

**THE EFFORTS OF KH. M. BAIDOWI MUSLICH IN
DEVELOPING EDUCATION SYSTEM AT *PONDOK*
PESANTREN ANWARUL HUDA KARANGBESUKI
SUKUN MALANG**

THESIS

*Presented to Tarbiyah Science and Teaching Faculty, The State Islamic
University of Maulana Malik Ibrahim Malang in partial fulfillment of
the requirement for the degree of Sarjana Pendidikan Islam (S.Pd.I)*

BY

LULUK MUFIDAH

(11110126)



**ISLAMIC EDUCATION PROGRAM
FACULTY OF TARBIYAH AND TEACHING SCIENCES
THE STATE ISLAMIC UNIVERSITY OF MAULANA MALIK
IBRAHIM MALANG**

2015

APPROVAL SHEET

**THE EFFORTS OF KH. M. BAIDOWI MUSLICH IN DEVELOPING
EDUCATION SYSTEM AT *PONDOK PESANTREN ANWARUL*
HUDA KARANGBESUKI SUKUN MALANG**

THESIS

BY:

LULUK MUFIDAH

11110126

Approved by

Advisor:

A.Nurul Kawakib, M. Pd, MA

NIP. 197507312001121001

Acknowledged by,

The Head of Islamic Education Program

Dr. Marno, M.Ag

NIP. 19720822202002121001

LEGITIMATION SHEET

THE EFFORTS OF KH. M. BAIDOWI MUSLICH IN DEVELOPING EDUCATION SYSTEM AT *PONDOK PESANTREN ANWARUL HUDA KARANGBESUKI SUKUN MALANG*

THESIS

Prepared and compiled by

Luluk Mufidah (11110126)

It has been defended in front of the board examiners on December, 1st 2015
and has been approved by examiner as the requirement for the degree of
Sarjana Pendidikan Islam (S.Pd.I) on December, 1st 2015

The Examiners

Signature

The Chairman of The Board Examiners

Dr. H. M. Zainuddin, MA

:

_____ NIP. 196205071995011001

The Main Examiner

Dr. H. Abdul Malik Karim Amrullah, M.Pd.I

:

_____ NIP. 197606162005011005

The Secretary of The Board Examiners

H. Ahmad Nurul Kawakib, M.Pd MA

:

_____ NIP. 197507312001121001

Approved by,

The Dean of *Tarbiyah* and Teaching Sciences Faculty

Dr. H. Nur Ali, M. Pd

NIP.196504031998031002

DEDICATION

Thanks into Allah who gives me mercy and blessing to finish my thesis without any obstacles. Shalawat and salam also always be given to prophet Muhammad SAW who deliver us from jahiliyyah period to lightness addinul Islam

I would like to dedicate this thesis for special people that I respect and obey, they are My beloved parent, Mr. Sudjito Abdurrahman Lathief and Mom Nur Azizah. My beloved brother M. Arif Furqon, My beloved Grand Mother and all of family who give me praying, loving, supporting not only in spirit, motivation, inspiration but also in financial for me.

Thanks a lot for all of lecturer in Faculty of Tarbiyah and Teaching Sciences, Mom Hj. Syafiyah Fattah, and all of teachers when I have met who have given me great lesson and always support me to reach my future.

Thanks to all of my friend in the university especially for my classmate in International Class Program Arabic and English Class period 2012 (Jenny, Dina, Mala, Aghnia, Safika, Elka, Hana, Wiwin, Rohana, Fahrin, Atina, Ghulam and Kaka), all of members of AHAF Dormitory, especially in C room, all of friends from PMII Rayon KAWAH Chondrodimuho, all of friends in student organization, and all of friends who have supported me.

Thanks a lot to KH. M. Baidowi Muslich and Ustadz Nurul Yaqien, all of my friend in Pondok Pesantren Anwarul Huda who have given occasion for me to doing research and give some information.

Thanks a lot for all sides who gives contributions to help me to finish this thesis. May Allah SWT give all of your goodness and your life is covering happiness.



Ahmad Nurul Kawakib, M. Pd, M.A
The Lecturer of Faculty Of Tarbiyah And Teaching Sciences
The State Islamic University of Maulana Malik Ibrahim Malang

ADVISOR OFFICIAL NOTE

Matter : Thesis of Luluk Mufidah, Malang, November, 6th
2015
Appendixes : 3 (three) Exemplars

Dear,
The Dean Faculty of Tarbiyah and Teaching Sciences
The State Islamic University of Maulana Malik Ibrahim Malang
at
Malang

Assalamu'alaikum Wr. Wb

After carrying out the several times for guidance, both in the terms of content, language and writing technique and after reading the following thesis:

Name : Luluk Mufidah
NIM : 11110126
Program : Islamic Education
Title of thesis :The Efforts of KH. M. Baidowi Muslich in Developing Education System at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*.

As the advisor, we agree that this thesis has been proposed and tasted decent. So, please tolerate presence.

Wassalamu'alaikum Wr. Wb.

Advisor

A.Nurul Kawakib, M. Pd. M.A
NIP. 197507312001121001

CERTIFICATE OF THESIS AUTHORSHIP

Here with me,

Name : Luluk Mufidah

ID Number : 11110126

Faculty : Tarbiyah and Teaching Sciences

Department : Islamic Education

Declare that thesis I wrote to fulfill the requirement for the degree of *Sarjana Pendidikan Islam (S.Pd.I)* in Islamic Education Department, Faculty of Tarbiyah and Teaching Sciences, The State Islamic University of Maulana Malik Ibrahim Malang, entitled The Efforts of KH. M. Baidhowi Muslich in Developing Education System at *Pondok Pesantren* Anwarul Huda Karangbesuki Sukun Malang is truly my original work. It doesn't incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from another.

Malang, November, 06th, 2015

Luluk Mufidah

7. Ustadz Nurul Yaqien as the Chairman or Pondok Pesantren Anwarul Huda Malang
8. All of staff and student in Pondok Pesantren Anwarul Huda Malang who give many information and help to finish this thesis

The author knows that there are many weakness in the writing of this thesis. Therefore, the author hopes critics and suggestions from readers can make this thesis is better. Finally, author hopes this thesis can give beneficial for all of sides. Amiin.

Malang, Juni 15, 2015

Author

DIRECTION OF ARABIC-LATIN transliteration

The written of Arabic-Latin in this thesis use directive transliteration base on the collective decision between the Minister of Religion Republic of Indonesia and the Minister of Education and Culture Republic of Indonesia number 158/1987 and number 0543 b/U/1987 that in board outline can be describe as bellows:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vowel

Vowel (a) Long = â

Vowel (i) Long = î

Vowel (u) Long = û

C. Diphthong Vowel

أُ = Aw

أَيَّ = Ay

أُو = û

إَيَّ = î

TABLE OF CONTENT

COVER.....	i
APPROVAL SHEET	ii
LEGITIMATION SHEET	iii
DEDICATION	iv
MOTTO	v
ADVISOR OFFICIAL NOTE	vi
CERTIFICATE OF THESIS AUTHORSHIP	vii
ACKNOWLEDGMENT	viii
DIRECTION OF ARABIC-LATIN TRANSLITERATION.....	x
TABLE OF CONTENT	xi
LIST OF TABLE	xvi
LIST OF APPENDIX	xvii

ABSTRACT.....

xviii

CHAPTER I : INTRODUCTION

A. Background Of The Study	1
B. Problem Of The Study	5

C. Objectives Of The Study	6
D. Significant Of The Study	6
E. Scope Of Research.....	8
F. Operational Definition	8
G. Previous Research.....	10
H. Systematical Discussion	16

CHAPTER II : THEORETICAL REVIEW

A. The Typologies of Kyai	19
B. <i>Pondok Pesantren</i>	30
1. The Meaning of <i>Pondok Pesantren</i>	30
2. Elements of <i>Pondok Pesantren</i>	34
3. <i>Santri</i>	37
4. <i>Kyai</i>	38
5. Learning classical book or <i>Kitab Kuning</i>	38
C. Kinds of <i>Pondok Pesantren</i>	39
D. Education System in <i>Pondok Pesantren</i>	41
E. Learning Methods of <i>Pondok Pesantren</i>	43
1. Traditional Learning Methods	43
2. Modern Teaching Methods.....	46
F. Development of <i>Pesantren</i>	48
1. The Meaning of Islamic Education Development	48
2. The Purposes of Islamic Education	52
3. The Characteristic of develop	54

4. The Orientation Development Of <i>Pesantren</i>	55
--	----

CHAPTER III : RESEARCH METHOD

A. Research Approach	56
B. Kinds of Research	58
C. Presence of Researcher	59
D. Research Site	60
E. Data Resources	62
F. Procedures of Data Collection	64
1. Observation	64
2. Interview method	65
3. Documentation method	68
G. Data Analysis	68
H. Checking The Validity Of Data	69
I. Steps of Research	71

CHAPTER IV : RESEARCH FINDINGS

A. Research Description	73
1. The Biography of KH. M. Baidowi Muslich	73
2. Educational Background of KH. M. Baidowi Muslich	75
3. Dedication background of KH. M. Baidowi Muslich	75
4. The Background of Educational Development	76
B. Finding Data Presentation	77
1. KH. M. Baidowi Muslich's thought about Educational Purposes	

2. KH. M. Baidowi Muslich's thought about Educational Lessons	
3. KH. M. Baidowi Muslich's thought about Learning Strategy...	87
a. Learning Matter	87
b. Learning and Teaching Activities.....	88
c. Learning Tools.....	89
d. Learning Resources	89
e. Learning Strategy Approaches	90
4. KH. M. Baidowi Muslich's thought about Educational Evaluation	96
a. Infrastructure Development	97
b. Institutional Development Fund	98
C. Educational Thought of KH. M. Baidowi Muslich	100
CHAPTER V : RESEARCH DISCUSSION	
A. The Background Of KH. Muhammad Baidhowi Muslich In Developing Education At <i>Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang</i>	107
B. The Forms Of Educational Development Conducted By KH. Baidhowi Muslich Muhammad In <i>Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang</i>	108
1. Educational Purposes.....	108
2. Teaching Content.....	109
3. Learning Strategies	111
4. Evaluation	112

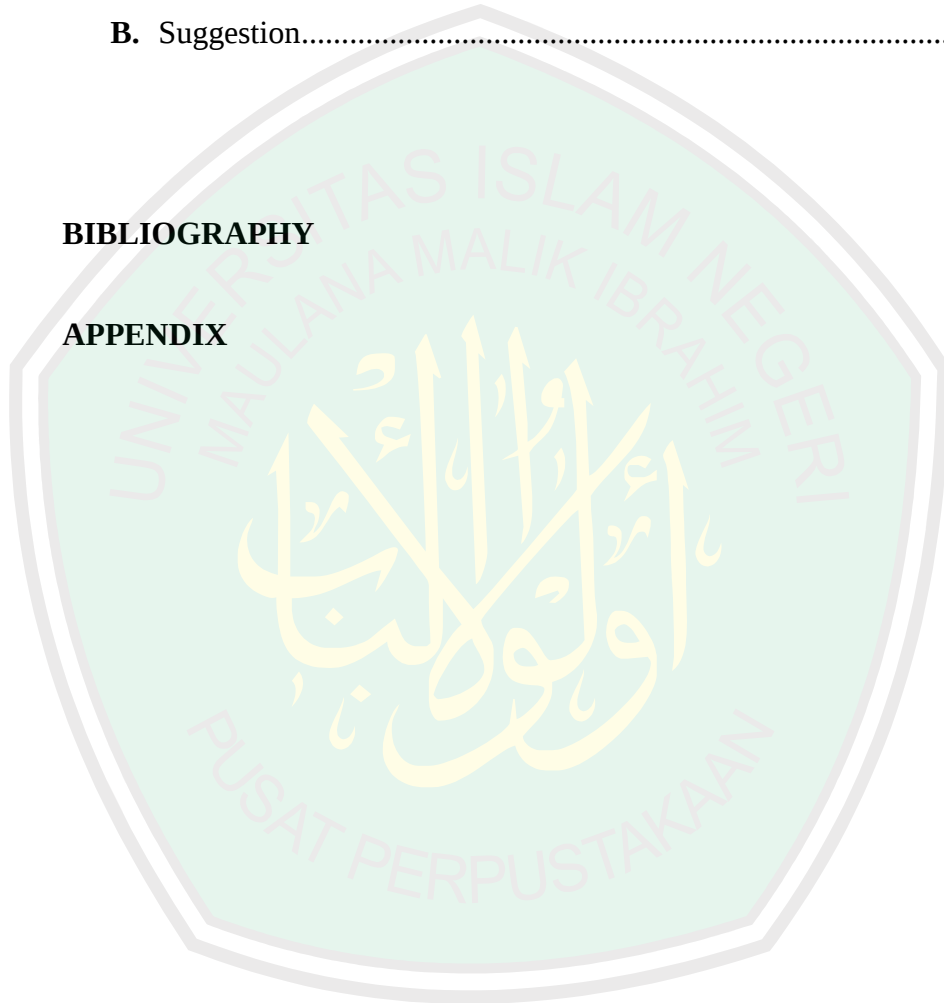
C. The Curriculum of Education at *Pondok Pesantren Anwarul Huda*

CHAPTER VI : CONCLUSION

A. Conclusion	118
B. Suggestion.....	120

BIBLIOGRAPHY

APPENDIX



LIST OF TABEL

TABEL 1.1 : PREVIOUS RESEARCH

TABEL 1.2 : SYSTEMATICAL DISCUSSION

TABEL 3.1 : RESEARCH SCHEDULE

TABEL 3.2 : THE INFOMANT OF INTERVIEW

TABEL 4.1 : THE SCHEDULE OF *PENGAJIAN DINIYAH* 1ST GRADE

TABEL 4.2 : THE SCHEDULE OF *PENGAJIAN DINIYAH* 2ND
GRADE

TABEL 4.3 : REALIZATION PROGRAM OF *IBADURROCHMAN*

TABEL 5.1 : EDUCATIONAL CONCEPT BASED ON KH. M.
BAIDOWI MUSLICH

LIST OF APPENDIX

- APPENDIX 1 : LETTER PERMIT OF RESEARCH
- APPENDIX 2 : STATEMENT LATTER FROM *PONDOK PESANTREN ANWARUL HUDA*
- APPENDIX 3 : EVIDANCE OF CONSULTATION
- APPENDIX 4 : INSTRUMENT OF RESEARCH
- APPENDIX 5 : ORGANIZATION STRUCTURE OF *PONDOK PESANTREN ANWARUL HUDA*
- APPENDIX 6 : BROCHURE OF *PONDOK PESANTREN ANWARUL HUDA*
- APPENDIX 7 : EXAMINATION SHEET
- APPENDIX 8 : DOCUMENTATION
- APPENDIX 9 : EVIDANCE OF INTERVIEW WITH KH. M. BAIDOWI MUSLICH AND USTAD NURUL YAQIN
- APPENDIX 10 : CURRICULUM VITAE

ABSTRAK

Mufidah, Luluk. 2015. The Efforts of KH. M. Baidowi Muslich in Developing Education System at Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan. Universitas Islam Negeri Maulana Malik Ibrahim Malang. A. Nurul Kawakib, M.Pd, MA

Kehadiran pondok pesantren yang diperuntukkan bagi mahasiswa di Kota Malang memiliki peran strategis bagi mahasiswa, karena mahasiswa merupakan generasi penerus bangsa dan calon pemimpin masa depan yang harus mendapatkan bimbingan dan binaan baik dari segi intelektualitas dan moralitas. Berkembangnya pondok pesantren tidak terlepas dari peran Kyai. Kyai di tuntut memiliki kebijaksanaan, wawasan, dan terampil baik dalam menyatakan sikap maupun pandangan. Peran kyai merupakan tolok ukur keberhasilan di sebuah pesantren. Berdasarkan latar belakang tersebut, masalah-masalah dalam penelitian ini dirumuskan sebagai berikut; apakah latar belakang KH. M. Baidowi Muslich dalam mengembangkan pendidikan di Pondok Pesantren Anwarul Huda dan bagaimanakah bentuk pengembangan pendidikan yang dilakukan oleh KH. M. Baidowi Muslich di Pondok Pesantren Anwarul Huda.

Tujuan penelitian ini adalah untuk mengetahui upaya-upaya yang dilakukan oleh KH. M. Baidowi Muslich dalam mengembangkan system pendidikan di Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang.

Penelitian ini menggunakan pendekatan kualitatif dengan jenis data yang digunakan adalah data primer dan data sekunder. Metode pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Teknik analisa data dilakukan dengan reduksi data, display data dan penarikan kesimpulan.

Hasil penelitian ini menyimpulkan bahwa (1) Latar belakang KH. M. Baidowi Muslich mendirikan pondok pesantren adalah untuk mencetak generasi-generasi *ibadurrochman* (2) pembinaan karakter *ibadurrochman* pada santri diimplementasikan oleh KH. M. Baidowi Muslich dalam tujuan pendidikan, materi pembelajaran, strategi pembelajaran dan system evaluasi di Pondok Pesantren Anwarul Huda. (3) kurikulum yang tidak nampak di tunjukkan dalam kegiatan harian santri.

Saran dalam penelitian ini adalah (1) bagi pondok pesantren secara menyeluruh harus menyiapkan diri untuk menghadapi meningkatnya minat untuk belajar di pesantren (2) untuk PPAH dan Pengasuh harus senantiasa melakukan inovasi dalam membina akhlak santri dan masyarakat sekitar pondok pesantren (3) Santri yang tinggal di pesantren harus yang benar-benar berkomitmen agar memiliki kemauan untuk taat dan patuh terhadap seluruh peraturan pesantren.

Kata Kunci : KH. M. Baidowi Muslich, Pengembangan Pendidikan Pondok Pesantren

ABSTRACT

Mufidah, Luluk. 2015. The Efforts of KH. M. Baidowi Muslich in Developing Education System at Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang. Thesis, Islamic Education Program, Faculty of Tarbiyah and Teaching Sciences. Islamic University of Maulana Malik Ibrahim Malang. A. Nurul Kawakib, M.Pd, MA

The presence of *pondok pesantren* for student's university in Malang city has strategic impact, because student is the next generation of a nation and the leader of tomorrow. They have to get intellectual and morality guiding. *Kyai* is giving big effect in the process of developing *pondok pesantren*. *Kyai* have to be wise, general overview thinking in many aspect of life. The role of *kyai* will be a measurement for the progression of *pondok pesantren*. Based on that background, the formulation problems are (1) What are the backgrounds of KH. Muhammad Baidhowi Muslich in developing education system at *Pondok Pesantren* Anwarul Huda Karangbesuki Sukun Malang and (2) What are the forms of educational development conducted by KH. M. Baidhowi Muslich in *Pondok Pesantren* Anwarul Huda Karangbesuki Sukun Malang? (3) How is the curriculum of education at *Pondok Pesantren* Anwarul Huda ?

The purpose of this research is knowing the efforts of KH. M. Baidowi Muslich in developing education system at *pondok pesantren* Anwarul Huda Karangbesuki Sukun Malang.

This research uses qualitative approach, the type of data is primary and secondary data. Collecting data method are observation, interview and documentation. And the data analyses are data reduction, display data and verification

The conclusion of this research are (1) the motifs of KH. M. Baidowi Muslich to builds *pondok pesantren* is to create human *ibadurrochman* (2) *ibadurrochman* character guidance implemented into the purposes of *pondok pesantren*, the lesson matter, learning strategies and evaluation system at *Pondok Pesantren* Anwarul Huda. (3) The hidden curriculum at PPAH implemented in the student daily activity.

The suggestion in this research are (1) for *pondok pesantren* in general have to make preparation to face the raising student interest to learn in *pesantren* (2) for PPAH and The Leader of PPAH, they have to always make innovation in process of faith (3) *santri* PPAH who have commitment in order to have desire and obedient the role of *pondok pesantren*.

Key Words: KH. M. Baidowi Muslich, Education development of *Pondok Pesantren*

مستخلص البحث

مفيدة، لولؤ. 2015. دور الشيخ كياهي الحاج بيضاوي مصلح لتنمية نظام التربية في المعهد الإسلامي السلفي أنوار الهدى كارنق بسوكى سوكون مالانق. البحث العلمي، قسم التربية الإسلامية، كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق. المشرف : الدكتور نور الكواكب الماجستير.

كان المعهد الإسلامي دور عظيم للطلاب الجامعة لأنهم جيل وأمير المستقبل الذين يحتاجون تربية عقلية وأخلاقية. لا يمكن هناك المعهد الا بدور الشيخ. وجب الشيخ له الحكمة وعلوم كثيرة وكفاءة في تنظم المعهد لأنه مصدر الأولى على نجاح المعهد. لذلك ينقسم أسئلة البحث في هذا البحث منها (1) كيف دور الشيخ كياهي الحاج بيضاوي مصلح لتنمية نظام التربية في المعهد الإسلامي السلفي أنوار الهدى كارنق بسوكى سوكون مالانق. (2) كيف شكل تنمية نظام عند كياهي الحاج بيضاوي مصلح في المعهد الإسلامي السلفي أنوار الهدى كارنق بسوكى سوكون مالانق.

أهداف البحث لمعرفة دور الشيخ كياهي الحاج بيضاوي مصلح لتنمية نظام التربية في المعهد الإسلامي السلفي أنوار الهدى كارنق بسوكى سوكون مالانق.

يستخدم هذا البحث بحث الكيفي ببيانات أساسية وفرعية. طريقة جمع البيانات هي بملاحظة ومقابلة ووثائق. تحليل البيانات يقصر البيانات وعرض البيانات وأخذ الاستنباط.

ونائج البحث منها (1) سيرة الشيخ كياهي الحاج بيضاوي مصلح لبناء المعهد الإسلامي السلفي أنوار الهدى كارقنك بسوكى سوكون مالانق بأهداف جعل جيل المستقبل لهم أخلاق عباد الرحمن. (2) وجود أخلاق عباد الرحمن على أهداف المعهد وتعليم وإستراتيجية الدراسة وتقويم في المعهد الإسلامي السلفي أنوار الهدى كارقنك بسوكى سوكون مالانق. (3) ليس هانك المنهج في حياة اليومية في المعهد الإسلامي السلفي أنوار الهدى كارقنك بسوكى سوكون مالانق.

الإقتراحات في هذا البحث منها (1) وجب المعهد عوموما لتسعد على ترقية رغبة الطلاب بتعلم في المعهد (2) لابد مدير المعهد الإسلامي السلفي أنوار الهدى كارقنك بسوكى سوكون مالانق أن يبتكر بتربية الأخلاق الطلاب ومجتمع حول المعهد (3) وجب الطلاب المقيمين لهم تعهد لطاعة على نظام المعهد.

كلمة الرئيسية: الشيخ كياهي الحاج بيضاوي مصلح، تنمية التربية المعهدية

CHAPTER I

INTRODUCTION

A. Background of the Study

Pondok is home or simple living place, while the basic meaning of *pesantren* is a place for students to learn. And *pondok pesantren* is defined as a place of moral guidance.

Pesantren is one of Islamic educational institution in Indonesia, which appears with the arrival of *Walisongo* since about 300-400 years ago. Its existence serves as a learning center to explore the science of religion (*tafaquh fiddin*) as a way of life to emphasize the moral interest in social life.¹

Historically, states that *pesantren* not only identical with Islamic meaning but also an education system that grows, born and grown from cultures that are *indigeneus*, therefore, *pesantren* has a close relation that can't separated from the community and the environment around it.

In terms of history, *pesantren* has shown that its work is never passive or neutral, but always productive by enabling itself as a dynamic factor in every process of social change in the history of the struggle of the nation, as well as the deployment and dissemination of Islam in the colonial period. *Pesantren* is a representation of institutional policies

¹ Mastuhu, *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren* (Jakarta: INIS,1994), page.3.

dissidents against invaders.² Thus has been very clear that the presence of schools has contributed greatly to the struggle to gain independence and contribute to redirect the mindset of Indonesian populace.

Upright establishment of a good *pesantren* it is inseparable from the support of the five elements as the pillars, namely the pondok as the home, mosques, teaching the classical book, *santri* and *kyai*. *Kyai* is the most fundamental element will be present in a *pesantren*, he is the forerunner to the establishment of a *pondok pesantren* that occupies a settlement and has the intention to carry out propaganda against the environment.

The existence of a *kyai* in *pesantren* is the central life, because in addition to being the founder and caregivers, *kyai* also acts as the central figure at *pesantren*. Therefore, the task of a *kyai* have to has skills in thinking, wise, insight, skilled in the science of religion and the expressed attitudes and views and ready to be good role models/ leaders. *Kyai* not only regarded as religious elite but also as an elite *pesantren* which was he the ultimate authority in determine the policy including the direction of educational system at *pesantren*, give directives to *pesantren* that able to give a different complexion to the environment.

Charismatic type and expertise to lead a measure of the success of education development in a *pesantren*. Respect (*takdzim*) and obedience to *kyai* is one of the first value embedded in each students. Compliance is

² Noer Muhammad Iskandar, *Pergaulan Membangun Pesantren* (Bekasi: PT Mencari Ridha Gusti, 2003), page.125.

absolute and expanded, to include a tribute to the scholars before and a fortiori, scholars who authored the books he had studied.³

The figure of KH. M Baidowi Muslich itself is figure of *kyai* who has worked in various fields. Since the year 2000 until today he has already served as leader of the MUI Malang, the manager of *Dewan Masjid Indonesia* (DMI) in Malang department, the leader of LAZIS Malang and much more organizational experience he had ever attended. He was also a manager at *pondok pesantren* Miftahul Huda Malang and founder also caretaker of *pondok pesantren* Anwarul Huda in Karangbesuki Malang.

Pondok pesantren that founded by KH. M. Baidowi Muslich is a *pondok pesantren* which is quite new in Malang City, most of the student (*santri*) is a student of university. So that the *pondok pesantren* has been committed to fostering morals present youth are required to have an education system that is able to answer the public anxiety that longing intellectual cleric.

Pondok pesantren is able to present a different color than the religious schools are already very flourishing give the name of the institution as a *pondok pesantren* in Malang. Amid an increasingly eroded modernization, there is still a very strong schools (*pesantren*) instill values of terms with moral formation. Although his students come from various backgrounds, but *pondok pesantren* offers the concept of education is at

³ Imam Suprayogo, *Kyai dan Politik* (Malang: UIN Malang Press, 2009), page. 34.

suppose the identity as a relay everlasting clerical culture that gave birth to *santri* who has a soul *ibadurrahman* in accordance with the vision of *pondok pesantren* Anwarul Huda Karangbesuki Malang.

Culture that is inherent in the soul of students *pondok pesantren* Anwarul Huda is the soul respect (*ta'dzim*) that always cheering pleasure or *ridho* of *kyai*, humble and do not like to speak too much. If we are seeing the concept of education system at *pondok pesantren* in Malang City, that concept is already new. *Pondok pesantren* that could be said to be less successful in giving birth *santri* such, but some may be found even many *pesantren* are able to produce *santri* who has the souls in accordance with the ideals of scholars. Many things affect it, one of which is an education system of *pondok pesantren*, environment of *santri* and environment of *pondok pesantren*, and so forth.

In this case, the different orientation of *kyai* also influence to developing different forms of their educational institutions. *Kyai* which tend to be oriented to develop spiritual, educational institutions has not changed, still held the classical educational system, namely the education system of *pondok pesantren*. Some the characteristic of education in *pesantren* is delivered through the method of teaching *sorogan*, *weton*, and *badongan*.⁴ Such is the *pesantren salaf* education system that still retains the classical culture *pondok pesantren*. If there is a classic *pondok*

⁴ *Ibid.*, page. 219

pesantren term that there is also a term that developed the modern *pesantren* education system by following the progress of modern culture.

Santri were much dominated by college students becomes a challenge in implementing education system that is able to be accepted by the santri and to achieve a successful education system required a special system. In this discussion of *pondok pesantren* Anwarul Huda with all education system owned still in demand and chosen as a *pesantren* institution for fostering *taqwallah* soul. Owned education system *pondok pesantren* Anwarul Huda can not be separated from polished of the *Kyai* namely KH. M Baidowi Muslich as the caretaker, as well as the founder of the *pondok pesantren*. Continued to flourish in the midst of modernization, the results seem impressive output and profiles of *santri* at the *Pondok Pesantren* Anwarul Huda makes researchers feel compelled to look further about the *pondok pesantren*.

From the above background, the author is interesting to write the research entitled **The Efforts of KH. Muhammad Baidowi Muslich in Developing Education System at *Pondok Pesantren* Anwarul Huda Karangbesuki Sukun Malang.**

B. Problem of the Study

Based on the above background researcher determine the focus of research organized into the following questions, that are;

1. What are the motifs of KH. Muhammad Baidhowi Muslich in developing education system at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*?
2. How is the concept of Islamic education at *Pondok Pesantren Anwarul Huda* based on KH.M. Baidowi Muslich?
3. How is the education curriculum at *Pondok Pesantren Anwarul Huda* ?

C. Objectives of the Study

From the research focus has been described previously, the purpose of this research are:

1. Describing the motifs of KH. Muhammad Baidhowi Muslich in developing education system at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*.
2. Describing the concept of Islamic education at *Pondok Pesantren Anwarul Huda* based on KH.M. Baidowi Muslich.
3. Describing the curriculum of education at *Pondok Pesantren Anwarul Huda* based on KH. M. Baidowi Muslich.

D. Significant of the Study

This study is expected to provide some benefits for the theoretical and practical interest. Based on the theory, this study can be useful such as:

1. The development of knowledge in the field of Islamic education:
 - a. Generally the findings of this study are expected to provide support to the results of similar studies on the education development of *pesantren*;

- b. Contribute to the efficient theoretically, methodologically and empirically for academic interest (UIN Maulana Malik Ibrahim Malang) in the field in development concept of *pesantren* for student collage.

2. Teachers and Islamic Education Personel

It used to be subject evaluation in the case of strategies and methods for educators and Islamic education personnel in fostering *taqwallah* souls.

In practical terms, this research useful hoped for:

1. Institutions

- a. Information for the managers of educational institutions in schools improve, manage and develop a good boarding school the meaning of *pondok pesantren*
- b. As an evaluation and planning for *Pondok Pesantren*
Anwarul Huda.

2. Researchers and Candidate of Researcher

- a. For researchers: This study was used to scientific assess the process of development of Islamic education in *pondok pesantren*
- b. For the researcher candidate: The research is expected to inspire researchers to reassess candidates in the future or develop in other fields.

E. Scope Of Research

To restrict the discussion in this thesis is not too extensive, as well as to obtain a fairly clear picture, researchers focused on the study the variables according to the research objectives, namely:

1. The motifs of KH. Muhammad Baidhowi Muslich in developing education system at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*.
2. The concept of Islamic education at *Pondok Pesantren Anwarul Huda* based on KH.M. Baidowi Muslich.
3. The curriculum of education at *Pondok Pesantren Anwarul Huda* based on KH. M. Baidowi Muslich.

F. Operational Definition

Operational definition is the definition of a researcher on the study indicator or object to studied, to provide a common understanding, so there is no multiple interpretations among researchers and readers.

With the extent of the problems arising from the questions contained in the formulation of the problem, then held the possibility of narrowing the scope to focus the attention of researchers.⁵ Operational definitions in this study are as follows:

1. The word development according to Megginson and Mathews is a long-term process to improve the potency and

⁵ Syarifudin Hidayat, *Metodologi Penelitian* (Cet. 1, Bandung: Mandar Maju, 2002), page.39.

effectiveness.⁶ Development in this case is an activity undertaken to produce a new way after doing assessment or evaluation and improvement as necessary for an activity that had been planned in advance. This was done to fix a system that has been running.

2. According to its origin, the words of *Kyai* in the Java language is use into three types of titles are different from each other. *First*, as an honorary title for the goods which are considered sacred; for example, "*Kyai Garuda Kencana*" is used for designation Gold Train in Yogyakarta Palace. *Secondly*, title for older people in general. *Third*, the title given by the public to an Islam which has become a leader or boarding schools and teaching of classical Islamic books to his students. In addition to his *kyai*, he is also often referred to as an *alim* (one who has a deep knowledge of Islam).

Various regions in Indonesia, the use the term of *kyai* is differs from the use of *ulama* terms. Horikoshi and Mansirnoor distinguish between *kyai* with *ulama* in the role and influence in society. *Kyai* is a more general term and refers to a muslim knowledgeable. According Gilsenen, *ulama*'s community is a group that clearly has a social function and role as a scholar guard tradition considered basic primordial identities of

⁶ Magginson dan Mathews, *Alih Bahasa Filicia, Pengembangan Sumber Daya Manusia*, (Jakarta: Gramedia, 1993), page. 27.

individuals and society. In other words, Horikoshi found that the most important function of *ulama*'s community is orthodox role and their traditional role as an upholder of faith by teaching religious doctrines and maintain orthodox religious deeds among Muslims.⁷

3. Definition of a home or cottage (*pondok*) is a simple residence and boarding schools or colleges teaching Islam.⁸ An educational institution called *pondok pesantren* is when it has five elements, namely: *kyai*, *santri*, classical book, dormitories and mosques with any religious activities.

G. Previous Research

Previous research in this study is a foothold in the preparation of the thesis, namely to know the results of similar studies that have been conducted by previous researchers.

Researcher makes explanation and input into the table to make easier the reader to read and understanding. The previous research about Islamic education and *pondok pesantren* are:

1. **Husni Alimi, 2009**, Tipe Kepemimpinan KH. Abdulloh Makki Muhsin Di Pondok Pesantren Salafiyah Roudlotul Muhsinin Kuwolu-Bululawang-Malang.

The research conclusion based on Husni Alimi thesis are:

⁷ Endang Turmudi, *Perselingkuhan Kyai dan Kekuasaan* (Yogyakarta: LKiS, 2004), page. 28.

⁸ Pius A Partanto, M. Dahlan Al Barry, *Kamus Ilmiah Populer*, (Surabaya: Arkola, 1994), page. 594.

- a. Leadership type of KH. Muhsin Abdulloh Makki at Pondok Pesantren Roudlotul Muhsinin Kuwolu-Bululawang Malang is the charismatic, leadership, rational, democratic.
- b. Type of KH. Abdulloh Makki Muhsin take care of Roudlotul Muhsinin Kuwolu-Bululawang-Malang is type of *Kyai Nasab, Tarekat, Dhahir* dan *Bathin*.
- c. Efforts of KH. Abdulloh Makki Muhsin in developing education in Pondok Pesantren Roudlotul Muhsinin Kuwolu-Bululawang-Malang are: the development of educational programs; fundraising budget of *pondok*.

The similarities aspects with this research are the research method is qualitative method and the topic that is the effort to developing *pondok pesantren*. The dissimilarities aspects with this research are the focus of study in this research is about the type of *kyai*, this research emphasizes the development of *pesantren*,

2. **Khoiriyah, 2007**, Upaya KH. Marzuki Mustamar Dalam Mengembangkan Pendidikan Pondok Pesantren Sabilurrosyad Gasek Karangbesuki Sukun Malang.

The research of Khoiriyah, 2007. Conclude that :

- a. Profile of Kyai Marzuki is a person who has spiritual maturity, intellectual and professional in teaching. Since in

junior high school, he still has the show will be a great man.

And now he is popular as kyai who express Nahdhatul Ulama.

- b. The education system in *Pondok Pesantren Sabilurrosyad* is traditional education system.
- c. The efforts of KH Marzuki Mustamar in developing education system *Pondok Pesantren Sabilurrosyad* are; the teaching of Islamic classical books; conduct training or coaching students; establishing TPQ; provide professional teaching staff.

The similarities my research with this research are the research method and the topic is about developing education system at *pondok pesantren*. But there are dissimilarities aspects with this research like the research subject and the research site are different with the previous research. The research subject on the previous research is KH. Marzuki Mustamar and the research site is *Pondok Pesantren Sabilurrosyad*. The research subject in this research is KH. M. Baidowi Muslich and the research site is *Pondok Pesantren Anwarul Huda*.

Tabel 1.1 Previous Researches

1.	Researchers,	A. Husni Alimi, 2009, Tipe Kepemimpinan KH.
----	--------------	---

	Year, and Title Research	Abdulloh Makki Muhsin Di Pondok Pesantren Salafiyah Roudlotul Muhsinin Kuwolu-Bululawang-Malang
	Conclussion of Research	d. Leadership type of KH. Muhsin Abdulloh Makki at Pondok Pesantren Roudlotul Muhsinin Kuwolu-Bululawang Malang is the charismatic, leadership, rational, democratic.
		e. Type of KH. Abdulloh Makki Muhsin take care of Roudlotul Muhsinin Kuwolu-Bululawang-Malang is type of <i>Kyai Nasab, Tarekat, Dhahir dan Bathin</i> .
		f. Efforts of KH. Abdulloh Makki Muhsin in developing education in Pondok Pesantren Roudlotul Muhsinin Kuwolu-Bululawang-Malang are: the development of educational programs; fundraising budget of <i>pondok</i>
	Similarities	1. Using a qualitative descriptive method. The technique of collecting data through observation, interviews and documentation. Data analysis techniques using data reduction, data analysis and triangulation.
		2. Just in the appointment of a topic that is about the efforts of religious scholars in developing a

		<i>pondok pesantren</i> since the new lodge was established.
	Dissimilarities	1. The focus of this research is all development in pesantren not only on the development of education. 2. Pesantren as the research object in this research is doesn't have <i>santri</i> from student university, so there must be a difference in the development of educational strategies. 3. Although similar in theme selection, but the research conducted Mr Husni is more emphasis on the type of Kyai leadership in developing a pesantren. In contrast to my research because the core of my research is about the development of education in PPAH that conducted by KH. M. Baidowi Muslich.
2.	Researchers, Year, and Title Research	Khoiriyah, 2007, Upaya KH. Marzuki Mustamar Dalam Mengembangkan Pendidikan Pondok Pesantren Sabilurrosyad Gasek Karangbesuki Sukun Malang
	Conclusion of Research	1. Profile of Kyai Marzuki is a person who has spiritual maturity, intellectual and professional in teaching. Since in junior high

		school, he still has the show will be a great man. And now he is popular as kyai who express Nahdhatul Ulama.
		2. The education system in <i>Pondok Pesantren Sabilurrosyad</i> is traditional education system.
		3. The efforts of KH Marzuki Mustamar in developing education system <i>Pondok Pesantren Sabilurrosyad</i> are; the teaching of Islamic classical books; conduct training or coaching students; establishing TPQ; provide professional teaching staff.
	Similarities	1. This research used a qualitative approach to the type of data use primary data and secondary data. The technique of data collection is using interview method, observation method and documentation method. Data analysis technique is data reduction, data analysis and conclusion.
		2. This research discusses the efforts of <i>Kyai</i> in developing education in <i>pesantren</i> which incidentally is the students who come from the students.
	Dissimilarities	1. The subject in this research was famous

		figures of kyai in Malang and surrounding areas, but the difference lies in the typologies of kyai.
		2. <i>Pesantren</i> that was been the background of this research is well known by Malang city's society and the distance is too close together. The difference lies in the vision of <i>pesantren</i> . Where PPAH want to build spiritual character through the <i>santri</i> by way of the <i>tarekat</i> , and PP. Sabirurrosyad tend to the planting of <i>santri</i> 's character in terms of the values of NU's all.

H. Systematical Discussion

In a discussion should be based on the framework of a clear and systematical thinking. The explanation of the problem delivered according to the order. By the way of prioritize the beginning and end which is located at the end. Cause of that, we need a systematic framework of thinking to communicate a problem to prohibit misunderstanding data. As this thesis uses systematic discussion as follows:

Chapter I : Introduction. In this section the author gives a general overview of the study. In this case described some related things to the background of the problem, problem

of study, the purpose of the study, the benefits of research, the scope of the study, the operational definition and systematical discussion.

Chapter II : Reader Review, explanations are theoretic conceptual include: the typology *kyai*, the concept of *pondok pesantren*, Islamic education development. The selection of library materials will be studied in this research is based on two principles: (1) the principle of regency; (2) the principle of relevance.

Chapter III : Research Methodology. This chapter describes; approaches and types of research, the presence of researchers, research sites, research data sources, data collection procedures, data analysis, checking the validity of the finding data, and steps of research.

Chapter IV : The result of this research begins with profile of KH. M Baidowi Muslich, the history of the *Pondok Pesantren Anwarul Huda*, objectives in *Pondok Pesantren Anwarul Huda*, organizational structure in *Pondok Pesantren Anwarul Huda*, the activities developed in *Pondok Pesantren Anwarul Huda*, learning strategies in *Pondok Pesantren Anwarul Huda*, evaluation system in *Pondok Pesantren Anwarul Huda*, enabling and inhibiting factors

for education development in *Pondok Pesantren*
Anwarul Huda.

Chapter V : Discussion as the product of this research that describes the discussion of the research in accordance with the formulation of the problem. Results of the study confirmed the theory or the existing literature review, analysis and interpretation of research.

Chapter VI : This last chapter is the conclusion of a whole series of discussions relating to the answers of the formulation of the problem and constructive suggestions useful as a contribution for Islamic educational institutions, especially efforts of *pondok pesantren* that the majority of its *santri* in order to improve the quality of education towards a better.

CHAPTER II

THEORITICAL REVIEW

A. The Typologies of *Kyai*

Kyai is a person who has Islamic knowledge, charity and morals that corresponds to their knowledge.¹ According to Abdullah Ibn Abbas in a book written by Hamdan Rasyid, *Kyai* is person who know that the Essence of Allah is the One whose power over everything.² According to Mustafa Al-Maraghi, the *alim* or *ulama* are the ones who fear Allah are not visible and are happy to what he pleases Allah and leave what is hated by Allah.³ *Alim* or *ulama* has a large area and is one of the *kyai* is inside.

Nurhayati Djamas says that "*Kyai* is the designation for prominent scholars or leaders who led *pondok pesantren*."⁴ *Kyai* is very popular term used among *santri*'s community, *Kyai* is a central element in the life of *pesantren*, not only because the *kyai* as the main buffer continuity in education system of *pesantren*, but also because the figure is a reflection of the value. *Kyai* who live within the community of *santri*. The position and influence of *kyai* is located on privately owned virtue *Kyai*, namely mastery and depth of religious knowledge, piety which reflects the values of life and is characteristic of *pesantren* as sincere, *tawadhu'*, and orientation on *ukhrowi* life to achieve *riyadhah*.

¹ Munawar Fuad Noeh dan Mastuki HS. *Menghidupkan Ruh Pemikiran KH. Ahmad Siddiq*, (Jakarta : PT. Gramedia Pustaka Utama, 2002), page.10.

² Hamdan Rasyid, *Bimbingan Ulama: Kepada Umara dan Umat*. (Jakarta: Pustaka Beta. 2007), page.18.

³ Al- Maraghi, *Tafsir Al-Maraghi Juz V*, (Semarang: Toha Putra, 1986), page. 114-122

⁴ Nurhayati Djamas. *Dinamika Pendidikan Islam di Indonesia Pasca Kemerdekaan*. (Jakarta: PT Raja Grafinda Persada, 2008), page.55.

An educator or *Kyai* in positions like the parents in the attitude of gentleness toward his students or *santri*, and his love for them. And a responsible attitude towards all of his students.

In a book written by Mustafa Bisri, Sayyid Abdullah bin 'Alawi Al-Haddad suggests some characteristics of *kyai*, that are afraid to Allah, has *zuhud* attitude, feel enough/*qona'ah* with little prosperity, offering the wealth when over for his needs. In society, he like to gives suggestion, *amar ma'ruf nahi munkar*, love and caring each other. *Tawadhu'*, not to be greedy, going the poor than the rich, in hurry to do worship, not to be crude, has a glory heart and good attitude.

*(dia takut kepada Allah, bersikap zuhud pada dunia, merasa cukup (qona'ah) dengan rizqi yang sedikit dan menyedekahkan harta yang berlebih dari kebutuhan dirinya. Kepada masyarakat dia suka memberi nasehat, ber amar ma'ruf nahi munkar, menyayangi umat serta suka membimbing kea rah kebaikan dan mengajak menuju hidayah. Kepada mereka ia juga bersikap tawadhu', berlapang dada dan tidak tamak pada apa yang ada pada mereka setan tidak mendahulukan orang kaya dari pada miskin. Dia sendiri selalu bergegas melakukan ibadah, sikapnya tidak kasat, hatinya tidak keras dan akhlaknya baik.)*⁵

Imam Al-Ghazali in a book written by Badruddin Husbuky divide the characteristics of a *ulama* as follows:

1. Do not look for luxury world by selling their knowledge and knowledge for the benefit of world trade. His behavior is consistent with his words and does not encourage people to do good before he practice it.
2. Teach knowledge for the benefit of the hereafter, always deep religious knowledge which can draw closer to Allah and stay away from all the useless.

⁵ A. Mustofa Bisri, *Percik-Percik Keteladanan Kyai Hamid Ahmad Pasuruan* (Rembang : Lembaga Informasi dan Studi Islam Yayasan Ma'had As-Salafiyah, 2003), page. 26.

3. Pursuing the afterlife with their knowledge and perform a variety of worship.
4. Avoiding the temptation of evil ruler debate.
5. Not quickly giving fatwa before he found the argument from the Qur'an and *Sunnah*.
6. Glad to any science that can draw closer to God. Love to *musyahadah* (science to reveal the greatness of Allah), *muraqabah* (the science of the command to love God and away from his ban), and optimistic about his grace.
7. Trying their utmost to achieve *haqqul-yaqin*.
8. Always reverence for all his greatness, *tawadu'*, simple and noble life to God and neighbor.
9. Avoiding that science can cancel charity and purity of his heart.
10. Has science originate in the heart, not under book. He just *taqlid* on the things that have been taught by *Rosulullah*.⁶

After learning several criteria or characteristics of *Kyai*. *Kyai* also has duties and obligations, according to Rasyid Hamdan, *kyai* has the following tasks:

1. Implement *tabligh* and *dakwah* to guide people. *Kyai* has a duty to teach, educate and guide humanity to be people who believe and implement the teachings of Islam.

⁶ Badrudin Husbuky, *Bid'ah-Bid'ah di Indonesia*, (Jakarta: Gema Insani Press, 1993), page. 57.

2. Implement commanding the good and forbidding the evil (*amar ma'ruf nahi munkar*). A *kyai* must perform enjoining good and forbidding the evil to the common people (people) as well as to the leaders, because of their attitudes and behavior have much effect on the community.
3. Provide a good example and role model in implementing Islamic teachings for themselves and family, brothers and relatives. One cause of the success of *dakwah Rosulullah* is because he was able to be a good *suritauladan*, as written in the Al-Ahzab verse 21:

اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةُ أُسْوَةِ اللَّهِ رَسُولٍ فِي لَكُمْ كَانَ لَقَدْ
 كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ

Meaning: indeed present in the Messenger of good role models for you. Q.S Al-Ahzab : 21).⁷

4. Provide an explanation to the public on a wide range of Islamic teachings derived from the Quran and *Sunnah*. The *kyai* should be able to explain these things to be used as a guide and reference in life.
5. Provide a solution to the problems of the people equitably based on the Qur'an and *Sunnah*.

⁷ Departemen Agama RI, *Pondok Pesantren dan Madrasah Diniyah, Pertumbuhan dan Perkembangannya* (Jakarta: Dirjen Kelembagaan Islam Indonesia, 2003), page. 670.

6. Establish a community orientation of moral and virtuous. Thus the Islamic values to be internalized into their souls, which in the end the people will have an independent character, strong character and admirable, in religious obedience, discipline in worship and respect fellow human beings. If people have had the moral will they be able to filter the foreign cultures with the positive side of it and discard the downside.
7. Being a mercy to all the worlds, especially at critical times such as when there is injustice, violations of human rights and so forth.⁸

According to Dirdjosanjoto, typology of *kyai* in Muria area was categorized into *kyai langgar*, *kyai pesantren*, and *kyai tarekat*. Then categorization provided by Turmudi does not seem much different. Turmudi differentiate into *kyai pesantren*, political *kyai*, *kyai tarekat*, and *kyai on stage*.⁹

If viewed carefully the existence of *kyai* turned out to be very varied. For example, the difference can be seen from the point of genealogy. According to the viewpoint that then comes the term *Kyai nasab* and not *nasab*. Furthermore, *kyai* can be distinguished from its activity in *tarekat*, so that the term *kyai tarekat* and *kyai not tarekat*.¹⁰ The next grouping of *kyai*

⁸ Hamdan Rasyid, *Bimbingan Ulama: Kepada Umara dan Umat* (Jakarta: Pustaka Beta, 2007), page.22.

⁹ Imam Suprayogo, *Kyai dan Politik Membaca Citra Politik Kyai* (Malang: UIN Malang Press, 2007), page.104-105.

¹⁰ *Ibid.*, page.100-102

associated with the mastery of science that later the term *kyai dzahir* and *kyai bathin*.¹¹

Endang Turmudi distinguishes typology of *kyai* into four categories, namely:

1. *Kyai Pesantren*, are *Kyai* who focused on teaching in *pesantren* to increase public resources through increased education.
2. *Kyai Tarekat*, concentrate their activities in building inner (heart's) Muslims. Because the tarekat is an informal institution. While the congregation of worshipers or followers of *Kyai* is a formal member of the tarekat movement.
3. *Kyai on Stage*, is the *Kyai* who taught the science of religion through religious lectures. Through lectures this stage *Kyai* to spread and develop Islam.¹²
4. *Kyai Politics*, *pesantren* is constantly concerned with political organizations and also power.¹³

Typology of *kyai* described by Endang Turmudi adapted to the activities *kyai* in the Islamic proselytizing. While Abdurrahman Mas'ud provide conclusions about the characteristics and typology of *kyai*, namely;

¹¹ *Ibid.*, page.99-103

¹² Endang Turmudi, *Perselingkuhan Kyai dan Kekuasaan*, (Yogyakarta: PT. LKIS Pelangi, 2003), page. 32.

¹³ Imam Suprayogo. *op, cit.*, page.119-120.

1. Multidisciplinary *kyai*, *kyai* with multidisciplinary typology has a concentration in the world of science, learning, teaching, writing and produced many books, such as *Kyai Nawawi Al-Bantani*.
2. *Kyai* expert with a specialization in Islamic science.
3. *Kyai* Charismatics who has charisma through religious sciences owned, especially in sufi's aspect. *Kyai* is a charismatic teacher who has the highest degree of spirituality and such type is the most respected in the Islamic tradition.
4. *Kyai Da'i Keliling* of this type have their biggest concern and involvement in the interaction with the public in communicating his knowledge at the same time spread the Islamic religion through rhetorical effective to change a society become a better human being.
5. Movement *kyai*, as this type of *kyai* have the ability to lead. With its strategic position and possessed the ability to lead, either in the community or in an established organization. Besides these *kyai* have the depth of knowledge possessed religious.¹⁴

From some typology of *kyai* above, in this discussion the authors will focus on five typologies of *kyai*. Among others are *kyai nasab* and *not*

¹⁴ Abdurrahman Mas'ud, *Intelektual Pesantren*. (Yogyakarta: LKIS, 2004), page. 236.

nasab, kyai tarekat, kyai dhahir and kyai bathin, kyai charismatic and kyai politics.

1. *Kyai Nasab dan Kyai bukan Nasab*

Around of *kyai's* environment turns offspring are considered extremely important. So it is not surprising that the *kyai* have a very long lineage. According Dhofier dissertation reveals how the *kyai* has that tradition. Dhofier successfully prepared the intellectual history of the famous *kyai* in Java. By reading lineage it would seem obvious that *kyai* in Java has a kinship with other *kyai*.

Kinship traditions also thrive in the countryside, where we can meet in the district Tebon. Hereditary factors serve as a handle that is important, not only related to the elected leadership, but also the issue of marriage. Indigenous growing is mated with fellow sons and daughters of *kyai*. So seeing someone is *kyai* or not, factor *nasab* are things that need attention.¹⁵

Three villages that are the focus of research, there is only one *kyai* who claim that not *Kyai nasab*, according to the admission of *kyai*, in the beginning he wanders from one *pesantren* in other *pesantren* to gain knowledge, then with a friend he became a teacher at one of *madrasah* in Tebon. After

¹⁵ Imam Suprayogo, op. cit., page. 101.

some time spent to teaching, he was asked by *kyai* to marry *santri* in that *pesantren*. While teaching he was known as a smart teacher, then when he had married, many students come to him to gain knowledge. After his school known by many people, the stumbling block is starting to look that actually arise from other schools. It is caused by a new boarding competition with the existing old schools. Until one issue that arises is the *kyai* is not *kyai* who hasn't *nasab kyai*, in other words he is not *kyai nasab*.¹⁶

2. *Kyai Not Tarekat*

Kyai tarekat incorporated in a community that follows one *tarekat*, among the *tarekat mu'tabaroh* sect is *qadiriyyah*, *naqsabandiyah*, *siddiqiyah*, dan *satariyyah*. who follow the congregation has a wider network, is not bound by the limits of the village and sub-district area. One example is *Kyai Rejoso*, as mursyid in *tarekat Naqsabandiyah*, he has followers in some regions in Malang. The *tarekat* held a group activity or ritual regularly on certain days. From there emerged a sense of togetherness and being able to establish strong links between members. So it is not uncommon group of followers of the *tarekat* hold social activities are quite effective. *Kyai Tarekat* usually more respected than the *kyai* who not join in *tarekat*.

¹⁶ *Ibid.*, page. 101-102.

Additionally *kyai* not *tarekat* has limited influence in a region only.¹⁷

Trust to the *wali* has a very important part for the *tarekat* followers. *Kyai* or teacher in *tarekat* are often seen as people who have the qualities of sainthood (*kewalian*). Especially after the *Kyai* was die, his tomb is often visited by *tarekat* member who expect blessing from him.¹⁸

3. *Kyai Dhahir* and *Kyai Bathin*

The third classification is based on the mastery of knowledge, which led to a term *kyai dhahir* and *bathin*. *Kyai dhahir* is *kyai* who has expertise knowledge of Islam which is indicated by can reads *kitab kuning* or islamic classical book and the ability to mastery the content of islamic classical book, he can resolve religious issues that arise in the community. While the *kyai bathin* is *kyai* who are known to have high spirituality, with his strength, he is considered to have the intercession of God. *Kyai* with a third type is considered capable of performing social service through prayer.

With the above two types of *Kyai*, each of them has a weight different roles. Usually *kyai dhahir* prominent in

¹⁷ *Ibid.*, page.102-103.

¹⁸ Abdurrahman Wahid. *Memelihara Umat Kyai Pesantren-Kyai Langgar di Jawa*, (Yogyakarta: LKiS, 1999), page.183-184.

teaching activities and organize. While the *kyai bathin* act more as a reader of prayer, the priest prayer and other rites.¹⁹

4. *Kyai* Politics

Kyai involved in practical politics even have the intention to be faced with situations such as Gus Mus said that, "*betapa brenseknya politik di Indonesia*". The condition of politics in Indonesia is so dirty politics, making it difficult to clean only with a set of intentions and political theory to make Indonesia a more moral and directs orientation for the benefit of widespread prosperity. Not to mention the fierce accusations that the involvement of *kyai* in politics is the same money with efforts to formalize religious symbols and power.²⁰

In general, *Kyai* whose role in politics has more bad impact. Except for those who have a theological basics that can not be compromised again. Go into politics would bring more new problems than to resolve old problems. Examples of gait K.H. Abdurrahman Wahid when positions RI 1 as the president is the best example of how the profile of *kyai* how to take care of a government. Gus Dur was able to make political nuances become more democratic with controversial and brave action.

¹⁹ Imam Suprayogo, *op. cit.*, page. 103.

²⁰ Khoirudin, *Politik Kyai Polemik Keterlibatan Kiai dalam Politik Praktis*, (Malang: Averroes Press, 2005), page. 126.

But Gus Dur was unable to understand how the administration should be run.²¹

5. *Kyai* Charismatic

In the above explanation has been discussed regarding the charismatic *kyai*, that the charismatic *kyai* are *kyai* who have charisma through religious sciences owned, especially in *sufism* aspect.

B. *Pondok Pesantren*

1. The Meaning of *Pondok Pesantren*

Indeed the term *Pondok Pesantren* is a two term that indicates one sense. Briefly *Pondok Pesantren* can be interpreted as a religious institution, which provides education and teaching as well as develop and disseminate knowledge of Islam.²²

Pondok Pesantren is a compound from word *pondok* and *pesantren*. In his book entitled *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan*, Ridlwan Nasir said that the term of *pondok* is derived from the word *funduq* from Arabic which means inn or hotel. However, in Indonesian terms of *pondok*, especially in Java, including Sunda, the *pondok* has a sense of being closer to quarters within the hermitage, the house that criss-crossed in the form of guest rooms are dormitory for students. But in

²¹ *Ibid.*, page.127-128.

²² Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan*, (Yogyakarta : Pustaka Pelajar, 2005), page. 80.

Aceh is known as *dayah* or *rangrang* or *menuasa*, whereas in Minagkabau called *surau*.²³

Pondok is a simple shelter for students far from his home, a residence of *Kyai* together with his *santri* and work together to fulfill the daily life. *Pondok* is not solely intended as a shelter or boarding for *santri* to explore the religious knowledge from the *Kyai*, but more than that *pondok* is an exercise for the students to learn independently.

Pesantren derived from word *santri*, more clearly Nurcholish Madjid explain deeply the origins of words *santri* and *kyai* said. Because the two words are things that can't be separated when we talk about *pesantren*. He argues that: the origin of the word "*santri*" is "*Sastri*" (Sanskrit) meaning literacy. What is meant is the students learn to use the book using the Arabic language so that *santri* are able to read. Said students also come from the Java language, namely "*cantrik*" means a person who always follow a teacher where teachers went to live, of course with the aim to learn from teachers about the skills. Apprentice can also be interpreted as a person who lives or *ngenger* (Javanese). Including those who come aboard someone else's house who has rice paddies and fields to participate as farm laborers also called apprentice.²⁴

²³ Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1982), page.18.

²⁴ Nurcholis Madjid, *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997), page.5.

Based on Mastuhu, *pesantren* is a traditional Islamic educational institutions who study, explore, appreciate and practice the teachings of Islam by stressing the importance of religious morals to guide everyday behavior.²⁵

Based on the above explanations, it can be concluded that *Pondok Pesantren* etymologically is composed of two words that lead to the same meaning. The word comes from the Arabic, *pondok* "*Funduq*" which means shelter or hostel, while *pesantren* comes from the Tamil language or India "Shassti 'with essentially the word" Shassta "who gets the prefix "pe-" and suffix "-an" meaningful residence of the students who study religious sciences.

Pondok Pesantren is one of educational form and religious institutions in Indonesia. Based on *lahiriyah*, *pesantren* in general is a complex of buildings that consists of home of *Kyai*, mosques, *pondok* where the students live and study rooms. That the students stay in place during the study about religion under the guidance of *Kyai* directly.²⁶

The terminology is the definition of *Pondok Pesantren* has a lot of variety based an experts who provide a definition of *Pondok Pesantren*. However, a wide variety of definitions given by experts that have a strong base, rational and justifiable logic.

²⁵ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), page.55.

²⁶ Ridlwan Nasir, *op, cit.*, page.81.

Pondok Pesantren is defined as an educational institution and Islamic teaching in general, education and instruction is given by way of non-classical, but by using the system of *bandongan* and *sorogan*. Where a Kyai using books written in Arabic by the great scholars since the Middle Ages, were usually *santri* stay in a *pondok* or dorm in the *pesantren*.²⁷

While in its history, the boarding school known as an Islamic educational institutions are the oldest in Indonesia. Boarding school with all aspects of life and struggle appeared to have a strategic value in maintaining a quality human being in the field all *iman*, science and charity. This can be evidenced in the history of the Indonesian nation from boarding school where emerging scientists, politicians and scholars who enter various arena in all fields according to their disciplines. Neither the local level, nationally and internationally.

Boarding school is not an institution of society, not a social institution, not economic institutions nor propaganda agency.²⁸ That statement has a meaning that although *Pondok Pesantren* notice and deal with social problems. but *Pondok Pesantren* is an educational institution and not the social institutions and economic institutions. Similarly, if the analogy with UIN Malang is now developing community-based empowerment program mosque but UIN Malang is an educational institution and not an institution empowerment.

²⁷ Marwan Suridjo, dkk., *Sejarah Pondok Pesantren di Indonesia*, (Jakarta: Dharma Bhakti, 1980), page. 19.

²⁸ Zamakhsyari Dhofier, *op. cit.*, page. 84.

Not a "social institution" even *Pondok Pesantren* also noticed and respond to social problems such as distributing zakat, helping the poor but *Pondok Pesantren* is not social institutions. as well as the orphanage in which there are activities to educate children orphaned but the orphanage is a social institution and not the institution.

2. Elements of *Pondok Pesantren*

Pondok Pesantren as institutions has common traits and special. Common traits characterized by:

- a. *Kyai* (*abuya, encik, ajengan, tuan guru*) as the central figure, who is usually referred to a owner.
- b. Dormitory (campus or *pondok*) as the residence of the students and the mosque as his navel.
- c. The education and teaching of religion through the system recitals (*weton, sorogan, bandongan*) which now has developed into a classical system or madrasah system. In general, these activities are fully under the sovereignty of the leadership of one or several *Kyai*.

The special feature of *Pondok Pesantren* characterized by charismatic nature and atmosphere of deep religious life.²⁹ Mukti Ali gives the general characteristics of *Pondok Pesantren* as follows:

- a. *Kyai* who teach and educate
- b. *Santri* who learn from *Kyai*

²⁹ *Ibid.*, page.18-43.

- c. The mosque, a place for education, prayer in congregation and others
- d. *Pondok* to shelter *santri*.

The above characteristics are characteristics that make different between *Pondok Pesantren* with education in general. According to Mukti Ali, *Pondok Pesantren* is a place for selecting candidate scholars and *Kyai*. The word "selection" is used with the understanding that the *ulama* or *Kyai* can't be in learners. But those who become scholars or *Kyai* that because he has a "talent" the *Kyai*, and boarding school is a place for selecting people who already have the talent *Kyai*.³⁰

Zamakhsyari Dhofier explained that there are five major elements in the establishment of a boarding school is erect *pondok*, mosques classic books, *santri* and *Kyai*.³¹ Elements of *Pondok Pesantren* are as follows:

1. *Pondok*

Pondok Pesantren is not a place that is purely used as a residence. However it has been described that Hasbullah provide a statement that the *Pondok Pesantren* is a place for *santri* to train themselves in order to become an independent person.

³⁰ Ridlwan Nasir. *op.cit.*, page. 83.

³¹ Zamakhsyari Dhofier. *op. cit.*, page. 44.

Indeed the existence of *Pondok Pesantren* is not something that appears suddenly, but there are several reasons that lie behind them, among other:

- a) The popularity and the expertise in religious knowledge invite *santri* to learn.
- b) Almost all *pesantren* located in villages, no housing facilities leased to accommodate *santri*.
- c) There is take and give interaction between *kyai* and *santri*.

According to the language, the mosque is *isim makan* (name of the place) is taken from *fi'il* (verb) *sajada* (Arabic language), which means a place for prostration. In the beginning is the mosque is part / place on earth that is used for prostrate, good yard, in the field, or the vast desert. However, the definition of this mosque gradually grow and change so that understanding into a building that is turned towards the *Qiblat* and used as a place of prayer either alone or together.³²

The mosque is an element that can't be separated from the *pesantren* and regarded as the most appropriate place in the process of *pesantren* education, especially in the implementation of spiritual development *santri*, such as the

³² Mundzirin Yusuf Elba, *Masjid Tradisional di Jawa*, (Yogyakarta: Nur Cahaya, 1983), page. 1-2.

practice of praying five times, sermons, lectures classical book and others. So the position of the mosque as a place of *pesantren* education is a manifestation of the traditional educational system universalism.³³

3. *Santri*

Santri is an essential element in the establishment of a *pesantren* upright, *santri* usually consists of two kinds, namely *santri kalong* and *santri mukim* bats. As explained by Hasbullah, that:³⁴

- a. *Santri mukim* are *santri* who come from distant areas and settled at *pesantren*.
- b. *Santri kalong* is *santri* who come from village areas around *pesantren* that are not settled at *pesantren*. They usually commute from home to *pesantren*.

The reasons for *santri* to go and settle in a *pesantren* for various reason, are:

- 1) He wants to study other books that discuss Islam in more depth under the guidance of the *Kyai* who lead *pesantren*
- 2) He wants gain experience life together, both in the field of teaching, organization and relationships with well-known boarding schools

³³ Zamakhsyari Dhofier, *op, cit.*, page. 49.

³⁴ Hasbullah, *Sejarah Pendidikan Islam Indonesia*, (Jakarta: PT. Grafindo Persada. 1983), page.143.

- 3) He wants to concentrate his studies at the seminary without preoccupied with daily family obligations.³⁵

4. *Kyai*

Kyai are essential elements of a *Pondok Pesantren* and even a founder and the heart of a healthy *pesantren*. *Kyai* is not a title that can be gained from formal education, but the degree is awarded by the public to the learned knowledge about Islam in depth and participate in leading *Pondok Pesantren* are also able to teach classic books to the his *santri*.³⁶

In this case the *Kyai* is the most important element in a *pesantren*. The popularity of *Kyai* according Hasbullah depend on the skills and depth of knowledge possessed religion, charisma, authority and have the ability (skills) *Kyai* concerned in managing his *pesantren*.³⁷ Thus it is clear that the personality figure *kyai* will determine future developments one *pesantren*.

5. Learning classical book or *Kitab Kuning*

Another essential element that distinguishes between *Pondok Pesantren* with other educational institutions is that the *Pondok Pesantren* teaches classic books written by previous scholars. Among *pesantren*, these books called *kitab kuning*, even because letters are not equipped with *sandangan* (*syakal*) then the *kitab kuning* often referred to as a book bald (*kitab gundul*).

³⁵ Zamakhsyari Dhofier, *op. cit.*, page. 52.

³⁶ Hasbullah, *op. cit.*, page. 144.

³⁷ Hasbullah, *op. cit.*, page. 145.

The books that are taught in *pesantren* are extremely diverse. Overall classic books that are taught can be classified as follows: (1) *Fiqh*, (2) *Akhlaq*, (3) Tawheed 'Aqeedah'. (4) *Nahwu*, (5) *Shorof*. In addition, these books cover a very short text to text that consists of volumes. All of these can be classified into three basic groups of books, books and books of medium-large.³⁸

Activities at *Pondok Pesantren* refers to the Tri Dharma boarding school, namely;

- a. Faith and devotion to Allah
- b. Development of a useful scientific and
- c. Devotion to religion, society and the state.³⁹

C. Kinds of *Pondok Pesantren*

One of unique aspect of developing *pesantren* is autonomous skill, same with *madrasah*, *pesantren* is growing up in society. The good autonomous is causing *pesantren* has a power to developing the process of growth with freedom, without took sides or following the basic model that have been settled by government in education aspect. *Pesantren* has free for developing their own curriculum without bundling by hard criteria. This is compounded by the tendency of centralized, based on *Kyai*. The consequently is the educational models that run in *pesantren* become very

³⁸ Zamakhsyari Dhofier, *op. cit.*, page.,50-51.

³⁹ Hasbullah, *op. cit.*, page. 159.

diverse in accordance with the inclination and the mission to be developed by the *kyai*, the owner of the *pesantren*.⁴⁰

Based on that reason, *pesantren* never lose uniqueness along with the development and the changing times. *Pondok pesantren* unchanged on Islamic educational institutions that grow and evolve from community for community. This is what causes *pesantren* can maintain their existence among the global developments. However, *pesantren* still able to keep abreast of advances in technology and science, without leaving his trademark which is *indeginous* culture of Indonesian society.

The division of *pesantren* based on the level of diversity of its institutions, Ridlwan Natsir divides *pesantren* into five, namely:

1. *Pondok pesantren Salaf / Classic*, this type of *Pondok Pesantren* has a characteristic on education system in which there is *Salaf* system (*weton* and *sorogan*), and the classical system (*madrassas salaf*).
2. *Pondok Pesantren Semi Develop*: the *Pondok Pesantren* education system in which there is *Salaf* (*weton* and *sorogan*), and the classical system with a curriculum of 90% and 10% public religion.
3. *Pondok Pesantren Develop*: the *pondok pesantren* as semi growing, it's just been more varied in the areas of curriculum, namely 70% religion and 30%. Besides, it also held ministerial decree *madrassas* with the addition *diniyah*.

⁴⁰ Anin Nurhayati, *Kurikulum Inovasi; Telaah Terhadap Pengembangan Kurikulum Pendidikan Pesantren* (Yogyakarta: Teras. 2010), page. 51.

4. *Pondok Pesantren khalaf* / modern: that is like a form of *Pondok Pesantren* growing, it's just been a more complete in education institutions that exist in, among others, the convening of a public school system by adding *diniyah* (the practice of reading the book of the *Salaf*), universities (both public and religion), form cooperatives and equipped with *takhsus* (Arabic and English).
5. *Pondok Pesantren* Ideal: this type as a modern form of *Pondok Pesantren* only existing educational institutions more fully, especially the area of skills including agriculture, engineering, fisheries, banking and really pay attention to quality with no special features of *pesantren* shift that is still relevant to the needs community / the times. With the shape that it is expected that alumni of *Pondok Pesantren* really predicated *khalifah fil ardli*.⁴¹

D. Education System in *Pondok Pesantren*

In its natural state *Pondok Pesantren* have a system of education and the teaching that is non-classical, known as *bandongan*, *sorogan* and *wetonan*. The implementation of the education system between *pondok pesantren* has differences with each other, in the sense that there is not a system that is used as a benchmark or a mecca for all *pondok pesantren* to implement education system.

In fact, the implementation of the education and teaching system at *pondok pesantren* today can be classified into three forms:

⁴¹ Ridlwan Nasir. *Op.cit.*, page. 62.

1. *Pondok pesantren* is educational institutions and the teaching of Islamic religion generally education and instruction were given by way of that is non-classical (system *badongan* and *sorogan*) where an *kyai* teaches *santri* based on the books written in Arabic by scholars great in middle century was the students or *santri* usually live in the *pondok* / boarding in the *pesantren*.
2. The *pesantren* is an educational institution and teaching of Islamic religion that is essentially the same as the above explanation of the *pondok pesantren* but the difference is its students not provided a boarding or lodging in the complex of *pesantren*, but scattered all over the village (in the Java language called *santri kalong*), where teaching system using *weton* system this type the students or *santri* flocked at the times that have been determined.
3. Nowadays, *pondok pesantren* is *pondok pesantren* that combines system *pondok* and boarding schools that provide education and instruction *islamic* religion with the system *bandongan*, *sorogan*, or *wetonan* and provision of *pondok* for *santri kalong* who wish to settle and also provides learning opportunities for *santri kalong* in terms, the education in modern *pondok* meets the criteria non-formal education as well as conducting formal education also shaped *madrasah* even public schools in various forms and various vocational levels according to their individual needs.⁴²

⁴² Hasbullah, *Op. cit.*, page. 20.

Seen from the shape of education and teaching at the *pondok pesantren* above, in fact most of *pondok* retains the original identity of the school and others have undergone changes adapted to the demands of the times needs of society as well as the impact on the advancement of the education system teaching in the country, all of which aim to try to find a solution on the weaknesses and disadvantages of each.

E. Learning Methods of *Pondok Pesantren*

1. Traditional Learning Methods

a. *Sorogan*

The word *sorogan* comes from the Javanese *Sodoran* or proffered means an individual learning system where students faced someone with a teacher, there is interaction between the two know each other.⁴³ A *kyai* or teachers facing each one in turn. While in practice, students come together, but the students waiting for his turn.

Sorogan system illustrates that *kyai* in provides teaching always goal-oriented, always trying to keep students concerned can read, understand and deepen the contents of the book. With the existence of a system of this teaching, the *Kyai* will be able to understand the ability of students and will be easier to evaluate directly shortage of students and the relationship between the *kyai* as a teacher and students or *santri* will be closer.

⁴³ *Ibid.*, page. 50.

b. *Wetonan*

Wetonan term comes from the Javanese language, which means periodic and timed. *Wetonan* This is a form of a daily activities, but held at a given time. For example, conducted on Friday, *ba'da Fajr* prayers etc. *Kyai* read the book at a certain time and students bringing the book of the same readings heard and listened to the *Kyai*. No provision attendance so that students can come or not. In this case it can be said that the school's teaching system in *pondok* is free, free to learn and not learn.⁴⁴

In this system of teaching what was read by *kyai* can't be ascertained because sometimes the book is not determined and sometimes also determined. Currently in its delivery to students there are many ways there is given meaning with tones also defined the free.⁴⁵

c. *Bandongan*

In this *bandongan* system can also be called *halaqoh* that in his teaching, the book was read by *kyai* and students are brought together, then students listened and listened to the reading by teacher.⁴⁶

⁴⁴ Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini*. (Jakarta: Rajawali Press, 1987), page. 19.

⁴⁵ *Ibid.*, page. 52.

⁴⁶ *Ibid.*, page. 51.

These three teaching methods mentioned above can take place depending on the authority of *kyai* associated with the time, place, subject matter in the learning process.

In a further development, to facilitate learning process then applied a madrasah and a classical system as a form of development and renewal of the three methods mentioned above. This development can be found throughout the schools now, in addition to the madrasah system, classical, *diniyah*, level and evaluation of a clear and structured.

The methods of teaching should always consider the level of achievement of learning outcomes of student evidence of having high effectiveness. The advantage of the method is that it allows a *kyai* or teachers to monitor, assess and guide the fullest in the process of deepening students understanding. While the level of effectiveness *bandongan* lies in accelerating the achievement of the quantity and book reviews, as well as for the purpose of proximity relationships of students, *kyai* or teachers. And it must be admitted that theoretically, it should be recognized that each method has its advantages and disadvantages of each.

a. Muhawarah

Muhawarah is an activity to practice conversation with Arabic language required by schools to students during their stay in

he *pondok*. In some schools *muhawarah* exercise or *muhadatsah* not required every day, but only one time in a week.⁴⁷

b. *Mudhakarrah*

Mudhakarrah is a scientific meeting that specifically addresses the issue *diniyah*, such as worship and theology and religious matters in general. *Mudhakarrah* also called *munazarah* or *bahtsul al-masail*, because therein discussed actual issues of religious who are always experiencing growth and change.

c. *Majlis Ta'lim*

Majlis Ta'lim is a medium for sharing of Islamic teachings that are general and open. The followers consists of various layers that have a background various knowledge and is not limited by age groups and sex differences. Such recitation is only held at certain times only. There were once a week. The material is provided religious advice that is *al-amru bil ma'ruf wal nahyu 'anil munkar*. Sometimes the context of study is taken from certain books. In this case the policy is fully given by *kyai*.⁴⁸

2. Modern Teaching Methods

a. Classical

Classical learning methods is establishment of schools.

Schools established embracing education system in accordance

⁴⁷ Anin Nurhayati, *op. cit.* page.56.

⁴⁸ Imron Arifin, *Kepemimpinan Kyai: Kasus Pondok Pesantren Tebuireng* (Malang: Kalimashada Press, 1993), page. 57.

curriculum of the National Religious Affairs or the Ministry of National Education.

b. Course

Learning methods are pursued through the course ("takhasus") is focused on the development of English language skills, in addition held coaching skills that lead to psychomotor abilities such as sewing, computer, screen printing and other skills.

Learning methods by course leads to the formation of students who have the practical ability and appropriate.

c. Training

This method emphasizes on psychomotor ability. Developed training patterns like: carpentry training, plantation, fishery, management of cooperatives and crafts that support the creation of integrative independence.

d. Trip or Study tour

Mechanical implementation of this methods is to encourage students to learn outside the classroom. For example in this case is a pilgrimage to the tomb of the Guardians

e. Simulation

In simulation methods, students play a role as in the actual situation. It is intended that the student is able to understand well and will be able to do in situations that actually occur.⁴⁹

⁴⁹ Anin Nurhayati, *op. cit.*, page. 58

F. Development of *Pesantren*

1. The Meaning of Islamic Education Development

Development of Indonesian dictionary defined as a process, a way, acts to develop.⁵⁰ Development in education are very wide-ranging, in this thesis is focused on the development of Islamic education at boarding school or *pondok pesantren*.

Development in German called *durchfuhrung*, has meaning: first, the management of phrases and motifs details on the theme or or raised earlier. Second, a portion of the essay broaden, deepen and strengthen the arguments contained in the exposition section.⁵¹

The term development is an activity that results in a tool or a new way, during these activities and the improvement of the assessment tools or methods that do.⁵²

Development according to Megginson and Mathews is a long-term process to improve the potency and effectiveness.⁵³ In a book written by Baharuddin, Handoko argued that the development has a wider scope in an effort to improve and enhance the knowledge, skills, attitudes and personality traits. While Beckhard provide understanding about the development of institutions is a business activity plans, all

⁵⁰ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Balai Pustaka, 1989), page. 414.

⁵¹ Komaruddin dan Yooke Tjuparmah S. Komaruddin, *Kamus Istilah Karya Tulis Ilmiah*, (Jakarta: PT. Bumi Aksara, 2000), page. 186.

⁵² Hendiyat Soetopo dan Wasty Soemanto, *Pembinaan dan Pengembangan Kurikulum*, (Jakarta: Bina Aksara, 1986), page. 45.

⁵³ Magginson dan Mathews, Alih Bahasa Filicia, *Pengembangan Sumber Daya Manusia*, (Jakarta: Gramedia, 1993), page. 27.

institutions led from the top, to improve the effectiveness and health institutions through the intervention agency planning into the process by utilizing the knowledge and behavioral sciences. Then Schein defines development institutions is all activities organized by the staff leadership, employees and others are directed towards the manufacturing and health care institutions as a total system. French explained that the development of institutions is a long-term effort to improve the processes of problem solving and renewal of institutions, particularly through more effective management agencies and collaborative culture with special emphasis on formal work teams with the introduction of change, a catalyst and the use of theory and technology applied science, covers research activities.⁵⁴

Educating the nation become one of the countries listed in the opening of the Constitution of 1945. Suprpto on Baharuddin (2012) explained through education both formal and non-formal education, then these goals will be achieved.⁵⁵ The achievement of the goals of education is a heavy burden for the government. The central government has the burden of designing, setting up educational facilities, implement the necessary processes and to execute surveillance.

The development of Islamic educational institutions are growing rapidly quantitatively, unfortunately, is not accompanied by the

⁵⁴ Baharuddin, *Pengembangan Lembaga Pendidikan Islam Menuju Pengelolaan Profesional dan Kompetitif* (UIN Maliki Press, 2012), page. 98-99.

⁵⁵ *Ibid.*, page.1.

massive power of management. This led to the assertion that Islamic education was limited to the number that appears on paper. Its development is under the control of certain people. This leads to the private Islamic educational institutions in particular will be very difficult to translate adopting autonomous. The task of Islamic educational institutions in conducting organizational renewal, because the management system as it's, of course, it will be complicated. Because politic issue ignored if the manager leads to the intervention.

This reality is not independent of the attitude of the management independence of Islamic educational institutions that one side drape *madrasah* or *pesantren* management to the parent organization. Such as boarding schools, for example, a *kyai* has made his school had become personal and family rights. There is no more entitled to management unless there is a kinship, so the line will be difficult to enter the world of geneology these schools, more so to have management rights. In the Islamic tradition it can be said an impossible thing.⁵⁶

In the Law of the Republic of Indonesia No. 20 2003 on the national education system as follows:

Education is human effort to develop themselves through the learning process and / or ... the Constitution of the Republic of Indonesia 1945 of Article 31 paragraph (1) states that every citizen has the right to education and paragraph (3) confirmed that the government shall manage and organize the national education system which enhances faith and piety and noble character in order

⁵⁶*Ibid.*, page.4.

to educate the nation governed by laws (*Pendidikan adalah usaha agar manusia dapat mengembangkan dirinya melalui proses pembelajaran dan/atau... Undang-Undang Dasar Negara Republik Indonesia tahun 1945 Pasal 31 ayat (1) menyebutkan bahwa setiap warga negara berhak mendapatkan pendidikan dan ayat (3) menegaskan bahwa pemerintah mengusahakan dan menyelenggarakan satu system pendidikan nasional yang meningkatkan keimanan dan ketakwaan serta akhlak mulia dalam rangka mencerdaskan kehidupan bangsa yang diatur dengan undang-undang.*)⁵⁷

This limitation is evident that Islamic education has a very important role in organizing the national education system. Islamic education which, according to Ahmad D. Marimba intends to guide the physical-spiritual laws based on the Islamic religion leads to the formation of a major personality dimensions according to Islam.⁵⁸

From the above explanation, it can be concluded that the development of Islamic education is a process or method or act to develop Islamic education through the planting of Islamic values with the aim to achieve changes in behavior of someone who embody the values of Islam.

In the discussion of this research will focus on the development of, rather than on innovation. Because innovation means a process of thinking about and implementing these ideas, thus producing a new thing in the form of products, goods, services, business processes, new ways, policies and so on.

⁵⁷ Undang-Undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem pendidikan nasional (Bandung: Citra Umbara, 2003), page.117.

⁵⁸ Ahmad D. Marimba, *Filsafat Pendidikan Islam* (Bandung: PT. Al-Ma'arif, 1989), page.23.

2. The Purposes of Islamic Education

There are many things that support the Islamic educational institutions in this regard *persantren* institution. In his book Baharuddin stated that, at least Islamic education now has greater power to be able to rise,⁵⁹ that are:

- a) The Islamic Educational institutions have started to be supported by qualified human resources;
- b) Ability to undertake significant institutional development strategy;
- c) Ability to attract public confidence;
- d) Having a wide network as a vehicle for the development of institutions;
- e) Have good educational facilities;
- f) Ability to conduct educational innovations that keep the education program in accordance with the times.

The obstacle factors to development and advancement of educational institutions in general is based on books written by Baharuddin, Walid has been identified as follows:

- a) The Dichotomy factors of science among schools as Dutch heritage that election theology on the one hand and science on the other hand a clear common will forever be cornered boarding in a marginal position, if only limited knowledge of graduation only halal haram or *nahwu sharf* only.

⁵⁹ Baharuddin., *op.cit.*, page. 4.

- b) socio-cultural factors, that the Islamic community in rural patterned patron, meaning that what comes from clerics believed as a truth, that the existence of Islamic educational institutions are institutionally exploited by some of its members in pursuit of personal gain.
- c) Socio-economic factors, people who use Islamic educational institutions the majority of traditional agrarian communities economically incapable, thus inhibiting the primordial aspect, it means people want her school tuition low, even if it does not have to pay.
- d) Curricular factor, that the curriculum of Islamic education institutions are inadequate between theology and general science, resulting in a half-human. Output institutions are not worthy to be called scholars, but called scientists also inappropriate.
- e) Doctrinal factor, that most people embrace the ideology that the learning/ seeking knowledge was just let go of religious duty.
- f) Factor of political-pragmatic scholars/ clerics. Many cadres of Islamic figures more concern plunge the political world of the plunge took care of education instituted Islam.
- g) The majority of people prefer to boast about his wealth for symbolic formal activities, compared to contribute the development of Islamic educational institutions.⁶⁰

⁶⁰ *Ibid.*, page.17.

Binti Maunah explains o her book that the weakness the role of *pondok pesantren* are:

- a) Management of the boarding school, boarding school management should begin to be directed to the managerial applicative and flexible
 - b) Regeneration boarding school
 - c) There are strong democratic culture and discipline, it is closely related to the independent boarding school
 - d) Health within the boarding school
 - e) Most people perceive that the boarding school is an educational institution level two and only studied religion alone
 - f) Lack of qualified teaching staff
 - g) Means inadequate infrastructure
 - h) There is accept what (fatalistic)
 - i) Some schools still exclusive (less open).⁶¹
3. The Characteristic of develop

The characteristics of mental construct the Islamic educational institutions are;

- a) openness, critical, investigate
- b) Looking ahead
- c) More patient, thorough, and more resistant to work
- d) Initiative to use a new method

⁶¹ Binti Maunah, *Tradisi Intelektual Santri Dalam Tantangan dan Hambatan Pendidikan Pesantren Masa Depan* (Yogyakarta: Teras, 2009), page. 50.

- e) Willing to cooperate with the institutions more modern, such as cooperatives, banking.⁶²

4. The orientation development of *pesantren*

- a) Realizing human and Muslim communities faithful and devoted to Allah SWT.⁶³
- b) Maternity independent Muslims in self-employment, self-help and self-management.
- c) Childbirth Muslims who are able to respond to the situation and the social conditions of a society torn joints collapse of moral values through the transformation offered (*amar ma'ruf nahy munkar*).⁶⁴
- d) Processing qualified young generation not only on cognitive aspects, but also the affective and psychomotor aspects.⁶⁵
- e) Printing clerical cadre and leader of the people and nation.⁶⁶

It can be achieved through reconstruction relevant to *pesantren* education system which includes:

- a) Education management of *pondok pesantren*;
- b) Education method of *pondok pesantren*;
- c) Education curriculum.⁶⁷

⁶² Ridlwan Nasir, *op. cit.*, page. 88.

⁶³ Anin Nurhayati, *op. cit.*, page. 107.

⁶⁴ Binti Maunah, *op. cit.*, page. 25.

⁶⁵ Anin Nurhayati, *op. cit.*, page. 107.

⁶⁶ Binti Maunah, *op. cit.*, page. 28.

⁶⁷ *Ibid.*, page.55.

CHAPTER III

RESEARCH METHOD

Research needs objective data, research method discuss based on theoretical and empirical discussion. Theoretical discussion refers to expert thinking that related to research title.

Empirical discussion based on researcher, researcher conducts research process, observation, processing data from research field. The research methods are:

A. Research Approach

This research is using qualitative approach, based on Moeloeng's statement that qualitative research is a research that the result is descriptive data from collecting data process based on natural condition as the direct sources with the instrument from researcher.¹ In this case is the effort of KH. M. Baidowi Muslich in developing education system at *Pondok Pesantren Anwarul Huda*. KH. M. Baidowi Muslich As the founder, the caretaker and the chief of *Pondok Pesantren Anwarul Huda*.

Bogdan and Taylor define qualitative method as research procedure that produced descriptive data in written word or spoken word from people and human attitude that understood and observed. Based on them this approach is directing into background of research and individual completely. So, in this case, couldn't isolate the individual or group into

¹ Lexy Moeloeng. *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosda Karya, 2004), hlm. 4.

the variable or hypothesis. But, it must be grouped into the complete unity.²

Nana Syaodih Sukmadinata explains that qualitative research like a research that describes and analyzes the phenomenon, event, social activities, attitudes, human beliefs, perceptions, individual or group thinking. That description used to find the principles and explain the things that concern to the conclusion.³

Researcher using qualitative method based on some considerations, that are: using qualitative method is easier if be faced with double facts, this method is direct presentation about the essence of relation between researcher and respondent, this method is more sensitive and easier to set with some sharpening for the effect of leadership to education development that was found by researcher in the research field.

Researcher uses phenomenological approach. Based on Moeloeng, phenomenological approach is emphasizing, the emphasizing on the human subjective aspect. Researcher wants to be included in the subject area in order to understand the answer of what and how about that phenomenon.

Researcher argues that the meaning of phenomenon can be understood carefully when there is good interaction between researcher and object through by deep interview, doing observation gathering with

² Robert Bogdan, Steven J. Taylor, *Kualitatif Dasar-Dasar Penelitian*, (Surabaya: Usaha Nasional, 1993), hlm.30.

³ Nana Syaodih Sukmadinata. *Metodologi Penelitian Pendidikan*, (Bandung: PT. Remaja Rosda Karya, 2005), hlm. 60.

object in the field of phenomenon and through by documentation. Caused of that, observation, interview and documentation in qualitative research is technique in collecting data.

Qualitative research has inductive characteristic, it's mean that researcher letting out the problems which appear from the data or letting out opening to interpret. Than the data is collecting with the deep observation include the deep description supported with the notes from the deep interview, and also the product of analysis document. Based on that explanation, qualitative approach can produce descriptive data about the effort of KH. M. Baidhowi Muslich in education development at *Pondok Pesantren Anwarul Huda*.

B. Kinds of Research

The kind of this research is qualitative descriptive, that is doing analysis until description level. It's mean, analysis and presents the fact by systematically, so it will be easier to understand.⁴ Researcher will describe the reality objectively. Especially about the effort of KH. M. Baidhowi Muslich in educational development at *Pondok Pesantren Anwarul Huda*. It's appropriate with Moeloeng that the report of qualitative descriptive consist of data quotations to describe the display report.⁵

⁴ Saifudin Azwar, *Metode Penelitian*. (Cet, VII; Yogyakarta:Pustaka Pelajar, 2007), hlm. 6

⁵ Lexy.J.Moleong., *op.cit.*, hlm.6

C. Presence of Researcher

Researcher in qualitative research is prominent the soul capacity in process of observing, asking and tracing.⁶ The meaning is, the human positions in qualitative research is very complicated. Researcher is a planner, executor of collecting data, observer, interviewer, analysis to interpretation the data and the result is being the pioneer of research report. Caused of that, researcher keep hold the main role as the tool or research instrument, because researcher is everything in every steps of research process.

In general, the presence of research based on this research carries out in three stages:

1. Preliminary research
2. Gathering data
3. Data evaluation

Researcher in qualitative research supported some aspects, that are:

1. Directive interview. In the process of interview, observer or researcher has prepared some questions and the tools that can support interview process, like tape recorder and note. The researcher directly involved to conduct interview with KH. M. Baidowi Muslich, Ustadz Nurul Yaqin, H. Damanhuri, staff and santri.

⁶ S. Faisal. *Penelitian Kualitatif Dasar-Dasar dan Aplikasi*, (Malang, YA3), hlm. 20.

2. Directive observation, researcher is doing observation by itself or with the help of other people directly to know the real condition and the phenomena that appear in *Pondok Pesantren Anwarul Huda*.
3. Directive documentation, the researcher makes resume or categorize document needed.⁷ The researcher investigates written things, like history book of *pesantren*, documents, examination sheet, the roles, meeting note.

The researcher should seek the explanation above neutral and keep the environment as like before, so the human activities in *pondok pesantren Anwarul Huda* runs normal and natural.

D. Research Site

The site of this research is *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*, according to geographical aspect, the site of *Pondok Pesantren Anwarul Huda* is very strategic in Malang City. It has comfortable atmosphere to doing Islamic teaching and learning. Around of *Pondok Pesantren Anwarul Huda* there are some universities. *Pondok Pesantren Anwarul Huda* located on Candi Street III/ Number 515 Karangbesuki Sukun Malang.

Actually, *pondok pesantren* for university student is not only *Pondok pesantren Anwarul Huda* in Malang City, but also there are *Pesantren Mahasiswa Al-Hikam*, *Pondok Pesantren Sabilurrosyad*,

⁷ *Ibid.*, hlm.158.

Pondok Pesantren Al-Fadholi, Pondok Pesantren Luhur and others. Based on observation, researcher concludes that based on the facilities, the educational system, and the expansion of *Pondok Pesantren Anwarul Huda* be present as good Islamic institution.

Pondok Pesantren Anwarul Huda present as Islamic educational institutions and *akhlaq* building that used *pesantren salaf* learning method, like *sorogan*, *thoriqoh* as *akhlaq* constructions and develop *santri* activities based on modern education system, like soft skill training and seminar.⁸

Pondok Pesantren Anwarul Huda chosen as research location because the location is near from some university in Malang, it has good development since it have constructed until now, the quantity of *santri* is always increasingly, and the project of building is still go on. So, *Pondok Pesantren Anwarul Huda* presents the profile of multi dimension as educational institution. People belief that *Pondok Pesantren* as Islamic educational institution increase religious knowledge, *akhlaq* guidance, and develop youth muslim.

KH. M. Baidowi Muslich chooses as research subject based some reason, He is a *kyai* who has many leaderships experience in religious organization or social organization at Malang.⁹ He is one of master mind in social event. KH. M. Baidowi Muslich is not only as caretaker at *Pondok Pesantren Anwarul Huda*, but also as one of caretaker at *Pondok*

⁸ Berdasarkan Observasi yang dilakukan peneliti pada 11 Mei 2015

⁹ Wawancara dengan H. Damanhuri, Pengurus Distribusi air, tanggal 12 Mei 2015

Pesantren Miftahul Huda Gading Malang.¹⁰ It's clear enough that he has good existence at Malang, he has good relation with many leaders in Malang. The result is, he will doesn't difficult enough to create an institution that has good facilities and also to endeavor the society around *pondok pesantren Anwarul Huda*.

Based on the observation, *pondok pesantren Anwarul Huda* has a good education system in the concept of *akhlaq* building between other *pondok pesantren* in Malang. The concept of *thoriqoh* was used to *akhlaq* building, to limit youth association, to purify *akhlaq* from the soul, investment *akhlaqul karimah* (good attitude) culture not only in *pondok pesantren*, but also in social environment.¹¹ It's will be different with Islamic building, which is Islamic building looks like Islamic institution, but *pondok pesantren* is Islamic institution and also *akhlaq* building institution. It can't liberate from the effort of caretaker and the chief of *pondok pesantren*, in this case is KH. M. Baidowi Muslich.

E. Data Resources

Data resource is subject which collected.¹² So, data resources can indicate the source of information. Data must look for deeply based on appropriate resources. It doesn't appropriate, the collecting data isn't relevant with the research. Data resources in this research are:

1. Primary data resources

¹⁰ Wawancara dengan Nurul Yaqien, Kepala Pondok Pesantren Anwarul Huda, tanggal 7 Mei 2015

¹¹ Berdasarkan Observasi yang dilakukan peneliti pada 11 Mei 2015

¹² Suharsimi Arikunto, *op. cit.*, hlm. 102.

Primary data resource is data resources that direct find from research field.¹³ So, primary data resource is directly from informant through by notes or recording and observation. Primary data resource in this research is from the caretaker of *pondok pesantren* Anwarul Huda, teacher, staff management, society around it and student (*santri*).

Researcher also doing observation about the effort of kyai to develops education system, facilities, student event and religious quality.

2. Secondary data resources

Secondary data resource is data resources from written product.¹⁴ The meaning is secondary data was appear to complete primary data resources and indirect find in research field. The kind of secondary data resources is letter, diary book, notes of a meeting until legitimate document from government institution.

Secondary data in this research are the document about institution profile, profile of KH. M. Baidowi Muslich, organization structure of *pondok pesantren* Anwarul Huda, event documentation like legitimate picture.

¹³ S. Nasution, *op. cit.*, hlm.185.

¹⁴ S. Nasution, *op. cit.*, hlm.185.

F. Procedures of Data Collection

Based on Soekanto Soerjono in Nana Syaodih Sukmadinata, the procedure of data resources is 3 point, that are; observation, interview and documentation.¹⁵ To find the data in this research, researcher uses some procedure of data resource, that are:

1. Observation

Observation method is one kind of method to find data as viewing, observing and systematic notice about the phenomenon.¹⁶

Observation is procedure of data collection using human sense supported with comprehensive notice for research object. This method used to get data about physical condition, geographical condition, facilities, life style of KH. M. Baidowi Muslich, student skill training, social interaction.

Researcher uses participative observation and honest observation. Hope fully, from participative observation and honest observation, researcher can gets the true information. The observation will be conducted on April 15th 2015-12th May 2015.

Tabel 3.1 Research Schedule

No	Date	Activity
1.	April, 15 th 2015	First observation
2.	April, 17 th 2015	Send latter permit

¹⁵ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT. Remaja Rosdakarya, 2007), hlm.216.

¹⁶ Sutrisno Hadi, *Metodologi Research 1*, (Yogyakarta : Andi Offset, 1993), hlm.136.

3.	April, 18 th 2015	Interview to KH. M. Baidowi Muslich
4.	April, 19 th 2015	Interview to Supin Andika
5.	April, 20 th 2015	Interview to Ilham Muzakki
		Interview to Firmanda Taufiq
		Interview to Ahmad Ahsin Darajat
		Interview to Habib Syaikh Rohman
6.	April, 21 th 2015	Interview to Khoirul Mukhtar
7.	April, 23 th 2015	Interview to Isna Royana
		Interview to M. Khoirul Fadeli
8.	April, 26 th 2015	Interview to Nur Zaini
9.	May, 7 th 2015	Interview to Mr. Nurul Yaqien
10.	May, 10 th 2015	Looking for history book of <i>pesantren</i>
		Looking for the kind of <i>kitab</i>
		Looking for examination sheet
		Looking for attendance list of <i>ta'lim</i>
		Looking for the event documentation
		Looking for the organization structure
11.	May, 12 th 2015	Interview to Mr. Damanhuri

2. Interview method

Interview method is method of data collection with interview or question and answer. Based on Sutrisno Hadi,

Interview method is data collection method in the way doing systematic interview and based on the objective of study (*Metode interview adalah suatu metode pengumpulan data dengan jalan Tanya jawab sepihak yang dikerjakan secara sistemik dan berlandaskan kepada tujuan penelitian.*)¹⁷

Researcher is using deep interview intensively and repeatedly. This method used to find valid and complete information from credible informant. From that method, researcher hopes can find information about the strategies KH. M. Baidowi Muslich to develop education system in *pondok pesantren* Anwarul Huda, to find the obstacle of KH. M. Baidowi Muslich to developing education system, the facilities, fund sources, and the progress of student quality pass through from direct interview.

Researcher is conducting the interview with some informant, they are:

Tabel 3.2 The Infomant of Interview

No	Name	Position
1.	KH. M. Baidowi Muslich	the founder, the caretaker and the chief of <i>Pondok Pesantren</i> Anwarul Huda
2.	Mr. Nurul Yaqien	<i>Ustadz</i> (Teacher) and the head of <i>Pondok Pesantren</i> Anwarul

¹⁷ *Ibid*, hlm. 193.

		Huda
3.	H. Damanhuri	Human society around of <i>Pondok Pesantren Anwarul</i> Huda
4.	Supin Andika	Security Staff
5.	Moh. Nur Zaini	<i>Diniyah</i> Staff
6.	Isna Royana	Event Staff
7.	Ilham Muzakki	Leader Complex Staff
8.	M. Khoirul Fadeli	<i>Santri</i> (Student)
9.	Khoirul Mukhtar	<i>Santri</i> (Student)
10.	Firmanda Taufiq	<i>Santri</i> (Student)
11.	Ahmad Ahsin Darajat	<i>Santri</i> (Student)
12.	Habib Syaikh Rohman	<i>Santri</i> (Student)

The interview guidelines are:

- a. The educational purposes in *Pondok Pesantren Anwarul Huda*
- b. The content of education system in *Pondok Pesantren Anwarul Huda*
- c. The strategy of educational development in *Pondok Pesantren Anwarul Huda*
- d. The evaluation process of educational system in *Pondok Pesantren Anwarul Huda*

There is possibility for researcher to doing interview with the others informant that have chosen if there is need deeper information.

The question has same scales. That is doing to make easy in triangulation process and the data validity is keep in awake. Finally this thesis is reasonable as report of research.

3. Documentation method

Documentation method is finding or collecting data method about variables like notes, transcript, books, newspaper, magazines, note of meeting, leger and agenda.¹⁸

This research will find information from good credibility documents. The researcher uses document like:

- a. History book of *pesantren*
- b. List of *kitab* that learnt
- c. Examination sheet
- d. Attendance list
- e. Event documentation
- f. Organization structure

G. Data Analysis

Data collection will classified into some group with resume and choose appropriate with type, series and score. Based on Bodgan & Biklen in Lexy Moeloeng qualitative data analyses is the effort to doing use data,

¹⁸ Suharsimi Arikunto, *op. cit.*, hlm.88.

organize data, classify data into the unity, try to find the important one and make decision to telling others.¹⁹

The steps of data analysis in this research are;

1. Data Reduction is explaining, separating the data, focusing in the important thing and finding the theme. The data that have been reduction will give the clear understanding and will make easier for researcher to collecting the other data.
2. Display data is arranging complex information systematically. So, it will make easier for researcher to understanding the meaning of information.
3. Verification
Verification is the last step of analysis qualitative data. To argue the conclusion in qualitative research have to supported by the valid proof.²⁰

H. Checking The Validity Of Data

Checking the validity of data is very important and absolutely need in this research to get the truth data. Checking the validity of data is the step to decrease the error in the process of data collection, it will gives effect in the result of a research. Based on that reason, in the process of checking the validity of data in this research must through into some

¹⁹ Lexy Moeloeng, *op. cit.*, hlm. 246

²⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung:Alfabeta. 2011), hlm.240

technique of checking data. There are some technique for checking validity of data:

1. The extension of researcher participation

Researcher in qualitative research is instrument itself. The researcher participation is determining the process of data collection. The participation is not only doing in short time but also need extension of researcher participation in research field. The extension of researcher participation has meaning, the researcher living in research field until saturation of data collection was got.²¹

The researcher joins directly in the research field to get information about teaching and learning process. Because the researcher restrictiveness, so researcher doesn't join in process of teaching and learning process, looking the facilities around *pondok pesantren* Anwarul Huda and can't join the event in *pondok pesantren*. But researcher joins in one of event with KH. M. Baidhowi Muslich directly.

2. Perseverance Observation

Perseverance means to determine the relevant data and information with researcher wants to find.

3. Triangulation

²¹ *Ibid.*, hlm. 327.

Process of checking validity the data in this research, researcher uses triangulation. Triangulation is checking data technique is utilizing something out of the data for check needed or just for comparator with the data. Checking data uses comparator with data from the other resources.

Triangulation in this research is doing with comparing data from the research field called by primary data with secondary data from some documentations or book reference in the same topic discussion. The aim of this technique is getting the truth information.

I. Steps of Research

The stages in this research divided into 3 stages, that are preparation stage, implementation stage and completion stage.

1. Preparation stage

- a. Researcher doing preface introduction to gets information about the profile of *kyai* and *pondok pesantren*. The aim of this observation is to formulate problem of study, as the reference of thesis proposal.
- b. Researcher settles the administration matter like legitimation letter to doing observation from *Tarbiyah* teaching and learning faculty.
- c. Researcher makes research design. The aim is to make research run well and directed. Researcher makes guide line for question of interview.

d. Researcher doing phenomenological with the informant

2. Implementation stage

Implementation stage is the point of research process. Researcher in this is looking for and collecting the data. The steps of implementation in this research divide into some subdivision, that are:

- a. Direct observation in *pondok pesantren*.
- b. Researcher doing interview with some informant.
- c. Researcher doing re-check for the data and try to find the other important data that forgotten.
- d. Examines with the relevant theory.
- e. Identifying data

Data was already collected from informant, observation and documentation used to data that identified accordance research problem.

3. Completion stage

Completion stage is the final stages in research process. In this stages arrange the data and conclude into thesis according to the roles of scientific papers that apply in *Tarbiyah* Teaching and Learning Faculty, State Islamic University of Maulana Malik Ibrahim Malang.

CHAPTER IV

RESEARCH FINDINGS

A. Research Description

1. The Biography of KH. M. Baidowi Muslich

a. Lineage of father

The great grandfather of M. Baidowi Muslich is one of religious figure in his region. His great grandfather from father lineage is KH. Muhammad. KH. Muhammad has son, he is KH. Hanafi Then KH. Hanafi has a son called KH. Muslich. KH. Muslich is the father of KH. M. Baidowi Muslich. KH. Muslich known as a religious figure respects the community and he is the founder of *Pondok Pesantren Hidayatul Muta'allimin Banyuwangi*.¹

b. Lineage of mother

KH. M. Baidowi Muslich has great grandfather, he is Sudarso, he is a very respect and esteem people because he is a leader and teacher in his community. His son is H. Toyyib.² H. Toyyib has married and he has a daughter named Hj. Walijah. Finally Hj. Walijah married to KH. Muslich and has 7 children, they are;

1) Na'imah

¹ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren Anwarul Huda*, on May, 7th 2015.

² Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren Anwarul Huda*, on May, 7th 2015.

- 2) KH. Nizar, he is the caretaker of *Pondok Pesantren Hidayatul Muta'allimin* and retired head of KUA Banyuwangi City
- 3) Zarkasyi (Alm), he is an Islamic teacher
- 4) Drs. KH. M. Zubaidi Muslich, he is the caretaker of *Pondok Pesantren Mamba'ul Hikam Jombang*
- 5) Drs. KH. M. Baidowi Muslich, he is the caretaker of *Pondok Pesantren Miftahul Huda Malang*, the caretaker of *Pondok Pesantren Anwarul Huda Malang* and the Leader of Majelis Ulama Indonesia (MUI) Malang East Java.
- 6) Hunainah
- 7) Muhtarom³

KH. M. Baidowi Muslich was born at Banyuwangi, on July 17th, 1944. Based on the lineage from his mom and his dad, it reflects that he is one who raise a family who has deep knowledge about Islamic religion, the family is fighter in upholding and spreading Islam, not only in educational aspect, schools, society, but also in formal educational institutions.

³ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren Anwarul Huda*, on May, 7th 2015.

KH. M. Baidowi Muslich married to Siti Maryam Masfiah, a daughter's of KH. Mohammad Yahya, he is caretaker of *Pondok Pesantren* Miftahul Huda Gading Klojen Malang. KH. M. Baidowi Muslich and Hj. Siti Maryam Masfiah live in Gading Pesantren's street, number 39 Malang, They has 1 son and 3 daughters. Unfortunately their son was died.⁴

2. Educational Background of KH. M. Baidowi Muslich

Based on the information from some resources and some literatures, mentioned that the formal education of KH. M. Baidowi Muslich at state elementary school, PGAP, PGAA at Banyuwangi then Bachelor at Tarbiyah Faculty of IAIN Malang, followed by TK V (Doctoral II). The Non-formal educations are MADIN Awwaliyah, Wustho, Madin Ulya and some *pondok pesantren*.⁵

3. Dedication Background of KH. M. Baidowi Muslich

Since living in Malang and become students also son in law from KH. Moh. Yahya, sometimes he follows KH. Moh. Yahya in some religious activities. Gradually he became *Ustadz* in religious activities.⁶

⁴ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren* Anwarul Huda, on May, 7th 2015.

⁵ Written interview KH. M. Baidowi Muslich. The Adviser of *Pondok Pesantren* Anwarul Huda, on April, 25th 2015.

⁶ Interview with Damanhuri. Society around *Pondok Pesantren* and Management Staff of *Pondok* water distribution, on May, 12th 2015..

KH. M. Baidowi Muslich has many experiences in religious activities, likes;⁷

- a. Manager of NU Malang on 1967-1975
- b. Member of MUI Malang on 1995-2000
- c. The Leader of MUI Malang on 2000-2005
- d. The Leader of MUI Malang on 2005-2010
- e. The Leader of MUI Malang on 2011-2016
- f. The Leader of DMI (*Dewan Masjid Indonesia*) Malang on 2000-2014
- g. The Leader of LAZIS Malang on 2011-2014

Based on interview with KH. M. Baidowi Muslich, he said that in addition of it, actually there are other dedication experiences ever he did.

4. The Motifs of KH. M. Baidowi Muslich in Developing Education System

Pondok Pesantren Anwarul Huda was appeared based on deep thinking, it written in student's handbook *Pondok Pesantren Anwarul Huda*. The explanation based on the student's book, the background is to face the global competition, good preparation is exactly need. Good preparation is must doing by all of Indonesian society. The way is making same orientation to prepare the young generation. Young

⁷ Written interview KH. M. Baidowi Muslich. The Adviser of *Pondok Pesantren Anwarul Huda*, on April, 25th 2015.

generation is the future of nation. One of institution who has obligation to create and guides the young generation is *pesantren*.⁸

Pesantren is a private educational institution Islamic (Muslims) in Indonesia, manage by Muslim community, *pesantren* participates in the process of developing the intellectual life of the Indonesian nation.

Pesantren able to repair the faith quality, the pious quality, akhlak construction and developing skill. So, the existence of a multi-dimensional educational institutions (*pesantren*) for Indonesia's young generation is absolutely need. Finally, on October 2, 1997, *Pondok Pesantren Anwarul Huda* present in Malang.

B. Finding Data Presentation

1. KH. M. Baidowi Muslich's thought about Educational Purposes

Pesantren is a private Islamic educational institution in Indonesia, managed by Islamic community. *Pesantren* has obligation to repair the quality of human faith. KH. M. Baidowi Muslich formulates the educational purposes of *pondok pesantren Anwarul Huda* based on Q.S. Al-Furqon: 63-77. The purposes is creating a moslem "*ibadurrochman*" as the model of a slave, a moslem who can leads the nation into the concept of *Baladatun toyyibatun wa robbun ghofur*.⁹

That purpose formulates into deeper explanation there are the general purposes and the specific purposes. The general purpose is *Dakwah Islamiyah* that is inviting a moslem to increase the quality of

⁸ Doc. Buku Pedoman Santri Pondok Pesantren Anwarul Huda Malang, May, 17th 2013, page. 6

⁹ Written interview KH. M. Baidowi Muslich. The Adviser of *Pondok Pesantren Anwarul Huda*, on April, 25th 2015.

faith, to be more pious into God and peace full in the aspect of religious interest and nation interest. And the specifically purposes are to set up the Islamic generation who believe, pious and noble, to educate the students to have a knowledge, skills and conception to face globalization era.

The way to achieve the goal is based on the God saying about *Ibadurrochman* in Quran, Letter Al-Furqon : 63-77

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا
وَقِيَمًا ﴿٦٤﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ
ذَلِكَ قَوَامًا ﴿٦٥﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَثَامًا ﴿٦٦﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٧﴾ وَمَنْ تَابَ وَعَمِلَ
صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٦٨﴾ وَالَّذِينَ لَا يَشْهَدُونَ
الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٦٩﴾ وَالَّذِينَ إِذَا ذُكِّرُوا
بِعَايَةِ رَبِّهِمْ لَمْ تَخْرُوا عَلَيْهَا ضُمًّا وَعُمْيَانًا ﴿٧٠﴾ وَالَّذِينَ يَقُولُونَ

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

10  إِمَامًا

That verses explain there are characteristic of human faith. And who has that all of characteristic based on Quran Letter Al-Furqon verses 63-70 will have title *ibadurrochman* (slaves who gets the biggest God's mercy). The facility of human who gets the biggest God's mercy is they have special degree in the heaven. That human must do what the God's order and God's prohibition. Based into that letter, K.H. M. Baidowi Muslich resumes into 12 characteristics of good personality called by human *ibadurrochman*, the characteristics of *ibadurrochman* are;

1. *Tawadhu'* (humble person)

Tawadhu' is the opposite of *takabur*. *Tawadhu'* is people who always humble with the others. Allah likes people who have this character. In a *hadist* says that if there is arrogant character in human being while it is like seed of mustard. Allah will prohibit heaven to him.

2. People who uses good word when talk to stupid person

People who always using good saying, while the other people is being derisive him with bad word. Human *ibadurrochman* is people who always keep their word in talk to other, presents the

¹⁰ Al-Qur'an Dan Terjemahnya (Bandung: Hilal, 2010), page. 365-366.

good attitude anywhere and anytime, always presents a good things for example the environment.

3. Doing *tahhajud* prayer

Based on *ulama'* tahajjud is *sunnah muakkad* prayer. *tahjjud* is prayer that always do by Rasulullah. Wake up in the night than doing *tahajjud* prayer is not easy. But if that prayer as habit, automatically it will be a human habit.

4. Like to do worship and to require happiness

People who always doing worship in God will always doing God's order and will always keep avoid to God's prohibition. Who always remember to God, exactly will always doing worship in God.

5. Simplicity in shopping

In the verses 67 explain that when human *ibadurrochman* want to do shopping, so at that time they remember that do not be lavish and do not to be stingy but adjoining of it.

6. Do not belief except Allah

Syirik is belief except Allah. *Syirik* devided into *syirik akbar* and *syirik asghar*. *Syirik Akbar* is like belief in the other Allah like doing worship not for Allah but for the other. *Syirik Asghar* is doing warship into Allah but in the deep of heart need appreciation from the other, like the other human being. Allah dislikes people who has this character.

7. Do not disturb the other people (*dholim*)

In this topic, Allah warning that who kill people. So he like kill all of human being, like in latter Al-Maidah verses 32. Killing is Allah prohibition except *qishash*.

8. Like to do repent (*taubat*)

Human being will always make a wrongness, but God is always give the forgiveness for person who want to get God's mercy. The way is doing *taubat*. *Taubat* will clear the human sin and human *ibadurrochman* will keep their self pure from *taubat*.

9. Do not falsehood (*dusta*)

Human *ibadurrochman* demands to always be honest person. Because, the falsehood will give big impact for the others

10. Keep herself from people who do the useless thing

Human assesement is seeing from who and how is the environment, the group and the habit. So that's why, human *ibadurrochman* demands to keep their self from people that have a bad habit. The purposes is to keep human *ibadurrochman* in pure soul.

11. Not to be deaf when hear the word of Allah

12. Construct a good family and the candidate the leader.¹¹

¹¹ Doc. Buku Pedoman Santri Pondok Pesantren Anwarul Huda, May, 17th 2013. page. 16

KH. M. Baidowi Muslich hopes that student in *pondok pesantren* Anwarul Huda can learn to achieve some of characteristic of *ibadurrochman* from habituate process. He said that the student do not to have all of the characteristic *ibadurrochman*. But, student is having and habituating in daily life some of the 12 characteristics *ibadurrochman* is good enough.

2. KH. M. Baidowi Muslich's thought about Educational Lessons

The concept of education at *pondok pesantren* Anwarul Huda divides into *majlis*, *madrasah diniyah/classical*, *madin*, and skill training. The case of *pengajian diniyah* and *pengajian qu'an* devided based on student's ability. *Pengajian diniyah* uses semester system, there are final examination, promoted to the next level, down grade, and graduation. The examination conducted to determine the ability of student during join in *diniyah* for 6 month.¹² The educational system at *pondok pesantren* Anwarul Huda is similar with educational system at *pondok pesantren* Miftahul Huda.

Ahmad Ahsin Darajat said that;

... in case of education and skill development in Pondok Pesantren Anwarul Huda, there is an event weekly, invite the expert speaker. Like; training to make tofu and *tempe*, *syariah* training, language training and scientific discussion... (... *masalah pendidikan dan ketrampilan, di pondok Anwarul Huda, setiap minggunya ada kegiatan yang mendatangkan pemateri.*

¹² Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren* Anwarul Huda, on May, 7th 2015.

*pelatihan membuat tahu tempe, pelatihan syariah dan kajian ilmiah...)*¹³

Pondok Pesantren Anwarul Huda (PPAH) was projected to be a boarding who has multi dimensions. In terms of religious education, PPAH still uses *salafiyah* system. On the other hand, the *pondok pesantren* was projected as a center for study and skill development of students and society. PPAH expected role in community life as an empowering institution as expected by religion and nation.

Some package of skills and workshop program which was scheduled in the agenda PPAH activities. That are;

a. Islamic education and Islamic elaboration

- 1) *Madrasah Diniyah* starts in *awwaliyah* level until *wustho /aliyah* level.
- 2) *Majlis ta'lim*
- 3) Discuss of various Islamic issues with the gatherings system, seminars, training, courses and so forth.

b. *Salih* Charitable Movement and social activities

- 1) *Zakat, infaq* and *shodaqoh* movement
- 2) Utilization of community funds for socio-economic activities.
- 3) Motion compensation for orphans, poor and the *dhu'afa*.

¹³ Interview with Ahmad Ahsin Darajat, *Santri Pondok Pesantren Anwarul Huda*, on April, 21st 2015.

c. Skills training

- 1) Courses: Arabic, English, Computer and Journalism.
- 2) Education and training: management, various job skills training.
- 3) Publishing books, magazines, bulletins, tabloids and so forth.

d. Socio-economic activities

- 1) Establish cooperative schools.
- 2) Collaboration with various public and private employers.
- 3) Establish a business entity such as the economy CV / PT etc.

The placing *pengajian diniyah* and *pengajian Qur'an* in each class accord to the placement test. The divisions of the class are:

1. *Awaliyah 1*
2. *Awaliyah 2*
3. *Wustho 1*
4. *Wustho 2*
5. *Ulya 1*
6. *Ulya 2* ¹⁴

¹⁴ Doc. Buku Pedoman Santri Pondok Pesantren Anwarul Huda, on May, 17th 2013. page. 5.

Student has different book in each class it caused by placement test in the past. This is doing to facilitate student in a lesson receiving process according to their own ability. The management staff of *pondok pesantren* Anwarul Huda makes a schedule in each class. The schedule is like;

المدرسة الدينية السلفية نور الهدى السنة الدراسية 1436/1437 هـ

جدول الدروس الفصل الأولى

Tabel 4.1 The Schedule of *Pengajian Diniyah* 1st Grade

المرحلة 1 الأولى		
اليوم	الدروس	المستحق
الجمعة	مبادئ الفقه 1-2	الأستاذ لطفي زكريا
السبت	عقيدة العوام	الأستاذ سلطان صليح الدين
الأحد	الأمثلة التصرفية	الأستاذ مهاجر
الاثنين	شفاء الجنان	الأستاذ مفتاح الرحمن
الثلاثاء	تعليم المتعلم 1	الأستاذ انغا فردانا فوترا
الأربعاء	المحفوظات	الأستاذ فخر الرازي

Tabel 4.2 The Schedule of *Pengajian Diniyah* 2nd Grade

المرحلة 2 الأولى		
اليوم	الدروس	المستحق
الجمعة	تعليم المتعلم	الأستاذ زاعم الدين
السبت	مبادئ الفقه 1-2	الأستاذ بشير نذير
الأحد	خريدة البهية	الأستاذ لقمن حكيم
الاثنين	كيلاني	الأستاذ عبد المحيط
الثلاثاء	متن الجزرية	الأستاذ شاتبي
الأربعاء	متن الأجرمية	الأستاذ سهيا حسين

Pass through by *Pondok pesantren Anwarul Huda*, K.H. M. Baidowi Muslich wants to create *insan ibadurrochman* implemented in *diniyah* education. Administrator field of activity create some activities to support *diniyah* education. The activities like:

- a) *Syawir*
- b) *Khitobiyah*
- c) Read *sholawat*
- d) *Khutbah*
- e) Lead in reading *tahlil*
- f) The practice for caring the bodies
- g) The practice of slaughtering animals
- h) Entrepreneur training
- i) Book review.¹⁵

We can find *diniyah* system in most of *pesantren* in Malang. But the differentiate between the educational system in *Pondok Pesantren Anwarul Huda* with the other *pondok pesantren* is the education approach. K.H. Baidowi Muslich is using education approach by *thoriqoh* and education skill. He thinks that, it will make affectively to achieve the point of good personality or human *ibadurrochman*, because it's not only about *jasmani* approach but also to needed soul approach.

¹⁵ Interview with Isna Royana, Management Staff-Activities Division, on April 23rd 2015.

The educational skill developed like skill training. The types of training are general training and religious training. The religious training likes *khutbah*, practice for caring the bodies, teaching in TPQ and practice of slaughtering animals. The examples of general training likes: language training, cooperatives management, makes home industry.

3. KH. M. Baidowi Muslich's thought about Learning Strategy

a. Learning Matter

Traditional *pesantren* using classical book to learn in daily, but now days, a lot of modern *pesantren* is combining or including not only Islamic knowledge but also sains in their learning matter. *Pondok Pesantren Anwarul Huda* offers some kinds of learning matter, they are;

- 1) Islamic education and Islamic elaboration
- 2) *Salih* Charitable Movement and social activities
- 3) Skills training
- 4) Socio-economic activities

In education aspect, the scope is not only about Al-Qur'an, *hadist*, *tauhid*, *fiqh* or *tasawwuf*, but also supplies the student skill with some training and activities. The student of *Pondok Pesantren Anwarul Huda* will get much knowledge to face the future in their own society.

In general, the learning matter *Pondok Pesantren Anwarul Huda* is the matter which has relation with purifying human soul and habituating student attitude, like the classical book that learned and the rituals (*amalan-amalan/ wirid*). That all activities just for purifying and habituating student to be better.

b. Learning and Teaching Activities

The process of teaching and learning in *pondok pesantren Anwarul Huda* is like *pondok pesantren* in general. In the teaching and learning activities, the teacher called by *ustadz* is using classical method like; *sorogan*, *wetonan* and *bandongan*. In the other time, student is using *musyawarah* method, training method, socio-drama method and also simulation to get some knowledge out of *pengajian* activities.

The interaction between *santri* and *ustadz* in *pondok pesantren Anwarul Huda* like *pondok pesantren* in general. *Pondok pesantren Anwarul Huda* drills their *santri* to implement the concept of *tasawuf*. So the characteristic of *santri* is admiring and respect full with all of the other *santri*, of course with *ustadz* or *kyai*, using good word in conversation process, using good attitude when meet with *kyai*, *ustadz* in around of *pondok pesantren* or in teaching and learning activities. we can see it, when there is guest in *pondok* and in interaction process with society.

As the leader of *Pondok Pesantren Anwarul Huda*, K.H. Baidowi Muslich is the type of calm person. He is never angry to his student, although his student breaks the law, as the wise leader, he just gives advises to be a better person. This is suitable with Ahsin's statement. He said that:

*Kyai doesn't give the sanction, because basically he is calm person. Kyai just gives advises in teaching and learning process. The sanction is from the staff of pondok pesantren known by kyai. (kyai itu tidak pernah memberi hukuman apapun, karena pada dasarnya beliau memiliki pribadi yang tenang. Hukuman diberikan oleh pengurus pondok pesantren dan diketahui oleh kyai. Kyai hanya memberi nasehat pada saat pengajian berlangsung)*¹⁶

c. Learning Tools

Teaching and learning process needs some tools to make it run well. The tools that needed in teaching and learning process at *pondok pesantren Anwarul Huda* like visual media, building facilities like TPQ building, cooperative building, *musholla*, *pengajian* fittings, etc.

d. Learning Resources

Pondok pesantren Anwarul Huda uses learning resources like; classical book, teacher (*ustadz*), *kyai*, training, learning by practice and mass media.

¹⁶ Interview with Ahmad Ahsin Darajat, *Santri Pondok Pesantren Anwarul Huda*, on April, 21st 2015.

e. Learning Strategy Approaches

The strategy of K.H. M. Baidowi Muslich to achieve the goals is realizing into some activities, the activities are;¹⁷

Tabel 4.3 Realization Program of Ibadurrochman

No	Characeri stic Ibadur-rochman	Activities Program	Kind of Activities	Time
1	<i>Tawadhu'</i> (be humble person)	<i>Tawadhu'</i> (humble)	<i>Pengajian umum</i> (Tasawuf)	Every after Maghrib prayer (Minahus saniah) Sunday, Tuesday, Wednesday, Saturday.
		The role of <i>Pondok Pesantren Anwarul Huda</i>	When santri meet to teacher (good manner)	Every <i>santri</i> who wanna go home, they must appear before with <i>Kyai</i> or the director and staff of <i>pondok pesantren</i> .
		The way to face and serve the guest in office.	There is schedule for staff	Everyday based on the schedule.
2	Use good word when talk to other people	Do not dispute with other <i>santri</i>	Activities like: <i>Syawir, Khitobiyah, Sholawat, Khutbah.</i>	Tuesday night after <i>isya'</i> praying
		Use manner in <i>muamalah</i>	Respectful to the other <i>santri</i> and the guest	Every time
3	Doing tahajjud prayer	Pray 2 rokaat optional prayer and <i>witir</i> prayer.	Pray in <i>musholla</i> Darul Kutub and <i>halaqoh</i>	30 minutes before <i>shubuh</i> prayer everyday
4.	Like doing worship to	Memorize some dua (can lead to	Memorize the standart dua after	everyday

¹⁷ Doc. *Buku Pedoman santri Pondok Pesantren Anwarul Huda*, on, May17th 2013. page. 17-21

	require happiness	do dua) Pray together by turns when <i>Tahlil</i> , <i>istighotsah</i> , <i>khotmil qur'an</i> , etc	pray Lead in <i>tahlil</i> event, <i>istighotsah</i> , <i>Khotmil Qur'an</i> , <i>manakib syekh Abdul Qodir</i>	Everday after maghrib prayer
5	Simplicity in shopping, do not levis and stingy	Obligatory saving	Every <i>santri</i> has obligation to saving their money in PPAH	Monthly
		<i>Shodaqoh</i> (money, clothes)	Give the subsidy into society	Every year
		The subsidy from <i>pondok</i> into society like; compensation.	Give compensation in every month	Setiap ada masyarakat yang terkena musibah
6	Do not belief except Allah (<i>syirik</i>)	Pray together	<i>Maktubah</i> prayer	Every time
7	Do not disturb each other	Habituating <i>santri</i> to put in the certain place	<i>Ro'an</i> (community service)	Every friday
		Do not fight each other	inspection	Any time
		Be park in parking area	The role from the staff of <i>pondok pesantren</i>	everyday
8	Like to do repent	<i>Taubat</i> prayer and read <i>istighfar/ dzikir fida'</i>	<i>Taubat</i> prayer and read <i>istighfar/ dzikir fida'</i>	Every Sunday morning (<i>Ahad manis</i>)
9	Do not falsehood	Be <i>honest</i>	canteen	All student (<i>santri</i>) are doing buy and sell in canteen
10	Keep selves from who are doing useless thing	Respect full (wear certain clothes, good attitude, good saying)	Calling for who not wear <i>kopyah</i> .	Every time
		Do not hearing non-islami music, watch the	Check for <i>santri's</i> laptop	Every time

		video or pictures that commit a sin.		
11	Not to be deaf when wear the word of Allah	When see the calamity will give a helping hand	<i>Takziyah</i>	anytime
		Prepare herself to go to mosque when wear <i>adzan</i>	<i>Jamaah</i> prayer	Ever prayer time
12	Construct a good family and prepare for the candidates of leader in a future	New student has obligation to go to <i>pesantren</i> with their parent.	Signing the treaty to follow the role of <i>pondok pesantren</i> .	Each <i>santri</i> who wants to stay PPAH
		<i>Haflatul Imtihan</i>	Recitation in the event of <i>haflatul imtihan</i>	Even semester

The concept of *ibadurrochman* is merging between the relation with God or *Hablumminallah* and relation between others or *Hablumminannas*. The characteristic of *ibadurrochman* in relation between others or *hablumminannas* like *tawadhu'*, people use a good word when talk to others, simplicity in shopping, do not *dholim*, do not falsehood (*dusta*), people keep herself from the other who do the useless thing and construct a good family. That is doing to create harmonious life in society. The characteristic of *ibadurrochman* in with God or *Hablumminallah* are doing *tahajjud* praying, people who like to doing worship and require the happiness, do not belief except Allah, like to doing *taubat*, not to be deaf person when hear the word of Allah.

The first characteristic of *ibadurrochman* is *tawadhu*. The strategy to make it as student character is from *pengajian* and roles institution. In *pengajian* process the teacher called by *ustadz* give understanding the way to be *tawadhu* person through by the learning process and roles institution will drill the student habit.

Use a good word when talk to the other people it's *muamalah* approach and student drill in some activities to always practice using good word when talk to other *santri* and do not to dispute to the other *santri*. Like in *syawir*, *khitobiyah*, *sholawat*, and *khutbah*. Those activities will form the student habit in the case of the second characteristic of *ibadurrochman*.

Doing *Tahajjud* prayer and worship to require happiness are the third characteristic of *badurrochman*, to make it student habit, *pondok pesantren* make the role for all of *santri* to always pray *sunnah* prayer before doing *shubuh* prayer every day, memorize the standard dua and each student has obligation to lead *tahlil*, *istighostah*, *khotmil* etc. Those all activities drill *santri* to have habit in worship and habit to always approach to God whenever.

The other characteristic of *ibadurrochman* is simplicity in shopping, do not lavish or stingy. This characteristic has related in human habit with the others. This character teaches *santri* to saving money, teach about *shodaqoh* or share with others need and drill *santri* to be respect to the other human, care with the condition around them

and increase social soul. Finally, this characteristic will make peace in human life.

Do not belief except Allah is the sixth characteristic of *ibadurrochman*. Do not belief except Allah has some meanings, like always do what is the order of God and avoid the prohibition of God. Things that indicate people do not belief except Allah is always doing five times prayers. If we want to measure the human faith quality, the first thing can see is the *wajib* prayer. *Pondok Pesantren Anwarul Huda* drills his student to pray together in everytime (*Sholat Jama'ah*).

Taubat is one of characteristic of *ibadurrochman*. Human *ibadurrochman* like to do *taubat*. *Taubat* can purify the heart from heart disease. Without doing *taubat* the heart will fulfill by heart disease and heart disease will make broken faith. So KH. M. Baidhowi Muslich is suggesting his *santri* to always read *istighfar* or *dzikir fida'* and *taubat* prayer in every morning.

Do not falsehood and keep self from people who are doing the useless thing are the characteristic of *ibadurrochman* that has relation between human with the other human. Those characters teach *santri* to have good personality and good attitude not only in their self, but also in public area, because that called by habit. The efforts of KH. M. Baidowi Muslich to achieves those characteristic as habit are make honesty canteen and make a role for all of *santri* to wear *kopyah*, use

good clothes, and good saying every time. It will present that *santri* has a good image

The next characteristic of *ibadurrochman* isn't to be deaf person when hear the word of God. The meaning is *pondok pesantren* Anwarul Huda drill *santri* to have loving God. It evidenced by go to mosque by pleasure in every prayer time. It will also drill student to be a discipline person.

The last characteristic is constructing a good family and prepare for the candidates of leader in future. KH. M. Baidowi Muslich wants to construct a good family from the little scope that is repairing the young generation. Every student who want to be *santri* at *Pondok Pesantren* Anwarul Huda must have the signing of father or guarantor the treaty to follow the role of *pondok pesantren*. That is doing to make good relation between syudent's faimliy with kyai or *pondok pesantren*. If the good relation have been established each other. Finally *pondok pesantren* will be assisted by student's family to achieving the educational goals..

From all of the characteristic and those activities created, the general aim are purifying human soul, habituating good habit and the biggest goal is creating young generation especially *santri Pondok Pesantren* Anwarul Huda to be human *ibadurrochman*.

4. KH. M. Baidowi Muslich's thought about Educational Evaluation

The researcher wants to find information about the process evaluation conducted by KH. M. Baidowi Muslich is doing interview with management staff *Pondok Pesantren Anwarul Huda*. Supin Andika as the Security Staff said that;

We can't imagine the controlling process is like general organization. The control type is likes *bathiniyah* approach, *santri* evaluation directly is from *diniyah*... (*...Kalau dikatakan bentuk kontrol, tidak bisa kita bayangkan seperti di organisasi-organisasi itu, jadi bentuk kontrolnya adalah lebih pada pendekatan bathiniyah, ya dihubungkan dengan pengajian-pengajian yang ada di pondok...*)¹⁸

The other management staff said that;

On the sidelines of his time as the caretaker of *Pondok Pesantren Anwarul Huda*, the caretaker of *Pondok Pesantren Miftahul Huda* and also as the leader of MUI Malang, he takes time to check the condition (*... disela-sela waktu beliau sebagai pengasuh di pondok pesantren Anwarul Huda, juga pengasuh di pondok pesantren Miftahul Huda Gading, kemudian juga beliau sebagai ketua MUI Kota Malang, di waktu senggang itu, beliau masih menyempatkan diri untuk berkeliling memeriksa kebersihannya gimana, kalau ada keganjalan...*)¹⁹

In a physical condition, KH. M. Baidowi Muslich is taking time to check the comfortable and physical condition of *Pondok Pesantren* by himself. In the case of education management, Mr. Nurul Yaqin said that:

He just asks the report. In the *Haflatul Imtihan* event, he checks the students score, he controls *ustadz* presence from daily journal and

¹⁸ Interview with Supin Andika, The Management Staff-Security Division in *Pondok Pesantren Anwarul Huda*, on, April 19th 2015.

¹⁹ Interview with Isna Royana, The Management Staff-Activities Division *Pondok Pesantren Anwarul Huda*, on April, 19th 2015.

doing evaluation in a meeting. (*Hanya minta laporan-laporan. Pas waktu kegiatan haflatul imtihan, itu dilihat nilai-nilainya, ketika rapat dengan dewan astaidz itu, kalau ustadznya dikontrol lewat jurnal itu aja, kalau ada yang kurang ya ditegur...*)²⁰

Based on the all information from all of the informants, researcher can concludes that the evaluation type KH. M. Baidowi Muslich is covering infrastructure, management system, education system, and the quality of student worship.

The field of infrastructures, KH. M. Baidowi Muslich takes a time to go around of PPAH, he checks the development of construction by herself, the cleanliness the area *pondok pesantren*, student facilities, like the rooms, the bathroom, the parking area, *musholla*, the garden, etc.

KH. M. Baidowi Muslich has a future goal to creates *pondok pesantren* that has good facilities, good infrastructure, and free for whoever wants to learn about Islam there. To realizes it, the effort of KH. M. Baidowi Muslich are:

a. Infrastructure Development

Based on the interview process and the data, researcher knows that KH. M. Baidowi Muslich wants to give the best service for his student (*santri*). The aim of the best service is to creating comfortable condition in education process of religious learning.

²⁰ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren Anwarul Huda*, on May, 7th 2015.

Build the building still in process until now, but the important is the primer student facilities already available, likes: manager office, hall, room, kitchen, cooperative, the comfort *musholla*, guardhouse, the large enough parking area, TPQ building for student teaching practice.

b. Institutional Development Fund

1) Donation

To build a good *pondok pesantren* require considerable funding. The process of building *pondok pesantren* Anwarul Huda in the beginning until now, it needs of much fund. Based on interview data, the fund of building process is without the aid from student, but the fund is from Kyai's colleagues and Malang city officials, like *Abah* Anton and rich people (*aghnia*) and also from society.²¹ The building process does not need help from student (*santri*). The students (*santri*) just give contribution of labor in building process (*ro'an*).

2) Fund monthly

Pondok Pesantren Anwarul Huda has a little business, which can help the finance need of institution. The income from that little business can help in operational fund. The finance uses to payment of electricity bills. If the money is

²¹ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren Anwarul Huda*, on May, 7th 2015.

remaining, it collected in assist the building process and education development.

KH. M. Baidowi Muslich wants his student do not pay anything as long as staying and studying at *pondok pesantren*. The student just has obligation to develop the business. The business are cooperative, business filling gallon, marketing mineral water, the tax cost of water flowed in the society.

This activities like students training is student learning process about entrepreneurship in cooperatives so as not to depend on others, the business income also for regular income for *pondok pesantren*. Kyai thinks that oneday it will be fulfill the operational costs from the business.²²

KH. M. Baidowi Muslich doesn't control directly the evaluation in education aspect, but trough by his son in law. His son in law has reliable student which was given the task to control the student directly. They are student management (*pengurus pondok*). The student management is who know the real condition and what are the obstacles in all of student activities. The evaluation step start with student management is doing evaluation with the Leader of *pondok pesantren* and also with KH. M. Baidowi Muslich, monthly. The student management presents the real condition month ago, the leader of *pondok pesantren* and KH. M. Baidowi Muslich gives the solution

²² Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren* Anwarul Huda, on May, 7th 2015.

for problem in month ago. Sometimes there is no KH. M. Baidowi Muslich in evaluation meeting, but he asks the report of evaluation meeting.

In student's worship, KH. M. Baidowi Muslich is very firm in giving limits. In case, KH. M. Baidowi Muslich is controlling by study and *bathiniyah* approach that is *thoriqoh*.

C. Education Curriculum at *Pondok Pesantren Anwarul Huda*

Pondok Pesantren Anwarul Huda is belonging to the type of *pondok pesantren salafi*. The learning activities is learning classical book (*sekolah diniyah* or *pengajian diniyah*), the standardization of *santri* who graduates in *Pondok Pesantren Anwarul Huda* measured by the capability to understanding classical book, the scope of understanding classical book is large enough, the understanding is covering aspect of reading classical book, understanding the meaning, involving the content and able to contextualization into the real life.

The placement of every student is based on the student capability in understanding classical book by placement test. For the beginning, *santri* is doing placement test, to control the student output in *pengajian diniyah* aspect, *diniyah* staff is doing by examination. All of *santri* has obligation to following examination in every semester to measuring the student understanding while following *pengajian diniyah* in a semester. While some *santri* can't through the standard, they have to doing remedial examination or

stay in that class to understanding more. While *santri* who can pass the standard, they will study in the next level.

The classical book that learned by student *Pondok Pesantren Anwarul Huda* are:²³

1. *Awwaliyah* Level 1

- ✓ مبادئ الفقه 1-2
- ✓ عقيدة العوام
- ✓ الأمثلة التصرفية
- ✓ شفاء الجنان
- ✓ تعليم المتعلم 1
- ✓ المحفوظات

2. *Awwaliyah* Level 2

- ✓ تعليم المتعلم
- ✓ مبادئ الفقه 1-2
- ✓ خريدة البهية
- ✓ كيلائي
- ✓ متن الجزرية
- ✓ متن الأجرمية

3. *Wustho* Level 1

- ✓ خلاصة نور اليقين

²³ Doc. *Pengurus Bidang Diniyah*

✓ جواهر الكلامية 1

✓ قواعد الأعراب

✓ نصائح العباد

✓ متممة 1

✓ فتح القريب 1

4. Wusho Level 2

✓ جواهر الكلامية 2

✓ أربعين نواوي

✓ فتح القريب 2

✓ نصائح العباد

✓ تفسير الجلالين

✓ متممة 2

5. Ulya Level 1

✓ العمريطي

✓ فتح المعين 1

✓ بداية الهداية 1

✓ تفسير جلالين

✓ مبادئ الأولية 1-2

✓ أم البرهين 1

6. Ulya Level 2

- ✓ تفسير جلالين
- ✓ العمريطي
- ✓ بداية الهداية 2
- ✓ فتح المعين 2
- ✓ قواعد الأساسية
- ✓ ام البرهين 2

In a process to guiding of faith, *Pondok Pesantren Anwarul Huda* not only offering learning classical book for his student, but there are so many activities that will supports the process of guiding of faith, that activities are:

1. Education aspect
 - a. *Madrasah Diniyah* starts in *awwaliah* level until *wustho / aliyah* level. It held on every night.
 - b. *Majlis ta'lim: Syawir, Khitobiyah, Read sholawat, Khutbah* in weekly.
 - c. Discuss of various Islamic issues with the gatherings system, seminars, training, courses and so forth. This agenda is monthly.
2. *Salih* Charitable Movement and social activities
 - a. *Zakat, infaq* and *shodaqoh* movement in Islamic Special Day
 - b. Utilization of community funds for socio-economic activities.

- c. Motion compensation for orphans, poor and the *dhu'afa*.
- 3. Skills training
 - a. Courses: Arabic, English, Computer and Journalism in weekly
 - b. Education and training: management, various job skills training in monthly
 - c. Publishing books, magazines, bulletins, tabloids and so forth in monthly
- 4. Socio-economic activities
 - a. Establish cooperative schools everyday
 - b. Collaboration with various public and private employers in special event
 - c. Establish a business entity such as the economy CV / PT etc in special event

In this discussion, researcher want to showing the curriculum, not only the real curriculum but also the hidden curriculum that haven't explain before. The hidden curriculum is covering moral value and social culture that grow up at *Pondok Pesantren* Anwarul Huda between *santri* and society. There are many social cultures that grow up and being student habit there. That are :

First, santri is using kopyah in pondok pesantren environment. This role is habituating Islamic culture in student or santri's profile. Caused of this role, every santri who want to enter to pondok pesantren they must prepare their kopyah. This social

culture hasn't formal punishment, because, basically this role is culture, so the punishment is social punishment. Substantively, social punishment gave more effect for individual.²⁴

Second, in every Islamic special day, especially in Maulid month. All of *Pondok Pesantren Anwarul Huda's* family has a big event, namely "*Karak Telor*". This event invites all of TPQ in Karangbesuki to join in this event, the role is each contingent is decorating the egg with creative decoration. The concept of this event is like carnival, the participant with their eggs walks around the village. The decoration is scoring by the committee. The purpose of this event is constructing the spirit of Islamic Special Day. And the event is being reminder for young generation about Islamic Special Day.²⁵

Third, entrepreneur training. *Pondok Pesantren Anwarul Huda* has little business for student learning and practice. The business is "Mineral Water" the name of product is "*Al-Manna*". *Santri Pondok Pesantren Anwarul Huda* can learn about the production of mineral water, packaging of mineral water, distributing mineral water into the customer and annual report.

²⁴ Interview with Supin Andika, The Management Staff-Security Division in *Pondok Pesantren Anwarul Huda*, on, April 19th 2015.

²⁵ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren Anwarul Huda*, on May, 7th 2015.

From this process, *santri* gets many knowledge to operate a business in a future.²⁶

Fourth, in general *pondok pesantren*'s role, room of *santri* is place to doing many activities start on wake up until sleep in the night. In this case, *Pondok Pesantren Anwarul Huda* has a different role. *Pondok Pesantren Anwarul Huda* has role for all of *santri* in the case of using laptop. *Santri* has definite time to using laptop, there is a certain place to operate the laptop. If getting over the certain time and the certain place, *santri* must permit into *Pengurus Pondok*. But maximum, *santri* can operates laptop until 11 A.M.²⁷

Sure that every role has a good purpose. That role has purpose for habituating *santri* to maximizing time since wake up until night. And the system of *pondok pesantren* is habituating *santri* to always doing *shubuh* praying by *jamaah*.

Fifth, *Pondok Pesantren Anwarul Huda* is habituating *santri* to purifying soul by read *istighfar* and *dhuha* praying. This activity has purposes to create safe and peaceful feeling. This activity is adapted from education system at *Pondok Pesantren Gading*.

²⁶ Interview with Ahmad Ahsin Darajat, *Santri Pondok Pesantren Anwarul Huda*, on April, 21st 2015.

²⁷ Interview with Ilham Muzakki, The Management Staff-Ketua Komplek in *Pondok Pesantren Anwarul Huda*, on, April 20th 2015.

CHAPTER V

RESEARCH DISCUSSION

A. The Motifs of KH. Muhammad Baidhowi Muslich in developing Education System at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*

Pesantren is “The Father” of Islamic education in Indonesia. If look from the history, *pesantren* was born from *dakwah islamiyah* consciousness, spread and develop Islam, and also to create the candidate of *ulama*.

Based on the data, the motif is in the process of facing the global competition, educational institution must have good preparation. The good preparation is not only the duty of the government or the educational institution, but also the duty for all of Indonesian society. The way to make preparation is making same orientation for young generation, because the young generation is the candidate the leader of tomorrow and the future face of a nation.¹

In basic concept, *pesantren* was building in Indonesia supported by social demand and social need. It will make possibilities for social participation in *pesantren* intensively. The form of participation likes supply the physical facilities, supply the financial need, etc. Whereas, *pesantren* has obligation to fulfill social demand and social need in education aspect and life guidance.

¹ Doc. Buku Pedoman Santri Pondok Pesantren Anwarul Huda Malang. May, 17 2013. page 6

That is being the reason, society will participates in the process of *pesantren* development.²

Pesantren is a private educational institution Islamic (Muslims) in Indonesia, manage by Muslim community, *pesantren* participates in the process of developing the intellectual life of the Indonesian society.

According to Mukti Ali, *Pondok Pesantren* is a place for selects the candidate of scholars or scientist and *kyai*. The word "selection" is used with the understanding that the *ulama* or *Kyai* can't be in learners. But those who become scholars or *Kyai* that because he has a "talent" to be *kyai*, and *pondok pesantren* is a place for selects it.³

Pesantren was presented to repairs the quality of faith, the quality of pious, *akhlak* construction and developing skill. So, the existence of a multi-dimensional educational institution (*pesantren*) for young generation is absolutely needs to create the charismatic leader in future.

B. The Concept of Islamic Education based on KH. Baidhowi Muslich Muhammad in *Pondok Pesantren* Anwarul Huda Karangbesuki Sukun Malang

1. Educational Purposes

The educational purpose based on KH. M. Baidowi Muslich's thought, *pondok pesantren* is creating a moslem "ibadurrochman (slave who always full of God's mercies)" as the model of a slave, a moslem

² Abuddin Nata, *Sejarah Pertumbuhan dan Perkembangan Lembaga Pendidikan Islam Indonesia*, (Jakarta: PT. Grasindo Widiya Sarana Indonesia. 2001), page.144.

³ Ridlwan Nasir. *op.cit.*, page. 83.

who can leads the nation into the concept of *Baldatur toyibatun wa robbun ghofur*.⁴

The general purpose is *Dakwah Islamiyah* that is inviting a moslem to increase the quality of faith, to be more pious into God and peace full in the aspect of religious interest and nation interest. The specific purposes are to set up the Islamic generation who believe, pious and noble, to educate the students to have a knowledge, skills and global the way of thinking.

The point of *pesantren* purposes not only to create the smart person in intellectual aspect, but also create human faithful, godfearing, has attitude (ethics and aesthetics), follow the social development, culture, knowledge and skill, finally they will become benefit human for others.⁵

2. Teaching Content

Teaching content at *Pondok Pesantren Anwarul Huda* is covering;

- a. Islamic education and Islamic elaboration

Islamic education and Islamic elaboration is devided into:

- 1) *Madrasah diniyah*

The topic classical book is about:

- a) *Al-Qur'an*
- b) *Tasawuf*
- c) *Fiqh*

⁴ Written interview KH. M. Baidowi Muslich. The Adviser of *Pondok Pesantren Anwarul Huda*, on April, 25th 2015.

⁵ Ahmad Muthohar, *Ideologi Pendidikan Pesantren-Pesantren di Tengah Arus Ideologi-Ideologi Pendidikan*, (Semarang: Pustaka Rizki Putra.2007), page.19

- d) *Tauhid*
- e) *Hadist*
- 2) *Majlis Ta'lim : Pengajian Umum, Istighotsah, Manakib*
- 3) Discuss Islamic issues: *Syawir, Khitobiyah, Khutbah.*
- b. *Salih Charitable Movement and social activities*
 - 1) *Zakat, Infaq and Shodaqoh* movement
 - 2) Utilization of community funds for socio-economic activities.
 - 3) Motion compensation for orphans, poor and the *dhu'afa*.
- c. Skills training
 - 1) Courses: Arabic, English, Computer and Journalism.
 - 2) Education and training: management, various job skills training.
 - 3) Publishing books, magazines, bulletins, tabloids and so forth.
- d. Socio-economic activities
 - 1) Establish cooperative schools.
 - 2) Collaboration with various public and private employers.
 - 3) Establish a business entity such as the economy CV / PT etc.

The concept of teaching content at *Pondok Pesantren Anwarul Huda* based on KH. M. Baidowi Muslich thought is suitable with Zamakhsyari Dhofier's opinion, the classical book that leaned in *pesantren*

covering: (1) *Fiqh*, (2) *Akhlaq*, (3) Tawheed 'Aqeedah'. (4) *Nahwu*, (5) *Shorof*.⁶

The teaching content at *Pondok Pesantren* Anwarul Huda is not only based on classical book, but also established the skill development activities. Hasbullah call it by *Tri Darma Pondok Pesantren*, KH. M. Baidowi Muslich thought is suitable with Hasbullah's concept, that are;

- a. Faith and devotion to Allah
- b. Development of a useful scientific and
- c. Devotion to religion, society and the state.⁷

3. Learning Strategies

In the teaching and learning activities, the teacher called by *ustadz* is using classical method like; *sorogan*, *wetonan* and *bandongan* Syawir, *Khitobiyah*, *Sholawat*, *Khutbah*, *Istighotsah*, *Khotmil Qur'an*, *manakib syekh Abdul Qodir* etc. In the other time, student is using *musyawarah* method, training method, socio-drama method and also simulation to get some knowledge out of *pengajian* activities.⁸

On progress, *pondok pesantren* doesn't develop by traditional learning method, but always will doing innovation learning method like course, training and simulation.⁹

⁶ Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1982), page.,50-51.

⁷ Hasbullah, *op. cit.*, page. 159.

⁸ Interview with Nurul Yaqien, The Son in Law of KH. M. Baidowi Muslich and The Head of *Pondok Pesantren* Anwarul Huda, on May, 7th 2015.

⁹ Anin Nurhayati, *Kurikulum Inovasi; Telaah Terhadap Pengembangan Kurikulum Pendidikan Pesantren* (Yogyakarta: Teras. 2010), page 57

4. Evaluation

The evaluation process KH. M. Baidowi Muslich in education system at *pondok pesantren* Anwarul Huda are:

- a. Meeting with all of teacher (*ustadz*)
- b. Ask the attendance list of teaching and learning (*pengajian*)
- c. Doing test in semester system
- d. Organize *Haflatul Imtihan*
- e. Meeting with management staff of *Pondok Pesantren Anwarul Huda* to discuss about the obstacles in operational process, financial and the obstacles in learning and teaching (*pengajian*) process every month.

In the same manner as Sulthon and Khusnuridlo's explanation, learning output evaluation is a process to determine learning goal of student after doing learning process in a period.¹⁰ In teaching and learning activities, the scoring is not only about teaching and learning process but also look in learning output and the quality of teaching and learning component to make a decision in the next period.

The educational development at *Pondok Pesantren* Anwarul Huda based on KH. M. Baiodowi Muslich's thought are;

Tabel 5.1 Educational Concept Based on KH. M. Baidowi Muslich

¹⁰ HM. Sulthon, M. Khusnuridlo, *Menejemen Pondok Pesantren Dalam Perspektif Global*. (Yogyakarta: PRESSindo. 2006), page.272.

Educational Development	Explanation
Educational Purposes	The general purpose is <i>Dakwah Islamiyah</i> . Specific purpose is increase the quality of faith, to be more pious into God and peace full in the aspect of religious interest and nation interest, set up the Islamic generation who believe, pious and noble, to educate the students to have a knowledge, skills and global the way of thinking.
Learning Content	1. Islamic education and Islamic elaboration Islamic education and Islamic elaboration is divided into: a. <i>Madrasah diniyah</i> The topic classical book is about: 1) Al-Qur'an 2) <i>Tasawuf</i> 3) <i>Fiqh</i> 4) <i>Tauhid</i> 5) <i>Hadist</i> b. <i>Majlis Ta'lim : Pengajian Umum, Istighotsah, Manakib</i> c. Discuss Islamic issues: <i>Syawir, Khitobiyah, Khutbah</i>.

	2. <i>Salih</i> Charitable Movement and social activities a. Zakat, <i>Infaq</i> and <i>Shodaqoh</i> movement b. Utilization of community funds for socio-economic activities. c. Motion compensation for orphans, poor and the <i>dhu'afa</i>. 3. Skills training a. Courses: Arabic, English, Computer and Journalism. b. Education and training: management, various job skills training. c. Publishing books, magazines, bulletins, tabloids and so forth. 4. Socio-economic activities a. Establish cooperative schools. b. Collaboration with various public and private employers. c. Establish a business entity such as the economy CV / PT etc.
Learning Strategies	To achieve the educational purposes, KH. M. Baidowi Muslich is starting to purify the soul of <i>santri</i> by <i>thoriqoh</i> and habituating <i>mahdhoh</i> and <i>ghoiru</i>

	<i>mahdhoh</i> charity, like; <i>sunnah</i> fasting, dhuha prayer, tahajjud prayer, <i>taubat</i> prayer, read <i>istighfar</i> as many as possible, etc.
Learning Evaluation	1. Meeting with all of teacher (<i>ustadz</i>) 2. Ask the attendance list of teaching and learning (<i>pengajian</i>) 3. Meeting with management staff of <i>Pondok Pesantren Anwarul Huda</i> to discuss about the obstacles in operational process, financial and the obstacles in learning and teaching (<i>pengajian</i>) process every month.

C. The Curriculum of Education at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang*

The learning activities is learning classical book (*sekolah diniyah* or *pengajian diniyah*), the standardization of *santri* who graduates in *Pondok Pesantren Anwarul Huda* measured by the capability to understanding classical book. In the beginning, all of student are doing placement test to knowing the knowledge about classical book.

In every semester will held an examination to assess the output of *pengajian diniyah*. Finally in the end of year, will held an *Haflatul Imtihan* or graduation day for student who have finished their learning at *Pondok Pesantren Anwarul Huda*.

Moral guiding at *Pondok Pesantren Anwarul Huda* is doing by *thoriqoh*. KH. M. Baidowi Muslich suggests for all santri to continuing praying taubat and read istighfar as the way to purifying soul.

The researcher want to showing the curriculum, not only the real curriculum but also the hidden curriculum that haven't explain before. The hidden curriculum is covering moral value and social culture that grow up at *Pondok Pesantren Anwarul Huda* between *santri* and society. There are many social cultures that grow up and being student habit there. That are :

First, santri is using kopyah in pondok pesantren environment.

Second, in every Islamic special day, especially in Maulid month. All of Pondok Pesantren Anwarul Huda's family has a big event, namely "Karak Telor".

Third, entrepreneur training. Pondo Pesantren Anwarul Huda has little business for student learning and practice. The business is "Mineral Water".

Fourth, Pondok Pesantren Anwarul Huda has role for using laptop. Santri has definite time to using laptop, there is a certain place to operate the laptop.

Fifth, Pondok Pesantren Anwarul Huda is habituating santri to purifying soul by read istighfar and dhuha praying.

The curriculum at *Pondok Pesantren Anwarul Huda* is suitable with the concept of the development curriculum pesantren by Anin Nurhayati on

her book, the title is *Kurikulum Inovasi; Telaah Terhadap Pengembangan Kurikulum Pendidikan Pesantren*. He said that *Pondok Pesantren* is place to process qualified young generation not only on cognitive aspects, but also the affective and psychomotor aspects.¹¹ Based on the type of the education curriculum at *Pondok Pesantren* Anwarul Huda, it included into correlated curriculum, which relate between formal education curriculum that learn based on the classical book with the hidden curriculum that learn by doing in society.

¹¹ Anin Nurhayati, *Kurikulum Inovasi; Telaah Terhadap Pengembangan Kurikulum Pendidikan Pesantren* (Yogyakarta: Teras. 2010), page. 107.

CHAPTER VI

CLOSING

A. Conclusion

The conclusions in this research are;

1. The motif of KH. M. Baidowi Muslich in developing education system at *Pondok Pesantren Anwarul Huda Karangbesuki Sukun Malang* are helping the government in developing Islamic education aspect, controlling the process of fulfill the social demand and social need in education aspect, repairing the quality of life guidance, young generation morality and human faith. The specific purpose is constructing *ibadurrochman* character.
2. The forms of educational development at *Pondok Pesantren Anwarul Huda* based on KH. M. Baidowi Muslich's thought are;
 - a. **Educational Purposes :** The general purpose is *Dakwah Islamiyah*. Specific purpose is increase the quality of faith, to be more pious into God and peace full in the aspect of religious interest and nation interest, set up the Islamic generation who believe, pious and noble, to educate the students to have a knowledge, skills and global the way of thinking.
 - b. **Learning Content :**
 - 1) Islamic education and Islamic elaboration
 - a) *Madrasah Diniyah* : Learning classical book
 - b) *Majlis Ta'lim* : *Pengajian Umum, Istighotsah, Manakib*
 - c) Discuss Islamic issues: *Syawir, Khitobiyah, Khutbah*.
 - 2) *Salih* Charitable Movement and social activities

3) Skills training

c. Learning Strategies: To achieve the educational purposes, KH. M. Baidowi Muslich is starting to purify the soul of *santri* by *thoriqoh* and habituating *mahdhoh* and *ghoiru mahdhoh* charity, like; *sunnah* fasting, *dhuha* prayer, *tahajjud* prayer, *taubat* prayer, read *istighfar* as many as possible, etc.

d. Learning Evaluation : Meeting with all of teacher (*ustadz*), Ask the attendance list of teaching and learning (*pengajian*), Meeting with management staff of *Pondok Pesantren Anwarul Huda* to discuss about the obstacles in operational process, financial and the obstacles in learning and teaching (*pengajian*) process every month.

3. The education curriculum at *Pondok Pesantren Anwarul Huda* is covering the hidden curriculum like the moral value and social culture. That are:

- a. *First*, *santri* is using *kopyah* in *pondok pesantren* environment.
- b. *Second*, in every Islamic special day, especially in Maulid month. All of *Pondok Pesantren Anwarul Huda*'s family has a big event, namely "*Karak Telor*".
- c. *Third*, entrepreneur training. *Pondo Pesantren Anwarul Huda* has little business for student learning and practice. The business is "*Mineral Water*".
- d. *Fourth*, *Pondok Pesantren Anwarul Huda* has role for using laptop. *Santri* has definite time to using laptop, there is a certain place to operate the laptop.

- e. *Fifth, Pondok Pesantren Anwarul Huda* is habituating *santri* to purifying soul by read *istighfar* and *dhuha* praying.

B. Suggestion

1. The suggestion for *pondok pesantren* in general, if we know the raising student's and parent interest or trusty for *pondok pesantren*, may the institution make strategic action to accommodate it as soon as possible.
2. The suggestion for *pondok pesantren* itself, may the founder, the leader and the caretaker are always improving and developing many aspects to achieve the progression at *pondok pesantren Anwarul Huda* not only for *santri PPAH* itself but also the young generation outside *pondok pesantren*.
3. The suggestion for student, the student may always be loyal to doing the duty and follow the role to keep the image of *Pondok Pesantren Anwarul Huda*.

BIBLIOGRAPHY

- Ali, HA. Mukti. 1986. *Pondok Pesantren dalam Sistem Pendidikan Nasional*. (Surabaya: IAIN Sunan Ampel.
- Al- Maraghi, Mustafa. 1986. *Tafsir Al-Maraghi Juz V*. Semarang: Toha Putra.
- Arifin, Imron. 1993. *Kepemimpinan Kyai: Kasus Pondok Pesantren Tebuireng*. Malang: Kalimashada Press.
- Arikunto, Suharsimi. 2006. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT.Rineka Cipta.
- Azwar, Saifudin. 2007. *Metode Penelitian*. Yogyakarta:Pustaka Pelajar.
- Baharuddin. 2012. *Pengembangan Lembaga Pendidikan Islam Menuju Pengelolaan Profesional dan Kompetitif* . UIN Maliki Press.
- Bisri, Mustofa. 2003. *Percik-Percik Keteladanan Kyai Hamid Ahmad Pasuruan*. Rembang: Lembaga Informasi dan Studi Islam Yayasan Ma'had As-Salafiyah.
- Bogdan, Robert & Steven J. Taylor. 1993. *Kualitatif Dasar-Dasar Penelitian*. Surabaya: Usaha Nasional.
- Departemen Agama RI. 2003. *Pondok Pesantren dan Madrasah Diniyah, Pertumbuhan dan Perkembangannya*. Jakarta: Dirjen Kelembagaan Islam Indonesia.
- Departemen Pendidikan dan Kebudayaan. 1989. *Kamus Besar Bahasa Indonesia* Jakarta: Balai Pustaka.
- Dhofier, Zamakhsyari. 1982. *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*. Jakarta: LP3ES.
- Djamas, Nurhayati. 2008. *Dinamika Pendidikan Islam di Indonesia Pasca Kemerdekaan*. Jakarta: PT Raja Grafinda Persada.
- Elba, Mundzirin Yusuf . 1983. *Masjid Tradisional di Jawa*. Yogyakarta: Nur Cahaya.
- Hadi, Sutrisno. 1993 *Metodologi Research 1*. Yogyakarta: Andi Offset.
- Hasbullah. 1983. *Sejarah Pendidikan Islam Indonesia*. Jakarta: PT. Grafindo Persada.
- Hsbuky, Badrudin. 1993. *Bid'ah-Bid'ah di Indonesia*. Jakarta: Gema Insani Press.

Iskandar, Noer Muhammad. 2003. *Pergaulan Membangun Pesantren*. Bekasi: PT Mencari Ridha Gusti.

Khoirudin. 2005. *Politik Kyai Polemik Keterlibatan Kiai dalam Politik Praktis*. Malang: Averroes Press.

Komaruddin dan Yooke Tjuparmah S. Komaruddin. 2000. *Kamus Istilah Karya Tulis Ilmiah*. Jakarta: PT. Bumi Aksara.

Madjid, Nurcholis. 1997. *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*. Jakarta: Paramadina.

Magginson dan Mathews. 1993. *Alih Bahasa Filicia, Pengembangan Sumber Daya Manusia*. Jakarta: Gramedia.

Marimba, Ahmad D. 1989. *Filsafat Pendidikan Islam*. Bandung: PT. Al-Ma'arif.

Mastuhu. 1994. *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren*. Jakarta: INIS.

Mas'ud, Abdurrahman. 2004. *Intelektual Pesantren*. Yogyakarta: LKIS.

Maunah, Binti. 2009. *Tradisi Intelektual Santri Dalam Tantangan dan Hambatan Pendidikan Pesantren Masa Depan*. Yogyakarta: Teras.

Moeloeng, Lexy. 2004. *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosda Karya.

Muthohar, Ahmad. 2007. *Ideologi Pendidikan Pesantren di Tengah Arus Ideologi-Ideologi Pendidik*, Semarang: Pustaka Riski Putra.

Nasir, Ridlwan. 2005. *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan*. Yogyakarta : Pustaka Pelajar.

Nasution, S. 1988. *Metode Research*. Bandung: JEMMARS.

Nata, Abuddin. 2001. *Perkembangan Lempaga Pendidikan Islam Indonesia*, Jakarta: PT. Grasindo Widiya Sarana Indonesia.

Noeh, Munawar Fuad dan Mastuki HS. 2002 *Menghidupkan Ruh Pemikiran KH. Ahmad Siddiq*. Jakarta: PT. Gramedia Pustaka Utama,

Nurhayati, Anin. 2010. *Kurikulum Inovasi; Telaah Terhadap Pengembangan Kurikulum Pendidikan Pesantren*. Yogyakarta: Teras.

Partanto, Pius A & M. Dahlan Al Barry. 1994. *Kamus Ilmiah Populer*. Surabaya: Arkola

Rasyid, Hamdan. 2007. *Bimbingan Ulama: Kepada Umara dan Umat*. Jakarta: Pustaka Beta.

S. Faisal. *Penelitian Kualitatif Dasar-Dasar dan Aplikasi*. Malang: YA3.

Sabarguna, Boy S. 2005. *Analisis Data Pada Pendekatan Kualitatif*. Jakarta: UI-Press.

Soetopo, Hendiyat dan Wasty Soemanto. 1986. *Pembinaan dan Pengembangan Kurikulum*. Jakarta: Bina Aksara.

Sugiyono. 2011. *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.

Sukmadinata, Nana Syaodih. 2005. *Metodologi Penelitian Pendidikan*. Bandung: PT. Remaja Rosda Karya.

Sulthon, HM. Moh. Khusnurridlo. 2006. *Menejemen Pondok Pesantren Dalam Perspektif Global*. Yogyakarta: PRESSindo.

Suprayogo, Imam. 2009. *Kyai dan Politik*. Malang: UIN Malang Press.

Suridjo, Marwan dkk. 1980. *Sejarah Pondok Pesantren di Indonesia*. Jakarta: Dharma Bhakti.

Turmudi, Endang. 2004. *Perselingkuhan Kyai dan Kekuasaan*. Yogyakarta: LKiS.

Undang-Undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem pendidikan nasional. 2003. Bandung: Citra Umbara.

Wahid, Abdurrahman. 1999. *Memelihara Umat Kyai Pesantren-Kyai Langgar di Jawa*, Yogyakarta: LKiS.



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS TARBIYAH
Jalan Gajayana Nomor 50 Telepon (0341) 552398 Faksimile (0341) 552398
Website: www.tarbiyah.uin-malang.co.id

EVIDENCE OF CONSULTATION

Name : Luluk Mufidah

Number of Student : 11110126

Faculty / Majors : Fakultas Ilmu Tarbiyah dan Keguruan

Advisor : A.Nurul Kawakib, M. Pd, MA

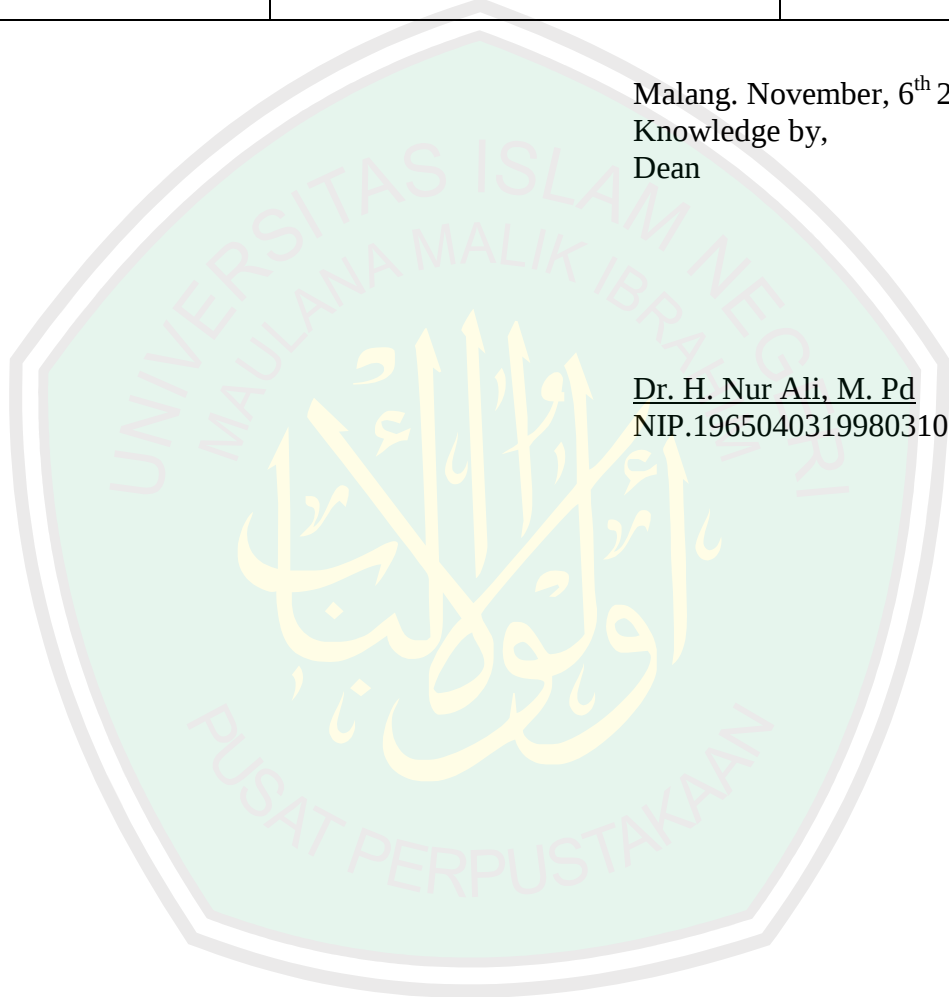
Title of Thesis : The Efforts of KH. M. Baidowi Muslich in Developing Education System at *Pondok Pesantren* Anwarul Huda Karangbesuki Sukun Malang

No	Date of Consultation	Consultation Matter	Signature
1.	April, 13 rd 2015	Consultation Chapter I & Instrument of Research	1.
2.	April, 15 th 2015	Acc Chapter I & Instrument of Research	2.
3.	April, 20 th 2015	Consultation Chapter II	3.
4.	April, 22 nd 2015	Consultation Chapter II	4.
5.	April, 24 th 2015	Acc Chapter II & Consultation Chapter III	5.
6.	May, 04 th 2015	Consultation Chapter III	6.
7.	May, 25 th 2015	Acc Chapter III & Consultation Chapter IV	7.
8.	June, 10 th 2015	Consultation Chapter IV	8.
9.	August, 26 th 2015	Consultation Chapter IV	9.
10.	September, 11 th 2015	Consultation Chapter IV	10.
11.	September, 21 st 2015	Consultation Chapter IV	11.
12.	September, 25 th 2015	Consultation Revision Chapter IV	12.

13.	October, 2 nd 2015	Consultation Chapter IV	13.
14.	October, 20 th 2015	Acc Chapter IV	14.
15.	October, 21 st 2015	Consultation Chapter V	15.
16.	November, 2 nd 2015	Consultation Chapter V	16.
17.	November, 4 th 2015	Acc Chapter V	17.
18.	November, 5 th 2015	Acc Chapter VI	18.
19.	November, 6 th 2015	Acc All Chapter	19.

Malang. November, 6th 2015
Knowledge by,
Dean

Dr. H. Nur Ali, M. Pd
NIP.196504031998031002



INSTRUMENT OF RESEARCH

ABOUT

THE EFFORT OF KH. M. BAIDOWI MUSLICH IN EDUCATION DEVELOPMENT AT PONDOK PESANTREN ANWARUL HUDA KARANGBESUKI KLOJEN MALANG

A. INSTRUCTIONS

1. List of interview that only write from core interview and then describe in the process of interview.
2. In the process of interview will be completed with using note book and camera.
3. Researcher does the interview with recur in the research object

B. DOCUMENTATION DIRECTIVE

1. Profile of KH. M. Baidowi Muslich
2. Profile of Pondok Pesantren Anwarul Huda
3. List the learning schedule
4. List the teacher of Pondok Pesantren Anwarul Huda
5. Organization structure of Pondok Pesantren Anwarul Huda
6. The documentation of some event that hold at Pondok Pesantren Anwarul Huda

C. OBSERVATION DIRECTIVE

1. Observ the location of Pondok Pesantren Anwarul Huda
2. Joining the jama'ah activities of KH. M. Baidowi Muslich

D. INTERVIEW DIRECTIVE

In this section, reasercher used interview with:

1. KH. M. Baidowi Muslich

- a. Apakah alasan yang melatarbelakangi didirikannya PPAH ini ?
- b. Apakah tujuan (visi/misi) pondok pesantren Anwarul Huda ?
- c. Bagaimana system pendidikan yang di miliki oleh pondok pesantren Anwarul Huda ?
- d. Orientasi pengembangan pondok pesantren Anwarul Huda
 - 1) Bagaimana strategi narasumber untuk meningkatkan kualitas dan kompetensi para pengajar di pesantren ini ?
 - 2) Bagaimana bentuk control terhadap para pengajar ?
 - 3) Bagaimana system pendidikan diniyah di pesantren ini ?
 - 4) Metode apa yang digunakan dalam pembelajaran diniyah di pesantren ini ?
 - 5) Kitab apa saja yang dikaji di pesantren ini dan apakah tujuan dipilihnya kitab-kitab tersebut ?
 - 6) Apakah pembelajaran diniyah di pesantren ini memadukan antara ilmu pengetahuan umum dan ilmu pengetahuan agama ?
 - 7) Kegiatan apa saja yang dikembangkan untuk meningkatkan kualitas pribadi santri ?

- 8) Selain kegiatan pembelajaran diniyah, apakah ada kegiatan penunjang lain yang ada di pesantren ini ?
- 9) Bagaimana strategi yang sesuai untuk mengembangkan pendidikan di pesantren yang notabene santrinya berasal dari kalangan mahasiswa ?
- 10) Bagaimana system evaluasi di pesantren ini ?
- e. Factor apa saja yang mendukung perkembangan pesantren ini ?
- f. Apakah tantangan yang di hadapi dalam mengembangkan pondok pesantren Anwarul Huda ?
- g. Bagaimanakah karakter santri di pondok pesantren Anwarul Huda?

2. Ustadz Nurul Yaqien

- a. Bagaimana sejarah PPAH sepengetahuan Ustadz ?
- b. Bagaimana perkembangan PPAH sepengetahuan Ustadz ?
- c. Bagaimana peran keberadaan PPAH bagi masyarakat sekitar PPAH menurut Ustadz ?
- d. Bagaimana tipe santri PPAH ?
- e. Bagaimana kepribadian KH. M. Baidowi Muslich menurut Ustadz ?
- f. Bagaimana tindakan KH. M. Baidowi dalam mengambil keputusan baik bagi masyarakat maupun bagi santri ?

- g. Bagaimana sikap KH. M. Baidowi Muslich terhadap orang kepercayaan, para Ustadz ataupun para pekerja yang ada di PPAH ?
- h. Bagaimanakah model kepemimpinan KH. Muhammad Baidhowi Muslich ?
- i. Bagaimana factor pendukung dan factor penghambat dalam melaksanakan program diniyah di pondok pesantren Anwarul Huda ?
- j. Bagaimana pendapat Ustadz mengenai usaha yang dilakukan oleh KH. M. Baidowi Muslich untuk mengembangkan pondok pesantren ini ?
- k. Bagaimana bentuk kontrol yang diberikan oleh KH. M. Baidhowi Muslich kepada para dewan pengajar ?
- l. Bagaimana evaluasi yang diberikan oleh KH. M. Baidhowi Muslich kepada para dewan pengajar ?
- m. Apakah KH. M. Baidhowi Muslich sudah menjadi profil seorang kyai yang sesuai dengan harapan pondok pesantren maupun masyarakat?

3. The Staff of Pondok Pesantren Anwarul Huda

- a. Kegiatan apa saja yang diprogramkan di PPAH ?
- b. Apakah pengurus di berikan wewenang penuh untuk merancang program serta mengembangkan kegiatan di PPAH ?

- c. Bagaimana bentuk kontrol yang diberikan KH. Muhammad Baidhowi Muslich terhadap kegiatan-kegiatan santri ?
- d. Bagaimana tanggapan saudara tentang system pendidikan di pondok pesantren ini ?
- e. Bagaimana sanksi yang diberikan kepada santri yang tidak sesuai dengan peraturan pondok pesantren ?

4. Santri Pondok Pesantren Anwarul Huda

- a. Bagaimana menurut anda tentang kepemimpinan KH. Muhammad Baidhowi Muslich dalam mengembangkan pondok pesantren ini ?
- b. Seperti apakah model kepemimpinan KH. Muhammad Baidhowi Muslich ?
- c. Bagaimana cara KH. Muhammad Baidhowi Muslich menjalin ikatan dengan santri ?
- d. Bagaimanakah bentuk control yang dilakukan KH. H. Muhammad Baidhowi Muslich terhadap santri PPAH ?
- e. Bagaimana pemberian sanksi terhadap santri yang melanggar peraturan pondok pesantren ?

5. Mr. Damanhuri as a neighbor

- a. Bagaimana kepribadian KH. M. Baidowi Muslich menurut anda ?
- b. Bagaimana sejarah berdirinya PPAH yang anda ketahui ?
- c. Bagaimana perkembangan PPAH yang anda ketahui ?
- d. Bagaimana peran kehadiran PPAH bagi warga Sunan Kalijaga ?

- e. Bagaimana peran KH. M. Baidowi Muslich dalam kegiatan kemasyarakatan ?
- f. Bagaimana tindakan KH. M. Baidowi Muslich dalam mengambil keputusan bagi umat ?
- g. Bagaimanakah profil pribadi santri PPAH menurut anda ?



**STRUKTUR ORGANISASI PONDOK PESANTREN ANWARUL HUDA
MASA ABDI 2015 M/ 1436 H**

No.	Nama	Jabatan
1.	KH. M. Baidlowi Muslich	Pengasuh
2.	Ustadz Nurul Yaqien, M. Pd	Kepala Pondok Pesantren
3.	Ustadz Ahmad Kholiq, S. Ag	Kepala TPQ
4.	Ustadz Sulthon Hanafi	Kepala Diniyah
5.	Sulton Sholehuddin	Ketua Pengurus Harian
6.	M. Agus Asaduddin	Sekretaris
7.	M. Bisri Musthafa	Bendahara
8.	Nailun Ahmad Ridho	
9.	Fadlur Rahman	Keseekretariatan
10.	Miftakhul Rohman	
11.	Rafiuddin	
12.	Ahmad Musyafa' Huda	Keamanan
13.	Luqman Hakim	
14.	Supin Andika	
15.	Solihul Anam	
16.	Ihdi Bahrn Nafi'	Kebersihan
17.	Angga Perdana P. S.	
18.	Moh. Nur Zaini	Pendidikan
19.	M. Nahidh	
20.	Dedy Fathur Rahman	Perlengkapan dan Humas
21.	Amrul Mu'arif	
22.	M. Fatih	
23.	Isna Royana	Kegiatan
24.	Muhammad Nuruddin	
25.	Edy Purwanto	Kesehatan
26.	Ivandianto	Perpustakaan
27.	M. Nur Alif	
28.	Apriyan Nur Iman	K. Komplek AB Bawah

29.	Nasirudin Al-Munir	K. Komplek AB Atas
30.	Ilham Muzaki	K. Komplek Umar
31.	M. Arroizi Subagyo	K. Komplek Shalawat L. 2
32.	Moh. Sarjito	K. Komplek Shalawat L. 3
33.	Mahrus Afif	K. Komplek Birrul Walidain



Lembaga Pembinaan Ibadurrachman

PONDOK PESANTREN ANWARUL HUDA

Jl. Raya Candi III No. 454 Karangbesuki-Sukun. Telp. (0341) 562898 Malang

Pengantar

Secara geografis Letak Pondok Pesantren Anwarul Huda yang strategis yang berada di tengah-tengah kota Malang yang sangat kondusif untuk kegiatan belajar mengajar dan dikelilingi berbagai perguruan tinggi baik swasta maupun juga mudah dijangkau dengan angkutan kota. Dari tahun ke pesantren ini mengalami perkembangan yang sangat pesat jumlah santri yang bermukim di pesantren maupun jumlah pengajiannya.

Lembaga pendidikan Pondok Pesantren memang telah oleh berbagai kalangan sebagai salah satu institusi yang paling dan efisien dalam proses pembimbingan mental. Karena selain unsur kharisma pemimpin pesantren (kyai), juga sangat kuat in orientasi khas dalam hidup yaitu orientasi dunia akhirat khirnya membatasi para santri bertindak diluar norma agama n pranata social yang ada.

Di dalam pondok pesantren tidak hanya dibekali ilmu namun diberikan ketrampilan demi masa depan santri dan sekitarnya. Dengan membekali santri dan pemuda lewat skill dan ketrampilan yang up to date maka, diharapkan mampu menjadi generasi yang selalu siap menghadapi zaman, khususnya di era informasi seperti sekarang ini. Itu, dari sisi pesantren akan terjadi perluasan cakupan dakwah lelebur kedalam dunia lain yang selama ini belum tersentuh pesantren.

Berdasar pemikiran tersebut maka, adanya sebuah lembaga ikan yang multi dimensi bagi generasi muda Indonesia muda sia mutlak diperlukan. Yaitu, lembaga yang secara simultan arap kualitas kelmanan, ketaqwaan, akhlak, kecerdasan serta pilan bagi generasi muda. Karena kesemuanya itu pada trnya merupakan hak para generasi muda dan sekaligus ikan kewajiban bagi generasi pendahulu.

Visi

Menjadikan muslim "IBADURROCHMAN" sebagai contoh para ba Allah yang siap memimpin bangsa yang ramah menuju kutun Thayibatun Warobbun Ghafur (QS: Al-Furqan 63-74)

Misi

- Mendidik generasi yang beriman & bertaqwa kepada Allah
- Mencetak para santri yang cerdas, terampil dan siap pakai disegala bidang (Ready For Use).
- Menyiapkan para calon pemimpin & tokoh masyarakat Islam (Da'i/Muballigh) demi melestarikan ajaran Islam ala Ahlus-Sunnah Waljamaah melanjutkan perjuangan para ulama/kyai di Indonesia

Program-Program

A. Pendidikan

1. Taman Pendidikan Al-Qur'an (TPQ)
2. Madrasah Diniyah (Tingkat: Awaliyah, Wustha, Ulya)
3. Majelis Ta'lim

B. Gerakan Amal Shaleh & Kegiatan Sosial

1. Gerakan zakat, Infaq, Shadaqah
2. Pendayagunaan ummat untuk kegiatan ekonomi
3. Gerakan santunan anak yatim, fakir miskin dan kaum dhuafa
4. Pembinaan yatim piyatu non panti

C. Latihan & Katrampilan

1. Kursus-kursus : Bahasa Arab, Bahasa Inggris, Komputer, Jurnalistik
2. Pendidikan & latihan : Manajemen, Berbagai pelatihan kerja
3. Penerbitan buku, Kitab, Buletin dll.

D. Kegiatan Ekonomi

1. Membentuk Koperasi Pesantren dan CV.
2. Bekerjasama dengan berbagai instansi baik pemerintah maupun swasta

Fasilitas Asrama

1. Kamar Tidur
2. Listrik
3. Almari Baju & Kitab

Syarat Pendaftaran

1. Diantar oleh Orang Tua (Wali)
2. Menyerahkan FC KTP + KK yang masih berlaku 1 Lembar
3. Menyerahkan FC SKCK 1 Lembar
4. Membayar biaya pendaftaran

Tempat Pendaftaran

PONDOK PESANTREN ANWARUL HUDA
Jl. Raya Candi III No.454 Karangbesuki-Sukun-Malang
Telp. (0341) 562898

Alur Pendaftaran

```

graph LR
    A[CALON SANTRI & ORANG TUA] --> B[SOWAN PENGASUH]
    B --> C[PENGURUS PPAH]
    C --> D[PENEMPATAN]
    D --> E[RESMI JADI SANTRI PPAH]
  
```

Fasilitas Pendukung

Asrama santri
Musholla
Poskestren
Gedung Serbaguna & Halaqoh
Laboratorium Bahasa
Perpustakaan

Tempat cuci santri
Dapur
Toilet & Kamar Mandi
Taman & Kolam
Parkir Motor Santri
Taman & Kolam Ikan

Appendix 7



IMTIHAN SEMESTER GENAP 1435/1436 H
MADRASAH DINIYAH SALAFIYAH NURUL HUDA
PONDOK PESANTREN ANWARUL HUDA

Mata Pelajaran	Kelas: 1 Wustho	Hari, tanggal:	Waktu :	Santri :
----------------	---------------------------	-------------------	------------	----------

A. PILIHLAH JAWABAN YANG PALING TEPAT !

- Barang siapa yang merindukan surga maka segera beramal yang baik, pendapat ini dikemukakan oleh?
a. Sayidina Ustman Ali
c. Abu Bakar Umar
b. Sayidina
d. Sayidina
- Barang siapa yang takut siksa neraka maka harus ?.....
a. Sholat hawa nafsu
c. Shodaqoh
b. Menghentikan
d. Silaturrahmi
- Menurut Imam Dailami puasa adalah ibadah.
a. Beratnya Ringannya
c. Luhur-luhurnya
b.
d. Baiknya
- Rasulallah bersabda "Diam adalah orang alim".
a. Perhiasan
c. Bentengnya
b. Puasanya
d. Perilakunya
- Puasa adalah **جُنَّة** arti dari lafad tersebut adalah
a. Surga
c. Pencegah
b. Pengekang
d. Bentengnya
- Beraktifitas yang mendatangkan pahala (dzikir, membaca Al-Qur'an, dsb) lebih utama daripada
a. Diam
c. Membaca
b. Bekerja
d. Menolong
- Orang yang menjaga anggota tubuhnya dari apa-apa yang diharamkan oleh Allah maka pahalanya seperti menjalankan
a. Puasa
b. Shodaqoh

- c. Sholat
d. Haji
8. Orang yang perilakunya tidak pernah membuat sakit orang lain maka pahalanya bagaikan orang yang ...
a. Puasa
b. Shodaqoh
c. Sholat
d. Haji
9. Menurut Ibnu Mas'ud ada 4 perkara yang dapat mengeruhkan hati diantaranya ialah
a. Bergurau
b. Terlalu kenyang
c. Tertawa
d. Malas
10. Menurut Rasulullah yang beliau khawatirkan pada umatnya ada 2, yaitu menuruti hawa nafsu dan
a. Panjang angan-angan
b. Tamak
c. Senang mengumpulkan harta
d. Berfoya-foya
11. Ada 4 perkara yang dapat memberi cahaya hati diantaranya ialah
a. Bergembira
b. Bersilaturrahmi
c. Bersedekah
d. Mengingat dosa yang telah dilakukan
12. Abu Tholib berkata "Barang siapa bergaul dengan 8 golongan maka Allah akan
a. Menambah
b. Mengurangi
c. Mempermudah
d. Mempersulit
13. Barang siapa yang mengaku cinta pada Allah, tap maksiat berjalan terus maka pengakuannya ...
a. Benar
b. Salah
c. Sungguh-sungguh
d. Bohong
14. Sebagai bukti orang yang mengakui mencintai Nabi Muhammad Saw. adalah ...
a. Banyak ibadah
b. Banyak shodaqoh
c. Senang pada fakir miskin
d. Sholat malam
15. Tanda-tanda orang yang akan beruntung/bahagia ada 4, diantaranya adalah
a. Jabatan yang tinggi
b. Melupakan amal-amal yang baik
c. Kaya raya
d. Pandai agama
16. Sifat kebiasaan marah dapat menghilangkan
a. Kefasikan
b. Kotoran
c. Akal fikiran
d. Kesucian

17. Sifat tama' dapat menghilangkan rasa ...
a. Kesombongan
b. Malu
c. Kepuasan
d. Kerakusan
18. Nabi Muhammad bersabda, ada perkara lebih baik dari keadaan surge itu sendiri.
a. 4
b. 5
c. 6
d. 7
19. Seluruh kenikmatan dalam surge yang paling besar adalah ...
a. Bidadari
b. Pelayanan
Malaikat
c. Keabadian
d. Ridho Allah
20. Barang siapa yang menjaga dari perkataan yang tidak berguna, maka ia akan ...
a. Selamat
b. Terhormat
c. Mulia
d. Dipercaya

B. JAWABLAH PERTANYAAN DI BAWAH INI DENGAN BENAR !

1. Tanda-tanda orang yang akan celaka ada 4, sebutkan !
2. Tanda-tanda keimanan seseorang itu ada 4, sebutkan !
3. Standar iman yang paling tinggi itu ada 4, sebutkan !
4. Lafadz الصَّابِرُ artinya sabar, sedang الصَّابِرُ artinya
5. Apa yang dimaksud dengan تَوْبِيحٌ

Appendix 8



Musholla Darul Kutub wal Mudzakaroh



Musholla Birul Walidain



Building of *Santri's Room*



Opening Al-Banjari Competition



Academic Orientation



Haflatul Imtihan



Pondok Building from The Top



Series of *Pengajian* Sunday Morning



Interview with *Santri* PPAH (Khabib dan Firman)



Interview with Ilham
(Pengurus)



Interview with *Santri* (Mukhtar)



Interview with *Santri* PPAH (Ahsin)



Rangkaian Kegiatan Sholat Istisqo



Interview with *Santri* PPAH Staff
(Andika)



Interview with Staff (Andika)



Interview with *Santri* PPAH (Fadeli)

Appendix 9

CURRICULUM VITAE

Name : LULUK MUFIDAH

ID : 11110126

Place and Date of Birth : KEDIRI / 5 JUNI 1993

Faculty / Program : FACULTY OF TARBIYAH AND TEACHING
SCIENCES / ISLAMIC EDUCATION PROGRAM

ID Year : 2011

Address : KANDANGAN KEDIRI

Phone Number : 085645872799

History of Education :

- ✓ TK KUSUMA MULIA (1998-1999)
- ✓ MI MA'MUROTUL HUSNA (1999-2006)
- ✓ MTS N MODEL PARE (2006-2008)
- ✓ MAN KOTA KEDIRI 3 (2008-2011)
- ✓ UIN MALANG (2011-2015)

Organization Experience :

- ✓ PMII RAYON KAWAH CHONDRODIMUKO
- ✓ HMJ PAI UIN MALANG
- ✓ DEMA FITK UIN MALANG
- ✓ AICS (ASSOCIATION OF INTERNATIONAL CLASS PROGRAM)
- ✓ PENGURUS PPP. AHAF

Malang, November, 7th 2015

Student

(Luluk Mufidah)