



A Comprehensive Model for Developing Salafi and Khalafi Islamic Boarding School Education

Liatul Maula Aulalia^{1*}, Ahmad Fauzi², Shobirin³

Universitas Islam Zainul Hasan Genggong, East Java, Indonesia

Email : liatulmaulaa@gmail.com

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ABSTRACT

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*Corresponding Author

Islamic boarding schools as one of the educational institutions, are recognized to have a significant role in raising and developing the world of education. Islamic boarding schools are also believed to be an alternative for solving various educational problems that occur today. Islamic boarding schools that exist today have generally experienced changes from the impact of modernization. One of the Islamic boarding schools that uses a modern education system is the Islamic Boarding School located in Kalikajar Paiton which implements the Salafiyah and Kholafiyah education systems. Therefore, researchers are interested in examining how the Integrated Education Development Model Between Salafiyah and Kholafiyah. The aim is to find out how the strategy for developing salafiyah and kholafiyah education is at Islamic Boarding School, Kalikajar Paiton. This research is a qualitative descriptive study. And in collecting data, researchers use observation, interview and documentation methods. While for the analysis, researchers use qualitative descriptive analysis techniques, namely in the form of written or oral data from people and observed behavior. The results of the study obtained that the strategy for developing the education system carried out at Islamic Boarding School through formal education programs and religious education.

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INTRODUCTION

The world of Islamic education has seen significant changes in recent decades, particularly within Islamic boarding schools (pesantren). Traditionally, pesantren utilized the Salafi educational model, which emphasized the study of classical religious texts and deepening students' understanding of Islamic theology and law (Apud et al., 2020; Indra et al., 2020; Marzuqi, 2024). However, with the evolution of society and global educational trends, some Islamic boarding schools have begun to incorporate the Khalafi educational system, which integrates modern educational methods and prepares students for practical, professional life skills (Buanaputra et al., 2022; Huda et al., 2020; Safitri, 2024). This shift is particularly visible at Nurul Qodim Islamic Boarding School in Kalikajar Kulon Paiton village, which has successfully blended both Salafi and

Khalafi educational approaches. In this model, students engage in traditional religious learning, such as studying the yellow book (classical Islamic texts), while also attending formal schools offering standard curricula like Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTS), and Madrasah Aliyah (MA), alongside higher education at Ma'had Aly Nurul Qodim. This integration of Salafi and Khalafi approaches reflects an evolving educational landscape in Islamic boarding schools, aiming to preserve religious traditions while preparing students for contemporary challenges.

The integration of Salafi and Khalafi educational systems holds significant implications for the socio-cultural development of communities. In Islamic societies, religious education traditionally played a crucial role in shaping moral and ethical values, guiding individuals toward fulfilling their religious obligations (Faiz et al., 2023; Muafiah et al., 2022; Skinner et al., 2021). However, as societies became more complex and interconnected with the global community, the need for practical life skills and professional competencies became increasingly evident (Ataman et al., 2024; Lesiak et al., 2024). The combination of Salafi and Khalafi education at institutions like Nurul Qodim Islamic Boarding School aims to bridge this gap by producing graduates who not only possess strong religious knowledge but also have the skills necessary to thrive in the modern world. This dual competency is vital for personal development and for contributing positively to broader societal progress. In a rapidly changing world, integrating these two paradigms within Islamic education provides students with the tools to navigate both the spiritual and professional realms, ultimately preparing them to become responsible citizens and effective leaders within their communities.

The challenges of incorporating modern subjects alongside traditional Islamic teachings, highlighting the tension between maintaining religious values and adapting to contemporary needs (Fahmi & Aswirna, 2023; Hadi, 2022; Islamiah & Maulidiah, 2024). The integration of Salafi and Khalafi systems can enhance students' intellectual competencies but requires careful alignment of curriculum and teaching strategies. The introduction of formal schooling in pesantren can provide students with a more comprehensive education, improving their career prospects. The role of Islamic boarding schools in fostering both religious and professional skills, the methods of curriculum adaptation in response to modern educational needs (Indra et al., 2022; Malisi et al., 2024; Purwanto & Wafa, 2023). The difficulties teachers face when integrating both educational models, particularly in balancing religious instruction with academic subjects (Sanjani, 2024; Sary et al., 2024). These findings provide valuable insights into the challenges and opportunities in combining Salafi and

Khalafi education, but there remains a gap in understanding the specific development strategies that can successfully merge these two systems.

Although existing research has made significant contributions to understanding the integration of Salafi and Khalafi educational systems, there is still a lack of studies focusing specifically on practical development models for integrating these two approaches within a single institution. Previous studies have primarily concentrated on theoretical frameworks or have addressed the challenges from a general perspective without offering concrete solutions or strategies. Furthermore, while some research has touched on curriculum integration, few studies have examined how these models are implemented in real-world settings, particularly within the unique environment of Islamic boarding schools. This study seeks to fill this gap by investigating how the Nurul Qodim Islamic Boarding School successfully combines Salafi and Khalafi educational paradigms through a comprehensive development model. The novelty of this research lies in its focus on a practical, integrated approach to educational development that accounts for both the traditional religious teachings and the contemporary educational needs of students.

The primary aim of this study is to develop an integrated educational model that successfully merges the Salafi and Khalafi educational systems at the Nurul Qodim Islamic Boarding School. Specifically, this research will focus on identifying the key strategies and approaches that have been adopted to combine these two educational paradigms in a way that responds to both religious and modern educational demands. The study will explore the challenges and successes encountered by the institution in integrating these systems, examining curriculum design, teaching strategies, and the roles of teachers in facilitating this integration. Additionally, the research will assess the impact of this integrated approach on students' academic and personal development, with the goal of contributing to the ongoing evolution of Islamic education in contemporary settings. Ultimately, this study seeks to provide a model that can be replicated by other Islamic boarding schools seeking to balance tradition and modernity in their educational practices.

RESEARCH METHOD

This strategy and type of research is descriptive qualitative research. Qualitative methods are research procedures that produce descriptive data in the form of a person's written or spoken words and observable behavior (Islam & Aldaihani, 2022). The data collected for this research was analyzed verbally, including through reports and images, not numerically. In the context of data collection, research is carried out directly at the research location by researchers, so that researchers can be directly and actively involved in the data collection

process.

The location or place of research is at the Islamic boarding school Nurul Qodim Kalikajar Kulon Paiton, while what is the focus of the research subject are all the components that are related to educational activities in Islamic boarding schools, supporting facilities and infrastructure for supporting students education, personal (teachers), students (santri), and the community around pesantren. The data analysis used by research from the beginning to the end of data collection is open and inductive, so it does not rule out the possibility of data reduction, correction and verification of the data obtained. This is intended to make understanding and clarity easier.

RESULT AND DISCUSSION

Result

Salafiyah and Kholafiyah Islamic Boarding School

The study of Islamic boarding schools (pesantren) reveals a clear distinction between Salafi and Khalafi educational models. The term “Salafi” is derived from the Arabic word *salafiyyun*, which refers to the early generations of Muslims who adhered strictly to the teachings of the Qur'an and Sunnah. This model emphasizes the traditional approach to Islamic education, focusing primarily on classical religious texts known as *kitab kuning*. The Salafi system has remained largely unchanged over time, relying heavily on memorization, recitation, and interpretation of these classical texts. In contrast, the Khalafi system, which is more modern, incorporates both religious studies and general education, including subjects like mathematics, science, and social studies. The primary difference between these two systems lies in the integration of formal schooling within the Khalafi system, while the Salafi system retains a focus on religious instruction without formal schooling structures.

Salafi pesantren primarily engage in teaching religious subjects through traditional methods. These pesantren typically do not offer formal schooling like Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTS), or Madrasah Aliyah (MA). Instead, they center on the study of classical Islamic texts, often referred to as the *yellow books* (*kitab kuning*), using traditional methods such as memorization and direct teaching by a *kiai* (Islamic scholar). The role of the *kiai* is central in these institutions, as they provide the primary source of knowledge and guidance for the students. The focus is on deeply understanding Islamic texts and practices, with an emphasis on preserving Islamic tradition. Salafi pesantren often embody a simple, modest lifestyle and are deeply rooted in the local community's socio-cultural context. They are characterized by a resistance to modernization, particularly in terms of integrating formal education or changing the traditional approach to learning.

Khalafi pesantren, on the other hand, represent a more modernized approach to Islamic education. These institutions blend religious studies with general education, offering formal schooling alongside Islamic teachings. This integration allows students to receive a more balanced education, encompassing both religious and secular subjects. Khalafi pesantren often provide a wider range of skills to their students, including proficiency in modern languages such as Arabic and English, which enable them to access a broader range of literature, including foreign academic works. The inclusion of vocational skills within the curriculum is another distinguishing feature of Khalafi pesantren. These schools aim to equip students not only with religious knowledge but also with the practical skills necessary to thrive in modern society. Khalafi pesantren are generally more organized, with structured academic programs and facilities comparable to those found in mainstream educational institutions.

The distinction between Salafi and Khalafi pesantren lies in their educational structures and approaches. Salafi pesantren maintain a traditional, religiously-focused curriculum that places a heavy emphasis on Islamic teachings through classical texts. The role of the *kiai* is paramount, with little to no integration of modern education. Khalafi pesantren, by contrast, incorporate both religious and general education into their curriculum, blending modern academic subjects with traditional religious teachings. This combination allows students to gain knowledge in a broader range of subjects, including vocational skills, which are critical in today's society. The integration of modern educational practices within the Khalafi system represents an evolution of traditional pesantren education, making it more relevant to the demands of contemporary life.

The ongoing evolution of Islamic education in Indonesia, particularly within pesantren. The shift from Salafi to Khalafi models reflects broader changes in the educational landscape, where there is increasing pressure to integrate religious teachings with secular knowledge. The integration of modern subjects in Khalafi pesantren is seen as a response to the demands of a globalized world, where students must be equipped with both religious wisdom and professional skills to navigate the complexities of contemporary society. This general trend of modernization is not unique to Indonesia, as similar shifts are occurring in other Muslim-majority countries, where traditional Islamic institutions are evolving to meet the needs of modern society.

Integrated Education Development Model

The development of an integrated educational model at Nurul Qodim Islamic Boarding School demonstrates a strategic approach to balancing religious education and modern academic disciplines. This model, often referred to as

"Double Education," integrates formal education, religious education (IMTAQ), and social sciences (IMKAM) within a full-day schooling system. The objective is to equip students with both intellectual and moral competencies, combining knowledge in science and technology (IPTEK) with religious understanding. At Nurul Qodim, this integrated education system is designed to ensure that students receive a well-rounded education that prepares them not only for academic success but also for active participation in society with strong moral and spiritual grounding.

The educational program at Nurul Qodim is divided into three main components. First, the formal education includes Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTS), Madrasah Aliyah (MA), and higher education institutions. These programs focus on the development of both intellectual skills and religious knowledge. In parallel, the religious education component is emphasized through *Madrasah Diniyah* and *Madrasah Murottilil Qur'an*, where students engage in the study of classical Islamic texts and recitation of the Qur'an. Second, the social and community skills (IMKAM) are fostered through extracurricular activities such as language programs, community service, and various competitions, including science and speech contests in both Arabic and English. This dual-focus approach ensures that students are not only well-versed in religious teachings but also prepared to engage with the broader world through academic excellence and practical skills.

In addition to traditional classroom education, the Nurul Qodim Islamic Boarding School emphasizes the importance of extracurricular activities to support holistic student development. Students are required to engage in extracurricular programs that foster physical, intellectual, and artistic abilities. These activities include sports, arts, and academic competitions such as the MIPA (Mathematics and Science) Olympics, research competitions (KIR), and speech competitions in Arabic and English. The school's integration of extracurricular activities into the curriculum supports the development of well-rounded individuals capable of excelling in various fields. Moreover, the school's commitment to dual-language acquisition—Arabic and English—is central to their educational approach, helping students access both Islamic texts and a wide range of global literature, thereby expanding their academic horizons.

The integrated educational model at Nurul Qodim is a comprehensive approach that merges religious education with modern academic training. By balancing formal academic studies with deep religious learning, students are not only exposed to knowledge in science and technology but are also instilled with strong ethical values and practical skills. The focus on extracurricular activities and language development further enhances the students' abilities to navigate both their religious obligations and societal demands. This dual-focus education

system allows the school to produce graduates who are not only spiritually grounded but also intellectually competent and socially engaged.

The integrated educational model implemented at Nurul Qodim provides a valuable example of how Islamic boarding schools can adapt to contemporary educational needs without compromising their religious foundations. This model serves as an illustration of how religious and secular education can be harmoniously integrated to meet the demands of the modern world. The inclusion of formal education alongside religious instruction enables students to gain a broader range of skills and knowledge, making them better prepared for the challenges of a globalized world. This approach is consistent with the growing trend in Islamic education to offer a more holistic curriculum that prepares students for both spiritual and professional success.

Organizational Culture and Curriculum

The organizational culture at Nurul Qodim Islamic Boarding School plays a significant role in facilitating the teaching and learning process. The school's well-structured organization allows for effective planning and adherence to rigorous standards, which serve as a foundation for all educational activities. At the core of this system is the creation of the "Organisasi Pelajar Pondok Nurul Qodim" (OPPMA), an organizational structure exclusively for students. This organization includes various sectors such as spiritual guidance, security, cleanliness, education, and even the smallest divisions like room leaders. The presence of OPPMA not only streamlines the management of the school but also nurtures leadership skills among students. This practice instills a sense of responsibility, not only for themselves but also for their peers and the school community. Additionally, OPPMA motivates students by encouraging them to create clear work programs and engage in social service activities, such as distributing food and used clothing to the surrounding community. These efforts ensure that the organizational culture is actively contributing to both educational excellence and community service.

The structure of OPPMA allows students to engage in leadership activities from a young age. The various roles within OPPMA encourage students to take on responsibilities such as overseeing the maintenance of security, cleanliness, and other aspects of daily life in the boarding school. These roles are supervised by the faculty (ustazdah) to ensure that students are guided properly and that the activities align with the school's educational goals. The students themselves, through OPPMA, take charge of organizing various events, such as social activities aimed at supporting local communities. These events are designed to cultivate a sense of social responsibility among students. Furthermore, the students' involvement in these activities enhances their personal growth and

encourages teamwork, communication, and time management skills. This organizational setup is not common in many other pesantren (Islamic boarding schools), where the management of such activities is often more centralized or less structured.

In addition to fostering leadership skills, the organizational culture at Nurul Qodim supports the school's broader educational philosophy, which is centered on holistic development. The school's focus is not solely on academic success but also on social, spiritual, and professional competencies. By allowing students to be involved in both educational and extracurricular activities, Nurul Qodim ensures that students receive a well-rounded education. The OPPMA system integrates leadership and organizational skills into students' daily routines, which complements their formal academic learning. Furthermore, the school's approach to extracurricular activities, such as social work, sports, and arts, aligns with its objective to cultivate socially responsible and active members of society. This organizational model emphasizes the importance of community and personal responsibility, which are integral aspects of the school's educational philosophy.

The organizational structure at Nurul Qodim plays a pivotal role in facilitating the school's educational mission. The creation of OPPMA has proven to be a valuable tool in both developing students' leadership skills and enhancing the overall educational experience. By entrusting students with organizational responsibilities, the school provides them with real-world experiences that complement their formal education. This hands-on approach to learning leadership, teamwork, and responsibility helps prepare students for future roles in society. Moreover, by combining leadership training with social service initiatives, the school instills a sense of civic duty and community engagement, which strengthens both the individual and the broader society. The presence of OPPMA demonstrates the school's commitment to fostering a balance between intellectual, spiritual, and social development.

The model of student-led organizations within Nurul Qodim illustrates a broader trend in educational systems, where students are encouraged to take on leadership roles and participate in extracurricular activities that contribute to both their personal development and the welfare of the community. This model demonstrates that schools can go beyond traditional teaching methods by incorporating elements of organizational management, social responsibility, and community service. By creating an environment where students actively contribute to their community, Nurul Qodim serves as an example of how educational institutions can nurture well-rounded individuals. The integration of these elements into the school's culture highlights the importance of an

education system that focuses not only on academic success but also on developing students' character and sense of responsibility.

Discussion

The role of Salafi pesantren in preserving traditional Islamic values while resisting the influences of modern education. Aziz argues that Salafi pesantren function as guardians of religious purity, providing students with a deep understanding of Islamic principles but limiting exposure to secular knowledge. The modernization of Islamic education in Khalafi pesantren, emphasizing the importance of integrating both religious and general knowledge to produce well-rounded graduates (Basori et al., 2023). The Khalafi approach, while offering more practical skills, can sometimes lead to a dilution of traditional Islamic teachings. Both studies contribute to understanding the tension between tradition and modernity within Islamic boarding schools, and they provide a context for the findings of this research.

In light of existing research, the findings of this study contribute to the ongoing discourse on the integration of traditional and modern education in pesantren. The integration of both Salafi and Khalafi educational models can produce graduates who are both spiritually grounded and professionally capable (Badrun, 2024). The benefits and challenges of blending these two systems, particularly in terms of curriculum development and teacher training (Sumanti et al., 2024). The importance of adapting teaching methods to meet the needs of both traditional and modern students. That emphasize the need for pesantren to adapt to the demands of the modern world while preserving their religious roots. This research builds on these findings by focusing specifically on how Nurul Qodim Islamic Boarding School has successfully integrated the Salafi and Khalafi models, providing a comprehensive educational approach that meets the needs of both the religious and secular worlds.

Combining religious and secular education can help students develop a more comprehensive worldview and critical thinking skills. The importance of balancing Islamic teachings with practical skills to ensure students are equipped for success in both religious and professional spheres (Ataman et al., 2024; Susilo et al., 2022). The role of extracurricular activities in enhancing students' personal development and social skills. Faisal's findings align with the approach at Nurul Qodim, where extracurricular programs play a key role in preparing students for a variety of real-world challenges. That integrating religious education with academic subjects and extracurricular activities is an effective way to produce well-rounded individuals capable of contributing to both their communities and the global society.

The effectiveness of extracurricular activities in promoting leadership and teamwork among students, aligning with Nurul Qodim's emphasis on extracurricular engagement. A discussion of the integrated educational approach can be enriched by considering additional findings from the literature. Bilingual education (Arabic and English) improves students' cognitive skills and enhances their ability to engage with global knowledge (Rohmah et al., 2024; Zuhdi et al., 2024). This supports Nurul Qodim's emphasis on dual-language acquisition as a way to prepare students for both religious and academic pursuits. Integrating religious education with modern subjects helps students develop a balanced perspective on life, combining faith with reason. These studies validate the effectiveness of the integrated educational model at Nurul Qodim and provide a broader context for understanding its potential to produce graduates who are not only knowledgeable but also socially responsible and intellectually versatile.

Student-led organizations within educational institutions significantly enhance students' leadership and organizational skills, preparing them for future professional and personal challenges. The importance of providing students with real-world experiences to foster critical thinking and problem-solving skills (Ashraah & Yousef, 2020; Khotimah et al., 2024). This aligns with the findings from Nurul Qodim, where students take active roles in managing school activities and community outreach programs. Schools that integrate social service and leadership roles into their curriculum produce graduates who are more socially responsible and capable of working collaboratively in diverse environments (Jusubaidi et al., 2024; Sadiyah, 2022). This aligns with the goals of OPPMA at Nurul Qodim, which focuses on fostering social responsibility and teamwork. These studies reinforce the significance of organizational culture and leadership training in educational settings, supporting the findings of this research.

The impact of student organizations on the development of leadership skills, emphasizing that students who are given responsibilities in organizations tend to perform better in both academic and social settings. This perspective is consistent with the experiences at Nurul Qodim, where students are actively involved in managing their own educational environment. The role of extracurricular activities in enhancing students' social skills and community engagement, a view supported by the school's focus on social service and extracurricular participation. The importance of holistic education, which combines academic learning with leadership and social responsibility, mirroring the integrative approach employed at Nurul Qodim. These findings provide a broader context for understanding the impact of organizational culture on student development and reinforce the significance of leadership training in educational institutions.

CONCLUSION

The successful integration of traditional and modern educational models at Nurul Qodim Islamic Boarding School. The school effectively combines Salafi and Khalafi educational systems, balancing religious instruction with formal education, while also emphasizing the importance of extracurricular activities and leadership development. The organizational culture, particularly through the establishment plays a crucial role in nurturing students' leadership, social responsibility, and community engagement. The curriculum development at Nurul Qodim is continuously adapted to meet societal needs, integrating science, technology, and modern skills with religious teachings. The study underscores Nurul Qodim's model as a successful example of integrating traditional Islamic education with contemporary educational demands.

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