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## Concepts and Paradigms of Islamic Education in Indonesian Islamic Boarding Schools (Study at Al-Mukmin Ngruki Islamic Boarding School)

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### *Abstract*

*This study departs from the existing anxiety, Islamic boarding schools which are seen as Islamic educational institutions have different understandings in interpreting religious teachings so their actualization in society is also different. Al-Mukmin Ngruki Islamic Boarding School, Sukoharjo Regency, Central Java. As for the data collection using observation, interviews and documentation. While the analysis uses the interpretation of cohesion with the verstehen method, which is an interpretation that is attempted to explain the observed sociological phenomena by the meaning given by the object being observed. The results showed that the concept of Islamic education which was implemented by Al-Mukmin Ngruki Sukoharjo, Central Java first, both adhered to the commitment of Islamic education to tafaqquh fi al-din in creating a generation of Islamic scholars 'amilin, Muslim individuals who are by the teachings of Allah. and practice these teachings in various aspects of their lives. Second, full-time education (full day school) an educational environment that is completely total, because all activities in the pesantren environment have educational values. Third, the concept of integrative education, with a dormitory system, allows the two pesantren to develop all the potential of students gradually towards the perfection of the integrity of the Muslim personality (al-insan al-kamil), both in the cognitive aspect, affective and psychomotor. Fourth, presenting the concept of complete Islamic education (Islamic integrated education) which combines formal, informal and non-formal education. As an Islamic educational institution that carries the ideology of salafi-haraki basically places Islam as a way of life, the implications in the community for alumni are to follow the manhaj shalaf ash-shalih which is directed at 'izz al-Islam wa al-muslimin.*

**Keywords:** *Concep, Islamic Education Paradigm, Islamic boarding school.*

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## INTRODUCTION

Since its inception, pesantren has emerged as an institution that has been deeply rooted in Indonesian society. Pesantren is a product of an indigenous education system that has historical, cultural and social roots in Indonesia (S. Supriyanto, Amrin, 2022). Islamic boarding schools are traditional Islamic educational institutions to study, understand, explore, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. The traditional understanding here shows that this institution has been established for hundreds of years, about 300-400 years ago and has become a deep part of the life system of most Muslims in Indonesia (Hidayah & Prasetya, 2019). The first Islamic boarding school was founded by Syeh Maulana Malik Ibrahim in 1399 AD to spread Islam in Java. Judging from the age of the boarding school, it can be said that the boarding school has become the property of the Indonesian nation's culture in the world of education, and has participated in the intellectual life of the nation. Pesantren emerges as a living community that

can engage in creative activities that use alternative education that combines education and teaching with community building (Moh. Ahyadi, 2001).

The reality of Islamic boarding school education with this new trend is classified by Dhofier into two main groups. First, salafi Islamic boarding schools, are Islamic boarding schools that prioritize the teaching of classical books and do not teach general sciences using their distinctive system; sorogan and bandongan. Second, khalafi Islamic boarding schools, namely Islamic boarding schools teach religious sciences in addition to teaching general science, such as junior high schools, high schools, and universities. However, the teaching of classical books is maintained (Shobron, Amrin & Rosyadi, Imron, 2020).

Seeing this trend, A. Malik Fajarcall it a postmodern phenomenon, in which a world reality develops which begins to have a medium (moderate/fair) nature, balance, also has an extreme side, both reducing and exaggerating (Amrin, Siti Asiah, M Munawwir Al-Qosimi, Ade Irma I. Mustika Utin R., 2022). Pluralism in Islam causes fitnah (war) between them. Their war is sole because of takwil (differences in understanding religious texts), not because of tanzil (different religious texts that they believe in) (Syafieh, 2020). Following the above mapping, in the Surakarta area and its surroundings, there are several large Islamic boarding schools, including the Al-Muayyad Islamic Boarding School, the Al-Mukmin Ngruki Islamic Boarding School, the Al-Qur'an Islamic Boarding School, and the Jamsaren Islamic Boarding School.

Entering the early 21st century, the Al-Mukmin Ngruki Islamic Boarding School has been in the international spotlight. The attitude of the international community, in this case, the United States and Western countries, emerged along with the 2001 World Trade Center (WTC) bombing, a suicide bombing in Legian Kuta Bali in 2002, the explosion of the Ritz Charlton Hotel, JW Marriot Hotel and several other events. another bombing case. The Al-Mukmin Ngruki Islamic Boarding School as an Islamic educational institution is indirect "accused" of being a terrorist nest. This is reflected in several alumni of the Al-Mukmin Ngruki Islamic Boarding School who have been involved in various forms of terror acts and bombings in various places within the country or in neighboring countries such as the Philippines (*Interview with Ustadz Wahyudin, on 19 May 2022, n.d.*).

This reality is a deep reflection in the process of organizing Islamic education in the two pesantren. The reflection of this failure for the Al-Mukmin Ngruki Islamic Boarding School, the series of acts of violence, is a form of success in giving birth to a generation that strives in the way of Allah. Even though, as a group, we think that various forms of violence in the name of religion are not part of the teachings of Islam. This difference in perspective is triggered by the understanding of the Al-Mukmin Ngruki Islamic boarding school which has the characteristics, curriculum, standards of success and expected outputs in the implementation of Islamic education. Besides that,

The emergence of this diversity of views is a natural thing, because how can humans understand God's intentions as contained in religious texts correctly according to His will and knowledge. While humans are not able to deal directly with Him to ask directly what He wants when facing difficulties in understanding. In addition, the meanings and interpretations that emerge from religious texts are also strongly influenced by the mind, local context, culture and language of the readers.

In general, by paying attention to the process of Islamic education in the pesantren, will create anxiety among academics, observers of the Islamic movement and policymakers, even though the pesantren is basically Salaf in style. The big question is why the Al-Mukmin Ngruki Islamic Boarding School in its alumni products has produced many extreme or radical religious practices. If we look closely, the two pesantren depart from the same point, namely the two

sources of fundamental doctrines in Islam, the Al-Quran and Sunnah, but they are very different when they are revealed in the form of paradigms and curricula in Islamic education. Here lies the importance of this study for reading, understanding, approaching, and reinterpreting the Qur'an and Sunnah from the Al-Mukmin Ngruki Islamic Boarding School. How to interpret the two fundamental Islamic doctrines above, to produce different Islamic products and implementations in the midst of a pluralistic society. At this point, the author is interested in examining the structure of the two pesantren's understanding of the two main sources of Islam to produce different actualizations of Islamic charities. Based on the exposition above, it is quite interesting to have a dialogue and compare the readings of the two pesantren on the interpretation of the Qur'an and Sunnah which is implemented in the form of a teaching curriculum.

## RESEARCH METHODS

This study uses a qualitative method with field studies at the al Mukmin Ngruki Islamic boarding school, Sukoharko, Central Java. Lexy J. Moloeng, *Qualitative Research Methodology* (Bandung: PT. Teen Rosdakarya, 2009). The data collection technique is using data collection techniques through participant observation, which means that data collection uses in-depth interviews, observation and documentation methods.

The data analysis used is a qualitative analysis with phenomenological descriptive characteristics. Researchers try to describe attitudes, words that are involved with the target being studied, which are tangible in social and emotional relationships. Furthermore, the data were analyzed using coherence interpretation, using the *verstehen* method. The *verstehen* (understanding) method is an interpretation that is attempted to explain the sociological phenomena observed in the field by the meaning given by the object of research. Thus the data analysis was carried out during the data collection period and at the time the research report was made. The analysis was carried out both on the results of observations, interviews and the results documentation studies.

## RESULTS AND DISCUSSION

### History and Development

The location of Al-Mukmin Ngruki Islamic Boarding School is located in Ngruki Hamlet, Cemani Village, Grogol District, Sukoharjo Regency, Surakarta Municipality PO. Box. 119 Solo, Tel (0271) 717429. Located 13 KM north of Sukoharjo City and 1 KM south of Solo City. Because of its proximity to Solo, the Al-Mukmin Ngruki Islamic Boarding School is more popularly known as the Solo Ngruki Islamic Boarding School than Al-Mukmin Sukoharjo. The location of the Al-Mukmin Ngruki Islamic Boarding School in Solo is spread over five places in Ngruki Hamlet, including North Pondok, Third Class MTs Pondok, Putri Pondok and Ma'had Shigor (*Aqidah Textbooks for Grades 1A and 1B, for Grade 1 KMI/KMA/Takhasus/MTs, Al-Mukmin Ngruki Islamic Boarding School*, n.d.).

The establishment of the Al-Mukmin Islamic Boarding School was motivated by several factors, including social, and cultural factors, advances in science and technology and science as well as economic development. Social factors are reflected in the increasing exclusion of Muslims in social, economic and political roles. This is a challenge that must be answered by Muslims. One of them is to prepare the younger generation of Islam with the education that instills a strong *aqidah Islamiyah*, has the spirit of *jihad* and imitates life at the time of the

Prophet Muhammad, his companions and tabi'in (*Interview with Ustadz Suwardi Effendi, on 11 May 2022, n.d.*).

Through purification/purification and upholding Islamic teachings, the Al-Mukmin Ngruki Islamic Boarding School by some people is included in the salafi-haraki pesantren group. This means that pesantren with Islamic movements call for a return to pure Islam (*kafaah*), because for them the current Islam has been mixed with heresy, superstition and superstition. In addition, this pesantren also invites the application of Islamic law in a comprehensive and *kafa'ah* manner in life as exemplified at the time of the Prophet. For them, life at the time of the Prophet and the righteous companions was an ideal form of life as aspired to in the Qur'an and Hadith. To realize this, they understand Islam by developing *ijtihad* through a critique of the process of establishing the law (*istidlal*) and the sources of the arguments that are used as the legal basis. They reject *taqlid*, namely following the traditions and thoughts of previous Islam (*salaf*).

The purification movement and the call to return to the pure teachings of Islam as was life at the time of the Prophet and the *shalaf as-shalih* for the Al-Mukmin Islamic Boarding School are perceived as a solution offer for Muslims in the midst of facing various problems. First, the value crisis that hit the world in general, including Indonesia, which resulted in the fading of religious moral values and cultural norms as well as the non-applicability of the law in a fair manner. According to Emile Durkheim, a society without the law is known as *anomie*, which is described as a society that is experiencing chaos due to the non-applicability of social norms or values that commonly apply which is a factor in the emergence of radicalism (*Interview with Ustadz Farid Ma'ruf, on 24 May 2022, n.d.*).

Second, the backwardness of Muslims in the mastery of science and technology is caused by the educational services received by Muslims. As a result, Muslims are socially, politically, and economically marginalized. The process of marginalization of the majority of Muslims in Indonesia will trigger the emergence of the phenomenon of radicalism. Third, Islamic educational institutions have adopted a secular education system which resulted in their graduates being judged to have damaged Islamic values from within so that Muslims became weak and left behind. The emergence of religious study groups among educated people will deny marginalized Islamic community groups so that they are considered deviant to become a serious problem for *salafi* circles .

Fourth, the lack of adequate religious facilities and infrastructure from the basic level to the top level so that it is possible to improve the quality of the people. Islamic education methodologies and teaching systems sometimes use secular methods that can undermine the basic teachings of Islam itself. Most of the implementation of Islamic education is not aware of this, so many educational methodologies from outside Islam are then applied in the process of children's education (*Interview with Ustadz Suwardi Effendi, on 11 May 2022, n.d.*).

### **Al-Mukmin Ngruki Islamic Boarding School Vision and Mission**

As an educational and *da'wah* institution, the Al-Mukmin Ngruki Islamic Boarding School has formulated the formulation of principles, objectives and orientation of education to produce the desired output based on the institution's guidelines. The educational goal of the Ngruki Islamic Boarding School is to produce a generation of Muslims who are *tafaquh fi al-din*, devoted, knowledgeable, and have noble character so that they become *'amilin fi sabilillah* scholars who can accept Islam *kaffah*.

To achieve these educational goals, all aspects of education and teaching must be based on the principles of the Qur'an and Sunnah. In this case, there are three basic materials, namely: *aqidah*, *sharia* and Arabic which are emphasized as special characteristics that must be taught

to all educational units. Al-Aqeedah al-Islamiyah and sharia are expected to animate and shape the personality of the santri so that they are able to become true believers. The key words as a characteristic and character of the Al-Mukmin Ngruki Islamic Boarding School are: "Ready to do *jihad fi sabilillah* to enforce Islamic law" (Interview with Ahmad Husnan in PP. Al-Mukmin Ngruki on May 10, 2022, n.d.).

Regarding the purpose of the education of the Al-Mukmin Ngruki Islamic boarding school held, it can be seen in two main directions, namely: first, the formation of a cadre of Muslim generations who are ready to carry out Islam kaffah (comprehensively) in all aspects of life. Second, prepare for the presence of the ulama '*amin fi sabilillah*. From these educational goals, it is expected that students can have a sense of responsibility and concern for the enforcement of Islamic law and socialize in the environment where the students are either still in education or after students have completed their education. So that the presence of students in the community can guide and bring people to the right life goals.

The vision of the Al-Mukmin Islamic Boarding School then becomes a goal that educational institutions want to achieve. First, salimul aqidah, the generation of pure monotheism that colors all of their lives. Second, Salihul worship, the generation that worships properly, Lillahi ta'ala and follows the Prophet. Third, *matinu'l khuluq*, insightful and noble character like the Prophet. Fourth, mutsaqoful fikri, broad knowledge. Fifth, qowiyul jismi, is a generation that is strong and physically fit. Sixth, qodiron 'alal kasbi, a generation that can live independently without being a burden to others. Seventh, nafi'an li nafsi wa lighoirihi, a generation that is beneficial to itself and the whole community. Eighth, mujahideen lidinihi, the generation that mobilizes all its potential to uphold the words of Allah swt. From that generation they practice knowledge, preach, fight with sincerity and continuously meditate in the midst of the people, then fisabilillah scholars will emerge. The generation that will be desired by the Al-Mukmin Islamic Boarding School is the generation that has the Five Souls of the Islamic Boarding School, namely: Sincerity, Simplicity, Self-reliance, Ukhuwah Islamiyah and Sacrifice.

*Second*, mastering religious knowledge widely sourced from the Qur'an and the Sunnah of the Prophet as well as the traditions of the companions of the *Salaf ash-sholihin*. Santri in this context are equipped with the ability of law enforcement methodologies. *Third*, the need for mastery of Arabic, both as a tool for mastering religious knowledge, a means of communication and the identity of the salafi haraki group that has theological justification. Arabic is the language of the Qur'an and the language of religion, so the Al-Mukmin Ngruki Islamic Boarding School places great emphasis on mastering it as a tool for understanding Islamic teachings kaffah. While language, especially English, is the language of the infidels, for those who study and use it, it is part of them. This is in stark contrast to education in modern Islamic boarding schools, such as Gontor, As-Salam and others which emphasize mastery of English.

*Fourth*, instilled independence with full confidence as a cadre of mujahid da'wah. The students are trained with excellent physical endurance, high discipline and a strong mentality so that at any time the call for jihad comes ready to face the task of being a mujahid of da'wah. The independence that was instilled while at the pesantren has been bearing fruit with many alumni who have succeeded in developing filial pesantren with a salafi-haraki style, recitation groups, taklim assemblies, Al-Qur'an tahfidz pesantren and several ma'had 'alys. Such as Ma'had 'Aly Al-Ishlah in Surakarta, Darus Sa'adah Islamic Boarding School in Boyolali, Al-Islam Islamic Boarding School in Lamongan, Tahfidz Al-Qur'an Islamic Boarding School Isy Kariman Surakarta.

This development is one indicator of the success of khittah, the vision and mission of the Al-Mukmin Ngruki Islamic Boarding School in providing da'wah and religious education. Even the stigma of pesantren as the radicalism of religious groups has been firmly attached, opposing all forms of immorality, gambling, prostitution and alcohol. Until now, the Ngruki Islamic Boarding School will continue to be committed to maintaining an educational identity that is oriented to the *salafi-shalikhah-haraki* tradition.

To realize the pesantren's khittah, vision, mission, goals and objectives as well as an effort to channel students according to their interests, talents and abilities, the Al-Mukmin Ngruki Islamic Boarding School opens various educational units. The education unit serves as a medium for channeling the abilities of students, both those oriented towards tafaquh fi al-din and those who continue to various universities, namely a) SLTP Pondok Pesantren (Madrasah Tsanawiyah Islam/MTs.I) b). Takhasus (TKS/Pre SLTA), c).KulliyatulMu'alimin/Mu'alimat (KMI/KMT) Al-Islamiah d). Madrasah Mutawasithah (MMT), e). Madrasah Aliyah Al-Mukmin (MAAM), f). Ma'had Aly (High School) (Mudjahid AK., 2004).

### **Al-Mukmin Ngruki Islamic Boarding School Education System**

Al-Mukmin Ngruki Islamic Boarding School is a khalaf Islamic boarding school with a sense of salaf because it does not know the kyai figure, all decisions and policies are the results of joint deliberation. The education system used at Al-Mukmin Ngruki Islamic Boarding School is formal and non-formal. The formal education system is a classical education system that is held for six days a week. In this case, students take part in teaching and learning activities (KBM) in class starting at 07.00 to 14.45 WIB, with one break from 09.35 to 09.50 WIB and interspersed with dhuhur prayers in congregation at 12.00 to 12.30 WIB. Each student at the Islamic boarding school Al-Mukmin gets three basic boarding materials, namely, Aqidah Islamiyah, Shari'ah, and Arabic with all its branches.

In one day the students get an average of 10 hours of lessons with a duration of 40 minutes for each lesson. The material for the non-Islamic boarding school program is arranged randomly regardless of the time of the morning or afternoon activities. For the afternoon, extracurricular activities are used, namely 16.00 (ba'da asr) until 17.15 WIB. The schedule above does not apply to Ma'had Aly Al-Mukmin because Ma'had Aly Al-Mukmin enters college at 13.30 to 17.30 WIB This is because most of the Maha Santri are wiyata bhakti teachers at the Al-Mukmin Islamic Boarding School (*Aqidah Textbooks for Grades 1A and 1B, for Grade 1 KMI/KMA/Takhasus/MTs, Al-Mukmin Ngruki Islamic Boarding School, n.d.*).

Meanwhile, non-formal education is education that is held outside the classroom to maintain a balance between the scientific aspect and the amaliyah aspect (practice) which is the hallmark of pesantren. Through this activity, the knowledge gained from the classroom can be directly applied in real life. In addition, the function of non-formal activities in addition to practice can also increase and strengthen the knowledge of the students. Among the types of non-formal activities that exist at the Al-Mukmin Ngruki Islamic Boarding School are Student Organizations (IST), Nature Lovers Santri (Sapala), Muhawarah, Muhadlooroh, Community Da'wah (Ta'lim Quro), Ba'da Magrib Recitations, Read the Qur'an (Qiro'atul Qur'an), Various Sports, Journalistic Exercises, Various courses.

Al-Mukmin Islamic Boarding School is fully private, not owned by individuals or groups and is not affiliated with any particular group or organization. Engaged in education under the Al-Mukmin Islamic Education and Orphanage Foundation, which is led by a director and assisted by 4 (four) assistant directors (Pudir), covering the fields of Santri, Academic, Administration as well as Public Relations and Da'wah. In its operations, the director is assisted by the head of the madrasah unit, the head of the santri and the Regional Education

## Al-Mukmin Ngruki Islamic Boarding School's Religious Education Paradigm

### 1. Ngruki in the Salafi-Haraki vortex: Between Gontor, Persis and al-Irsyad

Al-Mukmin Ngruki Islamic Boarding School often referred to as Ngruki, was founded in 1972, including a new pesantren that was present in the last period with a *salafi* style. The Al-Mukmin Ngruki Islamic Boarding School was founded by leaders of the Islamic movement in Surakarta intended as a form of response to various forms of decline, backwardness and poverty of Muslims around the world, including in Indonesia. First, the value crisis that hit the world resulted in the fading of religious moral values and cultural norms as well as the non-applicability of the law in a fair manner which triggered the emergence of radicalism movements. Second, the backwardness of Muslims in terms of mastery of science and technology is caused by the lack of educational services received by Muslims in the teaching process. The lack of educational services received by Muslims will result in Muslims being marginalized by the current of modernism which then becomes one of the trigger factors (push factory) for the emergence of radicalism movements in the name of religion.

Third, most existing Islamic educational institutions implement a secular education system which results in their graduates being judged to be damaging Islamic values from within. The emergence of religious study groups among educated people will deny marginalized Islamic community groups so that they are considered deviant to become a serious problem for *salafi* circles. Fourth, the lack of adequate Islamic education facilities and infrastructure, starting from the basic level to the top level, thus closing the possibility for Islamic education to improve the quality of Human Resources (HR) of Muslims.

These various backwardnesses of Muslims have triggered the enthusiasm of the Al-Mukmin Ngruki Islamic Boarding School to return the Islamic community to the *as-salaf ash-shalih* period, which is considered to be the best in the application of Islamic law after the era of the Prophet. By carrying out the discourse of the renewal movement, namely "Back to the Al-Qur'an and Hadith" which then formed the *manhaj as-salafi* for the Al-Mukmin Islamic Boarding School in reviving the textualist-doctrinal Islamic law in the midst of people's lives that have far left the values of Islam. -basic values of Islam. Thus, the notion of movement, ideology of thought and the *as-salafi manhaj* brought by the Al-Mukmin Ngruki Islamic Boarding School is a meeting of various existing shalafist manhajs and is strengthened based on the teachings of *al-'aqidah al-Islamiyah*.

The paradigm of thinking, movement ideology and religious understanding that developed at the Al-Mukmin Ngruki Islamic Boarding School can be traced to the educational background of the pioneers and founders. This boarding school is a frame that combines several elements, including exponent of Gontor alumni, exponent of alumni of Pesantren A. Hasan Persis Bangil and exponent of al-Irsyad. The exponent element of Gontor alumni is reflected in Abu Bakar Ba'asyir, Farid Ma'ruf, Yoyo Rusywadi, Aris Raharjo and Wahyudin. The exponent element of al-Irsyad is reflected in Abdullah Baraja, Abdullah Sungkar – who is one of the close friends of M. Natsir and Abu Bakar Ba'asyir. Meanwhile, the exponents of A. Hasan Bangil Islamic Boarding School alumni were represented by Ahmad Husnan, Muhammad Ilyas and Suwardi. Until now, the Al-Mukmin Ngruki Islamic Boarding School and the A. Hasan Bangil Islamic Boarding School then has a fairly strong relationship, considering that both have similar historical backgrounds, visions and ideological movements. Meanwhile, the religious understanding promoted by Pesantren A. Hasan Bangil itself can be grouped into reformers (Khotijah, 2021).

With a trilogy of ideologies that cover different nuances for the Al-Mukmin Ngruki Islamic Boarding School, both the Modern Islamic Boarding School Gontor is famous for its freedom of thought and the development of foreign languages, especially Arabic and English. The Al-Irsyad movement with the da'wah movement and Islamic education (*al-dakwah wa at-tarbiyah al-Islamiyah*), aims to carry out Islamic law seriously as applied in the Kitabullah Al-Qur'an and the Hadith of the Prophet. Al-Irsyad also carried out the mission of da'wah to study Islam purely and away from the influence of shirk, superstition, bid'ah and superstition and to explore Islamic teachings by the letter al-'Asr. The al-Irsyad movement is also oriented toward efforts to fortify Muslims from the swift currents of modernization, In addition, al-Irsyad aims to promote life and life in an Islamic way in the broadest sense as well as assist and cooperate with other groups other than not contradicting religious law.

The Persis Bangil Islamic Boarding School which was founded in 1936 by A. Hasan, in its vision, mission and khittah seek to produce Islamic cadres who are prepared to spread Islamic teachings (*al-dakwah al-Islmiyah*) in a kaffah manner. This pesantren bases its understanding of Islam only on the Qur'an and Hadith alone and does not interfere with ra'yu or 'aql, because it can damage al-'aqidah al-Islamiyah. With the nuances of renewal carried out by the Persis Bangil Islamic Boarding School, Al-Mukmin Ngruki will become a pesantren with a thick color with a salafi ideological aroma. By looking at the composition and traditions of the pesantren's character, this cottage has its style.

The Al-Mukmin Ngruki Islamic Boarding School in its leadership management shows more of the spirit of collectivity and togetherness because it does not have a central figure of kyai like other salafiyah pesantren in Java, so the thoughts of religious understanding, ideology and paradigm that it carries are not centered on one kyai or ustadz. With the various paradigms of thinking, movement ideologies and religious styles brought by the figures of the Al-Mukmin Ngruki Islamic Boarding School, will shape the attitudes, character and traditions of different pesantren. The pattern of leadership as in Al-Mukmin Ngruki with the centralized model indicates that the leadership style of pesantren has experienced a shift from a charismatic religious leadership model to participatory rational leadership. Compositions with various potentials produce a harmonious leadership duet, for example in the Al-Mukmin Ngruki Islamic Boarding School there is Abdullah Sungkar who is not from the pesantren, more active in the management of the foundation and is engaged in da'wah and fundraising for pesantren operations. Meanwhile, Abu Bakar Ba'asyir, with the nuances and spirit of his Islamic boarding school, takes an active role in the field of Islamic boarding school teaching (*Interview with Ustadz Wahyudin, on 19 May 2022, n.d.*).

The Al-Mukmin Ngruki Islamic Boarding School has a new form and appearance as an Islamic educational institution because it is different from the mainstream Salafiyah pesantren which has been represented by NU and the *Khalafiyah* Islamic Boarding School promoted by Muhammadiyah. Al-Mukmin Ngruki Islamic Boarding School with the background of its founders departing from an independent tradition and not being tied to a particular religious group or school, then this way of thinking (*manhaj al-fikr*) will affect the style of the pesantren itself by presenting itself as a salafi-shalihah-Islamic boarding school. haraki. The influence, character and attachment of Abu Bakar Ba'asyir's name to the Al-Mukmin Ngruki Islamic Boarding School further confirms that he has a dominant role in this pesantren. The thoughts and ideologies brought by Abu Bakar Ba'asyir in this Islamic boarding school are quite significant, For him, there is no gray area or the gray area, because there are only two choices, if not Islam, then infidel, or vice versa. This understanding of Islam with a salafi ideological nuance, is the trendsetter of the paradigm developed at the Al-Mukmin Ngruki Islamic Boarding School (Suyadi et al., 2020).

Although Abu Bakar Ba'asyir is not the only figure who has a significant influence on the Al-Mukmin Ngruki Islamic Boarding School. However, because of his steadfastness in holding the text of this Islamic teaching which was then combined with various other exponents' thoughts, such as Ahmad Husnan and Muhammad Ilyas who is a representative of the Bangil Islamic Boarding School, making the Al-Mukmin Islamic Boarding School thick with its salafi Islamic nuances. Both Ahmad Husnan and Muhammad Ilyas are a Bangil triumvirate, as well as graduates from the al-Jami'ah al-Islamiyyah College of Medina, with a tradition of Islamic legal thought using the *ijtihad bi al-matsur* approach. This approach only emphasizes the use of shari'a arguments with the Qur'an and Sahih Hadith as patterns and methodologies and negates the approach of 'aqli or ra'yu arguments. At this point, it strengthens the pattern of integration and the right momentum as various forms of salafi ideology meet that confirm the existence, paradigm and religious understanding of the Al-Mukmin Ngruki Islamic Boarding School by placing the Qur'an (*Interview with Ustadz Suwardi Effendi, on 11 May 2022, n.d.*).

The use of the proposition 'aqli or ra'yu is ignored because *ra'yu* cannot be relied on in establishing Islamic law. With this method in understanding Islamic teachings that use the *ijtihad* pattern based on the Qur'an and Hadith in the application of Islamic law, the religious pattern developed by the Al-Mukmin Islamic Boarding School is in line with the legal *istinbath* method of Imam Ahmad ibn Hambal. The Imam of this school emphasizes more on the use of the arguments of the Qur'an and Sahih Hadith as a pattern for understanding Islamic teachings. Imam Ahmad is also known as a Medina scholar who is close to the heritage and various traditions, the heritage of the treasures of thought and intellectual struggles developed by the Salaf scholars. With this reading.

## 2. Al-Mukmin Islamic Boarding School and the as-Salaf ash-Salih: Ideological Movement

Al-Mukmin Ngruki Islamic Boarding School by its *khittah* line identifies as the successor group for Salafi ideals, but is better known as 'haraki'. The term Salaf, etymologically comes from the word 'salaf', which means to precede, have passed or past and earlier. Meanwhile, in terms, Salaf is a trait that is devoted to the generations after the time of the Prophet Muhammad, namely companions, *tabi'it* and *tabi'it-tabi'in* who followed in their footsteps. While the term *as-shalih* itself means 'good', then the term is attributed as an adjective attached to the term salaf. *As-salaf as-shalih* is the first generation of chosen Islam, friends, *tabi'in* and *tabi'it-tabi'in* who have deep knowledge and follow the instructions of the Prophet Muhammad and always keep his Sunnah (A. A. R. Supriyanto, Amrin, 2022).

The term *salaf* is usually followed by the word *manhaj* or *minhaj*, which means a clear path, method or methodology. *Manhaj* in the *haraki* approach can be understood as a set of forms of action (action), planning (planning) and agenda used by *al-harakah al-Islamiyah* to achieve certain goals (goals) by the vision, mission and orientation of the movement. *Manhaj as-Shalaf* as understood from the Hadith of the Prophet is the path taken by the Prophet, his companions, *tabi'in* and *tabi'it-tabi'in* (*ma ana 'alihi wa ashabi*) including *ahl as-sunnah* scholars such as Abu Hanfiah, Imam Malik, Imam Shafi'i Imam Ahmad ibn Hambal and the scholars at that time who were not among the *ahl al-bid'ah* (Supriyanto, 2020).

*Manhaj as-Shalaf* this was then continued by scholars, such as Ibn Taimiyyah, Ibn Qayyim al-Jauziyah, Ibn Kathir and ad-Dzabi as well as other scholars who are in line, trusted and walk on the *manhaj as-shalaf* to this day. This *Manhaj* assumes that the texts are above all

because only the texts can be used as evidence for Islamic law by referring to the Qur'an and Sahih Hadith. This *as-salaf as-shalih* religious understanding is known by the West as fundamentalism because it believes in the Qur'an and Hadith as authoritative sources that cover all life, social, political, economic, and cultural aspects to create a new society. The Islamic community (*al-nizham al-Islam*) is the opposite of the ignorant society (*al-nizham al-jahili*), which is a society that implements the demands of Islamic doctrine in a total (*kaffah*) manner and is therefore divine.

The Al-Mukmin Ngruki Islamic Boarding School with the *salafi-haraki* paradigm (*manhaj al-fikr*) is in principle a religious ideology that suddenly or follows the Sunnah of the Prophet, companions, *tabi'in* and *tabi'it-tabi'in* (*ma ana 'alihi wa ashabi*). ) which is a religious attitude based solely on the Qur'an and Sahih Hadith, but does not rule out the possibility of *ijtihad*. The discourse of religious salafism developed by the Al-Mukmin Ngruki Islamic Boarding School has the understanding that it does not accept an understanding of Islamic *aqidah* or monotheism and the teachings of *mahdhah* worship apart from the understanding of the Prophet Muhammad and the next three generations of companions. Al-Mukmin Ngruki Islamic Boarding School with *manhaj as-shalaf* will be more closed from various discourses of renewal of religious understanding because it will create new things (*bid'ah*) that will mislead and deviate from pure Islamic teachings.

Meanwhile, the principle of *haraki* in the Al-Mukmin Islamic Boarding School is engaged in the field of *da'wah* and education (*al-dakwah wa al-tarbiyah al-Islamiyah*) which is based on the Qur'an and the Hadith of the Prophet. *Manhaj* in the Al-Mukmin Ngruki Islamic Boarding School uses the *salafi-haraki* paradigm which is based on the Qur'an and the Prophet's Hadith as the main sources of Islamic teachings, so that all aspects of *sharia*, *fiqh* and other worship do not follow certain schools of thought, and indirectly the Islamic Boarding School Al-Mukmin Ngruki also does not justify the attitude and behavior of *taqlid*. Because the attitude of *taqlid* is a form of acceptance of a person's opinion of the *mujtahid* without questioning or tracing the evidence of its textuality taken in certain cases regarding Islamic teachings. The attitude of *Taqlid* is applied to everything from the legal doctrine of the *madzab* priests as a methodological systemic structure, without being limited by personal opinion including the book (*corpus*) of *madzab* doctrine (Ismail SM dan dkk, 2002).

The concept of *taqlid* is confronted with a form of *ijtihad*, in which the full acceptance of the interpretation of the law by the *mujtahids* or *fuqoha* of the generation of *madzab* imams, who claim that their thoughts are authoritative – have strong arguments (*hujjah*) – and cannot be wrong (infallible) so that they do not need to be tested for its authenticity as a result of *ijtihad* that needs to be followed and maintained. Thus, *taqlid* means following the opinions or legal thoughts of others without knowing the arguments of his legal thinking (Bruinessen, 1995).

According to al-Syaukani, *taqlid* in the sense of the term means doing something *syar'i* action based on the statements of others without knowing the argument. Interesting what was expressed by al-Syaukani, that *taqlid* is not allowed for anyone in the main issue of religion. Acceptance of the opinion of the *mujtahid* or also the scholars following the *madzab* is carried out for reasons of their inability (the layman) in knowledge, reason (*al-'aql*) and understanding

of Arabic (*al-lughat al-'Arabiyah*) to understand the law and its meaning. the arguments. Pesantren Al-Mukmin Ngruki considers that people who are taqlid, later in the hereafter will regret, it because their deeds will be in vain not by the guidance of the main sources of Islamic teachings (Al-Qur'an and Hadith), while leaders who are taqlid will not be responsible for what teachings do they follow (Marshall, 2018).

The rejection of the taqlid attitude is a discourse that characterizes the Islamic renewal movement which is characterized by revivalism, a purification movement that is consistent in holding firmly to the sources of Islamic teachings, namely the Qur'an and the Hadith of the Prophet Muhammad. At the beginning of the 20th century, a purification movement emerged in Islam that based religion on the Qur'an and as-Sunnah as a manifestation of revivalism efforts or better known as a movement to purify the teachings of Islam. The revivalism movement (neo-revivalism) carries the slogan "Back to Koran and Hadith" as a manifestation of revivalism efforts or the purification movement of Islamic teachings (Jaschok & Chan, 2009).

The Islamic neo-revivalism movement sociologically has more complex challenges when compared to the Islamic renewal movement in the pre-modernism period, namely at the beginning of Islamic renewal such as Ibn Taimiyyah, Ibn Wahhab, Ibn Qayyim al-Jauziyah and other revivalism figures. If the classical revivalism movement is only faced with the internal problems of Muslims with various backwardness and setbacks, then the Islamic neo-revivalism movement must deal with internal Muslims who experience changes and setbacks in social life and the problems of modernism and westernism thought and ideology (Altaş, 2015). The cause of the decline of Muslims is not due to external factors, such as political, cultural, intellectual and Western civilization but also caused by the internal factors of the Muslims themselves. Thus, the Islamic revivalism movement has a more genuine character (*al-ashlah*) that comes from the Muslims themselves as well as a form of response to Western civilization (Western civilized) which is considered secular-materialistic (Supriyanto, 2022a).

As an Islamic education and da'wah institution with a salafi-haraki style, the Al-Mukmin Ngruki Islamic Boarding School rejects the application of Islamic law in a taqlid and non-madzab manner. This pesantren requires that the door to ijtihad be opened so that ijtihad can be carried out. The ijtihad referred to by the Al-Mukmin Ngruki Islamic Boarding School is a form of atsari ijtihad, which is ijtihad that is based on the starting point of the Qur'an and Hadith, not based on ra'yu (*taqdim al-nash 'ala al-' aql*). The use of reason (*al-'aql, ra'yu*) can be reconsidered as long as there are no naql arguments (*an-nash*) that serve as guidelines in the adoption of Islamic law and the use of ra'yu is intended to avoid legal bottlenecks. With such reasoning, Pesantren Al-Mukmin Ngruki does not follow one school or does not follow a school of thought, and only adheres to Islam which is based on the Qur'an and Hadith (*Interview with Ahmad Husnan in PP. Al-Mukmin Ngruki on May 10, 2022, n.d.*).

The salafi-haraki movement at the Al-Mukmin Ngruki Islamic Boarding School feels the psychological decline and backwardness of Muslims at this time, that Muslims must also be faced with the swift currents of modernism that undermines Islamic teachings, so it is not surprising that the revivalism movement carries the discourse of anti-Islamic modernism. and anti-Western at the same time. All the problems faced by Muslims are a form of challenge that must be faced in realizing Islamic teachings in daily life according to what is believed to be based on the Qur'an and the Hadith of the Prophet Muhammad. Pesantren Al-Mukmin Ngruki considers that the factors that hinder the da'wah movement and Islamic tarbiyah generally consist of two factors, namely internal and external factors.

*First*, internal factors – are factors that cause the decline of Muslims in all lines of life and this factor comes from the internal religion of Islam itself. First, the weakness of Islamic leaders themselves, is that they do not have the vision, mission and passion to elevate the lives

of Muslims so they often harm Muslims than bring progress to Muslims, both politically, socially and economically. Second, fundamentally, the *aqidah* possessed by Muslims is weak, thus making Muslims who are actually the majority in Indonesia but unable to encourage the enforcement of Islamic law, both at the micro level of society (*ashabiyah al-madaniyah*) and at the state level (*ashabiyah al-Wathonia*). Third, in principle, The second factor is external factors, namely factors originating from outside Islam, such as modernism, the dominance of Western culture over Muslims, secular ideologies developed by Western civilization and forms of Christianization that can destroy the *aqidah* of Muslims massively (Mudjahid AK., 2004).

The Islamic revivalism movement is generally puritanical in nature, which will always deal with a syncretic pattern of religious understanding, and this for Al-Mukmin Islamic Boarding School is a problem for Muslims because it mixes Islamic teachings with local culture in religious life. According to the *salafi-haraki*, converting to Islam *kaffah* is a difficult problem for Muslims, considering that they still take local traditions and customs as an integral part of their religious style, so Islamic teachings are no longer *kaffah*, but syncretic (Asiah et al., 2022).

In relation to the Islamic purification movement, the Al-Mukmin Ngruki Islamic Boarding School in its religious studies (*al-dirasat al-Islamiyah*) uses strict standards in the selection of religious literature as reading material (Amrin, 2022). Religious literature or texts that are not by the development of *salafi-haraki* thought are corrected critically and if they do not use the standards of the *salafi* movement, then they should not be used as references in the frame of understanding Islamic teachings. This is included in the study of *hadith*, because for them only authentic *hadiths* can be accepted as evidence for *hujjah* or legal instincts. Meanwhile, the *Hadith* of the Prophet Muhammad which is gray area cannot be used as a legal basis for strengthening faith, because it is not by the teachings of the Qur'an (Supriyanto, 2022b).

In the Al-Mukmin Ngruki Islamic Boarding School, it is related to the process of learning literature which is mainly related to the subject matter of creed, law and sharia using non-madzabi literature, because in *khittah* this *pesantren* does not adhere to a particular school, especially in *fiqh*. The consequence of the Al-Mukmin Ngruki Islamic Boarding School with its *khittah* line that does not adhere to a particular school and takes the form of purification of Islam with a *salafi-haraki* style, then the religious literature consumed is also textual-normative, for example in the field of interpretation of the Qur'an using Ibn Kathir's interpretation. judged to be textual. Ibn Kathir uses the interpretation method with the '*tafsir atsar* or interpretation *bil ma'tsur*' approach, namely the interpretation of verse by verse or verse by *hadith*, and this pattern is used by the Al-Mukmin Ngruki Islamic Boarding School. While in the field of *hadith*, Al-Mukmin Islamic Boarding School uses a lot of references to *hadith* books that have guaranteed authenticity, especially Bukhari and Muslim. In addition, the Al-Mukmin Islamic Boarding School also provides its students with *musthalah hadith* lessons, and it is clarified by doing *takhrij hadith*, so that the students of the Al-Mukmin Islamic Boarding School know which *hadiths* are authentic and which ones are weak (*Interview with Ustadz Ahmad Husnan, on May 25, 2022, n.d.*).

The Al-Mukmin Ngruki Islamic Boarding School in the literature concerning religious beliefs in the fields of monotheism, faith and Islamic faith uses books that are already quite popular among *salafis* with their purification ideas. For example, the monotheism material uses the monotheism book by Sheikh Muhammad bin Abdul Wahhab, the material of faith as a reference is the book *Al-Iman* by Abdul Majid Zandani, whose discussion is very consistent with *salafi* thought. For the creed material used in the first grade at the Al-Mukmin Ngruki Islamic Boarding School, the book used internally by the *pesantren*, which has the same

characteristics as other salafi authors, who only use the naqli arguments of the Qur'an and the Sunnah strictly (Akhmadi, 2014).

The basic characteristics of the three reference books in their discussion are very literal-textual and almost free from the opinions of scholars. While in the field of theology, it takes the line of thought of Ahlussunah Waljamaah, because this school is based more on the arguments of the Qur'an and As-Sunnah in arguing so that it does not violate the two main sources of Islamic teachings (Saeful et al., 2022). Because the purity of aqidah is something that must be clean from all forms of penta'wilan based on ra'yu (*al-'aql*), and this is in line with the understanding of *Ahlussunnah Waljamaah*, and in line with the manhaj of the salaf as-shalikh. Not like the views of groups who claim to be Islam, but in error such as the Shia Rafidhah, Mu'tazilah, Khawarij and others. (Amrin; Supriyanto; Suciyani, 2022).

## CONCLUSION

The concept of Islamic education implemented by the first Al-Mukmin Ngruki Sukoharjo, Central Java, both firmly hold to the commitment of Islamic education to tafaqquh fi al-din in creating a generation of Islamic scholars who are 'amilin', Muslim individuals who are by the teachings of Allah swt and practice the teachings of Allah swt. in various aspects of their life. Second, full-time education (full day school) an educational environment that is completely total, because all activities in the pesantren environment have educational values. Third, the concept of integrative education, with a dormitory system, allows the two pesantren to gradually develop all the potential of students towards the perfection of the integrity of the Muslim *personality (al-insan al-kamil)*, both in the cognitive, affective and psychomotor aspects. Fourth, displays the concept of complete Islamic education (Islamic integrated education) which combines formal, informal and non-formal education. Such as the existence of Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah and Mahad 'Aly, which support religious education with general subjects.

Pesantren Al-Mukmin Ngruki as an Islamic educational institution that carries the ideology of salafi-haraki places Islam as a way of life, so that the implications in society for its alumni follow the shalaf ash-shalih manhaj which is directed at *'izz al-Islam wa al-muslimin*. The Islamic education built by this pesantren is an effort to create a generation of *ulama' amilin fi sabilillah* who are ready to carry out da'wah and jihad to maintain the purity of Islamic teachings.

Al-Mukmin Ngruki Islamic Boarding School with salafi-haraki ideology, placing this pesantren in a fundamentalist or radical space always indicates a mechanism for understanding and internalizing ideology to its students through an educational approach (*tarbiyah*). In Pesantren Al-Mukmin Ngruki, the tarbiyah mechanism is an important stage in addition to the development of its ideology in addition to the conception of hijrah, qital, jihad and the enforcement of Islamic law (*tatbiqus sharia*) as well as trying to establish an Islamic state (*al-khilafah al-Islamiyah*). In shaping the ideology and character of its students, Pesantren Al-Mukmin always has a design for educational activities to internalize the ideology it adheres to. Thus, pesantren as a form of educational institution that is used as a place for the internalization of ideology

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