

The Existence of a Salaf Pesantren in the Ki Ageng Tarub Grave Area in the Industrial Revolution 4.0 Era.

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Abstract

Salaf Pesantren, which are often connoted as traditional educational institutions, certainly carry a stigma for most people in the digital era. However, in Tarub Village the existence of a Salaf Pesantren is a symbol of the existence of the community itself. This research aims to explore the existence of Salaf Pesantren in the Ki Ageng Tarub Grave Area in the Era of Industrial Revolution 4.0. This research uses qualitative research with a case study approach. Research data was obtained through observation, documentation and interviews with: 5 kyai, 20 santri, 13 people in 5 Pesantren. Data analysis was carried out by grouping, sorting, coding, looking for themes that were in accordance with the research objectives for later interpretation. The research results show that as a religious tourism village, Tarub Village is culturally very supportive of the development of Pesantren to further strengthen its status. Therefore, Pesantren in the Ki Ageng Tarub Tomb Area were able to develop in two forms: 1) Pesantren integrated with madrasas, 2) Pesantren only as a place to recite the Koran. This of course is able to foster a relationship of mutual influence between the Pesantren and the Tarub Village community, both culturally, religiously and economically. So this study of Pesantren can be used as a reference for developing Pesantren based on the power of local wisdom.

Keywords: Existence, Salaf Islamic boarding school, Ki Ageng Tarub's grave, Era of the Industrial Revolution

Abstrak

Pondok Pesantren Salaf yang kerap kali dikonotasikan sebagai lembaga pendidikan tradisional tentu membawa stigma bagi sebagian besar masyarakat di era digital. Namun, di Desa Tarub eksistensi pesantren salaf merupakan simbol wujud eksistensi masyarakat itu sendiri. Penelitian ini bertujuan untuk mengeksplorasi Eksistensi Pondok Pesantren Salaf di Kawasan Makam Ki Ageng Tarub pada Era Revolusi Industri 4.0. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi kasus. Data penelitian didapatkan melalui observasi, dokumentasi dan wawancara terhadap: adalah 5 kyai, 20 santri, 13 masyarakat di lingkungan 5 pondok pesantren. Analisis data dilakukan dengan mengelompokkan, mengurutkan, memberi kode, mencari tema yang sesuai dengan tujuan penelitian untuk kemudian diinterpretasi. Hasil penelitian menunjukkan bahwa sebagai desa wisata religi, Desa Tarub sangat secara cultural tentunya sangat mendukung perkembangan pondok pesantren untuk semakin menguatkan statusnya. Oleh karenanya pesantren di Kawasan Makam Ki Ageng Tarub mampu berkembang dalam dua bentuk: 1) pesantren terintegrasi dengan madrasah, 2) pesantren hanya sebagai tempat ngaji. Hal ini tentunya mampu menumbuhkan hubungan saling mempengaruhi antara pesantren dengan masyarakat Desa Tarub, baik itu secara kebudayaan, keagamaan dan juga perekonomian. Sehingga kajian tentang pesantren ini dapat dijadikan rujukan bagi pengembangan pesantren yang berdasarkan pada kekuatan kearifan lokal.

Kata kunci: Eksistensi, Pondok pesantren salaf, Makam ki Ageng Tarub, Era Revolusi industri

INTRODUCTION

Pesantren are the oldest Islamic educational institutions in Indonesia. It is recorded that the existence of Pesantren existed before the formation of the Republic of Indonesia (Arief Firmansyah and Amirudin 2023) . As the oldest Islamic educational institution in Indonesia, Pesantren have undergone various transformations to maintain their existence in Indonesia. Initially, Pesantren were traditional educational institutions that only used the shalaf method and curriculum in their learning process. However, currently, in Indonesia, Pesantren have transformed into not only traditional educational institutions, but also modern educational institutions (Musaddad 2023) . The existence of Pesantren has shown that Pesantren are educational institutions that have received recognition from the Indonesian people.

Currently, Pesantren have accommodated 4.9 million students, (Satudatakemenag 2023; Conversation 2024) this number is 11% of the number of elementary and secondary school children in Indonesia (Bayu 2024) . Moreover, Pesantren have also helped fight against radicalism and terrorism movements that have existed in Indonesia for some time (Azizah et al. 2023) . This shows that from the past until now, Pesantren are not only institutions that survive, but also institutions that are maintained by the Indonesian people. Currently, Pesantren are faced with the era of the industrial revolution 4.0, in which in this era IoT has become a model in the development of educational institutions (Mufid and Musafa 2022) . Currently, there are 36,600 Pesantren in Indonesia, this number has increased since the enactment of No. 18 of 2019 concerning Pesantren , which has made Pesantren increasingly recognized. Of these, there are three types of Pesantren, namely: 1) Salaf Pesantren, 2) Kholaf Pesantren, 3) modern Pesantren (Khoeron 2023) . The existence of these three types of Pesantren is proof of the diverse needs of society for Pesantren and also the diverse strategies of Pesantren so that they remain needed by society.

As the oldest Islamic educational institution in Indonesia, of course there have been many studies that examine Pesantren, including research conducted by Habiburrahim and Lutfauziah that in order to meet the needs of society, Pesantren are not only limited to teaching that is oriented towards Islam, but have also developed their curriculum towards work needs (Habiburrahim et al. 2022; Lutfauziah et al. 2023) . Therefore, several Pesantren have now directed their institutions to provide services to students as a form of maintaining their existence (Anshari et al. 2023) . However, conceptually, research conducted by Islamic and Jajuli illustrates that even though Pesantren have transformed towards modernity, the basic values are still maintained to maintain the quality of Pesantren as Islamic educational institutions (Islamic et al. 2024; Jajuli, Wahidin, and Fahrudin 2022) . Several studies illustrate that in order to maintain its existence, Pesantren will continue to transform following the development of the times. However, these studies forget how the role of society also maintains the existence of Pesantren as institutions needed by society. The research will be directed to complement previous research, which looks at the existence of Pesantren from the perspective of institutions maintained by society in the era of the industrial revolution 4.0.

The era of the industrial revolution 4.0 has brought major changes to every area of human life, including the course of education. This is a consequence of the presence of IoT in human life. IoT is a means that can connect physical devices with various internet data, so that it will facilitate human work (Klaus Schwab 2017) . In addition, it also has consequences for human life, where the use of this technology can have an impact on the opening of space and time, so that various information can be easily accessed and consumed wildly (Esturgó-Deu and Sala-Roca 2010; Nurdianzah, Azizah, and Zulfa 2024) . The positive impact of the presence of the industrial revolution 4.0 era in human life is the facilitation of human life in many aspects of life, while the negative impact is the increasing isolation of individuals in social life to the point of having an impact on changes in characters that will increasingly lead to individualism (Masa'deh et al. 2021) . Therefore, it is not an

exaggeration if we judge that the existence of Pesantren at this time is a form of institution maintained by society in educating the community. As is known, Pesantren are educational institutions that are oriented not only to spiritual development but also to the social development of students (Syafe'i 2017) . So that Pesantren can become educational institutions that are able to meet the needs of society in the midst of the crisis of the social character of students in the era of the industrial revolution 4.0.

Research on the existence of Pesantren is indeed not a new theme in the scientific discussion space, but this research will present something new and has not been presented by previous researchers. Pesantren as institutions that are maintained are a new offering from this research. So that the existence of Pesantren in the era of the industrial revolution 4.0 stems from the roots of society which culturally requires Pesantren in life. So the research theme on " The Existence of Salaf Pesantren in the Ki Ageng Tarub Grave Area in the Industrial Revolution 4.0 Era" is the main focus of this research. Because the community environment in the Ki Ageng Tarub area is culturally bound by Pesantren in every aspect of life (Fauzi, Wahyuningsih, and Khasanah 2021) . So this study aims to discuss; 1) the socio-cultural conditions of the community in the Ki Ageng Tarub environment, 2) the development of Pesantren in the Ki Ageng Tarub environment, 3) the socio-cultural relationship between the community and Pesantren in the Ki Ageng Tarub area. So that from the three main topics, it is hoped that they can direct Pesantren outside the Ki Ageng Tarub area in creating public trust in the institution.

METHOD

The method used in this study is a qualitative research method with a case study approach. So this study is directed to examine *phenomena that occur in real life within a certain time span* (Yin 2003) . Therefore, the subjects of this study, in addition to the researcher, also include individuals and community groups, including; 5 kyai, 20 students, 13 communities around the Ki Ageng Tarub Grave area. Meanwhile, the

object of the research is the existence of Pesantren in the area of Ki Ageng Tarub's Grave, which consists of 5 Pesantren. The determination of the objects and subjects of this research used purposive sampling techniques. This technique is used because several objects and subjects are considered capable of representing all the objects and subjects of research related to the existence of Pesantren in the area of Ki Ageng Tarub's Grave.

Data collection techniques used in the research include observations of the conditions of the community around the Grave of Ki Ageng Tarub, the condition of the Islamic boarding school, and observations of the behavior of research subjects. So from the data collection with this observation, it can be known how the socio-cultural conditions and any changes related to the existence of Pesantren in the area of the Grave of Ki Ageng Tarub. The next data collection technique is an interview aimed at 7 kyai, 20 students and 13 communities around the Grave of Ki Ageng Tarub. This interview is directed to obtain research data related to the community's views on Pesantren, the views of Pesantren managers in maintaining the existence of Pesantren as institutions maintained by the community. In addition, research documentation techniques are also used, including official Pesantren documents, photos of Pesantren activities and other related documents that are still related to the existence of Pesantren in the area of the Ki Ageng Tarub Grave. From the use of this documentation technique, it can be used to find data on the dynamics and development of Pesantren from time to time. The collected data is then validated using two triangulation techniques, namely: source triangulation and technical triangulation before the analysis is carried out.

Data analysis was carried out since the research was conducted in the field, namely between April 2024 and August 2024. Data analysis was carried out by sorting, coding, grouping, looking for appropriate themes for later interpretation (Cresswel 2014) . In this data analysis, it is directed to answer the problems in the research which are also the objectives of this research. In this case, it includes three topics, namely: 1) the socio-cultural conditions of the community in the Ki Ageng

Tarub environment, 2) the development of Pesantren in the Ki Ageng Tarub Grave environment, 3) the socio-cultural relationship between the community and Pesantren in the Ki Ageng Tarub area.

RESULTS AND DISCUSSION

Social and Cultural Conditions of the Community in the Cemetery Area in Ageng Tarub

Geographically, Tarub Village is located about 14 KM from the center of Grobogan City (BPS 2021) . This condition does not automatically make Tarub Village and its people have an urban economic system. As is known, the urban economic system includes the industrial and service economy (Nizar 2018) . While the economic system and welfare of the Tarub Village community are agriculture and trade (SIDesa Central Java 2020) . In trade, the people of Tarub Village have been blessed with the presence of the Grave of Ki Ageng Tarub. The existence of the Grave of Ki Ageng Tarub which is a magnet has been able to attract many pilgrims from various cities and other regions. So that this has indirectly grown the economy of the Tarub Village community, especially in trade. It is even known that pilgrim visits to the Grave of Ki Ageng Tarub continue to increase, namely: 10,420 in 2021, 27,043 in 2022, and 31,325 in 2023 (Documentation). Priana as the caretaker of Ki Ageng Tarub's grave said that:

“Alhamdulillah, peziarah di Makam Ki Ageng Tarub terus meningkat dari tahun ke tahun. Kunjungan paling sedikit yaitu pada waktu Covid-19, maklum memang waktu itu adalah masa pembatasan. Dengan adanya banyak peziarah dari luar daerah, maka turut menghidupkan perekonomian masyarakat, terutama dalam perdagangan. Pedagang-pedagang di sekitar sini memang merupakan masyarakat s ekitar sini saja” (Interview).

The Grave of Ki Ageng Tarub is a religious area located in Tarub Village. As is known, in the village with an area of 689.83 Ha (BPS 2021), 12 Pesantren have been established which are used as the main reference for the community in carrying out the learning process, namely 5 of them are: Nurul Burhan Islamic Boarding School, Nahdlotul Muslimin Islamic Boarding School, Nuril Huda Islamic Boarding School,

Ar-Roudhoh Pesantren and At-Tibyan Islamic Boarding School. In addition to Pesantren, there are also 2 mosques and 16 prayer rooms as places of worship and centers for community religious activities (Observation). In addition, it is known that 100% of the people of Tarub Village are Muslims (SIDesa Central Java 2020). This is in line with Aziz's opinion that the religiosity of the community can be seen from their obedience in worship, places of worship, and also the educational facilities of the community (Aziz 2018). Aziz's opinion is quite reasonable because since 2016 Tarub Village has been designated as a Religious Village Tourism by the Grobogan Regency Government (Grobogan Regency Government 2016). In addition, this is also strengthened by the confession of KH. Husnul Musthofa as Kyai of At-Tibyan Islamic Boarding School. That:

“Masyarakat Desa Tarub merupakan masyarakat dengan pegangan agama yang kuat. Sebab kegiatan-kegiatan keagamaan di Desa Tarub berjalan secara rutin, seperti: yasinan, tahlilan, manaqiban dan kegiatan-kegiatan lainnya. Selain itu, kita di sini kan punya makam wali yang sering diziarahi banyak orang. Orang-orang yang berziarah ke Ki Agneg Tarub itu tidak hanya dari warga sini saja, namun juga banyak peziarah yang berasal dari daerah-daerah lain” (Interview).

This condition is supported by the condition of the Tarub Village community who are adherents of *the Ahlu As-sunnah Wa Al-Jama'ah. An-Nahdhiyah* ideology. It is known that *the Ahlu As-sunnah Wa Al-Jama'ah. An-Nahdhiyah* ideology is an ideology that carries out religious teachings without abandoning the characteristics of local communities in its practices. Practices like this can be used as pioneers and Ustadzs of harmony in social life, so that religion and culture are not separate dichotomies (Aini and Kibtiyah 2023; Nurdianzah et al. 2024). So that religion and culture for the people of Tarub Village are a unity that complements every aspect of community life.

The Development of Pesantren in the Ki Ageng Tarub Grave Area

Based on data from the local Tarub Village government, there are nine Pesantren and five Pesantren as the objects of the research. The Pesantren are Nurul Burhan Islamic boarding school, Nahdlotul Muslimin Islamic boarding school, Nuril Huda Islamic boarding school, Ar-Roudhoh Pesantren and At-Tibyan Islamic

boarding school. It is known that the Pesantren in the area of Ki Ageng Tarub's grave are the embryo of the establishment and development of formal educational institutions, such as; madrasahs and other formal schools. This is what Kyai Jamaluddin said:

“Pesantren merupakan lembaga pendidikan pertama yang ada di Desa Tarub dan akhirnya berkembang dan mampu melahirkan pendidikan-pendidikan formal. Hal ini merupakan respon terhadap berkembangnya zaman. Dari hal tersebut, akhirnya banyak pesantren yang mendirikan lembaga pendidikan formal dan ada yang masih bertahan dengan hanya focus pada pesantren saja sebagai tempat belajar ilmu-ilmu agama” (interview).

Institutionally, the existence of Pesantren in the area of the Grave of Ki Ageng Tarub cannot be separated from the role of local kyai in spreading Islam. Around 1982, Kyai Burhan began religious studies at his home and at the place of worship (Documentation). This learning model is a learning model that is generally a pioneer of the Pesantren learning system in Indonesia (Nurdianzah 2023) . By using this very simple method, Kyai Burhan has encouraged other kyai to establish educational institutions. So from this, in 1982 the Nurul Burhan Pesantren was formed as the first Pesantren in Tarub Village (Documentation). However, despite this, religious learning activities still take place in the kyai's houses. Until finally in 1995, the community and government of Tarub Village along with religious figures carried out mutual cooperation and self-reliance in establishing MTs Nuril Huda Tarub as the first madrasah in Tarub Village. The following is an explanation of the model and dynamics of the development of the Pesantren in the area of the Grave of Ki Ageng Tarub:

The development of Pesantren in the area of the Grave of Ki Ageng Tarub cannot be separated from the social conditions of the Tarub Village community. As is known, the values that exist in society are the main reference in the development of educational institutions (Nurdianzah, Mirza, and Anas 2023) . In this case, Pesantren have transformed into two categories, namely; 1) Pesantren integrated with

educational institutions as a form of institutional modernity, 2) Salaf Pesantren that still maintain their institutions as a place of study for students.

Integrated Pesantren with Educational Institutions

In this case, Nurul Huda Pesantren and Nahdlotul Muslimin is an Pesantren institution that has been integrated with formal educational institutions (Documentation). This integration brings together two interests, namely the interests of Pesantren as non-formal institutions and also the interests of madrasahs as formal educational institutions. The concept of integration between formal and non-formal education was previously discussed by Nurdianzah that the differences between the two institutions are a common strength in achieving educational goals collectively (Nurdianzah, Ma'arif, and Junaedi 2024) .

Pesantren are educational institutions that are oriented towards in-depth religious teaching. This is characterized by the learning pattern in Pesantren that focuses on learning classical books and strengthening morals, as well as a simple and Islamic socio-religious life. So that this kind of education model is directly directed at character formation and in-depth religious knowledge (Inayah 2021; Nurdianzah 2020) . Unlike madrasahs, as a formal educational institution has a focus on teaching religious and general knowledge. Madrasahs are regulated by the Indonesian Ministry of Religion and use a national curriculum that includes religious lessons and also general lessons such as mathematics, Indonesian, science, and others. So that by meeting these two interests, Pesantren and madrasahs can complement each other. This was conveyed by Kyai Jamaluddin that:

“Pondok pesantren sekarang ini semakin bagus dan semakin modern. Hal ini bagus untuk mengakomodir kepentingan masyarakat. Jadi di pondok pesantren yang memiliki madrasah ini, maka potensi santri dapat dikembangkan secara maksimal. Ngaji ilmu-ilmu agamanya bisa bagus dan juga belajar ilmu umum serta keterampilannya bisa terpenuhi” (Interview)

With the integration between Pesantren and madrasahs, the quality of the curriculum can be improved . By integrating the Pesantren education system that prioritizes religious learning with the formal curriculum in madrasahs, graduates can be created who have good academic quality and a deep understanding of religion

(Mustofa et al. 2024) . As this is also done at the Nurul Huda and Nahdlotul Muslimin Pesantren.

Nahdlotul Muslimin Pesantren is an Pesantren that offers a yellow book program. The curriculum used refers to the curriculum of the salaf boarding school. The methods used are bandongan, sorogan, khitobah, muhafadah, mudarisah, and riyadoh. The number of students up to now is 42 students. Here is the schedule for students to study the Koran:

Table 1.1. Curriculum of Nahdlotul Muslimin Pesantren

Levels	Book	Ustadz	Time
All students	Jalalain's Interpretation	K. Kusman	Friday, Saturday/ 21.00 Monday, Tuesday/ 21.00
	Study of the Muta'alim	K.Moh.Rifa'i	Tuesday - Thursday / 15.30
	Ianatun Nisa'	Mr. Munasir	Saturday - Monday/ 15.30
	Irsyadul Ibad	K. Sumarno	Every day / 12.30
	Mawahibusshomad	K. Sumarno	Every day / 12.30
	The Qur'an is a blessing	Mr. Arifin	Every day/ 05.00
	Hidayatus Sibyan	Ust. Syarofuddin	Wednesday/ 19.30
	The preaching of the students	Manager	Sunday/ 19.30
Class Ibtida'	Maulid Albarzanji/ Simtuduror	Manager	Thursday/ 19.30
	Fasholatan	Ust. Musyaffa'	Friday, Saturday/ 19.30
	The Beginning of the Beginning	Ust. Imtihan	Monday - Wednesday / 19.30
Class I	Public Creed	Mr. Ali Muhson	Friday, Saturday/ 19.30
	The 3rd volume of the book of Islamic jurisprudence	Ust. Khudhori	Monday, Tuesday/ 19.30
Class II	The Juror	USt.Affifudin	Monday, Tuesday/ 19.30
	Safinatunnaja	Ust.M.Nafi'	Friday, Saturday/ 19.30
Class III	Taqrib	K. Sumarno	Friday, Saturday/ 19.30
	Imriti	Ust. Munasir	Monday, Tuesday/ 19.30

Curriculum integration in this learning is carried out in a in-depth. For example, in madrasas, students are taught general and religious subjects in accordance with the curriculum development of the Ministry of Religion, while in Pesantren, religious lessons are taught in more depth, such as interpretation, fiqh, and hadith (Documentation). Moreover, the dormitory system in Pesantren also allows each student to communicate and interact intensively so that this can foster a sense of brotherhood and solidarity between students (Observation). This is what Sulkifli et al. said that togetherness with high communication intensity will

indirectly foster an attitude of mutual belonging and create solidarity in a group (Zulkifli, Maftuh, and Malihah 2020) . So that graduates who receive education in madrasas and Pesantren will have good intellectual abilities in the fields of religious and general knowledge. They will also have a strong character, and be ready to face the challenges of life.

Salaf Pesantren as a Place to Study the Qur'an

Salaf Pesantren are the oldest Islamic educational institutions and have an important role in the history of the development of religious education in Indonesia. This type of Pesantren is known for its teaching methods based on classical books and an emphasis on strengthening understanding of Islamic teachings. In the social and religious context, Salaf Pesantren have a major role as a place to study religious knowledge, and become a place for the formation of deep character of students (Zaenuddin and Choiriyah 2020) . Likewise, Nuril Burhan Islamic Boarding School, Ar-Roudhoh Pesantren and At-Tibyan Pesantren are Pesantren that focus on in-depth religious teachings. This can be seen from the Pesantren curriculum which is filled with learning content from classical books. However, even so, some students at these Pesantren also participate in learning activities at formal schools (Documentation).

The Salaf Pesantren in the Ki Ageng Tarb Grave Area generally refers to the education system that has existed since the Middle Ages (6th-12th centuries). These books include the works of classical scholars from various Islamic religious disciplines, such as fiqh, tauhid, tasawuf, and tafsir. Some of the books that are often used include *Fath al-Qarib* , *Bidayat al-Mujtahid* , *Hidayat al-Salikin* , and *Sullam al-Taufiq* (Documentation). This is in accordance with Alwiyah's opinion that yellow books are a characteristic of Salaf Pesantren. Even in this digital era, the existence of yellow books in Salaf Pesantren learning cannot be replaced (Alwiyah et al. 2023) . The existence of yellow books in the Salaf Pesantren learning system is generally taught using classical teaching methods, namely: through *sorogan* and *Bandongan*. However, even so, religious knowledge in this Salaf Pesantren has been taught in

depth. In the Salaf Pesantren located in the area of the Grave of Ki Agneg Tarub, religious knowledge is taught in depth and systematically, especially in the fields of fiqh, aqidah, tafsir, hadith, and tasawuf (Documentation). The following is the curriculum of the Nuril Burhan Islamic Boarding School, Ar-Roudhoh Pesantren and At-Tibyan Islamic Boarding School:

Nuril Burhan Pesantren Curriculum

The programs offered at Nuril Burhan Pesantren are the study of yellow books and tahfidzul qur'an. The learning is carried out based on class level. Class division is based on the year of entry, two years in class I, the next two years in class II, and the next two years in class III. So it takes six years to graduate from Nurul Burhan Islamic Boarding School.

Table. 1.2. Nuril Burhan Pesantren Curriculum

Levels	Book	Ustadz	Time
All Levels	Studying the Quran	Each Ustadz	After Maghrib
Class I	The Judge	Ustadz Kholil Ahsani	Isha prayer
	Civil servant	Ustazah Ani	Dawn
Class II	Imriti	Ustadz Arif	Isha prayer
	Taqrib	Ustadzah Laili	Dawn
Class III	Jalalain's Interpretation	K. Burhani	Isha prayer
	Abu Jamroh		
	Fathul Mu'in, Bulughul Marom	K. Burhani	Dawn

Ar-Roudhoh Pesantren Curriculum

Ar-Rodudhoh Pesantren is an Pesantren that offers a Qur'an memorization program so that the curriculum is also adjusted. The number of students currently in 2024 is 24 people. Here are the lessons:

Table 1.3. Curriculum of Ar-Roudhoh Pesantren

Levels	Book	Ustadz	Time
All students	The Annunciation	K. Na'im Mustofa	Monday After Asr
	The Law of Fiqh		Tuesday After Asr
	The Morals of Lilbanat		Wednesday After Asr
	The Jurist,	KH Moh. Rifa'i	Monday After Isha Prayer
	Taqrib		Tuesday After Isha Prayer
	Study of the Muta'allim		Wednesday After Isha Prayer
	I'm sorry for Nisa'	Mrs. Ilyatin Zahro	Thursday After Isha Prayer
	Ziyadah/Increasing the	Mrs. Ilyatin Zahro	Every Day After Dawn
	Reading of the Qur'an		
	Murojaah/ Repeating	Mrs. Ilyatin Zahro	Every Day After Maghrib
	memorization		

At-Tibyan Pesantren Curriculum

The methods used in At-Tibyan Pesantren are Binnadhor, Ziyadah and Murojaah. The Binnadhor method is implemented by male and female students submitting to their respective tutors. After the Isya prayer, female students are scheduled to add memorization/ziyadah. Meanwhile, for male students, ziyadah/adding memorization deposits is after the Asr prayer. For male students, ziyadah and murojaah are to K. Solihin, while female students are to Bu Nyai.

Table 1.4. Curriculum of At- Tibyan Pesantren

Levels	Book	Ustadz	Time
All students	Deposit to repeat memorization/recitation	K. Solihin, Nyai	After dawn
Male Students	Additional memorization/ziyadah deposits	K. Solihin	After Asr
All students	Binnadhor	Independent	After Maghrib
Female students	additional memorization / ziyadah deposit	Nyai	After Isha
All students	The Beginning of the Athfal	K. Solihin	Friday and Saturday 20.15 – 21.00
All students	Study of the Muta'alim	K. Solihin	Sunday and Monday 20.15 – 21.00
All students	Taqrib	K. Solihin	Tuesday and Wednesday 20.15 – 21.00
All students	Fasholatan	K. Solihin	Thursday 20.15 – 21.00

Students do not only learn theory, but are also taught how to apply the knowledge in everyday life. For example, they learn about the jurisprudence of prayer, zakat, fasting, and hajj, as well as how to practice religious principles in social life (Observation). This was said by Kyai Maulidi that:

“Pesantren itu tidak bisa dilepaskan dari kitab kuning, sebab di dalam kitab kuning itu banyak sekali pelajaran-pelajaran hidup yang mesinya diketahui oleh santri. Bahkan santri di sini tidak hanya belajar kitab kuning saja, tapi belajar bagaimana bergaul, berkomunikasi, bekerjasama dengan sesama santri dan saling mendukung satu dengan lainnya dalam kehidupan bersama. Jadi sebenarnya di pesantren juga merupakan suatu bentuk latihan hidup bermasyarakat “ (Interview).

The simplicity of life in the Salaf Pesantren has taught students to live life and prepare themselves to be ready to face every situation that will be passed in the future. So it can be said that the Salaf Pesantren has formed a strong character of students. The strong character of the students is also related to the mutually influential relationship between the Salaf Pesantren and the surrounding

community. These relationships are seen in social, cultural, and religious activities (Nashirudin 2017) . The Pesantren becomes the center of religious and social activities for the community, where students teach religious knowledge to the community and become role models in terms of morals.

Social and Cultural Relations Between the Community and Pesantren in the Ki Ageng Tarub Grave Area

Pesantren have a very important role in the socio-cultural life of the community in the Ki Ageng Tarub Grave area. This area has a long history in the development of Islamic religious education and is closely related to the social and cultural life of the Tarub Village community. The Pesantren in this area have strong historical roots and are deeply rooted in the lives of the people of Tarub Village. As is known, the existence of Pesantren is a symbol of Kyai Burhan's persistence in preaching and spreading Islamic teachings from places of worship and from house to house. Thus said by Kyai Jamaluddin that:

“Pondok pesantren dulu yang mulai mempelopori ada di Desa Tarub adalah Kyai Burhan. Ceritanya jaman dulu kan gak ada pesantren-pesantren, bahkan orang ngaji dan kenal agama saja tidak. Kyai Burhan melakukan dakwah dan pengajian dari tempat ibadah satu ke tempat ibadah lainnya, bahkan dari rumah ke rumah. Sehingga suatu saat masyarakat melakukan swadaya dalam mendirikan pondok pesantren yang kemudian diasuh oleh Kyai Burhan” (Interview).

Therefore, the Pesantren in the area of Ki Ageng Tarub's Grave not only plays a role as a religious educational institution, but also as a place where the socio-cultural values of the community develop. The people in this area greatly respect the tradition of Pesantren, which are considered a source of knowledge and a guide to spiritual life. This is a kind of recognition of the existence of Pesantren as institutions maintained by the Tarub Village community. As stated by Khoiri et al., Pesantren that have been deeply rooted in the lives of the community, do not only play a role as educational institutions. More than that, in such conditions, Pesantren have become determinants of social values that apply in society (Khoiri, Huda, and Anwar 2021) .

The pesantren in the area of Ki Ageng Tarub's grave not only functions as a place to study religion, but also as a center for the socio-cultural life of the surrounding community. There are several main dimensions in this socio-cultural relationship:

The Role of Pesantren as Centers for Education and Character Building: Pesantren in this area play an important role in shaping the character of the community, especially in terms of religion and morality. Through in-depth religious education, Pesantren not only teach religious knowledge but also shape the personality of students who are in line with the values adopted by the local community. The education received at Pesantren influences the mindset and behavior of students in everyday life, which contributes to the formation of local culture.

Pesantren and Religious Ritual Activities: Pesantren are the center of religious activities for the community in the Ki Ageng Tarub area. Religious rituals carried out in pesantren, such as congregational prayers, religious studies, dhikr, and commemoration of important Islamic days, are part of the social traditions that bind the community. Pesantren also often hold events that involve the community, such as the celebration of the Prophet's Birthday, Isra' Mi'raj, and Haul, which strengthen the social ties between the pesantren and the community.

Pesantren as a Community Uniter : Pesantren also functions as a uniter of various social groups in society. In the Ki Ageng Tarub area, pesantren is not only a place for students, but also a gathering place for people from various social, economic, and ethnic backgrounds. Religious and educational activities that take place in pesantren create a shared space that strengthens social solidarity among residents.

Community Economic Empowerment : Several Pesantren in this area do not only focus on religious education, but also have an impact on the economic development of the surrounding community. The existence of students has

indirectly helped drive the growth of the community's economy (Fikri, Yasin, and Jupri 2018) .

The socio-cultural relationship between the Pesantren and the community in the Ki Ageng Tarub area shows a strong synergy in maintaining and developing existing Islamic traditions. Pesantren in this area not only function as religious educational institutions, but also as places where socio-cultural values develop and are brought to life in the daily lives of the community. Through Pesantren, the community in the Ki Ageng Tarub Grave area can preserve local cultural heritage, strengthen social solidarity, and face the challenges of the times wisely. In this context, Pesantren in the Ki Ageng Tarub area play an important role in creating a balance between tradition and modernity, as well as forming a more knowledgeable and characterful society. So this research is expected to be able to contribute to the development of Pesantren based on local wisdom in the digital era.

CONCLUSION

Traditional Pesantren continue to develop and strengthen their existence as educational institutions that are maintained in Indonesia. Salaf Pesantren are Pesantren that adopt medieval books in their learning curriculum. In Tarub Village, this Salaf Pesantren is divided into two forms, namely: 1) Pesantren integrated with madrasahs, 2) Pesantren are only places to study religious knowledge. This is supported by the existence of the grave site of Ki Ageng Tarub (a religious and spiritual figure in the community) who formed the Tarub Village community to be religious. This certainly further strengthens the position of Pesantren in Tarub Village as institutions maintained by the community. The maintenance of the traditional Pesantren in Tarub Village is also related to the existence of the Tarub Village community itself. Because as a religious tourism village, Tarub Village has ties and relationships that mutually influence the existence of Pesantren, both in socio-cultural, religious and economic matters. This research can be used as a reference in developing institutions based on local community wisdom. So that

further studies are expected to be able to describe in depth the relationship between the Tarub Village community and Pesantren in socio-cultural, religious and economic terms. So that further studies can significantly complement this research from the perspective of social, cultural and economic sciences.

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