

Learning System in Salafi Manhaj Boarding School

Fitri Meliani^{✉1}, Hasan Basri², Andewi Suhartini³,

¹ Universitas Islam Bunga Bangsa Cirebon, Indonesia

^{2,3} Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

e-mail: fitrimeliani@bungabangsacirebon.ac.id, hsnbsri76@gmail.com, andewi.suhartini@uinsgd.ac.id

Submitted: 02-01-2023

Revised : 22-02-2023

Accepted: 09-03-2023

ABSTRACT. This article explains the development of Islamic education in Indonesia. The focus of the discussion was the Salafist boarding school. This article aims to find a form of Islamic education that develops in Islamic boarding schools with Salafi ideology (manhaj Salafi). This study uses the literature method. This article concludes that Salafist Islamic boarding schools are a new model of Islamic education in Indonesia today. This pesantren model is different from pesantren in general which has long been developed in Indonesia. The triggering factor for its development is the influence of global Islamic currents, and provides variations in Islamic education patterns, especially at Pesantren institution in Indonesia. The curriculum used at the Assunah Islamic Boarding School both in formal and non-formal education is indicated by radicalism as it is known by the public regarding the Salafist community, but it is more directed towards Salafus Saleh, namely following religious behavior based on the Qur'an, Sunah Rasul and the practice of the life of the previous pious (generation of Friends). The materials taught at the Assunah Islamic Boarding School, it has an impact on the Aqidah and Morals of students, where students or the community who diligently follow an education at the Assunnah Islamic Boarding School have strong aqidah, have polite behavior, tawad'u, have a high social spirit and are sincere.

Keywords: *Pesantren, Salafi Manhaj, Islamic education system*



<https://doi.org/10.31538/munaddhomah.v4i2.300>

How to Cite Meliani, F., Basri, H. ., & Suhartini, A. . (2023). Learning System in Salafi Manhaj Pesantren (Research at Pesantren Assunnah Cirebon). *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(2), 175-186.

INTRODUCTION

In its development, Manhaj Salafi is considered to be a movement called the radical Salafist movement (neo fundamentalist). Jamhari and Jajang Jahroni in their work entitled "The Radical Salafist Movement", his book is motivated by the phenomenon of the emergence of hardline Islamic groups that are considered related or have a correlation with ideological reformulation. In Indonesia, salafi manhaj has a long history of being poorly judged by the people and the government. This is due to the many incidents related to illicit movements, terrorism, and suicide bombings that have occurred in recent decades. In the world of education, the view of salafi manhaj is considered dangerous because it can influence people to commit treason on the government which they consider incompatible with the views of salafi manhaj. This paper intends to confirm whether what is happening within the salafist manhaj educational Institutions is true as suspected by the people (Irham, 2016).

The salafi manhaj boarding school differs from the salaf or khalaf boarding school. Essentially, Salafi manhaj aims to purify Islamic teachings and local cultures that conflict with the Quran, As-Sunnah, or that include superstition, bid'ah, and khurafat. The methodology used to teach in Salafi Manhaj is a simple way such as by memorizing prayers based on accepted hadith

and not letting them sing songs or drawing living beings such as animals and humans (Wahid, 2014, Meliani, Muhyidin, et al., 2022). In Salafi boarding schools not only teach their students about Salafism but also stimulate them to practice Salafi manhaj in their daily lives such as wearing hijab, having long beards, avoiding *isbal*, and eating together from one large tray. All these practices aim to familiarize them with Salafi manhaj so that they become true Salafists (Salafi kaffah) (Amaliyah et al., 2022).

Salafi manhaj Islamic boarding schools connect with their counterparts in the Middle East, especially Saudi Arabia and Yemen, where Indonesian Salafis graduated. Like Salafis around the world, Indonesian Salafis maintain the traditional network that connects them with their sheiks in the Middle East through various means, such as by seeking their fatwas on certain matters, asking them to deliver religious lessons in their dawra, and sending students to study with them (Meliani, Suhartini, et al., 2022). Moreover, Indonesian Salafis have developed regional networks in Southeast Asia, especially between Salafis in Indonesia, Malaysia, and Singapore. Islamic boarding schools, dawra, and Salafi radio stations play an important role in establishing and maintaining this network (Gea et al., 2022). The presence of several students from Malaysia and Singapore at Salafi boarding schools in Batam and Solo, as well as the invitation of Indonesian Salafi clerics by their colleagues in Singapore and Malaysia to deliver Salafi lessons through this network. The hang radio station in Batam, Riau Islands, deserves special attention in this connection. It broadcasts religious lectures that Salafis listen to in Singapore (Arifin, 2015).

Previous studies on the Salafist manhaj movement mostly still suggest that the institution is loaded with terrorism and radicalism movements opposed to legitimate rule. Han & Rahmayanti (2021) and Mohamad Nabil (2020) studies tends to describe and justify that all salafist organizations are harmful to the security of Indonesian society. In fact, not all salafist organizations have the potential danger to the security of the state. In Indonesia, Salafi Islamic boarding schools have developed rapidly and massively since the end of the new order period. During its development, it reflects the impact of global current Islam (Salafist movement) (Meliani, Ahmad, et al., 2022). The Salafist movement spreads and develops through three things: proselytizing networks, groups, and educational institutions such as Islamic boarding schools (Fathullah et al., 2023). As part of the development of the proselytizing network, Salafi proselytizing is voiced through radio, TV, magazines, books, social media, newspapers, and the internet. Afterward, there is the development of Salafi groups and pilgrims, such as the creation of organizations, parties, and worshippers. Further, the establishment of Salafist boarding schools, integrated schools, and universities (Irham, 2016).

This article have novelty to complement the shortcomings of previous writings that have discussed the salafi manhaj education paradigm. This paper is to confirm the number of articles that view salafi manhaj as a terrorist producer. As part of the world Salafi movement, Salafi boarding school are interesting to study. This article examines the learning system at one of the Islamic boarding schools with a salafi manhaj style in the city of Cirebon, namely the As-Sunnah Islamic Boarding School. Pesantren Assunnah Cirebon is interesting to study because Pesantren As-Sunnah has a different orientation from traditional Salafi pesantren managed by kyai and Islamic mass organizations in general in Cirebon City. This study is directed to find answers related to how the learning system and religious orientation of the As-Sunnah Pesantren.

METHOD

This research is included in field research with a qualitative descriptive approach. The descriptive approach itself is a processor that only focuses on observing the data that is the main key to the existence of a phenomenon, this research is focused on answering the question of why, how, or what reason (Arikunto, 2002). While the qualitative approach is research that is intended to reveal the symptoms thoroughly according to the context as it is. The location and time of the

study were conducted at the Assunah Islamic Boarding School in Cirebon. The time of the study was conducted in September-October 2022. The research is divided into several stages including preliminary studies, at this stage, the new researcher asks for some information from the source about matters related to the research to be studied. Next, make a research proposal, determine the research method, and finally prepare for a survey into the field.

Data collection, at this stage the researcher collects relevant data to be used as research material. Data collection techniques are by observation, interviews, and systematic recording of activities that appear in the object of study. To obtain accurate data, an interview will be conducted with the science teacher, the religious Islamic teacher, and the head of the dormitory of the Assunah Islamic Boarding School and several students regarding the scope of the Islamic Boarding School. Documentation is used to obtain data in the form of good records of a formal nature. The technicality of data analysis in this study is to use narrative descriptive analysis techniques (describing the narrative as it is). Data processing includes preparing and compiling data, selecting and classifying data, data analysis, and data interpretation (Sugiyono, 2015).

RESULT AND DISCUSSION

The History, Vision, and Mission of Pesantren Assunah

Pesantren Assunnah is located in the Assunnah Education Foundation complex on Jalan Kalitanjung No. 52 B Kel. Karyamulya, Kec. Kesambi Kota Cirebon. The vision of the Assunnah Foundation is to build a society that devoutly worships only Allah ta'ala based on the Qur'an and As-Sunnah according to salafusshalih's understanding. The missions of the Assunnah Foundation are: 1) Spreading Islamic proselytizing through tashfiah (purification of Islamic teachings) and Tarbiyah (Continuous development); 2) Educate generations of Muslim Intellectuals who are straight-minded, worship properly, and have noble character; and 3) Increase and empower the independence of the people in terms of the welfare of the birth and bathin.

The history of the establishment of Pesantren Assunah began with the establishment of the Assunah Foundation in 1993. The adoption of the name of the pesantren itself only began in 2005. And this type of pesantren education is one of the educational programs under the Assunah Foundation. The Assunnah Foundation became a forum for several main activities, especially for Muslims in region III Cirebon. Three main activities are under the supervision of the Assunah Foundation, namely proselytizing, education, and social. The activities carried out by the Assunnah Foundation initially only revolved around halaqah-halaqah ta'lim and regular recitation. In addition, there are also Arabic studies that have begun to be carried out in several places fostered by the Assunnah Foundation. Pesantren As-Sunnah was founded with the concept of pesantren which is intended for students-shiva level MT's and MA. Meanwhile, full-day school is intended for TKIT and SDIT students.

Before 1990 in Cirebon, radical-minded proselytizing activists called for the implementation of Islamic law. They still follow the thoughts of the people of the Islamic State of Indonesia (NII) and its fragments. It was an era of harakah (movement), where proselytizing activists called for amar ma'ruf nahi munkar rigidly and loudly. This thinking then changed in 1990, along with many Saudi Arabian scholars visiting Indonesia, including Cirebon. They changed drastically and followed the Salafiyah proselytizing manhaj. The material of his proselytizing is as follows: obeying the commands of Allah and His messenger, following the ma'ruf government, and purifying the creed based on the Quran and the understanding of salaf al-ṣālih.

In the early 1990s, Salafiyah believers gathered in a nascent Islamic institution. The institution was later named Assunnah. Assunnah Islamic boarding school was established on

October 14, 1993, in Tengah Tani. The forerunner came from the Assunnah Cirebon Foundation which was founded by three people, namely: Ali Hijrah, Agus Setiawan, and Andi Sutoro. All three are known as Salafi i'tikaf. Then in 1995, moved to Kalitanjung by building a mosque measuring 15 X 10 meters and a kindergarten with 11 students. The eleven disciples were the pioneer children of Assunnah. Then continued SDIT in 1996, MTs in 2004, and MA in 2007. At the beginning of its establishment, Assunnah besides being a center for Salafi education was also used as a qibla or gathering place for the Cirebon Salafist preacher. Also trained Cirebon high school level students, both those who are members of Islamic Spirituality (Rohis) and the Mosque Youth Association (IRM) which has been running for 14 years (1990-2004). In 1996, there was a dispute among the da'i. Then it split into two groups because of differences in viewing muftadi (perpetrators of bid'ah).

The first group is of the view that a person who has committed an act of bid'ah should not be spoken to, let alone cooperate. Muftadi should be shunned because all bid'ah masters are bid'ah, except if they have repented by abandoning the bid'ah contest and not allied with the bid'ah expert. One of them is Muhammad bin Umar Assewed, a student of Shaikh Muhammad bin Salih al-Utsaimin and founder of Laskar Jihad and Pondok Pesantren Dhiyāus Sunnah. While the second group argues that a muftadi (perpetrator of bid'ah) should be approached and advised. There are three kinds of muftadi, namely: muftadi who are very strong and stubborn, muftadi who still receive proselytizing messages from muwahhidun (tawhid masters), and ordinary worshippers who have not been contaminated with the teachings of bid'ah. The people who think so are the pioneers of Assunnah.

The head of the male students dormitory said, *“At present, Assunnah has undergone three changes in leadership. The pioneer and first mudir were Ali Hijrah for the period 1993-2003, then continued by Said Riyana for the period 2003-2006, and finally Muhammad Toharo from 2006 until now. The reason for this change was due to the regeneration and control of the management of the leadership of the foundation and Islamic boarding schools. Currently, Said Riyana serves as the Head of Education which deals with formal education—Integrated Islamic Kindergarten (TKIT), Integrated Islamic Elementary School (SDIT), Tsanawiyah Madrasah (MTs), and Madrasah Aliyah (MA) and non-formal education I'dadul Lughbah (IL) or post-MTs, I'dadud Du'at (ID) or post-MA, and Tarbiyatun Nisa (TN) (post-MA students).”*

To deepen the study of Salafi-based Islam, before establishing Assunnah, the founders studied outside Cirebon. In 1993, Ustadz Toharoh studied at the University of Medina while Said Riyana along with several other activists from Cirebon went to Pesantren Alamussunnah Leuwiliang on the advice of Ali Hajarah (mentor) to pay (study) who would provide religious enlightenment about Salafi manhaj. They planned to pay at the pesantren for about 2 years. But not until 2 years, they left the pesantren and returned to Cirebon. As-Sunnah in its journey is engaged in Salafi-based educational charity, in it contains a religious vision and mission centered on a straight creed, akhlakul karimah, intelligence, creative, skilled, healthy, disciplined, and Islamic-minded that is clean from shirk, bid'ah, and cults and prepares for a higher level.

The head of the male students dormitory said, *“Assunnah Foundation has three programs, namely: proselytizing, education, and socioeconomics. The purpose of the field of proselytizing is to revive scientific methods/paradigms and return to the Qur'an and As-Sunnah. The activities that are the work of the field of proselytizing are Islamic scientific recitation, training on proselytizing activities, aqidah, and tawhid training, proselytizing bulletins, da'wah radio, dissemination of khatib, dissemination of da'i, breaking the fast together, and distribution of books for institutional libraries and others. Since the opening of the pesantren in 2005, the name Assunnah by some people is better known as a pesantren than a foundation. It is also recognized by Ustadz Riyana that Assunnah uses the pesantren system to attract people who are not familiar with the term boarding school, while the use of the term boarding school is to attract people who are not familiar with the term pesantren.”*

Educational Orientation of Pesantren Assunnah

Three terms have developed in Indonesian society, but in the root, the same meaning is salaf, salafiyah, and Salafi. The root of this word in Arabic is salafa which means "to precede". It is meaningfully understood as salaf al shalih i.e. three generations of early companions of the Prophet. These three generations consisted of the companions of the Prophet, tabi'in, tabi'it-tabi'in. Then the terms salafi, salaf, and salafiyah are associated with these meanings, namely people who follow in the footsteps of the salaf al-shalih. In the context of Indonesianness, the terms salaf, salafi and salafiyah have mafhum meanings, namely traditional Muslim groups that maintain old traditions. This looks like a traditional pesantren circle that still maintains the traditions of the yellow book and old cultures. Later in this latest development, there is the term Salafi which is interpreted as a follower of Salafi manhaj (Syamsuddin et al., 2017).

Manhaj has its roots in the word *nahaja* which means method or process. The Salafi manhaj is a method of applying religious teachings as taught by the Prophet what has been carried out by the three early generations of the Prophet's successors. This method of religiousness is transformed into a Salafist movement. This movement is a movement to purify Islamic teachings to return to the main source, namely the Quran and al-Hadith in practice and belief in carrying out Islamic teachings (Wahid, 2014). The purification in question is to purify the teachings of Islam from shirk, heresy, khurafat, superstition, and myth. The same is also stated by Duderija that Salafi is a movement or model of religiousness that wants to be like its religiousness three generations early after the prophet, is related to identity, beliefs, behavior, and so on. He referred to it by the term 'neo-traditional Salafi. Salafist movements and followers are obliged to practice Salafist religious practices. Manhaj is the third source after the Quran and al-Hadith (Anggiani, 2020).

This manhaj refers to the works of the great figures Ibn Taimiyah and Muhammad ibn Abdul Wahhab namely the Kitab al Qaeda al wasathiyah, Kitab al tawhid, and ushul al thalatha. Later in the contemporary era the figures to which the reference is Abdul Aziz Ibn Baz and Muhammad Nasir al Dini al Albani. The principle and basic character of the Salafist manhaj rests on the akidah. According to this manhaj, akidah is more essential than for example jurisprudence. Because with the right creed, Muslims are very noble. These basic principles and characters are covered in tawhid, following in the footsteps of the sunnah, opposing heresy, al-wall wal bara', and obeying the ruler. In tawhid, the details are of four kinds. First tawhid rububiyah, tawhid means belief in the one God who created the universe. But only this kind of understanding for a Muslim is not enough (Anwas, 2015).

Then it must rest on the next tawhid; both tawhid uluhiyyah. This tawhid is a representation of Islamic recognition la ilaha illa Allah, that is, believing in the existence of God, namely Allah, and undergoing worship only for Allah; Third, Tawhid al-Asma wal-traits. This tawhid is a belief in asthma and the nature of God by understanding literally without any elements of ta'lil, tahrif, takyif, tasbih, and tafwid; Fourth, Tawhid Mulkiyya/Hakimiyya. This tawhid believes that God is the only ruler in this world. The existence of man on earth is simply to reformulate to live and determine what is in the Quran and the example of the Prophet (Gloria, 2016).

The religious understanding of the As-Sunnah Islamic Boarding School comes from salaf scholars. Salafiyah (salafiyah) is a term with various other words such as Salafiyyun, Salafiyyin, Salafy, or Salafi, has a connection with the word Salaf (Salaf), in Arabic means "former, past, finished, people in the past and so on. As for the term, what is meant here is Salaf ash-Shalih, that is, the predecessors of pious Muslims. They were the first three generations of Islam, namely the companions, the Tabi'in generation (the followers of the companions), and the Tabiin-tabiin (the followers of Tabi'in). Salafiyah is linked to the qualities of the Ahl Salaf (Salafs) or Salaf ash-Sahalih (earlier generations of shalih), which are inherent in the lives of the Companions, Tabiins, and Tabiin-tabiins. The three earlier generations that were seen as pious are associated with a

hadith of the Prophet narrated by Bukhari and Muslims from Abdullah bin Mas'ud, which reads as follows: *khairukum qarni tsumma al-ladzina yalunahum tsuma al-ladzina yalunahum* (the best age for you is this time of mine, then the next age that follows them, then the next the era that follows them) (Meliani, Iqbal, et al., 2022).

The pious Salafists are even identified with the Word of Allah in the Qur'an Surat at-Taubah verse 100 about the people who first converted to Islam from among the Muhajirins and Anshors and those who followed them well, are also associated with the profile of the Khaira Ummah or the best people. Salafists place great emphasis on the problems of *khilafiyah* which are considered heresy and according to them all in the category of *bid'ah*, it is considered heretical. Practices that have been directed in the community such as the celebration of the prophet's mauled, the celebration of Isra Mi'raj, qunut, tahlilan 3 (three) days, 7 (seven) days, or 40 days (forty days), preaching in the grave, and other practices, are considered heresy because according to them these practices have never been exemplified by the Prophet Saw. In one of the interviews with ustadz Toharoh, for example, said that reading the Quran in the grave there is no guidance from the Prophet Saw (Irham, 2016).

As-Sunnah Pesantren Curriculum

Dr. Shalih bin Fauzan is a member of Saudi Arabia's High Fatwa committee. This committee was once chaired by Abdullah Bin Baz. The book *al-Mulakhos fi Syarhi Kitab at-Tauhid* is a summary of the book of Tawhid by Muhammad bin Abdul Wahhab. In general, the book elaborates on the virtues of tawhid and the dangers of shirking. The book *al-Wajiz fi Fiqh as-Sunnah wal Kitab al-'Aziz* by Dr. Abdul Adim bin Badawi is intended for the subject of fiqh MTs from grades 1-3. The second textbook used for MA-level fiqh subjects is *Al-Mulakhos Al-Fiqhi* by Dr. Shalih bin Fauzan bin Abdullah Al-Fauzan.

Table 1 Books used in the Assunnah Curriculum

At Boarding School	At Formal School
<i>Al-Mulakhos fi Syarhi</i>	<i>Al-Mulakhos fi Syarhi Kitab Aqidah</i> by Dr. Shalih consists of 3 volumes is intended for the subjects of Aqidah MTs grades 1, 2, and 3
<i>Kitab at-Tauhid Aqidah</i>	<i>Tadzkirotu As-Sami</i> by Badruddin Ibn Abi Ishaq is intended for the subjects of Akhlak class 2 MTs
<i>Al-Wajiz fi Fiqh as-Sunnah wal Kitab al-'Aziz</i>	<i>Minhajul Muslim</i> by Abu Bakr Jabir Al-Jazairi for grade 3 MTs
<i>Al-Mulakhos al-Fiqhi</i>	<i>Hibatul Muslim and Mukhtashor Minhajul Qasidin</i> by Imam Ahmad bin Abdurahman for the MA level.
<i>Tadzkirotu As-Sami</i>	
<i>Minhajul Muslim</i>	
<i>Mukhtashor Minhajul Qasidin</i>	

Source: interview with The religious Islamic teachers

Cultivation of Akhlakul Karimah Values

The success of implementing the model of internalization of Islamic religious education values with the formation of *akhlakul karimah* in Pesantren Assunnah can be measured from the achievements of internalizing values and *akhlakul karimah* including cognitive, affective, and psychomotor aspects. In real terms, the three aspects /realms are impossible to separate whichever is more urgent because the three are interrelated with each other, therefore the three cognitive, affective, and psychomotor aspects should be trained simultaneously so that students have complete competence so that students can easily overcome obstacles and confidently look at a better future. Beni Ahmad Saebani explained that morals are actions related to three

important cognitive, affective, and psychomotor elements. Cognitive, that is, the basic knowledge of the human being through his intellectual potential. Affective, that is, the development of the potential of human reason through efforts to analyze the occurrence of some parts of the development of science. Psychomotor, is the implementation of rational understanding into concrete deeds (Diansah, 2022).

In understanding the level of the religious development of students in applying the internalization model of akhlakul karimah in Pesantren Assunnah, teachers are more focused on training and familiarizing noble behavior with good examples so that students show akhlakul karimah according to the expectations of student's parents, teachers as educators, the nation and the beloved Indonesian state. Changes in each behavior are influenced by internal factors, namely the development of age and external factors of external influences that it experiences. The realm of success in cognitive, affective, and psychomotor achievements is a support for the successful implementation of the internalization of akhlakul karimah values in Pesantren Assunnah Cirebon City because generally, people who have akhlakul karimah have good knowledge (cognitive), have good attitudes (affective), practice/good behavior also (psychomotor) (Gloria, 2016).

The three cognitive, affective, and psychic realms cannot be separated from each other, because the third is interrelated cognitive realm is the basic knowledge of man by using his intellectual potential while the affective realm is the development of science from his intellectual ability so that the potential of human reason arises by analyzing various events as part of the development of his intellectual ability which gives birth to an attitude of the ability to judge actions good or bad, and the psychomotor realm is a combination of the cognitive and affective realms giving birth to a rational understanding to encourage of doing concrete deeds that will seek to say, behave, and do in the corridors of goodness and glory in a short word to have akhlakul karimah (Syamsuddin et al., 2017).

The science teacher proved, *"that The conditions that have been set with indicators of the success of the cognitive realm in the form of grades and numbers, namely KKM, the requirements for the class increase can be exceeded by class X to class XII, so that class X to class XII is declared to be 100% grade up entirely in the sense that no one repeats and specifically class XII besides meeting the graduation requirements must also meet the requirements for class increase it can be exceeded properly, demonstrated by all class XII students declared to have passed 100%, for the scores of the subjects of Islamic Religious Education, Civic Education, Social Sciences, Indonesian, Natural Sciences, and Mathematics."*

The religious Islamic teacher said, *"that The School Examination Score for the Islamic Religious Education subject averaged 8.52, the highest score was 9.43, and the lowest score was 7.65. This can logically students, especially class XII students, get good and even optimal scores from each subject tested. From this fact, the ability of the affective realm is inseparable from the basic knowledge possessed (cognitive) because it is almost impossible for people who do not know to have a good attitude (affective). After all, a good attitude is born from good knowledge. In addition to establishing a reference for academic results as mentioned above, Pesantren Assunnah implements training and habituation in the context of instilling the internalization of the value of religious education that has been running in Pesantren Assunnah with an emphasis on Tahsin and Tahfidz is evident from the attitude of the sons and daughters who study at Pesantren Assunnah have been memorized until 20 Juz because every day before the learning process breakfast is by reading the Qur'an, congregational prayers, and activities that support the internalization of Islamic religious education values, besides that all stakeholders also support the implementation of the internalization of values in the form of; The existence of Islamic boarding schools, the existence of a motto that prohibits smoking, requires congregational prayers in schools at the time of dzuhur, and ashar."*

The religious Islamic teacher said, *"the success of the achievement of the psychomotor realm is seen from the determination of the KKM of Fiqh Worship 80 eighty as an indicator of achievement considered an optimal success, it is proven that the lowest score of the Worship Jurisprudence subject is 83 from the results of observations and documentation studies conducted by researchers when practical exams are being held. When the students will perform their prayers, in turn, performing ablutions by reading the intention of ablution when washing their faces, they perform ablutions in an orderly manner even though their teachers indirectly observe when the*

ablutions start from the lower classes it is accustomed and it is an obligation that must be done is a condition of the shah. The implementation of prayers is also carried out in an orderly and special manner.”

From this fact, the ability of the psychomotor realm is inseparable from fine motor movements in this case the mind/reason which then ends the attitude and attitude of giving birth to behaviors of doing or not doing which is carried out by visible limbs (gross motor) which then gives birth to the psychomotor realm in other terms all matters concerning worship (hablun min Allah) muamalah (hablun minas-nas) so physical movements and non-physical movements affect each other. If the mind is good logically, the attitude of behavior and actions will be good also As additional evidence of data related to the success of efforts to internalize Islamic Religious Education in shaping student morals in the implementation of the internalization value of akhlakul karimah value in Pesantren Assunnah Cirebon City. In the application of internalization of the value of akhlakul karimah in Pesantren Assunnah Cirebon City, there is no special difference between male and female students in Pesantren Assunnah Cirebon City.

Discussion

The Salafi movement and its followers are obliged to practice Salafist religious practices. This manhaj is the third source after the Quran and al-Hadith. This manhaj refers to the works of the great figures Ibn Taimiyah and Muhammad ibn Abdul Wahhab namely the Kitab al aqdu al wasathiyah, Kitab al tawhid, and ushul al thalatha. Later in the contemporary era the figures to which the reference is Abdul Aziz Ibn Baz and Muhammad Nasir al Dini al Albani. The principle and basic character of the Salafist manhaj rests on the akidah. According to this manhaj, akidah is more essential than for example jurisprudence. Because with the right creed, Muslims are very noble. These basic principles and characters are covered in tawhid, following in the footsteps of the sunnah, opposing bid'ah, al-wala' wal bara', and obeying the ruler (Wahid, 2014).

In Indonesia, the emergence of the contemporary era Salafist manhaj movement is part of the globalization of Salafism from the Saudi Arabian government. This Salafist ideology was deliberately exported by Arabs to the Muslim world. Some of the efforts made for it are the provision of educational scholarships to Arabia, the construction of mosques, the publication of books, and magazines, the building of Islamic educational institutions, and the development of Salafist teaching. The pattern used in this development is through networks, developing groups, and educational institutions supported by large funding from the Middle East, especially for the existence of Islamic foundations or educational institutions. This includes strengthening proselytizing networks, for example, through print media, radio, the internet, and book publications as well as through groups such as worshippers in mosques. The Salafist movement in Indonesia is not just growing by itself from society. Rather it is from a movement that has strong funding support. There are three sources of funding, namely international sources, foundation donations, and individual donations. International sources are, for example, Kuwaiti Charitable Foundation, Jamiyyat Ihya' al Turast al Islam, and The Qatari Sheikh Eid Charity Foundation (Arifin, 2015).

The Salafist movement in Indonesia is divided into three types. First, the purist type of Salafist; second, Salafi haraki; third, Salafi jihadists; the three types can be distinguished by their attitude toward the acceptance or rejection of government policies. In Indonesia, the dominant type of salafipuris is salafipuris. This movement has always re-voiced the Quran and al-Hadith. Then it became known religious practices that reeked of shirk, heresy, khurafat, and superstition. This movement is classified into three, namely rijeksionis, cooperative, and tanzimi. The rejectionist movement is more exclusive. The movement refused to organize or party. Then the cooperative Salafist movement is more inclusive in character, that is, it is open to Muslim communities outside of its group, joins the party, and accepts government policies. And the

Salafi-type tanzimi is a Salafi in the form of a mass organization. Such as Wahdah Islamiyyah from Makassar, South Sulawesi, and Harakah Sunniyah for Islamic Society (HASMI) from Bogor, West Java (Irham, 2016).

Next, the Salafi haraki type carries out the purification of Islamic teachings and does not agree with the ideology of the state that is not Islamic sharia. However, the Salafi haraki did not carry out attacks, only a movement of thought. This haraki movement is one step away from being the third type. Furthermore, the third type is Salafi-jihadi which is the same Salafi group as the haraki type, the difference is that jihadi Salafists carry out insurgency/attacks which they think are wrong. Such as carrying out the bombing (radicalism) in the name of jihad upholding the state based on religious sharia, fighting infidels, shirkers, and so on (Hartono et al., 2021).

Manhaj Salafi emphasizes and believes that tawqifi methods of proselytizing do not constitute ijthadi. So that there is no more room for dissent. Another refraction is found in the form of Salafi-style dressing (Wahid, 2014b: 225). There are four Salafi clothing identical applied, namely jalabiya, isbal, lihya, and niqab. Next is naming as an alias in Arabic. For example, the boy named Fauzan is nicknamed Abu Fauzan, as well as the girl with the nickname Umi. This calling is considered sunnah and means prayer. This alias name is a non-formal name only because administratively the original name is still used. In terms of eating and drinking, it is habituated like the prophet's command, namely with the right hand, wearing three fingers, and sitting together (Basri, 2013).

The Salafist movement in Indonesia has encountered opposition from the surrounding community. Especially the NU community. NU residents strongly reject Salafist movements both verbally and in action. As is the case with Salafist denial of the behavior of NU citizens who are considered heretical. For example, tahlilan and selamatan activities are considered heresy and heretical. Unlike the Persis and Muhammadiyah groups, this group tends to accept positively because it has the same mission of rejecting heresy, shirking, superstition, and khurafat activities. Although Salafist groups were widely opposed by the community and local religious leaders, they remained strong. Salafi Islamic boarding schools are still running today because of the resilience of Salafist groups in holding Salafist manhaj and their militancy in holding and spreading Salafism so it seems that his life it seems to be devoted to the devotion to developing Salafi manhaj, apart from being supported by strong finances (Irham, 2016).

The most obvious driving factor for the existence of Salafist Islamic boarding schools in Indonesia is the efforts to globalize Middle Eastern Islam. The effort is very structured. This can be proven by the argument, first, the provision of scholarships to Indonesian Muslims by Saudi Arabia to study there. This effort is very clear, namely to train Indonesian Muslims to practice and spread Salafist manhaj; second, funding flowing from Saudi Arabia to develop proselytizing and education networks; third, Islamic boarding schools with Salafist beliefs use curriculum and teaching materials from Saudi Arabia. Even all the manuals published by Saudi Arabia's ministry of education. At least these three things are very strong reasons to say that pesantren are Salafist not on the internal basis of Indonesian Islamic society. Rather, it is to build Saudi Arabian-style Islamic diversity (Basri, 2013).

The religiousness of Salafist manhaj is different from the long-standing local Islam. Looking at the history of the development of Islam in Indonesia, and can be viewed from a sociological and anthropological point of view, that the character of Indonesian Islam is Atiyah. This character shows that Indonesian Islam is very harmonious with culture. His disposition is friendly, open, tolerant, fair, balanced, and modern. This is proven when nationalist groups and Islamist groups compile the basis of the ideology of the Indonesian state, which occurs not the ideology of Indonesia as a secular state and not an Islamic-based religious state, but based on Pancasila. This principle is a sentence, as the same principles among the children of the nation are plural in all aspects of life. From the typology of Salafist diversity that has been explained earlier,

it seems that Salafi diversity is contradictory to the character of Islam that has long developed in Indonesia as Wasatiah Islam (Arifin, 2015).

The pros and cons have colored the existence and development of Assunah. For those who are pro, they consider that Assunah is an educational institution that is considered a quality that can serve the educational needs of their children. Although as an educational institution, those who oppose view Assunah as spreading Salafi -Wahabi religious beliefs which in its proselytizing strategy can sometimes be unsettling to the community. For those who are opposed, Assunah is a proselytizing institution that organizes a variety of educational programs supported by the relationship and network of the Salafi movement in Indonesia (Basri, 2013).

The understanding developed at the Assunnah Islamic Boarding School can be said to still maintain a textualist approach to understanding the Qur'an and hadith. The study of matan and sanad criticism in the tradition of hadith studies lacks deep appreciation (Prasetyo, 2022). No wonder that in many religious understandings they are less accepting of ijtihad because they assume everything is final. Nevertheless, they based their religious understanding on the hadiths of the Prophet Saw. The field of doctrine follows a theocentric paradigm. In contrast, humanitarian messages or socio-centric and anthropocentric theology do not receive an adequate portion. That's why their paradigm of godliness leads to a lack of familiarity with tradition and often claims heresy and shirk toward behavior that is judged to be far from Salafi aqidah (Muhibudin, 2022).

Apart from the long history of social conflicts that occurred in Indonesian society that arose because there was a Salafi jihadi movement by some figures from Salafi manhaj, in fact on the ground many salaf manhaj communities took part in nation-building, unity, and state efforts to educate the nation's children. One of these communities is the As-Sunnah Islamic Boarding School Cirebon which has a hand in developing character education among Muslims, especially in Cirebon. In addition, its reliability has filled the belantika and dynamics of Islam in Indonesia, especially in the Cirebon region.

CONCLUSION

Salafi manhaj Pesantren is different from salafiyah and khalafiyah pesantren which have long been developing in Indonesia. Salafist pesantren have a strong network from the Middle East. Salafi Islamic boarding schools gave birth to three typologies of santri religiousness, namely the purist Salafi type (rijeksionis, cooperative, and tanzimi), then the haraki Salafi type, and the jihadi Salafi type. These three types show that the Salafist group is diverse in style, not just one known as the fundamental-radical religious pattern. The pesantren manhaj Salafi model is divided into two, namely the exclusive model and the inclusive model. The exclusive model is boarding schools that do not accept the general/national curriculum, and the inclusive model is those that accept the national curriculum and are willing to take the national exam.

The existence of the Salafi manhaj model pesantren shows that the trigger for the development of this pesantren is due to the factors of Middle Eastern Islamic globalization, and its presence brings a different color to the patterns of Islamic boarding school education in Indonesia. Assunnah Pesantren has an important role in the development of education in Cirebon, namely producing preachers and its graduates are also widely spread among various best universities in Indonesia. Based on the results of the study, the researcher recommended the next study to discuss variables regarding the readiness of salafist boarding schools in facing educational challenges in modern times. This is because the salafi manhaj pesantren is known as a conventional pesantren and understands modernization as *bid'ah*.

BIBLIOGRAPHY

- Amaliyah, S. N., Muthi'ah, A., & Hasyim, A. F. (2022). Kebiasaan Mematikan Lampu Ketika Tidur Sebagai Implementasi Hadis dalam Kehidupan Pondok Pesantren As-Sunnah Kota Cirebon. *Jurnal Studi Hadis Nusantara*, 4(1), 10. <https://doi.org/10.24235/jshn.v4i1.11141>
- Anggiani, M. M. (2020). Pondok Pesantren Kebon Jambu Al-Islamy di Desa Babakan Kecamatan Ciwaringin Kabupaten Cirebon Sejarah Berdiri dan Perkembangannya Di Era Moderen. *Al-Fikra Jurnal Ilmiah Keislaman*, 3(2), 22–34.
- Anwas, O. M. (2015). Pemanfaatan Teknologi Informasi dan Komunikasi pada Pesantren Rakyat Sumber Pucung Malang. *Jurnal Pendidikan dan Kebudayaan*, 21(3), 207–220. <https://doi.org/10.24832/jpnk.v21i3.187>
- Arifin, Z. (2015). Kepemimpinan Kiai dalam Ideologisasi Pemikiran Santri di Pesantren-Pesantren Salafiyah Mlangi Yogyakarta. *Inferensi*, 9(2), 351. <https://doi.org/10.18326/infs13.v9i2.351-372>
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek* (Revisi IV). Rineka Cipta.
- As-Tsauri, M. S., & Erihadiana, M. (2022). Kurikulum Pendidikan Agama Islam di Sekolah Berasrama. *Jurnal Penelitian dan Pengembangan Pendidikan*, 6(1), 43–49. <https://doi.org/10.23887/jppp.v6i1.43400>
- Basri, H. H. (2013). Orientasi Pendidikan Salafi: Kasus Pesantren Assunah Kalitang Cirebon. *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 11(2). <https://doi.org/10.32729/edukasi.v11i2.431>
- Diansah, D. O. (2022). Eksistensi Pondok Pesantren di Tengah Arus Modernisasi (Studi pada Pondok Pesantren Muqim Sunnah di Kecamatan Ilir Barat II Kota Palembang). *Al Ilmy*, 6, 13.
- Fathullah, M. N., Ulfiah, U., Mulyanto, A., Gaffar, M. A., & Khori, A. (2023). Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(1), 1–11. <https://doi.org/10.31538/munaddhomah.v4i1.230>
- Gea, S. H., Setiawati, D. T., Sukriyah, E., & Siahaan, A. (2022). PAI Teachers' Self Reflections on Differentiation Learning in the Independent Learning Curriculum. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(2).
- Gloria, R. Y. (2016). Kajian Penilaian Aspek Non-Kognitif Siswa di Pesantren As-Sunnah dalam Kegiatan Praktikum IPA Pokok Bahasan Sistem Pencernaan pada Manusia. *Phenomenon: Jurnal Pendidikan MIPA*, 4(2), 95–107. <https://doi.org/10.21580/phen.2014.4.2.106>
- Han, M. I., & Rahmayanti, I. (2021). Salafi, Jihadis, dan Terorisme Keagamaan; Ideologi, Fraksi dan Interpretasi Keagamaan Jihadis. *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam*, 20(1), 1–22. <https://doi.org/10.15408/kordinat.v20i1.19024>
- Hartono, B., Prasetya, B., & Susandi, A. (2021). Pembelajaran Kitab Mafahim dalam Meningkatkan Faham Ahlus Sunnah Wal Jama'ah Santri Di Pondok Pesantren Miftahul Ulum Tempuran Bantaran Probolinggo. *Edumaspul: Jurnal Pendidikan*, 5(2), 554–561. <https://doi.org/10.33487/edumaspul.v5i2.2170>
- Irham, I. (2016). Pesantren Manhaj Salafi: Pendidikan Islam Model Baru di Indonesia. *Ulul Albab Jurnal Studi Islam*, 17(1), 1. <https://doi.org/10.18860/ua.v17i1.3252>
- Meliani, F., Ahmad, N., & Suhartini, A. (2022). The Islamic Perspective of Education of Children With Special Needs (Case Study at Sada Ibu Inclusion Elementary School). *Eduprof: Islamic Education Journal*, 4(2), 261–277. <https://doi.org/10.47453/eduprof.v2i2.37>
- Meliani, F., Iqbal, A. M., Ruswandi, U., & Erihadiana, M. (2022). Konsep Moderasi Islam dalam Pendidikan Global dan Multikultural di Indonesia. *Eduprof: Islamic Education Journal*, 4(1), 195–211. <https://doi.org/10.47453/eduprof.v4i1.130>
- Meliani, F., Muhyidin, D. S., Ruswandi, U., Arifin, B. S., & Suzana, S. (2022). Challenges of Using Technology in Islamic Religious Education Learning (Application of Flipped-Classroom

- in Class X PAI Subjects at SMA Plus Pagelaran Subang). *Edukasi Islami : Jurnal Pendidikan Islam*, 11(4).
- Meliani, F., Suhartini, A., & Basri, H. (2022). Dinamika dan Tipologi Pondok Pesantren di Cirebon. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(2), 297–312. [https://doi.org/10.25299/al-thariqah.2022.vol7\(2\).10629](https://doi.org/10.25299/al-thariqah.2022.vol7(2).10629)
- Mohamad Nabil. (2020). Diaspora Salafi di Riau: Identitas, Ideologi dan Perlawanan dari Pinggiran. *Konfrontasi: Jurnal Kultural, Ekonomi dan Perubahan Sosial*, 1(2), 40–58. <https://doi.org/10.33258/konfrontasi2.v1i2.79>
- Muhibudin, A. (2022). Analisis Pendidikan Agama Islam di Pondok Pesantren Assalafie Babakan Ciwaringin, Cirebon, Jawa Barat. *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan*, 2(6), 129. <https://doi.org/10.36418/syntax-imperatif.v2i6.130>
- Prasetyo, M. A. M. (2022). Pesantren Efektif: Studi Gaya Kepemimpinan Partisipatif. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(1), 1–12. <https://doi.org/10.31538/munaddhomah.v3i1.159>
- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. CV Alfabeta.
- Syamsuddin, S., Ali, M., Shri, H., Putra, A., & Abdul Karim, M. (2017). Struktur Organisasi Pesantren Salafi di Cirebon Studi Atas Pondok Pesantren Assunnah Kalitanjung dan Pondok Pesantren Dhiyāus Sunnah Dukuh Semar Cirebon. *Jurnal CMES*, 9(2), 189. <https://doi.org/10.20961/cmcs.9.2.15162>
- Wahid, D. (2014). A study of Salafi pesantren in contemporary Indonesia. *Wacana*, 15(2), 367–376.