

Pesantren Concepts for Producing Quality Graduates

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Abstract.

This research is intended to find out the concept of pesantren in producing quality graduates, conducted at the Thawalib pesantren in West Sumatra. From January 2022 to July 2023, with the teachers. The results showed that Thawalib pesantren in producing quality graduates through the concept of pesantren; determining the value of pesantren, modernizing pesantren, collaborating with the community, financial transparency and open pesantren for the understanding of various streams.

Keywords: Pesantren, concept, quality and graduates.

I. INTRODUCTION

In the Islamic perspective, education is not only limited to making it quality by developing the potential of students, but more than that he must be able to make his competence as a provision in implementing his religion. In other words, the development of the potential of students is directed towards the pleasure of Allah SWT. Therefore, education should not break away from the rules and teachings of Allah in achieving quality graduates. among Islamic educational institutions that are able to produce quality graduates are Islamic boarding schools. Islamic boarding schools have produced many graduates who have a correct understanding of religion, have broad knowledge, have an awareness that all their actions will be used as a benchmark so that they must have a good personality [1]. With a correct understanding of religion, he will practice religion in his real behavior, the religious principles he teaches will be seen clearly by the community in his personality. The breadth and depth of knowledge he has will be an umbrella and a bright giver of hope for people who are in darkness and ignorance, with knowledge he can make others understand and understand religion, life, and others. With a good personality he will be able to be at the forefront of good deeds. Not a few pesantren graduates play a role in the midst of society, by realizing religious teachings in the midst of society in a concrete form, making the Qur'an as a guide and guide to life, making the sunnah of the apostle as a reference in real life [2] in various professions and activities, including managing the prosperity of mosques, from them the syiar of Islam continues to develop and survive until now.

Like the Ampel Delta pesantren initiated by Sunan Ampel which requires its graduates to practice their knowledge in their respective areas [3] and produce graduates who take part in the community, or like Bayt Al-Hikmah, one of the pesantren plays an active role in social life, but more than that, pesantren has proven to have a considerable share in social transformation [4]. On the other hand, human life also continues to develop along with the times that never stop. The development of technology today has shifted the pattern of life of society in general, the mosque which is usually crowded with jama'ah, now the congregation is more in front of their respective televisions, people who used to hold the Qur'an now they hold gadgets. Another impact of technology is the change in society from various aspects, social culture and even religion. Religion is not even considered more important than positions and positions, let alone thinking about the afterlife is very far from what it should be. This change certainly requires a street lamp that is critical of the situation and willing to improve. Another thing is that not a few mosque managers lack the ability to manage and even tend to walk in place. As a result, mosques and mushollas began to be visited and abandoned, and there were even a few mosques whose adhan calls were absent or even late.

The demand for the role of mosque managers who are able to utilize technology to have an impact on the happiness of life in this world and in the hereafter [5]. a necessity. In fact, apart from being a place of worship, the Prophet functioned the mosque as a medium for gathering Muslims, both in terms of social, political and educational teaching, the variety of functions shows that the existence of the mosque is an institution of religious life where the mosque is the central unifier of Muslims. Quality graduates who are able to contribute and provide real benefits to society are expected and strived for by Thawalib pesantren. Pesantren Thawalib Padang Panjang has given birth to many quality graduates, this is addressed by the existence of graduates who contribute greatly to the nation. Thawalib is part of the Islamic thought renewal movement in Indonesia, especially West Sumatra, Sumatra Thawalib is also known as the beginning of the educational and social movement in Indonesia. Thawalib continues to develop by having a structured education pattern with a modern concept, known as a pioneer or pioneer of the image of modern schools in Indonesia in its day. The purpose of this research is to find out the concept of pesantren Thawalib in graduating quality graduates.

II. METHODS

This type of research is qualitative research, qualitative research is research to understand phenomena, about what is experienced by the research subject, holistically, and by means of descriptions in the form of words and language, in a special natural context, and by utilizing various natural methods [6, p. 6]. This research was conducted at Pesantren Thawalib Padang Panjang, West Sumatra. This research was conducted from January 2022 to July 2023. The data collection techniques used in this research are observation, documentation studies, and interviews. The data sources are teachers, managers and Foundation administrators. Data validation used in this research is source triangulation. Data analysis follows the steps of Miles and Huberman which are simplified.

III. RESULT AND DISCUSSION

Pesantren Thawalib was formed and run referring to a concept that became the basis and blue frint of this Pesantren, among these concepts are:

Determining the value of Pesantren Thawalib

Pesantren Thawalib Padang Panjang in realizing the vision and mission, is supported by basic values and solid basic principles. The basic values and basic principles are the direction and guidelines for the attitudes and behavior of all components in carrying out their activities. The basic values and basic principles of Pesantren Thawalib Padang Panjang as an Islamic-based community property, sourced from the Qur'an and al-Sunnah, with the aim of producing cadres of scholars who are tafaqquh fi al-din. Pesantren Thawalib Padang Panjang in realizing the vision, carrying out the mission and achieving goals in a sustainable manner, requires a strong value base for all components. The basic values as a reference in the development of Pesantren Thawalib Padang Panjang are as conveyed by the Pesantren Management by Ustadz. Fahmi: "1) sincerity (doing something solely for Allah SWT) in living and striving to uphold the teachings of Islam; 2) shiddiq (honest and trustworthy) in heart, words and actions; 3) amanah (high moral commitment and responsibility) in carrying out institutional duties and can be trusted; 4) Fathanah (intelligence of mind as Ulil Albab) in thinking, insight, and producing works of thought; 5) tabligh (conveying goodness to others, communicative and skillful in building networks); 6) cooperation by maintaining a critical attitude; 7) tajdid and innovation (renewal and forward-thinking) in developing life; 8) Istiqamah (consistent) in speech, thoughts, and actions; 9) learning ethic (enthusiasm and strong will) to always develop themselves, seek and enrich knowledge, and practice knowledge in life; 10) moderate (wise and take a position in the middle) in attitudes, thoughts, and actions; 11) exemplary (being uswah hasanah / a good example) in all attitudes and actions".

The value of Pesantren Thawalib is the goal in every element of education in Thawalib, this value is the spirit in the movement of educational life in Pesantren Thawalib, since its inception until today. The existence of values that become the direction of education in Thawalib is a reference value for all students, teachers and those involved in education in Thawalib, this was conveyed by community leaders who from

the beginning knew how Thawalib was built with these values. The success of the values proclaimed by Thawalib and emphasized in the learning process made Thawalib a pesantren that was in demand by students from various regions, and gave birth to noble and successful individuals. If you pay attention to the determination of institutional values that must be achieved as a value of the institution, it reflects that the process to be achieved has a clear goal. Value is the essence of education itself. Value is something abstract, which is worth characterizing and attributing to something whose characteristics can be seen from a person's behavior, which has a relationship related to facts, actions, norms, morals, and beliefs. The challenge of pesantren is how to implement Islamic religious values to students as a whole and kaffah who not only master knowledge, but have the quality of faith, and noble morals. Because the purpose of Islamic education is to form a human being who has a harmonious and balanced personality; not only in the fields of religion and science, but also skills and morals. Al-Abrasyi explains that the aspect of moral education as the goal of Islamic education and is the main key to human success in carrying out the tasks of life [2]. The values proclaimed by the Thawalib Teacher Training Center narrowed down to 13 parts consisting of faith and attitudes.

The values that have been proclaimed at Pesantren Thawalib are in line with the values that are the goal of Islamic education, namely building religiosity and morals. Value is also closely related to morals. Morals are a way of looking at someone from the point of view of good behavior or not. Methodologically, not everything can judge an action and can be said to be morals. Morals must have a critical, methodical, and systematic attitude in reflecting. Value in an Islamic perspective is seen as the core of education, the value in education is morals derived from Islamic values with two sources al Qur'an al Sunnah which has a role in forming a complete human being. The value proclaimed by Pesantren Thawalib can be said to be objective/subjective and Absolute/relative. Objective if it does not depend on the subject or consciousness that judges; on the other hand, value is said to be subjective if its existence, meaning, and validity depend on the reaction of the subject who judges it, regardless of whether this is psychological or physical. Objective value says that everything that must be objectively true, then its actions and qualities are inherently good. Subjective values, on the other hand, value something not because of what is being judged, but because of the person judging it. A value can be said to be objective if the values do not depend on the subject or consciousness that judges it [7]. The benchmark of any idea is in its object, not in the subject that makes the judgment. Truth does not depend on individual opinions but on the objectivity of facts. Conversely, value becomes subjective, if the subject plays a role in giving judgment; human consciousness becomes the benchmark for judgment. Therefore, subjective value always pays attention to the various perspectives possessed by the human intellect, such as feelings that will sharpen to like or dislike, happy or unhappy. Absolute or eternal value, if the current value has been running since the past and will continue to apply throughout the ages, and will apply to anyone regardless of race, and social class [8].

In Islam, that every value that exists in this world certainly contains values that have been given by Allah SWT to His creation. which can determine whether something has value or not, depends on the human being as mu'abbid, khalifah fil ardh or 'immarah fil ardh. Because humans are the subject of this world, all values must refer to ethics. Everything created by Allah SWT has a good or noble value, and is beneficial for mankind. There is not a single creation of Allah SWT in this world that has no value or bad value, it all depends on the human being himself as 'immarah fil ardh. The nature of value in Islam is something that can bring benefits to human life, nature, and get the pleasure of Allah SWT, which can be broadly described in the Islamic context. In this context, Pesantren Thawalib tries to make these values useful so that they must be implemented in everyday life. To a human being who practices Islamic values derived from divine values in his life, will reach insan kamil (perfect human), or tawhid man. Insan kamil is a perfect human being, namely people who believe and have morals (morals) [9], which includes the power of knowledge they have. Determining the value of education should also be part of an important goal in education and must be measured and evaluated consistently and regularly. The existence of an evaluation of the values proclaimed will make it easier to overcome the difficulties encountered in implementing these values. The values should also not only be used as slogans and written large in banners, but the values are integrated in every lesson, so

that all lessons taught contain the content of these values so that holistic education will be realized with satisfactory results as expected.

Concept of Education Modernization

The beginning of Thawalib education was a recitation in a surau which was then developed as the number of students who came to Thawalib increased, the recitation was developed according to the ability of the students and made in the form of halaqoh-halaqoh in the surau, this form of recitation then only lasted a few years, in 1914 the recitation was then made into seven levels by studying in class no longer in the mosque. As revealed by Abid "The form of recitation that was originally in the surau was changed by Buya Hamka into a classroom recitation with 7 different classes according to the level of book study". This change did not make the students leave Thawalib, but the number of students who came to Thawalib increased. The increase in students encouraged Buya Hamka to develop the class by building a building equipped with tables and chairs in 1918. The completeness of the tables and benches held by Buya Hamka made Thawalib the first modern Islamic school to match Dutch schools. The construction of a building that became the center of santri learning with chairs and tables became part of the changes in Thawalib school and became the first Islamic school that resembled the current Dutch school, and there was no school like Thawalib, surau became the center of santri learning everywhere at that time. Pesantren is a traditional educational institution that was born and grew along with the arrival of Islam to Java[10]. pesantren is suspected by some experts, as a continuation of the education system in the pre-Islamic Hindu-Buddhist period[11]. There are several similarities between pesantren and the previous education system such as: its location which is usually found in the countryside, founded and led by religious figures, patterns and learning materials that lead to asceticism, simplicity and independence [12].

However, the existence of pesantren as an Islamic educational institution in Indonesia, received various challenges and obstacles. Starting in the Dutch colonial period, the Dutch colonial government, which introduced a school education system for children in Indonesia, by establishing Folk Schools (volkscholen) or also called village (nagari) schools with a 3-year learning period[13]. Apart from the Dutch education system, pesantren education came from exponents of Indonesian secular education figures who gave a bad stigma to pesantren, and wanted pesantren to be abolished as part of national education[14]. Answering the challenges of the Dutch colonial government, was by making changes in Islamic education. The transformation carried out by Pesantren Thawalib is a new educational change and a different quality from the previous one, as well as education designed to further improve its ability in the world of education. Continuous educational development between strength, reasoning, and development of intellectual knowledge, which includes science and technology expertise, development of spirituality, noble morals, as well as vocational work skills that support each other. A good education makes a person more able to sort and digest accurate information in the midst of the abundance of information that exists in the digital era [15]. Education in pesantren must be able to make a more advanced leap in the modern era through the utilization of digital and communication technology into the use of the learning process. Modernization of pesantren is an effort or effort to improve self-education with the needs and demands of society and lead to future renewal. Modernization of pesantren has a considerable influence on education itself. Modernity not only has an impact on the development of technology or fashion, but also has an impact on people's thinking patterns which will be more advanced and better, education also determines the progress or failure of a nation. If the nation's education is good, then the nation will be advanced and peaceful.

Pesantren and social life in society have a mutually needy relationship. Pesantren has full responsibility in delivering the nation's next generation in facing the progress of the times, it can be interpreted that one of the important pillars in the development of a nation is pesantren [16]. Modernization of pesantren is like a large vehicle that will continue to move, accompanying the community to continue running towards the future. Modernity will run over every thing that stays in place. In this case, every human being who cannot keep up with the pace of the times will be left behind and eventually it will be very difficult for that human being to keep up with the developments that occur. Modernization of pesantren is one of the approaches for long-term solutions to various problems of the Muslim Ummah today and in the future. Therefore, modernization of pesantren is important in giving birth to a modern Islamic civilization. However,

the modernization of pesantren cannot be felt in just one or two days, but it requires a long process that will at least take about two generations[17]. There are two main reasons behind the importance of modernizing pesantren as part of Islamic education, namely, first, the concept and practice of pesantren have been too narrow, overemphasizing the interests of the hereafter, which gave birth to a scientific dichotomy that has been inherited by the Muslim ummah since the time of the decline of Islam (twelfth century)[18]. In this perspective, Islam must be believed as a religion of nature, by which all forms of dichotomy between religion and science are eliminated. Nature and its contents (materials and events) contain signs that show God's messages that illustrate the presence of a unified global system, which by deepening it, one will be able to capture the meaning and wisdom of a transcendent thus, faith should not be in conflict with science[19].

Second, pesantren, until now, have not or have not been able to meet the needs of Muslims, in facing the challenges of the modern world and the challenges of Indonesian society and nation in all fields. Therefore, to face and lead to a civil society, the concept of pesantren and its fundamental participation in empowering Muslims are needed. In this perspective, pesantren are expected to be able to improve themselves, so that they are not only able to become a medium for transmitting culture, knowledge and expertise, but also as an interaction of potential and culture, namely how pesantren are able to develop the potential of children given by God from birth in the context of preparing students to live their real lives [20]. Modernization of facilities and infrastructure carried out in pesantren must not come out and contradict Islamic guidance. Indeed, the modernization of facilities and infrastructure is held in order to follow and adjust the times that continue to develop culturally. In the past, modernization was to compensate for schools built by colonialists who seemed to spoil students. But now modernization is not only limited to compensating for education outside Islam, but as an actualization of cultural values into Islamic boarding schools.

Indeed, pesantren modernize not to imitate public schools but in order to adjust to the times that cannot be avoided, and in order to prepare humans who are ready to face various changes according to the times while still strengthening in religious sciences, so that modernization carried out is above religion.

Cooperating with the community

The community as part of the environment is always awaited for its contribution to the Thawalib Islamic Boarding School, but the contribution must always be accompanied by reciprocity by the Thawalib Islamic Boarding School to the community, so that the attachment between the Thawalib Islamic Boarding School and the community will be obtained, this is done by doing mutually beneficial things between the Thawalib Islamic Boarding School and the community through the purchase of community crops, this is done to bond the community with the Thawalib Islamic Boarding School, as stated by Ust Fahmi; "We buy the community's crops even though the price must be more expensive when compared to what they sell to the market, this is intended to bring the community closer and raise their concern for Pesantren Thawalib so that there is a reciprocal relationship between the two, so it is mutually beneficial and beneficial". On the other hand, the community in education at Pesantren Thawalib is used as the second student after the students at Pesantren Thawalib, this is evidenced by the teachers going down to the community to provide lessons through lectures in surau or in mosques and even becoming a regular khotib in every Friday. In addition to families and educational institutions, society has a very important role in education. Society is a term that is very commonly used to refer to a human unit that comes from the Arabic language, namely Syaraka which means participating, participating, which then changes in Indonesian into society [21]. Society is part of the educational environment, society as a vehicle for social interaction for the formation of religious and societal values.

Even Thomas Lickona[22] states that schools and families working together are strong allies (partners) for character (in building character). However, in a culture that often destroys character education itself requires support from the wider community (society). Indeed, education is conducted for the benefit of a society, whether at the local, family, regional, provincial or national level as a whole. Education mediates society or the relationship between education and society. It must be realized that society has a very important role in the existence, continuity, and even progress of education. At least one of the parameters

determining the fate of education is the community. If there is an advanced education, almost certainly one of the success factors is the maximum involvement and participation of the community. Vice versa, if there is a poor education, one of the causes could be because the community is reluctant to support. Community trust is one of the keys to the progress of educational institutions. When people have confidence in educational institutions they will fully support the course of education. Therefore, the community is a strategic component that must receive full attention by education.

The community has a dual position, namely as an object and as a subject, both of which have functional meaning for the management of educational institutions [23]. When educational institutions are promoting the admission of new students, the community is an object that is absolutely necessary. Meanwhile, the community's response to the promotion places them as subjects who have full authority to accept or reject it. The community's position as a subject also occurs when they become users of educational institution graduates. Therefore, participation and good relations with the community must be managed properly. Community participation with educational institutions is the entire process of activities that are planned and pursued deliberately and seriously, accompanied by continuous guidance to gain sympathy from the community in general [24]. Especially people who have a direct interest in education. Community sympathy will grow through school efforts in establishing incentive and proactive relationships in addition to building a good image of educational institutions. Pesantren that do not involve community participation in their implementation are considered to often not touch the needs of the community, because the community is the party that knows best what their problems are and understands how to solve their problems [25]. Pesantren are not allowed to isolate themselves from the community. Pesantren should not become a separate society that is closed to the surrounding community [26]. It should not implement its own ideas by ignoring the aspirations of the community. The community wants the pesantren not to be exclusive to outside information.

The community wants the pesantren to be established to improve the quality of education in the area. The community also wants the pesantren to have a positive influence on the development of the community either directly or indirectly. For this purpose, the community supports the efforts of pesantren in their area. It requires the cooperation of the various parties involved to share strengths in order to reduce weaknesses, especially those related to human resource capacity. Community participation is managed through planning, implementation, monitoring and evaluation. The planning stage is carried out on the needs of both educational institutions and the community, then making plans based on the needs needed to find out the potentials that are owned to develop alternative activity programs. Pesantren must encourage collaboration between parents and the community. The participation of parents and the community will grow if parents and the community also feel the benefits of their participation in the pesantren program. Benefits can be interpreted broadly, including a sense of being cared for and a sense of satisfaction because they can contribute their abilities for the benefit of the pesantren. So the principle of fostering relationships with the community is mutual satisfaction. One important way to foster relationships with the community is to establish effective communication. Revitalization and reorientation in Islamic education, especially in the family and family members are an inseparable part of the individuals of society who need pesantren [27], to have a strategic role in society in providing encouragement for Islamic education. This opportunity is a great capital for pesantren to take part in the community through community empowerment through mosques and mushollas, so that the stretching of religious life becomes a beacon of educational improvement led by pesantren. Pesantren is a system that must be open to the environment including the community that supports it [28].

As an open system, the pesantren cannot isolate itself because if this is done, it means that the pesantren has reached the brink of stagnation and stagnation because it opposes the obligations of natural law. As an open system, pesantren are also always ready to accept community members, to the ideas conveyed, their needs and to the values that exist in society. Conversely, the community also opens itself to accept and accommodate the activities of pesantren. Pesantren can learn from the community. Teachers and students can seek learning experiences and practices in the community. There must be two-way communication between the pesantren and the community to be able to give and receive each other. Pesantren Thawalib introduces

pesantren programs and activities to the community. So that the community is more familiar with and can help the program. In addition, this is done so that the relationship between the community and the pesantren becomes close. It is also expected that the community and pesantren will cooperate in religious holidays. In addition, the pesantren informs the community about the pesantren's flagship program to attract community interest.

Financial transparency

Pesantren Thawalib applies an openness system in financial management, this is intended so that everyone can see and correct financial problems, so that nothing is hidden from finances, even though finances are very sensitive things. This was revealed by Ust Fahmi; "Financial openness means that every year Pesantren Thawalib announces financial reports in the newspaper so that anyone can see and assess with transparency". The openness of finances at Pesantren Thawalib became the only Pesantren that dared to announce the Pesantren's finances openly and announced in the newspaper, the impact of the openness turned out to make people flock to help Pesantren Thawalib by donating their property to Thawalib, The newspaper was also able to inform the wider community so that successful alumni were called to build the Pesantren with their property. This is proven by the increase in Pesantren finances after transparency through newspapers. Transparency means openness. Transparency in the field of management means openness in managing an activity [29]. In pesantren, transparent financial management means openness in financial management, namely: openness of financial sources and amounts, details of use, and accountability must be clear so that it can make it easier for interested parties to find out. Financial transparency is needed in order to increase the support of parents of students, the community and the government in the implementation of all educational programs in pesantren [30]. In addition, transparency creates mutual trust between the government, the community, parents of students and pesantren residents through the provision of information and ensures the ease of obtaining accurate and adequate information. Pesantren as an educational institution is a body that seeks to manage and organize social, cultural, religious, research activities of skills and expertise, namely in terms of intellectual, spiritual, and expertise/skills education. Pesantren is a producer of individuals who are intellectually and skillfully capable. Pesantren is a formal and non-formal educational environment.

Pesantren have formal institutional responsibilities in accordance with the functions and objectives set according to applicable regulations, scientific responsibilities based on the form, content, objectives and level of education as well as professional functional responsibilities in the management and implementation of education that receive provisions based on the provisions of their position [31]. One aspect that is very important for molding learners is the financial aspect. Pesantren financial management is very important in the implementation of activities. There are various sources of funds managed by pesantren, both from the government in the form of BOS funds and from funds from the community in the form of tuition fees and infaq. When public funds enter, it is necessary to prepare a good, professional and accountable financial management system. In general, financial management has been managed by pesantren, but each institution is different in the way it is managed depending on the size of the pesantren. In pesantren with low community support, the financial management is very simple. While those with high community support, the management will tend to be better and maybe even more complicated. This tendency means that pesantren are required by the community to be more responsible, transparent and accountable. The financial management of pesantren cannot be separated from what is called management. Basically, management comes from to manage which means to organize, manage or take care of [32]. In an effort to improve the quality of pesantren, it will depend on the management used in the pesantren concerned. The management will be effective and efficient if it is supported by professional Human Resources to operate the pesantren, a curriculum that is in accordance with the level of development and characteristics of the students, the ability and commitment of reliable education personnel, adequate infrastructure to support teaching and learning activities, sufficient funds to pay staff according to their functions, and high community participation [33].

If one of the above is not as expected or does not function as it should, the effectiveness and efficiency of the pesantren management is less than optimal. One aspect that is very important for molding learners is the financial aspect. Pesantren financial management is very important in the implementation of

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Pesantren is open to the understanding of various schools

In general, pesantrens are affiliated with one school of thought, especially in terms of fiqh, but this is different from Pesantren Thawalib, Pesantren Thawalib accommodates all understandings of fiqh, although basically the Syafi'iyah books are the books adopted by Pesantren Thawalib. However, the understanding of fiqh outside Syafi'iyah is provided and taught, so that in Pesantren Thawalib there is no debate between madhhabs, even the debate is strictly prohibited to be avoided, as conveyed by Ust Fahmi; "In Thawalib, it is more likely to adopt Syafi'iyah fiqh, however, other Mazhabs are also studied for those who are interested, a library is provided which includes other Mazhab books". The openness of Pesantren Thawalib to diverse understandings that refer to the four madzhab imams makes the parents of students not hesitate to send their children to Pesantren Thawalib, even though they are not of the Syafi'i madzhab. This condition is what makes Thawalib to this day survive and become a place to learn all understandings. Speaking of Islamic education, pesantren is the oldest type of Islamic educational institution and has long been rooted in the culture of Indonesian society [35]. Pesantren is a center for the study and deepening of the treasures of Islamic sciences and at the same time as a center for the da'wah movement to spread Islam in the community. Pesantren is also known as the guardian of Islamic orthodoxy. Islamic boarding schools are unique educational institutions, not only because of their very long existence, but also because of the culture, methods, and networks applied by these religious institutions [36]. In addition, Islamic boarding schools are also an indigenous education system in Indonesia [37].

Sistem keilmuan yang dikembangkan oleh pesantren juga meliputi aspek-aspek tersebut antara lain adalah keimanan, syariahakhlak, tasawuf, tafsir, sejarah, dan lain-lain. Sumber keilmuan ini berasal dari paham *Ahl al-Sunah wal Jama'ah*. Ciri pesantren tradisional atau salaf di Indonesia mengikuti madzhab ideologi *Ahl al-Sunnah wa al-Jama'ah* dalam bidang hukum, teologi, dan tasawuf. Ideologi *Ahl al-Sunnah wa al-Jama'ah* adalah ajaran tentang hukum Islam yang bersumber dan mengikuti ajaran Nabi, para sahabat, dan pengikutnya [38]. Prinsip dan karakter Aswaja di kalangan masyarakat Muslim Indonesia

berfokus pada keseimbangan. Dalam tauhid misalnya, mereka selalu menjaga keseimbangan antara dalil aqli dan naqli. Konsekuensinya, kelompok ini tidak akan mudah menjatuhkan vonis dan tidak tergesa-gesa menyalahkan orang lain yang berbeda. Demikian dengan mengklaim kelompoknya sebagai yang paling benar. Selanjutnya dalam bidang syariah yang lebih fokus pada dasar ajaran Islam yaitu AlQur'an dan Hadist. Di samping itu, dalam bidang tasawuf sangat menganjurkan ajaran Islam yang mencegah sikap berlebihan dan ekstrim. Atas dasar ini, maka ajaran *manhaj ahl sunnah wal jama'ah* sangat sesuai dengan kondisi bangsa Indonesia yang beragam.

The scientific system developed by pesantren also includes these aspects, including faith, sharia, morals, tasawwuf, tafsir, history, and others. The source of this knowledge comes from the understanding of ahl al-Sunah wal Jama'ah. The characteristics of traditional or salaf pesantren in Indonesia follow the ideological madzhab of Ahl al-Sunnah wa al Jama'ah in the fields of law, theology, and Sufism. Ahl al-Sunnah wa al-Jama'ah ideology is a teaching about Islamic law that is sourced from and follows the teachings of the Prophet, his companions, and followers[38]. The principles and character of Aswaja among Indonesian Muslims focus on balance. In tawhid, for example, they always maintain a balance between aqli and naqli arguments. Consequently, this group will not easily pass judgment and will not be hasty to blame others who are different. The same applies to claiming that their group is the most correct. Furthermore, in the field of sharia, which is more focused on the basic teachings of Islam, namely the Qur'an and Hadith. In addition, in the field of Sufism, it strongly advocates Islamic teachings that prevent excessive and extreme attitudes. On this basis, the teachings of the ahl sunnah wal jama'ah manhaj are very suitable for the diverse conditions of the Indonesian nation. In the context of Pesantren Thawalib, the teaching of Shafi'i law was part of an effort to provide a comprehensive Islamic education that covered various aspects of knowledge that were relevant at that time. However, this does not indicate that the teaching of Shafi'i law was the main purpose of establishing this Pesantren.

The problem that tapered and seemed to never end was the difference in fiqh, this had slightly disturbed the integrity of the nation and society. This is due to the existence of pesantren that teach only one understanding of fiqh, which has an impact on the understanding of one group. If this kind of understanding is brought to the community that has a different understanding, then it will certainly be a problem. Therefore, pesantrens should be agents of reform in this case, it does not mean that pesantrens must create new madhhabs, but rather pesantrens become a place of learning and knowledge of existing madhhabs [39]. The comprehensive understanding born from pesantren will make differences a habit without blasphemy. So it is time for pesantren to make their santri understand various understandings of fiqh, so that their santri do not exacerbate this problem. On the other hand, pesantrens should also not forget about saving the creed. Saving the creed is much more important when compared to the fiqh debate that has been discussed and studied by previous scholars. The change in the thinking paradigm of pesantren managers towards the unity of the ummah must begin with the unification of aqidah, with the existence of aqidah that is equally strong, differences in fiqh will become commonplace and will be used as part of God's grace.

IV. CONCLUSION

Pesantren Thawalib as the first pesantren to implement the modernization system of the pesantren system both in terms of processes and infrastructure as well as involving the community and openness in various streams has become a pioneer of pesantren modernization in producing quality graduates.

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