., 2021).

The Salafiyah education system in general does not know the stages, curriculum, syllabus, and evaluation system, where the students study without knowing a time limit so that sometimes there are students who study for dozens of years or even tens of years (Habibi & Supriatno, 2020; Musyaffa, Asiah, Fadhil, & Hindun, 2022; Prasetyo & Ilham, 2022). However, since the leadership of K.H. Choer Affandi has developed the salafiyah system into a semi-formal system, where the grades, syllabus, learning curriculum, and evaluation system are arranged based on learning goals and objectives. The education level at the Miftahul Huda Islamic Boarding School is basically divided into three, namely Ibtida, Tsanawi, Mahad Ali, all of which have three levels, it's just that at levels two and three at the

Ma'had Ali level the activities of the students are more focused on teaching practice and managing the organization (Burga & Damopolii, 2022; Dilia, Rony, & Trianawati, 2022; Rustiana & Ma'arif, 2022).

The curriculum used at the Miftahul Huda Islamic Boarding School is a flexible curriculum compiled by K.H. Choer Affandi and assisted by members of the kyai council. Source books or study materials are taken from classic books (Kitab Kuning) compiled by the salaf scholars. According to Miftahul Huda Islamic Boarding School Secretariat. In general, the teaching curriculum at Miftahul Huda Islamic Boarding School is more directed at four understandings as shown in the following table:

Table 1. Curriculum at the Miftahul Huda Manonjaya Islamic Boarding School

| No. | Goal   | Kitab/Books ( <i>Kitab Kuning</i> )  |
|-----|--|--|
| 1.  | Pemahaman tentang pengetahuan kebahasaan dan logika, yaitu bahasa arab yang disebut Ilmu Alat ( <i>Gramer</i> ), dan Ilmu Mantiq | Kitab Jurumiah, kitab Shorof Kailani, Amtsilatut-Tasrif, Kitab Imriti, Kitab Alfiyah Ibnu Malik, Kitab Samarkondi, dan Kitab Sulamun Nauruq.                           |
|     |  | <i>Untuk tingkat pemula materi pembelajaran lebih banyak materi hapalan</i>  |
| 2.  | Pemahaman dalam bidang pengetahuan aqidah yang penekannya pada aspek penghayatan   | Kitab Tidjanudarory, Kitab Aqidatul 'Awam, Kitab Khulasoh Ilmu Tauhid, Kitab Majmu'atul Aqidah, Kitab Sya'bun Iman, Kitab Goyatul Wusul, dan Kitab Aqidah Al-Islamiyah |
| 3.  | Pemahaman dalam bidang Syari'ah yang penekannya pada aspek pengamalan ibadah dan mu'amalah ( <i>fiqih</i> )                      | Kitab Safinah, Kitab Tawrib, Kitab Riyadul Badi'ah, Kitab Lanatuts-Tolobin, Kitab Fhatul Main, Kitab Fatul Wahab   |
| 4.  | Pemahaman dalam bidang Ahlaq dan Tasauf yang penekannya pada aspek prilaku   | Kitab Ahlaq Lilbanin, Kitab Sulamutaofiq.  |

Source: (Fauzianti et al., 2015)

In addition to the four main targets based on Table 1, other lessons are also given that contribute to the main subject matter such as Tariqh Science for all students, and a'rud qowafy science, Falaq Science is given to students who have Ma'had Aly level. In addition to the core teaching curriculum above, there are also extra-curricular activities which include organization such as the organization from the region of each student, skills activities,

carpentry, animal husbandry, agriculture, and semi-military skills which are named RESSANT Miftahul Huda, and self-employment. In its development, the learning system at the Miftahul Huda Islamic Boarding School has not changed significantly from the beginning until now, this is because the learning system that has been implemented has been felt and can be said to be successful in applying teaching patterns to students who come from various backgrounds and different socio-cultural backgrounds. -different (Prasanti, 2017). In terms of learning activities at the Miftaul Huda Islamic Boarding School, it can be seen from the schedule of daily activities, as follows

**Table 2. Student Activity**

| No  | Time        | Activity  |
|-----|-------------|---|
| 1.  | 03.00-03.30 | Get up at night and prepare for Tahajud Prayer                  |
| 2.  | 03.30-04.30 | Tahajud prayer  |
| 3.  | 04.30-05.00 | Congregational Morning Prayer                                   |
| 4.  | 06.00-06.30 | Sorogan   |
| 5.  | 06.30-06.45 | Duha prayer together  |
| 6.  | 06.45-07.30 | Cleanliness movement  |
| 7.  | 07.30-09.30 | Preparation for class   |
| 8.  | 09.30-10.00 | Mudzakarah  |
| 9.  | 10.00-10.15 | Have lunch  |
| 10. | 10.15-11.30 | Lunch break   |
| 11. | 11.30-12.00 | Preparation for the Duhur Prayer in congregation                |
| 12. | 12.00-12.30 | Duhur prayer in congregation                                    |
| 13. | 12.30-14.00 | Learn Ibtida, Tsanawi, Mahad Ali                                |
| 14. | 14.00-15.00 | Asr Prayer Preparation  |
| 15. | 15.00-15.30 | Ashar prayer in congregation                                    |
| 16. | 15.30-16.00 | Tarkiban/ learning to interpret                                 |
| 17. | 16.00-17.00 | Learn Ibtida, Tsanawi, Mahad Ali                                |
| 18. | 17.00-17.30 | Afternoon meal  |
| 19. | 17.30-18.00 | Preparation for Maghrib Prayer                                  |
| 20. | 18.00-18.30 | Maghrib prayer in congregation                                  |
| 21. | 18.30-19.30 | Jalalin Interpretation Lecture                                  |
| 22. | 19.30-20.00 | Isa prayer in congregation                                      |
| 23. | 20.00-21.00 | Balagan Ibtida, Tsanawi legal discussion, Ma'had Ali dedication |
| 24. | 21.00-22.00 | Memorize together   |
| 25. | 22.00-03.00 | night rest  |

Source: (Prasanti, 2017)

In addition to the things mentioned above, the interesting side of Miftahul Huda Islamic boarding school is the existence of a cadre system carried out by the pesantren, where this system applies if: 1) For students who are considered the most prominent in the field of knowledge and morals or behavior, and the approval of the family and students

concerned. 2) Izbar, where students who are considered to be the most prominent in the field of knowledge and morals or behavior will be married off to relatives or even children from the pesantren's own family, or students to other students. 3) Santri who are considered to have graduated from the final level and are considered mature in their knowledge and behavior, then they are offered alternatives such as opening a new Islamic boarding school in a place where there is very little in fostering religion.

The purpose of this cadre system is the pesantren's efforts to spread Islamic teachings to various regions and various groups, while the izbar system is to maintain the existence and quality of the pesantren itself in facing the times (Ma'arif, Zuana, & Sirojuddin, 2022; Maulana, 2022; Rozaq, Basri, & Indah, 2022). In addition to the cadre system, at the Miftahul Huda Islamic Boarding School a service program is also held, where this program applies to all students who have completed the Mahad Ali level. The dedication here is that all students are required to give everything they have both physically and mentally in order to participate in advancing the education and development of the Miftahul Huda Islamic Boarding School. As for the length of service to the pesantren, there is no time limit, it's just that the students think that the minimum service is for one year, and there are even students who serve for several years (Sanusi, 2019).

Santri who are already at the Ma'had 'Ali level are given additional lessons that can contribute to basic subject matter such as the science of Tarikh (historical science), the science of 'Arud Qowafi, and the science of Falak. In addition to the core teaching knowledge above, there are also extra-curricular lessons which cover organization, skill activities such as carpentry, animal husbandry, agriculture, and entrepreneurship. In conveying the teaching and learning process, Miftahul Huda Islamic Boarding School applies three systems (Prayoga, 2019), namely:

The individual study system (sorogan) is carried out after the morning prayer, which is centralized at the Miftahul Huda mosque. In this activity the students are free to choose a sorogan teacher taken from the senior students, while the material taught is adjusted to the level of the students themselves (Afif, 2019; Baharun, 2017). 1) The classical system, namely the study conducted in class according to the curriculum that applies to each level. For the Tsanawy and Ma'had 'Aly mudaris levels it is the Kiai Council, while for the Ibtida level, the mudaris are senior santri. 2) Public lectures, namely recitations held at mosques led by the General Leadership or Leadership Council, the subject matter is Tafsir Jalalain.

The so-called Gum or Ustadz at the Miftahul Huda Islamic Boarding School are senior students who are eligible or meet the criteria as supervisors in the classroom. The eligibility of a person to carry out the teaching and learning process at the Miftahul Huda Islamic Boarding School is based on the results of selection and is classified according to his scientific abilities. Below are four classifications of Teachers/Ustadz at the Miftahul Huda Islamic Boarding School (Sanusi, 2019), namely: 1) Professors, namely teachers who are elderly in their knowledge and serve as resource persons as well as Top Leaders at the Miftahul Huda Islamic Boarding School. 2) Kiai Council, namely the sons of Kiai Choer Affandi, as well as sons-in-law and grandchildren. 3) The Teacher Council is senior students who sit at the Ma'had 'Aly level. 4) Santri khodimul ma'had or senior santri service who have completed their final level studies and successfully graduated. These students are considered capable and trusted by the pesantren to deliver subject matter in a sorogan way.

The unique thing about Miftahul Huda Islamic Boarding School is that even though the building has become a modern boarding school, the teaching system at Miftahul Huda Manonjaya Islamic Boarding School is still based on the yellow book. The *pesantren* leaders then modified the way of teaching by referring to the 1979 curriculum which became the basic pattern in education at the Miftahul Huda Manonjaya Islamic Boarding School. *Pesantren* leaders develop lesson plans, targets and achievements from the basic pattern that is developed so that it is more easily accepted by the students, with a 10-year system of boarding graduates with a bachelor's degree. The level of education at Miftahul Huda is on par with formal educational institutions (Mustopa et al., 2021).

## CONCLUSION

Miftahul Huda Manonjaya Islamic Boarding School is a traditional Islamic boarding school which has advantages in the field of monotheism, the yellow book and its unique level of education compared to other *pesantren*. The educators or teachers who teach at the Miftahul Huda Islamic Boarding School are graduates from the Miftahul Huda Islamic Boarding School itself. This Islamic boarding school has two teachers in the class, namely the principal teacher and muharik who is the teacher during class. The students at the Miftahul Huda Islamic Boarding School number nearly 5,000 male and female students from various regions. The learning method taught at this cottage is the classical method, namely lectures, sorogan, wetonan or bandongan methods. Evaluations that are implemented at the Miftahul Huda Islamic Boarding School are weekly evaluations and semester evaluations. An indicator of the success of this learning evaluation is the success of the alumni who created a monotheistic-based society by establishing Islamic boarding schools and successfully having more than 1,000 Islamic boarding schools branches spread across Java and Sumatra.

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