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LEARNING METHODOLOGY CONSTRUCTION IN ISLAMIC BOARDING SCHOOLS: THEORY, IDENTIFICATION AND DEVELOPMENT DIRECTIONS

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ABSTRACT

Learning in Islamic boarding schools is generally divided into two, namely traditional and modern. The learning process used in Islamic boarding schools still tends to discuss classical methods, such as classical, bandongan, sorogan, discussion, memorization, question and answer, lectures and demonstrations, which actually have identity in yellow book learning in traditional Islamic boarding schools. As for Islamic religious learning, which is a characteristic of modern Islamic boarding schools, it should offer new learning methods that are interesting to observe and elaborate on. This article intends to present it descriptively with three main components, namely theory, form and direction of development. This article finds that the learning methodology in Islamic boarding schools is still largely centered on teachers or Kyai who are the main identity of the Islamic boarding school itself. So, the theory is that the example of a teacher, his skills in teaching and his mastery of the material are the main methods of learning carried out in Islamic boarding schools. This can be identified from learning using the direct method which requires teachers to guide students to feel and be directly involved in the learning process. In fact, this kind of learning method actively raises student enthusiasm, so it is recommended that it be developed towards independent learning based on students' genuine awareness of the importance of studying.

INTRODUCTION

A method is a regular method used in carrying out work to achieve what is desired, a systematic way of working to facilitate the implementation of an activity to achieve predetermined goals. Ahmad Tafsir (2008: 1) A model is a conceptual framework that is used as a guide in carrying out an activity. Abdul Majid,(2011:116) The term model indicates the first meaning as a conceptual framework, so that what is meant by a learning model is a conceptual framework and systematic procedures in organizing learning experiences to achieve

certain learning goals, and functions as a guide for educational designers, educators in planning and implementing learning activities, based on From this description, it can be seen that there are similarities and differences between these terms and learning models.

Today's learning models have changed and developed rapidly, marked by the emergence of various variations of learning strategies, methods and models. There are various kinds of learning methods, models and techniques created with one clear goal, namely to improve the quality of learning. Apart from that, so that students are able to receive learning material well, and with this variant, the material taught by educators can be absorbed by students more easily. Meanwhile, amidst various efforts to improve the quality of learning, in reality not all educational institutions are making efforts to change the learning model in question. Such as in implementing learning activities in Islamic boarding schools which still maintain traditional learning activities. Faisal Kamal (2020: 6)

Discussing learning activities, there are several terms that can be described as models, namely strategies, methods and techniques. However, in terms of meaning, significance and practice in learning activities, there are similarities and differences. Therefore, there is a need for a more operational definition, to determine the correct position regarding the meaning of these terms

In its application, Islamic education methods involve many individual or social problems of students and educators themselves, so that when using the method an educator must pay attention to the general basics of Islamic education methods. So that all paths taken by an educator must refer to the basics of educational methods M. Kholil Asy'ari, (2014: 90)

Learning in Islamic Boarding Schools

Pesantren is an Islamic educational institution. Linguistically, the word hut comes from the Arabic funduq, which means hotel or dormitory. Etymologically, Islamic boarding school comes from the word santri, then gets the prefix pe- and the suffix -an, which means "the place where the students live." The word santri itself is a combination of the syllables sant (good person) and tra (helpful) so that the word pesantren can be interpreted as a place to educate good people. Neliwati,(2019: 9)

The historical narrative states that the existence of Islamic boarding schools cannot be separated from the kyai factor. This figure, known as Zarkasyi, is the central figure who leads the students and guides them, empowers them to use the dormitory as an educational system, places religious teaching as the main activity and the mosque as the center of their life. Related to this, historians have presented the name Maulana Malik Ibrahim or Sheikh Maulana

Maghribi (d.12 Rabiul Awal 822H/3 April 1419) as a pioneer in the existence of Islamic Boarding Schools in the country. This figure certainly includes individuals who have authority in their role as teachers. In the 14th century AD, he led a missionary effort in Java with several friends and settled in the city of Gresik. Before he died, he succeeded in forming a cadre of preachers (1406-1419) so that some of them became known as wali. That is the forerunner of Islamic boarding schools. From this point it can be understood that traditional Indonesian educational institutions, even from the beginning of their existence, have functioned as institutions that prepare students to deepen and master Islamic religious knowledge Rasyidin, (2020:2-3)

RESEARCH METHOD

This type of research is field *research.* with the form of descriptive qualitative research , with technique data collection performs observations , interviews , documentation and checking validity of data, research This use method triangulation source done with method check good data obtained through source with reason that study This compare result data interview with result data observations in the field .

RESULTS AND DISCUSSION

Results

Pesantren is the first and oldest model of the education system in Indonesia. Islamic boarding school education is an Islamic educational institution whose uniqueness and the symbols it uses will never be found in any Islamic institution in the world, an educational institution that is completely different from its parent standard, which uses the process of Islamization of Java in an effort to spread religious teachings.

Islamic boarding schools are the oldest center for the transformation of Islamic teachings in Indonesia with an integral educational environmental system. According to Agus Sunyoto, there are two things that Islamic boarding schools do as educational institutions at the same time: (1) The educational process with Islamic boarding school education carries out character formation and, (2) The Islamic boarding school teaching process develops reasoning (Wahid, 1999). According to Abdurrahman Wahid, there are three elements that are capable of forming an Islamic boarding school: (1) Leadership patterns of independent Islamic boarding schools that have never been co-opted by the State, (2) general reference books that have always been used from various centuries and (3) a value system (value system).) used is part of the wider community. This is what Abdurrahman Wahid later called the characteristics of Islamic boarding schools as subcultures. Thus, Islamic boarding school education is an integral

educational pattern between religious Islamic boarding schools and social education which is a center for the development of Islamic-inspired knowledge with specifications for maintaining the teachings of the Sunnah by developing scientific studies through the treasures of the Yellow Book which has also penetrated into general education, this is what has brought many experts , both local and international are looking at Islamic boarding schools as study material.

Broadly speaking, Islamic boarding schools have three types or types of Islamic boarding schools, namely:

1. Salafiyah Islamic Boarding School

   Salafiah Islamic boarding school is a traditional Islamic boarding school that teaches Islamic religious knowledge and classical books written by previous scholars using sorogan (individual), bandungan and deliberation teaching methods.

2. Modern Islamic Boarding School

   Modern Islamic boarding schools are Islamic boarding schools that have modernization characteristics, so that these Islamic boarding schools also include general knowledge with a learning system that has clear and modern standards, even using English and Arabic as the medium of instruction.

3. Integrated Islamic Boarding School

   An integrated Islamic boarding school is a type of Islamic boarding school that combines Salaiah Islamic boarding schools and modern Islamic boarding schools. Generally, in integrated Islamic boarding schools, students or people who live in Islamic boarding schools are also required to go to formal school, such as attending elementary school, middle school, high school, up to college.

The pattern of education and teaching in Islamic boarding schools is closely related to the typology of Islamic boarding schools and the characteristics of the Islamic boarding schools themselves. The educational process carried out in most Islamic boarding schools in Indonesia generally uses several traditional education and teaching systems.

Islamic boarding schools are one of the traditional Islamic-based educational institutions that study Islamic religious sciences as their main study and apply them as daily practices. As traditional educational institutions, Islamic boarding schools have a big role in educating the nation's children. Not a few Indonesian leaders were born from Islamic boarding schools such as KH Wahid Hasyim, M. Nastir, Buya Hamka, Mukti Ali, KH Saifuddin Zuhri, and others. The aim of Islamic boarding school educational institutions is to shape personality, strengthen morals and equip them with knowledge. Islamic boarding schools were born and developed in

Indonesia inseparable from the intervention of Songo guardians who spread across the island of Java in the 15-16 century AD. Sunan Maulana Malik Ibrahim is known as the spiritual father of Walisongo, in the Javanese Islamic boarding school community he is usually seen as a teacher of the Islamic boarding school tradition in Java. Saifuddin Zuhri,(1997:90)

Physically, Islamic boarding schools consist of four components, namely (a) kyai as leaders, educators, teachers and role models (b) santri as learners or students, (c) mosques as places for education, teaching and worship, and (d) cottage as a dormitory for Islamic boarding school students

1) Kyai

   According to Zamakhsyari Dhofier in Abd. Halim Soebahar stated that Kiai are the main teachers or educators in Islamic boarding schools. They are called that because it is Kyai who is tasked with providing guidance, direction and education to the students. assistant or better known as "ustadz" or "senior student". Kyai in the general sense, is the founder and leader of an Islamic boarding school. He is known as an educated Muslim who dedicated his life solely to the cause of Allah by studying and disseminating Islamic teachings through educational activities.

2) Students

   Santri are students who study or study at Islamic boarding schools. The number of students is usually a measure of how far an Islamic boarding school has developed. Santri can be divided into two, namely santri who live in huts or dormitories that have been provided by the santri and santri who do not live in huts. These santri are also called fast santri in Central Javanese terms or some also call them kalong santri. It is called that because students come to the Islamic boarding school at certain times, such as only when studying and after that they return to their home. Usually students with this model live close to the Islamic boarding school.

3) Mosque.

   The mosque is one component that cannot be separated from the Islamic boarding school. Because the mosque is one of the places where the learning and teaching process of students takes place. The mosque is one of the learning places that is considered the most strategic for teaching and learning activities such as learning to pray in congregation, submitting yellow books, learning to give speeches, learning to pray Friday prayers, funeral prayers and so on.

4) Cottage.

Pondok, also known as dormitory, is a place where students rest.

Learning methods used in learning at Islamic boarding schools include discussion methods, question and answer, assignments, role playing. However, in the activity of discussing the Yellow Book, for example, wetonan, sorogan, and memorization methods are used because this method is considered capable of being used as a method that can help students (santri) understand the material in the Yellow Book. This also shows that even though changes have occurred in the Islamic boarding school, Islamic boarding schools, but the characteristics of Islamic boarding schools such as the Yellow Book learning method are still maintained, as is the religious education curriculum. Nur Komariah,(2016:80)

It is hoped that Islamic boarding schools, a form of Islamic education, can continue to play a role in creating superior human resources (HR) amidst the rapid flow of globalization, because times can change quickly and be full of surprises.

Learning is a term that is very closely related and cannot be separated from each other in the educational process. Learning should be an activity carried out to create an atmosphere or provide services so that students learn.

Learning is essentially a process, namely the process of managing, organizing the environment around students so that it can grow and encourage students to carry out the learning process. Learning is also said to be the process of providing guidance or assistance to students in carrying out the learning process. The role of the teacher as a guide starts from the large number of students who have problems. In learning, of course there are many differences, such as there are students who are able to digest the lesson material, there are also students who are slow to digest the lesson material. These two differences cause teachers to be able to organize strategies in learning that suit the circumstances of each student. Therefore, if the essence of learning is "change" then the essence of learning is "regulation".

Learning is a process of changing a person's personality where the change is in the form of improving the quality of behavior, such as increasing knowledge, skills, thinking power, understanding, attitudes and various other abilities. Learning is something that is a process and is a fundamental element in each level of education. Learning is not just an activity of memorizing concepts, data or facts, but honing the ability to solve problems (problem solving). According to Law of the Republic of Indonesia Number 20 of 2003 concerning the National

education system, learning is a process of interaction between educators and students and learning resources that takes place in a learning environment. Ahdar Djamaluddin,(2016:90)

Education has an important meaning for everyone, in Al-Attas' view education is an effort that can shape the personality of a civilized human being Rasyidin (2020:1) Islamic boarding schools as Islamic educational institutions have a unique way of teaching their students about religious knowledge. The most popular method and has become a tradition in teaching and learning activities in Islamic boarding schools is reciting the Sorogan and Bandungan Koran

Teaching and learning activities using these two methods are still carried out in the Islamic boarding school environment. Especially traditional Islamic boarding schools which are synonymous with the recitation of the Yellow Book.

The learning process in Islamic education is actually the same as the learning process in general, but there is a difference between general learning and Islamic learning, namely that it lies in the process, orientation and expected results in learning which are internalized in Islamic principles and values.

Discussion

The lessons that are popularly used in Islamic boarding schools are sorogan learning and bandongan learning.

1. The study of sorogan in the Indonesian dictionary is identified as originating from the Javanese language, namely sorog, which means a long piece of wood whose function is to stick out something, for example fruit on a tree. Then it changed to the noun sorogan, which means the result of being prominent. The sorogan model, when associated with learning activities in Islamic boarding schools, can be interpreted as a learning activity that requires patience, diligence and discipline between teachers and students. Because of the principle of implementing learning in this sorogan model, students practice independently to finalize their skills by meeting directly with the teacher, face to face. So the meaning of sorogan is the same in the learning practice, namely proposing, depositing, or giving the book to the teacher. In principle, Zuhri (2002) states that sorogan can be defined as a learning activity that prioritizes an individual service approach between teachers and students. Technically, the implementation of sorogan model learning activities is individual, namely the students face the teacher individually, one by one, bringing the book they are studying. This shows that the establishment of learning procedures in the sorogan model is student-centred. Faisal Kamal,(2020:21) The sorogan model is said to be an effective way of

studying the yellow book, because the learning characteristics are tutorial in nature, students face directly with the teacher, and the teacher provides feedback, corrections and improvements to the book the students read. Through the sorogan procedure, a teacher can intensively guide and direct students.

2. Bandongan is a learning activity that has an approach that prioritizes collective service (Collective Approach) in studying classical books. The bandongan learning procedure is classical, namely students take part in learning activities by sitting around the teacher who explains the book. The Bandungan model is almost the same as the Halaqah model. The students sit in a circle around the teacher, the students listen to what the teacher says, so that the learning activities are taught learning oriented. In learning activities with the bandongan model,
3. Santri do not have to demonstrate their ability to read the yellow book, because in this activity, the students mostly write, listen, listen and pay attention to the kiai in translating the book in Javanese. The Bandongan learning model informs us that historically Islamic boarding schools developed from simple educational institutions, places of recitation, only teaching religious material, then developed into more complex ones as we know them now. Faisal Kamal,(2020:2-3)

One of the distinctive characteristics of Islamic boarding schools is that the teaching sources are taken from classical yellow books written by Salaf ulama'ulamak such as those from Imam Shafi'i. Islamic boarding schools have now developed from urban areas to various remote areas, starting from salafi, modern Islamic boarding schools or a combination of the two. This development is especially related to the Islamic boarding school curriculum. The curriculum, which previously only taught religious knowledge, must now be developed, especially non-revelation sciences.

Education is essentially not only about the transformation of knowledge. It is also not just a matter of the learning process that makes humans able to understand and know knowledge. Moreover, it is only a matter of a series of student achievement figures recorded in formal records reporting their progress in mastering certain knowledge. More than that, education is a process of maturing attitudes and behavior, so that people involved in the process of maturing attitudes and behavior, so that people involved in the educational process able to live in society with all its forms of dynamics, therefore a truly educated person is a person who is able to know, able to act in accordance with the knowledge he has, able to determine his life choices responsibly, and able to live together in society.

According to Harjanto (2008:51), the learning model is defined as a reference guide in carrying out learning activities. In line with this definition, Murtadho (2011:34) explains that the learning model here can be interpreted as a conceptual framework that is used as a guide in conducting learning. A learning model is a form of learning that is depicted from beginning to end which is presented typically by educators in the classroom.

Learning methods are the methods used by teachers or instructors to present new information or experiences, explore the experiences of learning participants, display the performance of learning participants, and so on. Thus, it can be concluded that a learning method is a method used to present material or lessons that will be delivered to achieve certain goals. The importance of using methods in teaching is because methods are one component of the educational process, methods are a means of achieving goals which are supported by teaching aids, and methods are a unified tool in an education system.

Learning development in Islamic boarding schools

Along with the development of science and technology, the current development of science has indeed seen a shift in both the characteristics and models of learning, as well as learning in Islamic boarding schools. To be able to develop more efficient learning methods, especially in Islamic boarding schools, we can use a learning approach, where the learning approach is our starting point or point of view on the learning process which refers to the view of the occurrence of a process which is still very general in nature, inspiring, strengthening and underlying the method. learning with a certain theoretical scope.

Judging from the learning approach, there are two types of approaches, namely a student-centered learning approach, teacher-centered learning. Student-centered learning is learning that provides more opportunities for students to construct knowledge independently (self-directed) and mediated by peers (peer mediated instruction). More specifically, the role of educators in learning is as expert learners, managers and mediators. As expert learners, educators are expected to have a deep understanding of learning material, provide sufficient time for students, provide problems and alternative solutions, monitor the learning and learning process, change strategies when students find it difficult to achieve goals, try to achieve cognitive, metacognitive, affective, and psychomotor students. Zainal Aqib,(2016:16)

The development of the education system in Islamic boarding schools must continue to be carried out, because currently Islamic boarding school education does not only teach classical or Salafiyah education, but has now developed into a modern Islamic boarding school where modern Islamic boarding schools have integrated it by including general learning which is

carried out because of the demands of the times. Development of the education system in Islamic boarding schools can be done as follows:

1. Development of educational institutions, facilities, means and infrastructure
2. Curriculum changes, namely a combination of Islamic religious knowledge and general knowledge
3. Development of learning methods
4. Development of competency, professionalism and educational or teacher certification in Islamic boarding schools
5. Development of literature in Islamic boarding schools
6. Development of types of education, from elementary school, middle school, to college.
7. Department development is development in the field of study or study program that is of interest to students.

The aim of developing the education system cannot be separated from the demands of the times, where students cannot avoid the various influences of modernization so that students are motivated to continue following changing times and look for Islamic boarding schools whose education system is in line with the needs of the times.

CONCLUSION

Islamic boarding schools are one of the traditional Islamic-based educational institutions that study Islamic religious sciences as their main study and apply them as daily practices. As traditional educational institutions, Islamic boarding schools have a big role in educating the nation's children.

The learning that is popularly used in Islamic boarding schools is sorogan learning and bandongan learning, sorogan learning, where students practice independently to finalize their skills by meeting directly with the teacher, face to face. So the meaning of sorogan is the same in the learning practice, namely proposing, depositing, or giving the book to the teacher. And Bandongan learning is a learning activity that is an approach that prioritizes collective service (Collective Approach) in studying classical books. The bandongan learning procedure is classical, namely students take part in learning activities by sitting around the teacher who explains the book. The Bandungan model is almost the same as the Halaqah model. The students sit in a circle around the teacher, the students listen to what the teacher says.

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Development of the education system in Islamic boarding schools can be carried out as follows: Development of educational institutions, facilities, facilities and infrastructure, Changes to the curriculum, namely a combination of Islamic religious knowledge and general knowledge, Development of learning methods, Development of competence, professionalism and certification of education or teachers in Islamic boarding schools. Islamic boarding schools, Development of literature in Islamic boarding schools, Development of types of education, from elementary school, middle school, to tertiary institutions, Development of majors, namely development of fields of study or study programs that are of interest to students.

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