

Madrassa *Diniyah* Curriculum Transformation In Pesantren: A Study Of Wali Songo Mimbaan And Salafiyah Syafi'iyah Sukorejo *Pesantren* In Situbondo

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Abstract.

The transformation in pesantren has had many challenges over time because the center to spread Islamic religion and Islamic education is pesantren. The existence of pesantren has been present and has experienced developments starting from the early days of Islam entering Indonesia. Curriculum development can be based on reforms in certain fields. For example, the discovery of new learning theories and changes in society's demands on schools. So that the curriculum is expected to be able to build certain developments, as a result of advances in science and technology and technology information, as well as globalization, history, differences in student backgrounds, society philosophical values, religion, certain groups, and cultural ethnicities. The research focuses are: 1) what is the objective transformation of the Madrasa Wustha curriculum at Wali Songo Mimbaan Situbondo and Salafiyah Syafi'iyah Sukorejo pesantren in Situbondo? 2) how is the transformation of Madrasa Wustha curriculum contents at Wali Songo Mimbaan Situbondo and Salafiyah Syafi'iyah Sukorejo Pesantren in Situbondo? 3) how is the transformation of the Madrasa Diniyah Wustha curriculum method at Wali Songo Mimbaan Situbondo and Salafiyah Syafi'iyah Sukorejo Pesantren in Situbondo? This research implements a qualitative approach with a multi-site study type of research. The determination of research subjects was carried out purposively. The data sources use primary data and secondary data. Data collection techniques using participatory observation, in-depth interviews, and documentation studies. Data analysis uses descriptive qualitative with an interactive model by Miles and Huberman. Data validity uses source triangulation and method triangulation.

Keywords: Curriculum transformation, and madrasa in pesantren

I. INTRODUCTION

The pesantren tradition is an Islamic education system that grew from the beginning of the arrival of Islam to Indonesia which in its history has become the object of research by scholars studying Islam in this region [1]. The transformation of the pesantren curriculum that is needed and even required in compiling the curriculum framework as well as the transformation of the Madrasa *Diniyah* curriculum in pesantren, must be based on the framework of the general objectives of the pesantren as a manifestation of the transformation of the pesantren curriculum itself. The substance of the transformation of the pesantren curriculum, goals of curriculum transformation, needs assessment, curriculum content, sources of curriculum materials, curriculum implementation, curriculum evaluation, and things that are based on needs and predictions of future conditions must be the basis for the development of a curriculum transformation. This also includes what *pesantren* wants to convey, which is an element that depends on whether a curriculum is good or not. The existing pesantren curriculum is not structured in such a good way, so all elements (especially the material and models of learning materials) become difficult to expect by the wishes of the transformation of *pesantren*. *Pesantren* was established to educate people to understand and implement Islamic teachings by emphasizing the importance of religious morality as a way of life [2]. In this case, it also includes the Madrasa *Diniyah Wustha* curriculum in *pesantren*.

As an educational institution that organizes education with Islamic-religious ideology and values, the pesantren curriculum must always be developed so that it can survive the onslaught of rapid changes in all aspects of life. If *pesantren* can keep up with the acceleration of these changes, as an institution, pesantren will continue to exist with a learning model with special characteristics for a long time. Considering that the goals of the curriculum are all dynamic instruments, studies related to the curriculum must always be developed in various discourses, seminars, research, and all forms of scientific activity. With a lot of concentration on the curriculum and its developers, the progress of educational institutions is not difficult, especially the development of *pesantren*. It also includes the changes and dynamics that occur in Islamic

education. The developments that occur provide two possibilities at once. It might be a challenge or an opportunity for *pesantren*. The most obvious challenge is the displacing of *pesantren* with traditional styles with modern public education modes.

The opportunity is that *pesantren* can adapt and adopt more or less general educational content and methodology to the learning materials and educational methods of *pesantren* [3]. The transformation in *pesantren* follows the challenges of the times because the center for the spread of Islam and Islamic education is *pesantren*. The existence of *pesantren* has been present and has experienced developments starting from the early days of Islam entering Indonesia [4]. Historically, the transformation of *pesantren* has played a role and at the same time contributed greatly to changes in *pesantren* leading to the formation of an important polarization in Indonesia's development. Before the Dutch Colonials entered the archipelago, *pesantren* did not only act as educational institutions that spread religious teachings but at the same time made certain changes towards a better and relevant society in the future [5]. *Pesantren* in responding to the challenges of the opportunities above. *First*, *pesantren* need to revise their curricula to include general subjects or even general skills. *Second*, open general educational institutions that are integrated with *pesantren* and/or by adding educational facilities that support the interests of general education.

II. METHODS

So thus this study uses a qualitative approach using a multi-case study [6]. According to Bogdan and Taylor, the purpose of this qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and their behavior that can be observed in detail [7]. From the several research designs mentioned above, in this study, the researcher needs to use a multi-study/multi-case type of research that is multiple, namely a research strategy that examines in detail multiple backgrounds or two subjects or two document storage places or two specific events that done properly and correctly [8]. Multi-site study of a person's life and life history, namely conducting in-depth intensive interviews to obtain detailed historical information about a living object (human) and interviews are conducted with historians, or with historical actors, according to what is referred to as oral history [9].

The type of descriptive qualitative approach used in this study is a qualitative research approach as a way to explore and make an understanding of the meaning that exists in the beliefs of some individuals and groups of people starting from social phenomena problems that occur or human problems that occur in that society. According to Bogdan and Biklen, there are five special characteristics of qualitative research, namely: a) qualitative research has a natural setting as a source of data, and the researcher is seen as a key instrument; b) qualitative research is descriptive; c) qualitative research pays more attention to the process from results or products alone; d) qualitative research tends to direct its data inductively; and e) meaning is an essential matter for qualitative research design. Furthermore, there are six types of qualitative research, such as: a) ethnography; b) case studies; c) grounded theory; d) interactive; e) ecology; and f) future [10].

III. RESULT AND DISCUSSION

Curriculum Transformation in Pesantren Education

In general, the subject matter used by *pesantren* cannot be separated from simple forms, namely the core of the basic teachings of Islam: the pillars of Islam, the pillars of faith, and morality. If described based on scientific fields, there is Sharaf and *Nahwu* lesson, jurisprudence, interpretation, hadith, kalam (*monotheism*), tasawuf, and so on. The curriculum used also continues to experience dynamics, according to the development of the system and institutions of each *pesantren*. Even so, the books used between one *pesantren* and another are relatively different [11]. Viewed from this perspective, as quoted by Mujamil Qomar, it supports variations in the curriculum of *Pesantrens* and does not agree with the uniformity of the curriculum of *pesantren* as a madrasa and school educational institution. Curriculum equating sometimes actually shackles the ability of students, such as the experience of madrasa following the government curriculum, when in fact, *pesantren* graduates only have half scientific abilities [12]. From the explanation above, it can be generalized that the scientific study of *pesantren* is dominated by religious sciences. This domination ultimately created a mental barrier among *pesantren* to accept public schools in their

environment. Within this framework, several pesantren have withdrawn or separated their institutions from formalization due to their strong emphasis on religious knowledge.

Indeed, the central point of scientific development in *pesantren* is the religious sciences. But the science of religion will not develop properly without the support of other sciences. Within this framework, pesantren accept themselves or separate their institutions from formalization due to their strong emphasis on religious knowledge. Indeed, the central point of scientific development in *pesantren* is the religious sciences. But the science of religion will not develop properly without the support of other sciences. Within this framework, the pesantren accept the madrasa education system with a local curriculum design. So, the orientation remains the science of religion. General knowledge is only seen as a need or a challenge. The challenge of mastering general knowledge is one of the tasks that must be carried out by pesantren. Because *pesantren* are independent Islamic educational institutions, *pesantren* then provide skills lessons. The goal for students is to be able to live independently in society when they return to their hometowns. The types of skills provided in the form of sewing courses, cooperatives, *simthuddurar*, and so on are tailored to the needs of the students and the surrounding community.

Learning Method Transformation in Pesantren

In a series of learning systems, the method ranks after the material (curriculum). Submission of material is meaningless without involving methods. In addition to shifts in systems, institutions, and curricula, pesantren also experience shifts in their teaching methods [13]. Initially, all pesantren used traditional methods, namely: *sorogan*, *wetonan*, *majlis ta'lim*, and others. Later, when the model and style of *pesantren* experienced dynamics of *semi-salaf pesantren*, learning methods also experienced improvement. There are discussions, questions and answers, recitations, problem-solving (*bahtsul masail*), and others. Salafi *pesantren* mostly still use methods, lectures, memorization, *sorogan* and *bandongan (wetonan)* and *majlis ta'lim*. Meanwhile, *pesantren* that have made a transformation on learning method development such as making question and answer, discussion, recitation, group work, and problem-solving (*bahtsul masail*). The development of *pesantren* learning methods shows that *pesantren* have taken an adaptive attitude towards educational developments in their environment. The presence of madrasa within the pesantren environment further strengthens these methodical adaptation efforts [14].

Education Purpose of Madrasa Diniyah

The objectives of Madrasa *Diniyah* education are as follows: 1) General objectives; a) Have the attitude as a Muslim and have a noble character; b) Have an attitude as a good Indonesian citizen; c) Have a personality, believe in yourself, healthy physically and spiritually; d) Having knowledge, experience, knowledge, worship skills and a commendable attitude that is useful for the development of his personality. The specific goals are: a) The specific objectives of Madrasa *Diniyah* in the field of knowledge include: (1) Having a basic knowledge of Islam. (2) Having a basic knowledge of Arabic as a tool for understanding Islamic teachings. b) The specific objectives of Madrasa *Diniyah* in the field of practice are that students: a) can practice the teachings of Islam; b) can learn in the good way; c) can cooperate with other people and can take part actively in community activities; d) can use Arabic well and can read Arabic books; e) can solve problems based on experience and scientific principles that are mastered based on Islamic teachings. c) The special objectives of Madrasa *Diniyah* in the field of values and attitudes are that students: (1) are interested in and have a positive attitude towards science. (2) Discipline and comply with applicable regulations. (3) Appreciate national culture and other cultures that do not conflict with Islam. (4) Having a democratic attitude, being tolerant and loving fellow human beings and the environment. (5) Love for the religion of Islam and the desire to perform prayers and other services, as well as the desire to spread it. (6) Appreciate every lawful work and business. (7) being disciplined, punctual, and productive [15].

Madrasa Diniyah in Pesantren Education

Madrasa in etymology is *a place to study*, from the root word of *darasa* which means *study*. *Diniyah* comes from the word *din* which means *religion*. In terminology, madrasa is the name given to Islamic religious schools, where the process of formally teaching and learning Islamic teachings has classes (with facilities including tables, benches, and blackboards) and has a curriculum, in a classical form. Sixteen Madrasa *Diniyah* is a religious educational institution whose existence has been recognized by society and

the government. In Law No. 20 Year 2003 concerning the National Education System it is determined that *Madrassa Diniyah* is one of the educational institutions that provide education to students in the religious field. In line with the ideas of education in Indonesia, *madrassa* also took part in reforming from within. Some educational organizations that organize *madrassa* have begun to compile curricula in which general subjects are already included, but there are still some *madrassa* that maintain their status as pure religious schools, namely solely providing education and teaching of the Islamic religion. We often refer to this school as *Madrassa Diniyah*. The existing *Madrassa* is a development of the *Madrassa Diniyah* which has existed since the pre-independence era. During the Dutch East Indies government in Indonesia, almost every village had a *Madrassa Diniyah*. However, there is no uniformity in the name or form of each *Madrassa Diniyah*, including:

a. *The Pre- Phase of Madrassa Diniyah Wustha Curriculum Purpose Transformation at Wali Songo Mimbaan and Salafiyah Syafi'iyah Sukorejo Pesantren in Situbondo*

The transformation of the aims of *Madrassa Diniyah Wustha* at the *Wali Songo Pesantren* as a basis for the spread of Islam in Indonesia has been going on for centuries. This goal is developed in the curriculum, besides that the goal of transforming the curriculum of the *Wustha Pesantren* is for the spread of Islamic da'wah as well as a center for forming strong candidates [16]. The students are taught Islamic religious sciences as capital to strengthen students' intellects and are also taught noble morals so that they can represent the clergy and scholars. The source of his knowledge comes from the yellow books. Understanding and memorizing the *Qura'n* and *Hadith* is an absolute requirement that must be fulfilled by the students. The education system also does not recognize levels or classes. The way to determine students' graduation is not by using exams. How to determine the graduation of the students is determined by how the students can teach religious teachings in society. The challenges faced by traditional *pesantren* mostly come from modernization. With modernization, people generally tend to be materialistic. After undergoing education, the most important thing is how one gets a prestigious and profitable job in terms of material. *Situbondo* is part of the East Java region which plays an important role in the development of *pesantren* [17]. The transformation of the curriculum goals of the *Salafiyah Syafi'iyah Pesantren Sukorejo Situbondo* is to build on the ideals of KHR.

As'ad Syamsul Arifin, who is often said on various occasions, *kyai As'ad* aspires for his students to be like *Sunan Ampel's* students. Some become *fuqaha'*, artists, statesmen, and *waliyullah*. These noble ideals then become ideological and philosophical values which are formulated in the form of a vision and mission statement as follows: "*The Birth of the Khaira Ummah Muslim Generation*" with three main missions, they are: a) developing *pesantren* based on faith, knowledge, technology, and community needs; b) organizing scientific and practical education and training for the example of *al-salaf al-saleh*; and c) carrying out innovative and participatory research in empowering *pesantren* and the community. KH. Afifuddin Muhajir translated it into a simple phrase, "*understanding religion is not blind to the general public, understanding the general public is not blind to religion*". Integration between mastery of science and Islamic studies and having skills according to the needs of society is the main goal of the learning process. *Wali Songo Pesantren* in *Situbondo* has the objectives formulation that is based on the general objectives of *pesantren*, which is, "*tafaqquh fi al-din*," with several concepts; a) mastering the Islamic religion based on *Ahlu al-Sunnah wa al-Jama'ah* teachings, as a sourced in the books of the *Salaf*; b) mastering the classical books (*kitab kuning*) and economy; c) maintaining consistency as a *Salaf Pesantren* since its establishment until now. The main focus is strengthening Islamic religious education which originates from the classical *Salaf* books as a scientific basis. With the principle: "*Standing above and for all groups, both socio-political and religious organizations*".

b. *The Phase of Madrassa Diniyah Wustha Curriculum Purpose Transformation at Wali Songo Mimbaan and Salafiyah Syafi'iyah Sukorejo Pesantren in Situbondo*

The phase of *Madrassa Diniyah Wustha* curriculum purpose transformation at *Wali Songo Pesantren* and *Salafiyah Syafi'iyah Sukorejo Pesantren* in *Situbondo* is not only the idea of forming a devout and pious Muslim person, creating a future leader of intellectual scholars to be able to strengthen the tradition of *tafaqquh fi aldin* (expanding the scientific community of religion) and to be able to compete with the challenges.

Developing students' experiences, knowledge, skills worship, and morality that is useful in their daily lives, preparing students to follow Islamic religious education. Developing a learning environment so that they have experiences, knowledge, spiritual values, and commendable attitudes that are useful in their daily lives, as well as preparing a learning environment to be able to take part in Islamic religious education. Wali Songo *Pesantren* and Salafiyah Syafi'iyah Sukorejo *Pesantren* in Situbondo which has a Madrasa *Diniyah Wustha* educational vision, such as: a) to train *muttaqin* leaders, thinkers, virtuous, sincere in charity, knowledgeable, physical health, skillful and strong; and b) teaching science, discipline, spirituality, and lessons to achieve *fiddunya hasanah wa fil Akhirati hasanah*.

The education missions that carry out are: a) teaching Islamic religion and science to achieve future intellectual scholars and *khairunnas*; b) training students to become practitioners of knowledge, experts in worship, *taqarrub*, and obey Allah swt, Rasulullah, and *ulil amri*; c) educate students to have good morals, *tawadhu'*, discipline in all fields and personality Indonesia that has faith and piety. The transformation of the Madrasa *Diniyah Wustha* curriculum objectives at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo can be concluded that (1) for the dissemination of preaching Islam and the formation of tough cadres of Islamic religious education (2) to strengthen the intellectuals of the students moral glorious one represent scholars' and scholar Muslims (3) to carry out mental and spiritual development and (4) to give birth to a generation of *Khaira Ummah* Muslims." With three main missions, namely: (a) Developing a curriculum for *pesantren* based on faith, knowledge, technology, and community needs; (b) the *pesantren* curriculum organizes scientific and practical education and training for the example of al-salaf al-saleh; and (c) Ma'had Aly conducts innovative and participatory research in empowering *Pesantrens* and the community, (d) understanding religion is not blind in general, understanding, in general, is not blind to religion.

c. *The Pre-Phase of Madrasa Diniyah Wustha Curriculum Content at Wali Songo Mimbaan and Salafiyah Syafi'iyah Sukorejo Pesantren in Situbondo*

Material transformation at Madrasa *Diniyah Wustha* at the Wali Songo Mimbaan Situbondo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo given to students/students is material books that are taught and given to students through the curriculum, namely the Book of *Fathul Qarib*, *Sullam Taufiq*, *Safinatunnajah*, *Ta'limul Muta'allim*, *Fathul Mu'in*, *Fathul Wahab*, *Aqidatul Awam*, *Riadlus Shalihin*, *Bulugul Maram*, *Hadith Sahih al-Arbain Annawawi*, *Tafsir Jalalain*, etc. That's all the contents of the curriculum material given to students according to the class and qualifications of each student. The religious curriculum of the two *Pesantrens* as the object of this research is to develop curriculum materials businessman, to teach students to have skills entrepreneurship as modal student abilities at the time returning to society/returning to their respective homes, as well as independence in the economic field. This shows the *pesantren* curriculum is very varied and independent, depending on the will of the *kyai*. Viewed from this perspective, it supports variations in the *Pesantren* curriculum and does not agree with uniformity (uniformity) in the *pesantren* curriculum as Madrasa educational institutions and schools. Curriculum equating sometimes actually shackles the ability of students such as the experience of madrasa following the government curriculum, when in fact, *pesantren* graduates do not only have half-assed scientific abilities.

d. *The Phase of Madrasa Diniyah Wustha Curriculum Content Transformation at Wali Songo Mimbaan and Salafiyah Syafi'iyah Sukorejo Situbondo.*

Pre-Transformation	Transformation
a. <i>Tafsir Jalalin Fi Tafsir Al-Qur'anil Adzim</i>	a. <i>Asawaja 1</i>
b. <i>Riyadus Sholihin Fi Kalami Sayyidil Mursalin</i>	b. <i>Fiqih</i>
c. <i>Sullamut Taufiq</i>	c. <i>Balagah</i>
d. <i>Safinatun Najah</i>	d. <i>Qawaid</i>
e. <i>Kifayatul Awan</i>	e. <i>Ushulfiqh</i>
f. <i>Fathul Khabir</i>	f. <i>Hadits</i>
g. <i>Ibnu Aqil</i>	g. <i>Al-qur'an</i>
h. <i>Qobasun Nuril Mubin</i>	h. <i>Siroh nabawiyah</i>
i. <i>Ta'limul Muta'allim</i>	i. <i>Tasawwuf</i>
j. <i>Busyrol Karim</i>	j. <i>Fahim wajibu attushaha</i>
k. <i>Nashaihud Diniyah</i>	k. <i>Minhajutthalibin</i>

l. <i>Bidayatul Hidayah</i> m. <i>Maroqil Ubudiyah</i> n. <i>Alfiyah Ibnu Malik</i>	l. <i>Jauharul ma'mun</i> m. <i>Faraidul bahriyah</i> n. <i>Waroqat</i> o. <i>Qawaidul asasiyah</i>
a. <i>Al-iqna'</i> b. <i>Fathul Qorib</i> c. <i>Qotrun Nada</i> d. <i>Mantan Ajurumiyah</i> e. <i>Mukhtasor Jiddan</i> f. <i>Ihya' Ulumuddin</i> g. <i>Al-asybah wan Nadzair</i> h. <i>Kholashoh Nurul Yakini</i> i. <i>Sirah Nabawiyah Ibnu Hisyam</i> j. <i>Rohiqul Makhtum</i> k. <i>Hayatu Muhammad</i> l. <i>Rijalu Haulir Rasul</i> m. <i>Sahabiyah Haulir Rasul</i>	a. <i>Ulumul qur'an</i> b. <i>Nurul yaqin</i> c. <i>Kifayatul atqiyah</i> d. <i>Zubad Ibnu Ruslan</i> e. <i>Qosidah Al-burdah</i> f. <i>Minhajul Abidin</i> g. <i>Mujazul Kalam</i> h. <i>Aqidatul Awam</i> i. <i>Faroidul Bahiyah</i> j. <i>Ayyuhal Walad</i> k. <i>Tarikhul Hawadis Min Ahwalin Nabawiyah</i> l. <i>Fathul Mu'in</i> m. <i>Nadzmul Waroqot</i> n. <i>Qowaidul Asasiyah Fil Qur'an</i> o. <i>Qowaidul Asasiyah Fil Hadits</i> p. <i>Jauhirul Kalamiyah</i>

Table 1. Contents/ The Classical Books

e. *The Pre-Phase of Madrasa Diniyah Wustha Curriculum Method Transformation at Wali Songo Mimbaan and Salafiyah Syafi'iyah Sukorejo in Situbondo*

Transformation The learning curriculum method for Madrasa *Diniyah Wustha* is used by both Wali Songo *Pesantrens* and Salafiyah *Pesantrens* Shafi'iyah can be mapped as follows: *first*, Wali Songo Mimbaan Situbondo *Pesantren*, some of the methods used in the learning process are adapted to the educational institutions in it. For non-formal education and Madrasa *Diniyah* using classical learning methods such as *bandongan*, *sorogan*, memorization, sketch, and young *bahtsul masa'il*). Meanwhile, formal educational institutions use modern learning methods, following the subject matter presented and the creativity of each teacher. Each institution provides flexibility for teachers to use various methods in each subject, to avoid boredom in the learning process. This is of course aligned with the vision and mission and objectives of the institution which are spelled out in the curriculum structure.

The Salafiyah Syafi'iyah *Pesantren* also maintains its method of classical salaf learning such as *sorogan* and *bandongan*, with an "extensive reading" approach; that is, the *kyai/ustadz* who read the book (classical book study) provide a broad interpretation of the content of the book they read. Sometimes having a dialogue with opinions outside of that, which are still related to the book he teaches. Then combine with the method modern in formal educational institutions affiliated with government programs. Second, Wali Songo Situbondo *Pesantren*, there are four methods (*bandongan*, *sorogan*, memorizing, and *mudhakarah*), which are always applied as the main focus, namely; (a). *Bandongan*, is used when *kyai* or *ustadz* reads, translates, and explains sentence by sentence a certain book in Indonesian. (b). *Sorogan*. Practiced in the learning process in class and outside class. The teacher asks one of the students to read the book and translate it word for word into Javanese. In general, the book that the student reads repeats one of the chapters or sub-chapters that the teacher explained at the previous meeting. (c). Memorization, is practiced by students by making their schedule of memorization outside of class hours. Then it is submitted to the teacher with the *sorogan* system.

f. *The Phase of Madrasa Diniyah Wustha Curriculum Method Transformation at Wali Songo Mimbaan Situbondo and Salafiyah Syafi'iyah Sukorejo Pesantren in Situbondo*

Process Transformation the Madrasa *Diniyah Wustha* curriculum method at the Wali Songo Mimbaan Situbondo *Pesantren* and *Pesantren* salafiyah syafi'iyah sukorejo Situbondo. Experience Transformation is significant, more recent modern changes in the learning process have institution this religious discourse by Madrasa *Diniyah wustha* more innovative according to the level classification she dawned. Beginning with Memorization is very simple, even though at first it feels heavy, because it becomes routine, and is packaged in a different atmosphere attract then gradually becomes accustomed to the students. (d), *Mudhakara (bahtsul masa'il)*, every Tuesday and Friday night by students of Madrasa Tsanawiyah,

Aliyah, and Kulliatius Syar'ah. For novice students there is a special learning method, namely the al-Miftah li al-Ulum/al fathu/ At the moment transformed again to become the khalilayah method attributed to the nanny. This method contains procedures for reading books quickly, understanding and memorizing by heart, with a target time of one year being able to read books according to predetermined standards. Of the several methods mentioned above, the most emphasized at the Wali Songo *Pesantren* in Situbondo are bandongan, sorogan, and memorization. Held in mosques, prayer rooms, student dormitories, clerics' houses and classically held in Madrasa *Diniyah*/in classes. The study of classic books is carried out using the Indonesian/Maduranese language and is more dominant in the "intensive reading" approach. Namely, read the book quickly and appropriately as the rules in nahwu shorof. Rarely gives reasoning or explanation that is broader than what he reads. According to Mahmudi, the method of teaching classical Islamic texts as practiced in the two *Pesantrens*, actually according to Mahmudi, in the past was the only formal teaching delivered within the pesantren environment, with bandongan and sorogan as the main learning methods. The next traditional learning method is mentoring, and rote deposition.

The learning method applied is more dominant with modern learning methods. Methods commonly used in classical learning include lectures, discussions, and recitation. Applied to inquiry, active learning, snowballing, drilling, and the like. In general, there are many similarities with learning systems outside the pesantren. Such as the necessity to compile lesson plans for teachers and other learning tools. Besides that, two patterns are developed by the term: (1) Amaliah al-Tadris, the process of educational interaction between teachers and students where the teacher, through his knowledge, tries to change students' behavior in all aspects. This activity is applied to students from class I to class II, and (2) al-Tarbiyah wa al-Ta'lim. They are educated not only get lessons from the teacher, but also trained in teaching practice, how to teach Mathematics, Physics, Tafsir, Fiqh, and so on, there are even teaching exams. Mentoring is applied in *Pesantrens* as a traditional learning method because of the heterogeneous abilities of students. Even though in one class the books studied are the same, the ability to understand them is different. Therefore, mentoring is carried out by students who have "mastered" students who still do not understand the material of the book well. Mentoring is usually done voluntarily between fellow students [17]. *First*, the deductive method; aims to succeed in the inheritance of certain Islamic knowledge. Operational is doctrinal. The study is specifically. This method is indeed suitable for efforts to inherit Islamic knowledge originating from classical books; this method is used for students who are still in the beginner class; *Second*, the inductive method; aims to foster the breadth of Islamic insight to equip students with the ability to deepen knowledge Islamic themselves from various sources. This method offers an alternative way of thinking about the subject matter for students to criticize.

This method is also following the provision of learning materials sourced from the Qur'an and al-Hadith which provide inspiration and motivation for students to use their reasoning, in understanding the subject matter; *Third*, deductive-inductive-critical method; where the Koran and hadith are used as justification benchmarks in criticizing the problems of life that develop in society. Discussion activities between students to try to solve problems, and *ustadz* as facilitators Memorization is one of the methods taken by pesantren in the process of learning, especially the basic material of religion. The students usually memorize us according to the provisions, outside timetable available lessons. Then hand it over to *kyai* or *ustadz* at certain times. Deposits are usually individual and without explanation of meaning and significance. The application of some of the learning methods mentioned above (classical and modern), in a paradigmatic way, is first, considering behavior students, in terms of "multiple intelligences," that is, not only paying attention to aspects of intellectual intelligence alone but also paying attention to emotional and spiritual intelligence. The last two bits of intelligence are no less important in determining the success of the life of students. Even according to *Ustadz* Syamsul A. Hasan, it is spiritual intelligence that determines the success of students. Because through spiritual intelligence other intelligence can be conditioned and developed optimally. Likewise, Mahmudi describes the role of excellent argumentative spirituality in integrating and maximizing the function of all components of human personality. On the other hand, the orientation of materialism plays a role in separating and shackling each component of human personality.

Second, learning in *Pesantrens* boils down to the formation of students as waladun saleh. Santri whose existence is beneficial to themselves and their environment.

To become a disciple student waladun saleh, it is not enough just to know the rules of religion alone, but Humans are needed, if referring to Howard Gardner's opinion, it is said that humans have multiple intelligences. Namely: intellectual quotient or IQ, spiritual quotient or SQ, emotional quotient or EQ, and physical intelligence (adversity quotient or AQ) [18]. This kind of scientific attitude in the case of *Pesantren* can be seen from the learning process it develops. PPSS, for example, is implied in its vision statement, namely; "The birth of a generation of Muslims khaira Ummah," Boarding school Wali Songo Situbondo, can be seen from his concentration in studying Islamic religion and morals, but also emphasizes creativity students through entrepreneurship. Namely life skills education for students, ranging from gross motor skills to fine motor skills. Thus, it has been illustrated that activity, the learning that is applied to these three *Pesantrens*, can be said to use the learning method with humanistic paradigm and integralist. Aims to be able to produce students who deserve to be called waladun pious. Weekly Program, Bahtsul Masail, Clean Friday (Madrassa-OSIM), Monthly Program, Bahtsul Masail, Intensive Fiqh Studies (IFS), Family I'dadiyah Salafiyah Syafi'iyah (FISS), Bulletin Minutes, Thematic Studies, Prayers 'alan Nabi, Series Class, Semester Week Program Scientific Annual Training Program (Workshop) Acceleration, friendship Santri between Madrassa/*Pesantrens* (Bahtsul Masail Regional/Provincial Level), Bahtsul Masail Anjangsana Alumni *Pesantren* Residency Besuki, thanksgiving (Graduation), Scientific Seminars, Incidental Program, Internal/External Bahtsul Masail, Internal/External Competitions, Book Review. Entry Criteria/ Selection, Marhalah Ula Criteria, Ever Studied Religious Science (Fiqh) & Instrumental Knowledge (Nahwu & Sharf),

Fluent in Reading the Qur'an, Fluent in Arabic Writing, Availability of Quota, Age Limit/Educational Level (SD/SMP Graduate), Wustho Marhalah Criteria, Able to Read the Book of Fathul Qarib (Ibadah-Muamalah-Munakahah), Availability of Quota, Age Limit/Educational Level (SMP/SMA Graduate), Marhalah Ula Entrance Test, Writing Test, Nahwu: Kalimat & Addressul I'rob, Sharf: *Amsilah* Tashrifiyah Chapter I & II), Imla', Oral Test, Nahwu: Kalimat & Addressul I'rob, Sharf: *Amsilah* Tashrifiyah Chapters I & II), Read the Qur'an, Marhalah Wustho Entrance Test, Writing Test, Jurisprudence (Fathul Qarib: Chapter Ibadah-Muamalah-Munakahah), Book Reading Oral Test (Fathul Qarib: Chapter Ibadah-Muamalah-Munakahah). Target Achievement of Marhalah Ula Year I (Nahwu Shorof Understanding), Able to analyze class/forms of words in sentences (Standard al-Muyassar), Sentences, I'rob, Marfu'atul Asma', Manshubatul Asma', Mahfudzatul Asma', Memorize (Tashrif Termist/Lughawi & Al-Muyassar), Year II Nahwu Shorof Applicative), Able to apply tool knowledge (Al-Muyassar/al-Jurumiyah) in reading the Book of Fathul Almost Chapter Thaharah, Able to present book readings in accordance with grammar rules in (Deliberation/Bahtsul Masail), Memorize al-Jurumiyah Qowaidul I'lal, Year III Reading the Book, Able to read and explain the intent contained in the book Fathul Qarib with the correct method (Chapters of Thaharah and Worship), Able to present the Readings of the Book (Musyawarah Bahtsul Masail), Memorize Alfiyah (Bait 1-100 Bait) , Year IV Mastering the Book of Fathul Qarib, Fluently reading and understanding the meaning contained in the Book of Fathul Qarib al-Mujib correctly (Muamalah and Munakahat Chapters), Able to present the results of reading (Deliberation and Bahtsul Masail), Memorize Alfiyah (Bait 101-200 Bait) . The learning approach cannot be separated from the paradigm in education. Different paradigms will have an impact on the understanding of fact education including learning methods.

For this reason, theoretical and philosophically learning methods can be divided into humanistic and integralist learning methods. Marhalah Wustho Year I, Able to understand the book Fathul Muin lafdzon wa ma'nabab Ibadah, Able to apply fiqh rules in answering fiqhiyah questions, Able to answer fiqh problems with Fathul Muin and those on the same level, Mengenal Qawaid Asiyah fi Ushulil Fiqh, Year II, Able to understand the book Fathul Muin lafdzon wa ma'nabab Muamalah, Able to apply fiqh rules in answering fiqhiyah questions, Able to answer fiqh problems with Fathul Muin and those on the same level, Analyzing jurisprudence with its turuq al-Istinbath. Bahtsul Masail Weekly Program, Clean Friday (Madrassa-OSIM) Bahtsul Masail Monthly Program, Intensive Fiqh Studies (IFS), Family I'dadiyah Salafiyah Syafi'iyah (FISS), Bulletin Minutes, Thematic Studies, Sholawat 'alan Nabi, Class Series and Semester Program, Week Scientific and Annual Program, Training (Workshop), Acceleration, friendship Santri between

Madrassa/*Pesantrens* (Bahtsul Masail Regional/Provincial Level), Bahtsul Masail Anjangsana Alumni *Pesantrens* Residency Besuki, thanksgiving (Graduation), Scientific Festival, and Incidental Programs, Internal/External Bahtsul Masail, Internal/External Competitions, Book Review. Entry Criteria/ Selection Criteria Marhalah Ula Have Studied Religious Knowledge (Fiqh) & Instrumental Knowledge (Nahwu & Sharf) Fluent in Reading the Qur'an, Fluent in Writing Arabic, Availability of Quota, Age Limit/Educational Level (SD/SMP Graduate), Criteria Marhalah Wustho, Able to Read the Book of Fathul Qarib (Ibadah-Muamalah-Munakahah), Availability of Quota, Age Limit/Educational Level (Middle School/High School Graduate), Marhalah Ula Entrance Test, Writing Test, Nahwu: Kalimat & Addressul I'rob, Sharf: Amsilah Tashrifiyah Chapter I & II), Imla', Oral Test, Nahwu: Kalimat & Addressul I'rob, Sharf: Amsilah Tashrifiyah Chapters I & II), Read the Qur'an, Marhalah Wustho Entrance Test, Written Test, Jurisprudence (Fathul Qarib: Chapter Ibadah-Muamalah-Munakahah), Oral Test, Read the Book (Fathul Qarib: Chapter Ibadah-Muamalah-Munakahah)

IV. CONCLUSION

The conclusion regarding the transformation of the objectives of the Madrasa *Diniyah* wustha curriculum at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo found that there was a transformation of the curriculum objectives, namely: (a) Muslims who believe, are pious, do good deeds, and have good morals; (b) Fostering students who have experience, knowledge, worship skills, traits, attitudes, and commendable behavior that are useful for their personal development; (c). Preparing students to be able to take part in Islamic religious education at the next Wustha *Diniyah* Madrasa. Phase Transformation the objectives of the wustha madrasa curriculum at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo are for the dissemination of Islamic da'wah and the formation of tough cadres of students through the Madrasa *Diniyah* curriculum, to strengthen the intellectuals of the students moral glorious one represent scholars' and scholar Muslims, to carry out mental and spiritual development and. to give birth to a generation of Khaira Ummah Muslims."

With a number of its main missions, namely: (a) Developing a curriculum for *Pesantrens* based on faith, knowledge, technology, and community needs; (b). *Pesantren* curriculum organizes scientific and practical education and training for exemplary al-Salaf *al-saleh*; and (c). Ma'had Aly conducts innovative and participatory research in empowering *Pesantrens* and the community, (d) understanding religion is not blind in general, understanding, in general, is not blind to religion. The transformation of Wustha *Diniyah* Madrasa Curriculum Material at the Wali Songo Mimbaan Panji *Pesantren* in Situbondo and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo are, Transformation of the Madrasa *Diniyah* wustha curriculum material at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo" found four transformations of curriculum material: The Phase before transforming the Madrasa *Diniyah* wustha curriculum material at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo Maintain good old tradition, give classic books material (yellow book: aqidah fiqh, morality, interpretation, hadith, Arabic, and nahwushorof) Transformation Phase of Wustha Madrasa Curriculum Materials at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo transforming and strengthening curriculum materials for entrepreneurship,

Asawaja 1, Fiqh Balagah Qawaid, Ushulfiqh, Hadith, Al-qur'an, Siroh nabawiyah, Tasawwuf, Fahim obligedu attushaha, Minhajutthalibin, Jauharul ma'mun, Faraidul bahriyah, Waroqat, and Qawaidul ASIyah. Transformation of the Wustha *Diniyah* Madrasa Curriculum Method at the Wali Songo Mimbaan Panji *Pesantren* in Situbondo and the Salafiyah Syafi'iyah Sokorejo *Pesantren* in Situbondo. Whereas the focus of these three "transformation of the Madrasa *Diniyah* wustha curriculum method at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo, there is a transformation of the curriculum method, namely: Using the classical method: b) bandongan, c) sorogan, d) wetonan e) memorization, f) lalaran, g) mudhahara and h) bahstul masa'il. The process of transforming the Madrasa *Diniyah* wustha curriculum method at the Wali Songo *Pesantren* and the Salafiyah Syafi'iyah *Pesantren* Sukorejo Situbondo uses the modern al-khalilyah method, transforming al-fahu, al-Muyassar method, mentoring learning method.

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