



ISLAMIC BOARDING SCHOOL OF MIFTAHUL MIDAD LUMAJANG IN THE PROCESS TOWARDS MODERN EDUCATION CENTER

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Abstract:

This article wants to reveal the development of the Islamic Boarding School of Miftahul Midad Lumajang in the process of going global. Miftahul Midad Lumajang meets the criteria of a modern Islamic Boarding School and has formatted its curriculum into an Islamic education model that is acceptable to various groups. Since its establishment in the 1980s, its development has been very rapid, because it not only implements the salaf system but also uses the integrated curriculum of the Ministry of Religion's formal school format. Now, after the opening of the institution, several surges of concept developments are put into practice. The theme of this article's discussion is how the implementation of the khalaf salaf curriculum in formal education at the Islamic boarding school of Miftahul Midad Lumajang is in facing the challenges of the times. Some of the problems are also how caregivers adopt the khalaf salaf curriculum with the opening of MTs, MA, and institutions. The ranks of caregivers provide evidence of success in practicing the khalaf salaf curriculum in the implementation of side-by-side learning. This success comes from the quality of the students and the ability of caregivers and teachers to coordinate to guide the students.

Keywords: *Islamic Boarding School, Curriculum, Salaf, Khalaf, Modern*

INTRODUCTION

Miftahul Midad Islamic Boarding School was originally a traditional Islamic Boarding School. As the Islamic Boarding School that maintains classic texts/classic Islamic books/kitab kuning as the core of education. In the Miftahul Midad Islamic Boarding School, the madrasah system was adopted to fulfill the secondary teaching of basic classical texts without using secular subjects.

The yellow book as the curriculum of the Miftahul Midad Islamic boarding school refers to the classic and mukhabarat books which are measured through the genealogy of the schools of thought. More specifically, a new book may be studied in the Islamic boarding school if the book refers to a school that is seen as ahlussunnah waljamaah. The yellow book must contain Ash'ari's understanding from the theological point of view, the Shafii school of thought from the point of view of fiqh, and al-Ghazali from the point of view of tasawuf.

Problems related to the development of traditional Islamic boarding school curricula such as Miftahul Midad were explained by Steenbrink in a statement which argued that public education managed by the department of education and culture, like it or not, had to be used by Islamic boarding school so that their diplomas were recognized. This indicated that starting in the 70s, the curriculum of the school entered the Islamic boarding school. The response of the Islamic boarding school in dealing with the hegemony of the new order is divided into several options. Some continue the full

Islamic boarding school curriculum from morning to noon and afternoon to evening using the ministry of education curriculum, which in this case takes the madrasa curriculum under the auspices of the ministry of religion. Some combine the Islamic boarding school curriculum with the curriculum of the ministry of religion with a percentage of 50% of the Islamic boarding school curriculum and 50% of the curriculum of the ministry of religion. Some were forced to eliminate the cottage curriculum and switch to the curriculum of the Ministry of Religion. In this way, the combination of the madrasah curriculum and that of the Islamic boarding school, as long as it does not interfere with the Islamic boarding school curriculum or the characteristics and expectations of the Islamic boarding school being established, is not wrong. In fact, at a certain level, the presence of the Islamic school curriculum adds to the intellectual wealth of Islamic boarding schools. Nevertheless, with this combination, Islamic boarding schools are very vulnerable to being able to maintain the characteristics and values of their boarding schools.

RESEARCH METHODS

This paper was developed using qualitative methods. According to McCusker, K., & Gunaydin, S. (2015), qualitative methods are used to answer questions about "what", "how", or "why" for a phenomenon. Several educational sciences approach focus on discussing curriculum development at the school level within the Ministry of Religion.

RESULTS AND DISCUSSION

The discussion of this paper starts from the Islamic boarding school development period in 1988-1994. Miftahul Midad Islamic Boarding School was established in 1988, by KH. Anas Abdul Halim. The name "Miftahul Midad" means the key to helping. Has the aim of building the personality of the students as Islamic cadres who have high solidarity, are broad-minded, think about the weak, and free the people from ignorance.

The learning system at first (1988) was the salaf system. This system lasted until 1994. Since its inception, Miftahul Midad Islamic boarding school's subject matter has used an independent curriculum, better known as the salaf system. So that it has autonomy in the form of freedom to compile and implement an education system without coercion from other institutions.

Some lessons are such as Al-Qur'an with recitation and commentary, 'aqaid, and kalam, fiqh and ushul fiqh and qawa'id al-fiqih, hadith with musthalah hadith, Arabic with knowledge of tools such as; nahwu sharaf, bayan, ma'ani, 'arudh and others. This curriculum is applied in combination with different sciences with specifications that are adjusted to the vision and mission of the Islamic boarding school and is taught in the diniyah class.

Several other activities are such as the first Raboan night recitation with the Sumberejo community. This study was raised by KH. Anas Abdul Halim. There was a process of shifting thoughts when the nanny (Kyai Anas) in 1993, thought that it was impossible for all the students who studied at their Islamic boarding school to become Kyai. There was another possibility that there would be teachers, civil servants, farmers, businessmen, and others. So he opened the Kejar Paket B program, which used Jember University alumni teachers. This process of change is dynamic for the development of the existence of this educational institution. With the opening of the teaching and learning process, it shows that the Miftahul Midad Islamic boarding school is a dynamic boarding school and opens up the potential for students to study worldly and spiritual knowledge.

Changes in Integration of Salaf and Khalaf Islamic Boarding Schools Curriculum in 1995

The integration of the curriculum of the salaf and khalaf Islamic boarding schools at the Miftahul Midad Islamic Boarding School was carried out in 1995 and will be the topic of discussion in this paper. In 1995, the Miftahul Midad Islamic Boarding School combined the salaf and khalaf curriculum which was marked by the establishment of the

Miftahul Midad MTs and MA formal schools using the Ministry of Religion curriculum.

The merging of these two curricula causes an institution to be able to adopt the learning of religion and science which are relatively contradictory. But the learning integration of these two opposing sciences can run well and smoothly. So, the implementations of educational programs in formal schools at the Miftahul Midad Islamic Boarding School cannot be separated from activities that are related to the development programs in the future. This integrated education system can be seen in the learning system at MTs and MA Miftahul Midad.

Implementation of education at MTs and MA Miftahul Midad Lumajang

The implementation of MTs Miftahul Midad and MA Miftahul Midad education system is adapted to the national education curriculum. At that time MTs Miftahul Midad and MA Miftahul Midad used the 1994 curriculum. In implementing the educational program at MTs Miftahul Midad and MA Miftahul Midad, these schools followed programs designed by the National Office and the government in terms of curriculum, subjects, and exam implementation. However, this program is also interspersed with programs related to teaching and learning process activities with the salaf system and early learning at the Miftahul Midad Islamic boarding school.

STIT Miftahul Midad Lumajang

The development that deserves appreciation is when Miftahul Midad Islamic boarding school opened the College of Tarbiyah Sciences in 2021 with two study programs, Tadris of Madrasah Ibtidaiyyah and Tadris of English Education. The start of the higher education era is the main indicator that this Islamic boarding school is ready for the future. The higher education curriculum is the main development focus and is part of the scientific culturalization process. The development in the academic world will compete with other higher education institutions. Miftahul Midad Islamic boarding school is ready to collaborate with various strategies to become an education center in the future.

MTs, MA, and STIT Miftahul Midad Students

Students of MTs Miftahul Midad and MA Miftahul Midad are 'mukim' or settle-down students, (they aren't going home) and but some of them are 'ngalong' (not settle-down). It means that some students are going home. In the acceptance of students at MTs Miftahul Midad and MA Miftahul Midad there is no requirement that they have to be mukim, so they are given freedom. In general, they come from various regions in East Java, especially Lumajang, Jember, Banyuwangi, Probolinggo, Pasuruan, and others. Some of them also come from other provinces such as Central Java, and West Java, Sumatra, and Kalimantan.

Teaching staff and infrastructure at MTs, MA, and STIT Miftahul Midad

The teaching staffs of MTs Miftahul Midad and MA Miftahul Midad are people who are competent in their fields. This is supported by the fact that there are stages of a test to register as teaching staff at MTs Miftahul Midad and MA Miftahul Midad. Another requirement is a minimum S1-education. In addition, there is no longer a requirement to become a teacher at MTs Miftahul Midad and MA Miftahul Midad, including having a background in being a student at the Miftahul Midad at Islamic boarding school or other Islamic boarding schools or memorizing the Al-Qur'an. So it can be seen that the formal education in the Miftahul Midad foundation also still wants its students to be guided by teachers and lecturers who are competent in their fields. Then for teaching staff in Diniyah learning has been determined by the Miftahul Midad Education Foundation.

The integration of the khalaf salaf curriculum, which has been implemented since 1995, has been able to survive because of good coordination between the boarding school administrators and school administrators. This coordination can be seen in the adjustment of the cottage and school schedules so that there are no clashes in the implementation of cottage activities and school activities.

CONCLUSION

Based on the discussion above, it can be concluded that the Miftahul Midad Islamic Boarding School is not only a boarding school that has a salaf program but is also developed in the khalaf system. The integration between the khalaf and salaf curricula in the Miftahul Midad Islamic boarding school has been running well since 1995. The formal education program, which has always included activities related to Islamic boarding schools, has been quite successful in managing the new model education system. Efforts towards progress by global demands cannot be separated from the role of caregivers, administrators, and students who can coordinate well. In addition, the quality of the students and ustadz/teachers who can be maintained has made the Miftahul Midad Islamic boarding school have many students from all over Indonesia.

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