



Transformation and Strategic Role of *Salaf* Al-Manar Islamic Boarding School in Globalization Era

Received: 22-11-2024; Revised: 28-04-2025; Accepted: 15-05-2025

Abdul Khamid*)

Universitas Islam Negeri Salatiga,
Indonesia

E-mail: abdulkhamied33@gmail.com

Badrus Zaman

Universitas Islam Negeri Salatiga,
Indonesia

E-mail: badruszaman43@yahoo.com

Yuserizal Bustami

Institut Agama Islam Negeri Kerinci,
Indonesia

E-mail: yuserizalbustami82@gmail.com

Mushbihah Rodliyatun

Universitas Islam Negeri Salatiga,
Indonesia

E-mail: mushbihah86@uinsalatiga.ac.id

Ahmad Mu'is

Universitas Islam Negeri Maulana Malik
Ibrahim Malang, Indonesia

Email: muis@manajemen.uin-malang.ac.id

Doli Witro

UIN Sunan Gunung Djati Bandung,
Indonesia

Email: doliwitro01@gmail.com

*) Corresponding Author

Abstract: This research aims to find out the transformation in the institutionalisation of Islamic education, especially in pesantren (Islamic boarding school) *Salaf*. The focus of this research is on the transformation of Islamic education institutions in *Salaf* Islamic boarding schools, as well as their strategic role in the era of globalisation. This research uses a qualitative research method approach. This research is located at *Salaf* Al-Manar Islamic Boarding School in Bener Village, Tenganan District, Semarang Regency. The primary data source of this research comes from observations and interviews with relevant parties involved in various activities at the *Salaf* Al-Manar Islamic Boarding School. While secondary data sources are taken from some library data discussing the object of research such as articles (journals), books and other literature sources that support this research. Data collection techniques include observation, interviews, and documentation. Furthermore, the data analysis technique consists of three stages, namely data condensation, presenting data, and drawing conclusions (verification). Finally, data validity was tested by triangulating sources and triangulating techniques. This study found that first, Al-Manar Foundation underwent institutional transformation starting from the initial lodging place or pesantren and turning into Al-Manar Foundation. Second, the awakening of the fighting spirit of santri is very visible with the beginning of many santri who are considered classical/ *Salaf* starting to transform today in the world of formal education, even many santri continue to college level both general and Islamic. Third, the strategic role of the managers of pesantren educational institutions in the Era of Globalisation is to guard the teachings of morals and become the front guard.

Abstrak: Penelitian ini bertujuan untuk mengetahui transformasi dalam pelemagaan pendidikan Islam, khususnya di pesantren *Salaf*. Fokus penelitian ini adalah pada transformasi lembaga pendidikan agama Islam di pondok pesantren *Salaf*, serta peran strategisnya di era globalisasi. Penelitian ini menggunakan pendekatan metode penelitian kualitatif. Penelitian ini berlokasi di Pondok Pesantren *Salaf* Al-Manar di Desa Bener, Kecamatan Tenganan, Kabupaten Semarang. Sumber data primer penelitian ini berasal dari hasil observasi dan wawancara dengan pihak-pihak terkait yang terlibat dalam berbagai kegiatan di pondok pesantren *Salaf* Al-Manar. Sementara sumber data sekunder

diambil dari beberapa data yang bersifat pustaka membahas tentang objek penelitian seperti artikel (jurnal), buku-buku dan sumber pustaka lain yang mendukung penelitian ini. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Selanjutnya, teknik analisis data terdiri dari tiga tahap, yaitu kondensasi data, menyajikan data, dan penarikan kesimpulan (verifikasi). Terakhir, keabsahan data diuji dengan melakukan triangulasi sumber dan triangulasi teknik. Penelitian ini menemukan bahwa pertama, Yayasan Al-Manar mengalami Transformasi kelembagaan mulai dari awalnya tempat pemondokan atau pesantren dan berubah menjadi Yayasan Al-Manar. Di dalamnya terdapat lembaga pendidikan Pondok Pesantren serta sekolah formal mulai dari Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), Kedua, kebangkitan semangat juang santri sangat terlihat dengan mulai banyaknya santri yang dianggap klasik/ Salaf mulai bertransformasi dewasa ini dalam dunia pendidikan formal, bahkan banyak santri yang melanjutkan ke jenjang perguruan tinggi baik umum maupun ke-Islaman. Ketiga, Peran strategis para pengelola lembaga pendidikan pesantren di Era Globalisasi mengamalkan mengawal ajaran akhlak dan menjadi garda terdepan.

Keywords: Transformation, *Salaf* Al-Manar Islamic Boarding School, Strategic Role, Globalisation Era

INTRODUCTION

One of the educational institutions in Indonesia has a unique wealth of assets, namely Islamic boarding schools (Nurasih & Witro, 2022), which is a type of traditional education that focuses on deepening Islamic religious knowledge and moral education within the community (Mahmud & Tamin AR, 2019; Nurjaman et al., 2022). Pesantren (Islamic boarding school) is a classical educational institution that has long existed in Indonesia and has a considerable influence in the dynamics of the life of the nation and state (Triono et al., 2022). The rapid and open development of the times requires Islamic educational institutions to strive to improve the quality of their education in order to maintain their existence as the main and trusted choice for the community (Zaenuri, 2018). Recently, the existence of pesantren has been recognised as an educational institution that contributes to the intellectual development of the Indonesian nation, as evidenced by the many freedom

fighters and national figures who emerged from these institutions (Dewi, 2012). Pesantren institutions are popular as traditional Islamic education, meaning that their teaching and education practices are still rooted in understanding the ideas, concepts, thoughts of the scholars in the fields of *fiqh*, *tafsir*, *tawhid*, and *tasawuf* (Dhofier, 1994). In general, Islamic boarding schools have a significant position and play a major role in influencing the development of the education system in Indonesia (Kamal, 2018).

Along with the development of Science and Technology (IPTEK) as a result of the human ability to think and reason has brought changes in various aspects of life, not only in the fields of economics, communication, politics, and others that are evident in the dynamics of society (Abdurrahman, 2002; Asa'ari, Ahmad, et al., 2022). In order to contribute to the development of human resources, the education sector is designed to be actively involved. This is because education is a deliberate effort, either directly or

indirectly. To help humans as part of the next generation, a clear “design” needed that allows children to grow and develop properly (Amiruddin, 2008). Pondok pesantren, which until now still exists in its organisation and teaching, is very much tied to the understanding of ideas, thoughts, and teachings of ulama in various Islamic sciences (Dhofier, 1994).

Pesantren do not only exist in Java, but their existence can also be found throughout the archipelago (read: Indonesia), which indicates that Islamic educational institutions such as pesantren can also be found outside Java. In Aceh, pesantren are called by Dayah, while in Minangkabau they are called Surau. Various studies mention that in the early 16th century, pesantren were the second centre of Islamic educational institutions after mosques (Bruinessen, 1995; Putri & Witro, 2022; Witro et al., 2022).

As time goes by, changes in Islamic education in various regions in Indonesia are increasingly massive. In some cases, traditional Islamic education institutions, such as pesantren, are no longer able to survive the shift of the general education system, or at least have begun to adapt to the content and approach of general education (Azra, 2002). The curriculum in the Islamic education system in pesantren has always been an interesting and hot topic of discussion, not only about changes in national education curriculum policies, but also as a formal education institution that can adopt a curriculum that suits the needs of the community and issue diplomas as a sign of graduation (Mahmud & Tamin AR, 2019). In its development, pesantren continuously show forms of transformation both in terms of perspective, intensity, and institutional structure.

In response to the above issues, pesantren institutions need to take strategic steps to meet the needs of today’s society, including the synchronisation or

transformation of educational institutions in pesantren. These issues are the focus of this research to formulate problems related to the transformation of Islamic educational institutions and the rise of Muslim leadership. These challenges also require special attention from the implementers of pesantren educational institutions, because they are required to continue to innovate. This has led to the emergence of a trend category of pesantren as non-formal educational institutions, and schools as formal educational institutions.

Previous studies on the transformation of Islamic religious education in Islamic boarding schools include: Amir Mahmud and Zaini Tamin AR (2019) in their research entitled: “Pesantren Transformation, a study of the Diacletic Curriculum and Institutions of Rifaiyah Pati Islamic Boarding School”, explained that there are several interesting and dynamic cases of transformation in the development of Rifaiyah Islamic Boarding School, which can be seen through various changes and modernity in these educational institutions (Mahmud & Tamin AR, 2019). Then Dian Mohammad Hakim (2019) in his research entitled “Pesantren Curriculum Transformation through the Islamic Yellow Book Learning Method in developing Islamic Boarding Schools Case Study at Pondok Pesantren Al- Hikam Malang”, found several curriculum transformations and methods used in teaching classical books. In this case, the transformation of Islam still adheres to the strength of its slogan “Continuing good old traditions and adopting better new traditions” (Hakim, 2019). Furthermore, Adi Sudrajat (2017) in his research entitled “Pesantren as Transformation of Islamic Education in Indonesia”, found that pesantren can generally be categorised into traditional and modern types, with various teaching methods such as *wetonan*, *sorogan*, *memorisation*, and *discussion*. This development allows pesantren to transform in various fields, including

Islamic education, socio-cultural aspects, and politics (Nurjaman et al., 2021; Sudrajat, 2017).

Based on the previous studies above, various aspects of pesantren transformation have been presented, the research highlights the transformation of Islamic education institutions in pesantren. The novelty of this research lies in the specific location of the pesantren studied, namely the Al-Manar Foundation Institution in Bener Village, Tengeran District, Semarang Regency. This pesantren has unique characteristics that need to be explored. In addition to undergoing institutional transformation, this pesantren initially functioned as a place to study religion with only a few people who were really interested in understanding religion. As time went by, more and more people from different regions came to study religion, which led to the establishment and development of the Al-Manar Foundation. The institution then underwent institutional transformation by establishing formal schools such as Madrasah Ibtidaiyah Al-Manar, Madrasah Tsanawiyah Al-Manar, and Madrasah Aliyah Al-Manar while still instilling religious values.

This research aims to find out the transformation in the institutionalisation of Islamic education, especially in pesantren (Islamic boarding school) *Salaf*. The focus of this research is on the transformation of Islamic education institutions in *Salaf* Islamic boarding schools, as well as their strategic role in the era of globalisation, seen from the perspective of daily learning in Islamic boarding schools, and further examining the socio-cultural aspects of santri resilience and the strategic role of *Salaf* Islamic boarding schools in improving the quality of education in the era of globalisation.

METHOD

This research uses a qualitative research method approach, so that in practice the research uses descriptions and tries to analyse

various events, phenomena, perceptions, social attitudes, and include other people's thoughts, both collectively and individually. Bungin (2015) argues that the primary sources used come from direct observation and interviews (Bungin, 2005).

The primary data source of this research comes from observations and interviews with relevant parties involved in various activities at the *Salaf* Al-Manar Islamic boarding school. The informants of this study totalled 11 people, consisting of the Director of Al-Manar Islamic Boarding School, Head of Al-Manar Male Islamic Boarding School, Coordinator of Al-Manar Islamic Boarding School, Deputy Head of Male Islamic Boarding School, Curriculum Section of Al-Manar Male Islamic Boarding School, Head of Al-Manar Female Islamic Boarding School, Curriculum Section of Male Islamic Boarding School, Teachers of Al-Manar Islamic Boarding School, Secretary 1 of Al-Manar Male Islamic Boarding School, Secretary 2 of Al-Manar Islamic Boarding School, and Deputy Head of Female Islamic Boarding School. While secondary data sources are taken from some library data discussing the object of research such as articles (journals), books and other library sources that support this research.

Data collection techniques include observation, interviews, and documentation. Sugiyono stated that data validity can be tested through credibility, transferability, dependability, and confirmability (Sugiyono, 2011). All of these analyses are used in discussing this research problem from a summary of the results of observations and interviews from each respondent. Therefore, the data generated is not in the form of numbers but in the form of words. Thus the research results are in the form of descriptions and interpretations (Latifah et al., 2021). In addition, the above sources are enriched with supporting sources.

Furthermore, the data analysis technique consists of three stages, namely (Miles et al.,

2014; Miles & Huberman, 1984): First, data condensation. Data condensation, also known as data reduction in qualitative research, is the process of selecting, simplifying, and transforming raw data collected in the field into more structured and meaningful information. Second, presenting data. This process refers to the systematic presentation of data in the form of tables, matrices, graphs, or narratives to facilitate researchers in understanding and analysing data. Third, drawing conclusions (verification). The conclusions reached must always be verified during the research through data reduction, data presentation, and conclusion drawing.

Finally, data validity was tested by triangulating sources and techniques. Source triangulation was used to check the credibility of data obtained from several sources. Meanwhile, technical triangulation was used to test the credibility of the data by checking the data with the same source using different techniques.

RESULTS AND DISCUSSION

Islamic Boarding Schools, Educational Transformation, and the Rise of Muslim Leadership

In interpreting Islamic boarding schools, the transformation of Islamic educational institutions, and the revival of Muslim leadership, there are several terms that need to be understood together, including: First, Pesantren. Pesantren is a socio-religious institution that serves as an educational facility for Muslims who want to learn more about religious studies (Yanti et al., 2024; Yusuf et al., 2023, 2024). However, more broadly, pesantren has general characteristics, namely a facility managed and run by a Kyai in a complex with the characteristics of a mosque building as a learning centre and santri dormitory (Rasidin et al., 2024), as well as yellow books as part of the guide (Asa'ari, Nurdiansyah, et al., 2022; Haedari et al., 2004); Second, Transformation. It can be

understood together that transformation is change. Transformation is a participatory, open, emancipatory movement that is holistic and reflects various dimensions, referring to teachings such as behavioural values, and social formations including the structure of social life (Abdurrahman, 1997). Therefore, in the context of transformative education, it is understood as a change in the appearance and type of education.

Transformation refers to the gradual change from existing forms to new and multiple forms in the process of reincarnation (Ibrahim & Wahidah, 2022). Istanti (2010) adds that this change in style or culture is essentially a change that follows the times and the spirit of imitation. From this, it can be concluded that transformation means a change in composition or structure, appearance or spatial character. Other terms that are similar to this word are metamorphosis and transformation. All of these can be interpreted as changes not only in degree but also in the type of place (Istanti, 2010).

In the current development, there is a need for institutional transformation, especially in pesantren, in accordance with the demands of the globalisation era, where modern and progressive education is needed (Zaini Tamin, 2018). Pesantren must market and implement the educational process through modern educational methods without eliminating the uniqueness of traditional pesantren. Given the urgency of pesantren in the current era of globalisation, most of the world of education is shifting from pure utility value to market value. Vincent Mosco (1996) suggested that pesantren should not be left behind and should always interact with the wider community, both in rural and urban areas (Mosco, 1996). Meanwhile, Greg Fealy (1996) wrote about the commodification of Islam in contemporary Indonesia, stating that pesantren should promote a spontaneous, progressive, and dynamic religious life in accordance with the times (Fealy, 1996).

From the perspective of educational change, there is a need for quality management of Islamic educational institutions. The era of globalisation has a wide impact on various aspects of life, including in terms of education management. One of the real challenges is that education must be competent in producing a highly skilled workforce for the 21st century. The most important qualifications for the next generation to succeed in real jobs in the 21st century are 21st century skills (Wijaya et al., 2016). In the 21st century, we face the challenge of creating an education system that can encourage critical thinking skills capable of participating in building social and cultural order amidst rapid globalisation (Wahid, 1988).

The Transformation Process of Islamic Education Institutions in *Salaf* Al-Manar Islamic Boarding School

Educational transformation is defined as a process of continuous change towards progress, with “progress” characterised by character, culture and achievement (Achmad Zainul Mustofa Al Amin, 2022). Pondok Pesantren *Salaf* Al-Manar is an educational institution located at Jalan KH. Djalal Suyuthi, Bener Village, Tengaran District, Semarang Regency, postcode 50775, Central Java Province, on the outskirts of Semarang Solo Highway. In terms of its historical transformation. As stated by the head of the boarding school:

“Al-Manar Islamic Boarding School is a traditional Islamic boarding school classified as an old boarding school that aims to continue to spread the values of moderate Islamic teachings while adapting to the times. Seeing the increasing number of requests from the community for their children to study at the pesantren while attending school, Al-Manar Islamic Boarding School has gradually adapted and undergone a transformation, which initially only focused on pesantren education, has now developed by establishing

formal schools.” (Interview with the Director of Al-Manar Islamic Boarding School, Abah As’ad Haris NF, at his residence, on 21 October 2023).

This was reaffirmed by a religious teacher who stated that: “Seeing the very enthusiastic response of the community to send their children to boarding school, coupled with the increasing desire of the students to explore religious knowledge while studying general knowledge, the leadership of the foundation began to consider reforming education at the Al-Manar Islamic Boarding School, which began by opening formal education programs at the MI, MTs and MA levels.” (Interview with the Head of Al-Manar Putra Islamic Boarding School, Ustaz Lutfi Maulana, at the Secretariat Office, on 22 October 2023).

Then a Gus (a term for the son of a religious leader) added: “Al-Manar Islamic Boarding School initially started as a place of religious study, and as time went by, more and more students came to learn religious knowledge. Al-Manar Islamic Boarding School, originally named ‘As Suyuthiyah,’ was named after its founder, K.H. Djalal Suyuthi, and was established in 1926. It is located in Bener Hamlet, Tengaran District, Semarang Regency. However, under the leadership of Kyai Fatkhurrohman, the name of the boarding school was changed to Al-Manar.” (Interview with the Coordinator of Al-Manar Islamic Boarding School, Gus Muhammad Itqon Faza, at his residence, on 21 October 2023).

Another Ustaz provided additional historical information about Pesantren Al-Manar, stating that: “This male and female boarding school is located on the Solo-Semarang highway, precisely in Bener Village, Tengaran District, Semarang Regency, about 3 KM south of Salatiga City. The name Al-Manar was officially used during the leadership of Kyai Fatkhurrohman in 1983, as an extension of the As-Suyuthiyyah Islamic

Boarding School founded by Kyai Djalal Suyuthi in 1913.” (Interview with the Deputy Leader of the Men’s Islamic Boarding School, Ustaz Ali Mahrus, at the Secretariat Office of Al-Manar Islamic Boarding School, on 22 October 2023).

Al-Manar Islamic Boarding School is an Islamic educational institution that focuses on teaching faith and general knowledge. Al-Manar Foundation aims to develop the skills of its students, with a special focus on character education, preparing graduates who are ready to contribute to society as part of the santri community. They must have knowledge based on the Quran and Hadith in their respective subjects, have noble character, and have an independent and productive spirit in preaching and advocating for the community.

The curriculum of Pesantren Al-Manar, according to one of the teachers, states that: “The Al-Manar pesantren that we attend every day uses a mixed curriculum. What does that mean? Al-Manar boarding school curriculum not only has its own curriculum, but also blends the curriculum designed by the government. This blended curriculum allows students to engage in modern-based learning.” (Interview with the Curriculum Section of Pesantren Putra Al-Manar, Ustaz Irfan M. Faza, in the Administration Room, on 24 October 2023).

The teaching method at Al-Manar Islamic Boarding School combines the pesantren (Islamic boarding school) *Salaf* system with the modern pesantren curriculum. This means that Al-Manar Islamic Boarding School does not ignore the progress of the times. Therefore, official schools such as Al-Manar Elementary School, Al-Manar Junior High School, and Al-Manar Senior High School have started various activities since the morning, using modern teaching methods and yellow books classical for knowledge study. *Sorogan* is conducted to deepen the reading of the Quran and facilitate understanding of the Yellow Book of Islamic classic. While *Takror*

is useful to actively engage students in the habit of learning before bedtime. These activities support the education of students in the modern era and are related to the vision of Al-Manar Islamic Boarding School, which aims to create a generation with *good character* that is able to face the challenges of the times. The mission is based on a curriculum that implements a classical system (*Sorogan* and *Bandongan*) centred on the study of yellow books written by scholars of the Syafi’i school of thought. Therefore, the emphasis at *Salaf* Al-Manar Islamic Boarding School is on *Nahwu, Sorof, Fiqh, Ushul Fiqh, Hadith, Tafsir, Tauhid, Sufism, and History* (Tim, 2014). In addition, the students are not only expected to learn this knowledge, but also to internalise and practice it in various situations and explain it to other students or people as a means of da’wah and mediation.

With the increasing demand from various elements of society and the development of increasingly modern times, Al-Manar Islamic boarding school opens itself and accepts various inputs. This was confirmed by one of the teachers who said: “*Salaf* Al-Manar Islamic Boarding School, when viewed in terms of education, is good. However, Al-Manar Islamic Boarding School is open and able to keep up with the times, as evidenced by its transformation into a formal education institution. This makes it more attractive to many people who want to study religious and general knowledge. This is proof that transformation is needed in today’s era, where students are not only taught with traditional methods, but also with a combination of classical and modern education.” (Interview with the Head of Pesantren Putri Al-Manar, Ustazah Anggita Sari, in the Hall of Pesantren Al-Manar, on 23 October 2023).

Responding to the needs of the volume of people who increasingly trust Islamic educational institutions, so that the presence of

Islamic educational institutions is needed, it has carried out institutional transformation into the Al-Manar foundation which includes Al-Manar Islamic boarding school, Al-Manar elementary school, Al-Manar junior high school, and Al-Manar high school and continues to transform educational institutions, especially Islamic religious education in order to escort the nation's students who are characterised, independent discipline, and competent in general and religious sciences. One of the achievements of the institutional transformation carried out by the Al-Manar Foundation is the opening of formal schools based on the pesantren system, so that one foundation includes several levels of formal education, including:

1. Al-Manar Primary School (MI Al-Manar)

The establishment and presence of this institution under the auspices of the Al-Manar Foundation occurred around 1975. At this time, the Al-Manar Foundation and the caretaker of Al-Manar Pesantren were led by K.H. Muh. Zuhdi. His leadership faced considerable challenges due to the heated political climate in Indonesia (Tim, 2014). The presence of this Islamic educational institution based on the pesantren model attracts many students who want to learn general and religious knowledge. Evidently, since the beginning of the establishment of this elementary school, there has been a significant increase in the number of students, not only from children in the pesantren environment but also from students who come from outside the region and even outside the island of Java. This allows students from various regions to have the opportunity to learn and gain knowledge.

2. Al-Manar Junior High School (MTs Al-Manar)

Continuing to build public trust in Islamic-based education, around 1985, during the leadership of Kyai Fatkhurrohman, when the political situation in Indonesia had begun

to stabilise, Al-Manar Foundation made reforms. As a result, the foundation established a second formal educational institution under its auspices, which bridged junior high school students to continue their education to a higher level.

The curriculum of Al-Manar Junior High School is fully aligned with the Ministry of Religious Affairs. In addition to following the national curriculum for junior high schools, Al-Manar Junior High School also incorporates Islamic education based on the pesantren tradition. This includes the study and practical application of *fiqh* (Islamic jurisprudence) in worship, muamalah (transactions), hadith, and sorogan (Islamic teachings from *classical/Salaf* texts).

Over the years, Al-Manar Junior High School has graduated hundreds if not thousands of students. The school has shown rapid growth, and has not only instilled discipline and responsibility in its students, but also many of its alumni have continued their education to higher levels. Many have completed their Master's degrees, and there are even some who are pursuing their Doctoral degrees. In addition, many alumni are actively spreading their knowledge of Islam in the midst of society.

This shows that in the teaching and learning process at Al-Manar Junior High School, not only are vocational skills taught, but great emphasis is placed on ensuring that students understand and can apply Islamic education. The aim is to produce students who excel in formal and non-formal education, which complement each other in fostering knowledgeable and moral individuals.

3. Al-Manar Senior High School (MA Al-Manar)

The establishment of Al-Manar High School in 1989 was part of an effort to transform the pesantren into a formal educational institution. This is a manifestation of the Al-Manar Foundation's commitment to realising an educational institution with

knowledge and morals. Al-Manar High School continues to improve its quality in line with the times and guides its students with discipline. This can be seen from the daily teaching and learning activities at school. Al-Manar High School offers concentrations in Natural Sciences and Religious Studies. The school has been recognised for its many achievements, both by its teachers and students. The school provides a platform for research, where students are guided by a mentor to conduct research, collect and analyse data.

Al-Manar High School has always endeavoured to accommodate the interests and concerns of the community. This is in response to concerns about the increase in juvenile delinquency which is often caused by a lack of understanding of religious knowledge as a guide to life and a preventative measure. In response to this concern, the foundation has made sustainable changes, by establishing Al-Manar High School to provide facilities and education to all students who wish to deepen their knowledge in general and religious subjects. Al-Manar High School is committed to working together to achieve educational goals by continuously improving the quality of the school in various aspects, including improving the quality of teachers and education, the quality of the teaching and learning process, the quality of students, facilities, and community resources.

Therefore, the effort to improve the quality of Al-Manar High School is a strong reason for the development of the school's potential. This can be seen from its strategic location, especially with its proximity to the main Semarang-Solo highway, which provides an alternative for students who want to increase their knowledge after graduating from Al-Manar High School.

Revival of the Spirit of Struggle of Santri in *Salaf* Al-Manar Islamic Boarding School

The existence of pesantren that give birth to santri is still able to survive well until now, but there are still many people who do not fully understand the advantages of pesantren as educational institutions in Indonesia, compared to other educational institutions in general. As well as what are the keys and secrets of pesantren built by various groups that are able to produce santri who participate in maintaining the integrity of the Republic of Indonesia.

Looking back at history, Nurcholis Madjid states that traditional Islamic groups played an important role in the emergence of the second wave of Islamic intellectual awakening in Indonesia. According to Nurcholis Madjid, the first wave of Islamic intellectual growth was initiated in the 1950s by M. Nasir and his colleagues. Furthermore, Nurcholis Madjid stated that traditional Islamic groups began to build intellectual foundations in the 1970s and predicted that in 2006, a second wave of Islamic intellectual awakening led by traditional Islamic circles would emerge (Ismail, 2004).

The existence of students at Al-Manar Islamic Boarding School continues to experience rapid growth in various parts of the country. The growth and development of Islamic boarding schools is strongly supported by a religious socio-cultural environment that fosters harmony, so that the existence of *Salaf* Islamic boarding schools is increasingly widespread and deeply rooted in the midst of Indonesian society and culture. In line with the words of one of the Ustaz said that: "The Al-Manar Islamic Boarding School that I know is currently experiencing a fighting spirit, strengthened by the addition of facilities, teaching human resources, foundation managers are all together moving to advance the educational institutions under the auspices of the Al-Manar foundation, plus the number of students with different regional origins, even now it is not only students from Java, but many students come from Sumatra, Riau,

Lampung, Padang, Kalimantan, and so on” (Interview with the Male Islamic Boarding School Curriculum Section, Ustaz Kurniawan Dwi Purwadi, in the Management Room, on 24 October 2023).

Another Ustaz added that: “Pesantren Al-Manar’s santri have a burning spirit coupled with the teachings that are presented not only in the form of classical books, but using the addition of a touch of technology so that santri can adjust to the times, besides that the pesantren opens formal education making another reason for santri to have a high fighting spirit, even the pesantren continues to encourage santri after graduating from Madrasah Aliyah to continue to college level. Although the pesantren does not yet have a university, students are allowed to continue their studies while staying at the pesantren.” (Interview with a teacher at Al-Manar Islamic Boarding School, Ustaz Musalim Ridho, in the Administration Room of MTs Al-Manar, on 25 October 2023).

It can be said that *Salaf* santri do not only think traditionalist but *Salaf* santri think and continue to rise to get the highest education possible. This is further emphasised by Ustaz saying that: “Al-Manar students that I observed did not only stop at college to complete S1 (Bachelor) but many of the students continued their S2 (Masters) and even S3 (Doctoral), until now, what I know is that many Al-Manar alumni have doctoral degrees and even professors, this indicates that *Salaf* students really struggle and continue to be enthusiastic in pursuing knowledge.” (Interview with Secretary 1 of Al-Manar Putra Pesantren, Ustaz Nailul Huda, in the Secretariat Room, on 23 October 2023).

On another occasion an Ustaz said that: “In addition to having qualified teaching human resources in all fields of both religious and general sciences, this can be seen in the many Ustaz who graduated from Bachelor’s and Master’s degrees in religious and general majors. In addition, Al-Manar pesantren is also

supported by a friendly pesantren environment culture, so that students feel comfortable when learning to foster a sense of fighting spirit in achieving their goals, Al-Manar students are equipped with teaching contemporary sciences with modern approaches, this makes a spirit of reflection of the leadership to always provide the best service in order to produce a generation of competitive humans.” (Interview with Secretary 2 of Pesantren Al-Manar, Ustaz Emi Bhrul Munif, in the Management Room, on 24 October 2023).

The above statements play an important role in contributing to the transformation of pesantren institutions. These indicators can be proposed as complementary materials and considerations for every manager of pesantren (Islamic boarding school) *Salaf* institutions, especially those from traditional Muslim circles, because santri with traditionalist religious beliefs have limited access to formal education and higher education.

The establishment of Al-Manar Foundation educational institutions has made a real contribution in producing intellectual and insightful students. The presence of Pesantren Al-Manar, which has been transformed into a formal school, is part of the revival of the spirit of struggle of the students to participate in educating in the era of modernisation.

The presence of *Salaf* santri is not only focused on Islamic studies or limited to traditional Islamic texts (yellow books studies). These students go a step further by attending public schools under the same foundation, such as elementary, junior high, and high schools. In addition, if they wish to continue their studies, they are allowed to enrol in both general and religious universities according to their interests and talents. Santris are given the freedom to choose what major they want.

As time goes by and modernisation takes place, it can be observed that the santri not only attend pesantren but also many go to university. Many teachers also continue their

studies to master's and doctoral levels, and it is not uncommon for Ustaz and Ustazah to get scholarships for further studies. This indicates that the Al-Manar Foundation has experienced a significant increase in the quality of human resources among both students and teachers, along with the rapid progress of the foundation's transformative goals. Thus, the process of intellectual enlightenment among santri is taking place at a high level, along with the entry of santri into the world of education and civilisation in the current era of globalisation. This makes an interesting finding and makes a big concern that pesantren education is able to answer the various rapid currents of globalisation while still promoting religious values as a foothold in stepping and continuing to advance and educate the nation's children. Presumably this makes an interesting finding from the various advances that have been implemented in pesantren, making an offer to other pesantren to implement and practice without being afraid to adapt and always innovate in the field of education in accordance with the times.

***Salaf* Al-Manar Islamic Boarding School and Its Strategic Role in Globalisation Era**

Seen from the perspective of social and cultural transformation, the attitude of pesantren managers can be divided into two components: first, the managers, both Kyai and Ustaz, maintain moderate Islamic values through the pesantren education system by making efforts to preserve the traditions of the *Salaf* scholars. Second, the Kyai and Ustaz began to incorporate general knowledge into the pesantren curriculum while maintaining Islamic traditions and values (Noor, 2006). The important role of pesantren institutions cannot be separated from the life of Muslims in general. The establishment of Islamic boarding schools is mainly aimed at breaking away from the shackles of backwardness in the fields of education, socio-economics, and preaching institutions for the spread of Islam.

Islamic boarding schools also see themselves as educational centres as well as moral and intellectual education, fostering a spirit of brotherhood and solidarity (*ukhuwah Islamiyah*) based on the teachings of *Ahlus Sunnah wal Jamaah* (Chaer, 2017).

In its development, the boarding school not only grows with the traditional pattern known as *Salaf*, but also has implemented an innovative system, namely a modern system characterised by the establishment of formal schools. However, the presence of modern boarding schools does not eliminate the traditional boarding schools that have been deeply rooted. The modern education system complements the existing traditional education system, or in other words, combines traditional and modern traditions so as to create a synergistic education system (Kariyanto, 2019).

In the current era of globalisation, Islamic boarding schools strive to absorb as much information as possible, so that they have extensive and complete information about events that occur both internally and externally. The need for extensive and complete information is important because in essence we are currently entering the third wave of civilisation development (Ismail, 2004).

As stated by the caregiver of Pesantren Al-Manar that: "Pesantren Al-Manar has always been steadfast in using classical methods in learning accompanied by changes, what does that mean? Pesantren Al-Manar is open in the information system and there is starting to be a role for technology in learning, this is in line with the *fiqh* rules that say: "*al-muhafazah 'ala al-qodimi al-salih wa al-akhdzu bi al-jadid al-aslah*" (maintaining the good old and taking the better new). This signifies the role of the transformation process running in pesantren educational institutions." (Interview with the Pesantren Caregiver, Abah As'ad Haris NF, at his residence, on 21 October 2023).

This is in line with what was explained by Ustazah who said that: “During my *nyantri* (study) in the pesantren, it plays an active role in responding to the developments of the times, this is what gives my impression as an Ustazah that this pesantren is not anti-change but supports and implements changes in the hope that santri can be fully accommodated in accordance with the times, not only classical learning but a combination of modern learning is also applied. This is what makes the role of pesantren better and more attractive to the community in the era of modernisation.” (Interview with the Deputy Head of the Pesantren Putri, Ustazah Siti Robiah, at the Pesantren Putri Hall, on 23 October 2023).

The above is also reinforced by an Ustaz saying that: “Pesantren Al-Manar always experiences modernisation and innovation both in terms of human resources and facilities and infrastructure. In this era of globalisation, it is fitting that pesantren also need to adapt to various changes. This is what pesantren continue to strive for to continue to play an active role in improving the quality of education. Because seeing the development when pesantren is considered an ancient classical education model, thus the managers continue to innovate and improve in realising moral and intellectual santri.” (Interview with the Curriculum Section of Pesantren Putra, Ustaz Irfan M. Faza, in the Management Room, on 24 October 2023).

Departing from the above foundation, it can be understood that *Salaf* Al-Manar Islamic Boarding School School always tries to improve and adapt to changes in the globalisation era. Therefore, the board is committed to maintaining classical / *Salaf* teachings while acknowledging the need for change or transformation in the development or modernisation of the physical facilities of the boarding school to keep up with the unstoppable pace of development, demanding that Islamic educational institutions also participate in the transformation.

In this case, *Salaf* Al-Manar Islamic Boarding School is not resistant to various changes. The authenticity and moderate values of the pesantren are still implemented. In response to the acceleration of social and cultural transformation and the rapid influence of modern civilisation, the boarding school made modifications to its education system. Strategically, this institution opens and establishes formal schools from primary to tertiary levels. This is a strategic step for an Islamic educational institution to participate in the trend of the globalisation era while maintaining its existence in the midst of modern influences without sacrificing the cultural values of pesantren.

Facing the era of globalisation, Islamic boarding schools are striving to modernise and innovate. To realise the programme, the involvement of skills is indispensable. Therefore, *Salaf* Al-Manar Islamic Boarding School always innovates and holds trainings, such as seminars and other discussions, to improve the human resources in the boarding school. The invited speakers are experts, both from cottage alumni and outside experts, according to their respective fields of expertise.

Thus, the management role of pesantren institutions in the current era of globalisation is to continue to voice and uphold the practice of Islamic ethics and to be at the forefront in facing all aspects, both positive and negative, which must be anticipated by Islamic institutions.

This is in line with the *motto* in the book of *usul fiqh* that “*al-muhafazah ‘ala al-qodimi al-salih wa al-akhdzu bi al-jadid al-aslah*” (maintaining the good old and taking the better new). This makes a finding and an interesting thing and makes a foothold for pesantren to continue to implement changes in accordance with the times. *Salaf* Al-Manar Islamic Boarding School continues to adopt positive values by continuing to innovate in accordance with the demands of the times, while negative

values that are contrary to Islamic values and Pancasila must be abandoned. The distinctive role of Islamic boarding schools in shaping the character of the Indonesian nation must be maintained (Ilahi et al., 2022). Apart from being the oldest educational institution, Islamic boarding schools are known as the guardians of the nation's morals from time to time.

CONCLUSION

One of the typical Islamic educational institutions in Indonesia is pesantren, which is a form of traditional / *Salaf* education that focuses on deepening religious knowledge. Al-Manar Foundation has undergone institutional transformation, starting from a small recitation centre with a few people, developing into an Islamic Boarding School and transforming into Al-Manar Foundation. There have been several institutional transformations in the field of education, starting from the development of formal schools such as Al-Manar Elementary School, Al-Manar Junior High School, and Al-Manar High School. The spirit of struggle for the awakening of santri can be seen from the increasing number of santri who were previously considered traditional / *Salaf* are now transformed in the formal education system, starting from the elementary (MI), junior high (MTs), high school (MA) levels, and even many santri who continue their education in universities, both general and Islamic science. The strategic role of boarding school management in the era of globalisation is to continue to prioritise and uphold the practice of Islamic ethics and to be at the forefront in all aspects, both positive and negative, which must be anticipated by Islamic institutions. The distinctive role of pesantren that has been known for a long time as a shaper of the character of the Indonesian nation is maintained. In addition, pesantren, as the oldest educational institution, is known as the guardian of the nation's moral firmness from time to time.

REFERENCES

- Abdurrahman, M. (1997). *Islam Transformatif*. Pustaka Firdaus.
- Abdurrahman, M. (2002). *Pesantren dan Wali Songo*. In Dariri Amin (Ed.), *Islam dan Kebudayaan Jawa*, Yogyakarta. Gajah Mada University Press.
- Achmad Zainul Mustofa Al Amin. (2022). Model Transformasi Pendidikan Islam (Studi Kasus di PP. Darul Dakwah Mojokerto). *Progressa*, 6(2), 45.
- Amiruddin, A. (2008). *Semantik Pengantar Studi Makna*. Sinar Baru Algensindo.
- Asa'ari, A., Ahmad, J., Nurjaman, A., Witro, D., & Alghani, R. (2022). Title Waliyul Amri Adh-Dharuri Bi Syaumah As Nu'S Support to Soekarno in Guided Democracy 1959-1965. *Analisa: Journal of Social Science and Religion*, 7(2), 215–230.
<https://doi.org/10.18784/analisa.v7i2.1784>
- Asa'ari, A., Nurdiansyah, R., Mursal, M., Witro, D., & Alghani, R. (2022). Religious Radicalism Prevention Model in Ma'had Al-Jami'ah at State Islamic Universities. *Nadwa: Jurnal Pendidikan Islam*, 16(1), 71–92.
<https://doi.org/10.21580/nw.2022.16.1.13871>
- Azra, A. (2002). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Millenium III*. Kencana Prenada Media Grup dan UIN Jakarta Press.
- Bruinessen, M. Van. (1995). *Kitab Kuning Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia*. Mizan.
- Bungin, B. (2005). *Metodologi Penelitian: Format-Format Kuantitatif dan Kualitatif*. Airlangga University Press.
- Chaer, M. T. (2017). Pesantren: Antara Transformasi Sosial dan Upaya Kebangkitan Intelektualisme Islam. *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, 5(1), 49–74.

- <https://doi.org/10.21043/fikrah.v5i1.2145>
- Dewi, E. (2012). Transformasi Sosial dan Nilai Agama. *Jurnal Substantia*, 14(1), 112–121. <https://doi.org/10.22373/substantia.v14i1.4834>
- Dhofier, Z. (1994). *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. LP3ES.
- Fealy, G. (1996). “Wahab Chasbullah, Traditionalism and the Political Development of Nahdlatul Ulama” In *Nahdlatul Ulama, Traditional Islam and Modernity in Indonesia* (Ed.), Greg Barton and Greg Fealy. Monash Asia Institute.
- Haedari, A., Hanif, H. M. A., Masykur, A., & Adib, M. (2004). *Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Komplexitas Global*. IRP Press.
- Hakim, D. M. (2019). Transformasi Kurikulum Pesantren Melalui Metode Pembelajaran Kitab Kuning dalam Mengembangkan Pesantren: Studi Kasus di Pondok Pesantren Al-Hikam Malang. *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam*, 1(2), 39–49. <https://doi.org/10.33474/ja.v1i2.4975>
- Ibrahim, B., & Wahidah, W. (2022). Bergerak dalam Naungan Negara: Transformasi Kelembagaan Sebagai Strategi Peningkatan Kualitas PTKIN di Aceh. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(1), 343–359. <https://doi.org/10.30868/ei.v10i001.1716>
- Ilahi, R. P., Yusuf, M., & Witro, D. (2022). Komunitas Belajar Sebagai Model Pendidikan Agama pada Institusi Keagamaan Pesantren untuk Meningkatkan Karakter Berbicara Santri. *El-Tarbawi*, 15(1), 107–126. <https://doi.org/10.20885/tarbawi.vol15.is1.art5>
- Ismail, F. (2004). *Paradigma Kebudayaan Islam, Studi Kritis dan Analisis Historis*. PT. Mitra Cendikia.
- Istanti, K. Z. (2010). Transformasi dan Integrasi dalam Kesusastaan Nusantara: Perbandingan Teks Amir Hamzah Melayu dan Jawa. *Humaniora*, 22(3), 241–249. <https://doi.org/10.22146/jh.999>
- Kamal, F. (2018). Transformasi Pendidikan Pesantren sebagai Lembaga Pendidikan Islam Abad ke-21. *Jurnal Paramurobi*, 1(2), 17–30. <https://doi.org/10.32699/paramurobi.v1i2.524>
- Kariyanto, H. (2019). Peran Pondok Pesantren dalam Masyarakat Modern. *Jurnal Pendidikan Edukasia Multikultura*, 1(1), 15–30. <https://doi.org/10.29300/jem.v2i2.4646.g3089>
- Latifah, A., Nurasih, W., Waliko, W., Rasidin, M., & Witro, D. (2021). Pembelajaran Tahfidz dengan Metode Talaqqi Via Aplikasi Zoom dan Whatsapp (Studi Kasus Setoran Online Rumah Tahfidz Smp Ma’arif Nu 1 Wanareja). *Jurnal Pendidikan Islam*, 12(1), 1–12. <https://doi.org/10.22236/jpi.v12i1.7006>
- Mahmud, A., & Tamin AR, Z. (2019). Transformasi Pesantren (Studi terhadap Dialektika Kurikulum dan Kelembagaan Pondok Pesantren Rifaiyah Pati). *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam*, 9(2), 156–176. <https://doi.org/10.54180/elbanat.2019.9.2.156-176>
- Miles, M. B., & Huberman, A. M. (1984). *Qualitative Data Analysis (a Source book of New Methods)*. Sage Publications.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: a methods sourcebook*. SAGE Publications, Inc.
- Mosco, V. (1996). *The Political Economy of Communication: Rethinking and Renewal*. Sage Publications.
- Noor, M. (2006). *Portet Dunia Pesantren*.

- Humaniora.
- Nurasih, W., & Witro, D. (2022). Kajian Pemikiran Cendekiawan Muslim dari Al-Kindi Hingga Abduh (Review Buku Khazanah Intelektual Islam Karya Nurcholish Madjid). *Studi Multidisipliner: Jurnal Kajian Keislaman*, 9(1), 57–70. <https://doi.org/10.24952/multidisipliner.v9i1.5031>
- Nurjaman, A., Fikri, M. K., Natardi, N., & Witro, D. (2022). Usaha Pondok Pesantren At-Tamur Dalam Memahamkan Moderasi Beragama Pada Pesantren Kilat Lintas Iman Tahun 2019. *Lentera: Jurnal Diklat Keagamaan Padang*, 6(1), 1–19. <https://lentera.kemenag.go.id/index.php/lentera/article/view/47>
- Nurjaman, A., Yusuf, M., & Witro, D. (2021). Islamic Boarding School People in Politics (Case Study of Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya). *Inovasi-Jurnal Diklat Keagamaan*, 15(2), 160–169. <https://doi.org/10.52048/inovasi.v15i2.240>
- Putri, L. A., & Witro, D. (2022). Konsep Integrasi Tasamuh Qur’ani dalam Pendidikan Moderasi Beragama. *Jurnal Analisa Pemikiran Insaan Cendikia*, 5(2), 1–11. <https://doi.org/10.54583/apic.vol5.no2.97>
- Rasidin, M., Witro, D., Busni, D., Nurjaman, A., & Afan, M. (2024). Analysing the Pesantren Tradition of Arranged Marriages from the “Kupi Fatwa Trilogy” Perspective. *Al-Istinbath: Jurnal Hukum Islam*, 9(1), 285–308. <https://doi.org/10.29240/jhi.v9i1.8436>
- Sudrajat, A. (2017). Pesantren Sebagai Transformasi Pendidikan Islam di Indonesia. *Vicratina: Jurnal Pendidikan Islam*, 2(2), 64–88.
- Sugiyono, S. (2011). *Metode Penelitian Kualitatif dan R & D*. Alfabeta.
- Tim. (2014). *Buku Pegangan Santri Pondok Pesantren Putra-Putri Al-Manar Bener Tenganan*.
- Triono, A., Maghfiroh, A., Salimah, M., & Huda, R. (2022). Transformasi Pendidikan Pesantren di Era Globalisasi: Adaptasi Kurikulum yang Berwawasan Global. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 7(1), 72–81. <https://doi.org/10.24235/tarbawi.v7i1.10405>
- Wahid, A. (1988). *Prospek Pesantren sebagai Lembaga Pendidikan*. P3M.
- Wijaya, E. Y., Sudjimat, D. A., & Nyoto, A. (2016). Transformasi Pendidikan Abad 21 sebagai Tuntutan Pengembangan Sumber Daya Manusia di Era Global. *Prosiding Seminar Nasional Pendidikan Matematika*, 263–278.
- Witro, D., Putri, L. A., & Oviensy, V. (2022). Internalizing the Values of Religious Moderation Through Parsubang Local Wisdom-Based Education in North Sumatera. *Harmoni*, 21(2), 316–329. <https://doi.org/10.32488/harmoni.v21i2.636>
- Yanti, F., Witro, D., Putra, D. I. A., Ilahi, R. P., Intania, N., & Alghani, R. (2024). Acculturation of Religion and Culture Within Muslim Sundanese Society in West Java. *Al-Albab*, 13(1), 115–133. <https://doi.org/10.24260/alalbab.v13i1.2977>
- Yusuf, M., Alwis, A., Putra, E., Witro, D., & Nurjaman, A. (2023). The Role of Anak Jalanan At-Tamur Islamic Boarding School in Internalizing the Values of Religious Moderation to College Students in Bandung. *Jurnal Ilmiah Islam Futura*, 23(1), 132–156. <https://doi.org/10.22373/jiif.v23i1.15358>
- Yusuf, M., Alwis, A., Rasidin, M., Witro, D., & Nurjaman, A. (2024). The Role of Islamic Boarding Schools in Student Empowerment: Study of Anak Jalanan

- At-Tamur Islamic Boarding School in Bandung Regency. *Kasetsart Journal of Social Sciences*, 45(3), 779–790. <https://doi.org/10.34044/j.kjss.2024.45.3.09>
- Zaenuri, A. (2018). Transformasi Kelembagaan Perguruan Tinggi Agama Islam dan Pengaruhnya Terhadap Manajemen Kelembagaan. *Jurnal Kepemimpinan Dan Pendidikan Islam*, 2(1). <https://doi.org/10.47945/transformasi.v2i1.31>
- Zaini Tamin. (2018). Dinamika Perkembangan Kurikulum Pendidikan Pesantren; Satu Analisis Filosofis. *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam*, 8(1), 1–21. <https://doi.org/10.54180/elbanat.2018.8.1.1-21>