

## Babo's Strategy in the Development of Islamic Education in Madrasah Tarbiah Diniyah Thailand

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### Abstract

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#### Keywords:

Leadership Kyai,  
Thai Pesantren,  
Babo Existence,  
Education Strategy.

This article aims to describe the role and strategy of Babo (*Kyai*) in developing Islamic education in Madrasah Tarbiah Diniyah Thailand. This article uses qualitative research methods with a case study approach. The data obtained was done by observation, interview, and documentation in Madrasah Tarbiah Diniyah Thailand. The important findings of this article are to show that (1) Babo's role in developing education when becoming an educator Babo is not only a teacher and educator but also a leader and manager of the boarding school to survive in the face of modernization and Babo must be able to adjust his education in the boarding school so that his students have character or character under the mission carried out in Islam (2) Strategies in developing education Babo always applies an integration process between methods, techniques, tactics in determining learning strategies. Babo combines various strategies such as Uswah Hasanah, exemplary, and habituation.

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### Abstrak

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#### Kata kunci:

Kepemimpinan Kyai,  
Pesantren di  
Thailand,  
Eksistensi Babo,  
Strategi Pendidikan.

Artikel ini bertujuan untuk mendeskripsikan bagaimana peran dan strategi Babo (*Kyai*) dalam mengembangkan pendidikan Agama Islam di Madrasah Tarbiah Diniyah Thailand. Artikel ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus. Data yang diperoleh dilakukan dengan observasi, wawancara, dan dokumentasi di Madrasah Tarbiah Diniyah Thailand. Temuan penting Artikel ini adalah menunjukkan bahwa (1) Peran Babo dalam Mengembangkan Pendidikan ketika menjadi pendidik Babo bukan hanya guru dan pendidik tetapi juga pemimpin dan pengelola pondok pesantren untuk bertahan menghadapi modernisasi dan Babo harus mampu menyesuaikan pendidikannya di pesantren agar santrinya berwatak atau berkarakter sesuai dengan misi yang di emban dalam agama Islam (2) Strategi dalam Mengembangkan Pendidikan Babo selalu berlaku proses integrasi antara metode, teknik, taktik dalam menentukan strategi pembelajaran. Babo melakukan kombinasi dari berbagai strategi seperti Uswah Hasanah, Keteladanan dan pembiasaan.

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#### Article history:

Received: 10-11-2023

Revised: 19-01-2024

Accepted: 21-02-2024

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## INTRODUCTION

The role of Islamic boarding schools, where a figure known as Babo (Kyai) educates and guides students to become people of faith, morality, and noble character, cannot be separated from the history of Islamic education in Thailand (Aslan, Hifza, & Suhardi, 2020; Salaeh, 2023). Furthermore, the earliest educational institution in Patani, Thailand, was the Islamic boarding school. Pesantren is a means of Islamic education that has at least three components: Babo (Kyai) who teaches and instructs, Santri who learns, and Masjid/Mushalla where the recitation takes place (Purnomo & Pane, 2023; Waesuemae, 2021). Pesantren, in Indonesia, consists of five main components: hut, mosque, *Santri*, recitation of classical books, and babo (*kyai*) (Dhofier, 1990; Hastasari, Setiawan, & Aw, 2022).

Babo's position in the pesantren environment has the power of high social prestige and contributes to shaping the personality of Santri (Rasid, Munip, & Djafar, 2019). This can be seen from the respect and *Ta'dim* of the Santri towards Babo. He acts as a *Kitab Kuning* Islamic classic book teacher who emphasizes the development of classical Islamic traditions, especially religious teachings by oral tradition, regarding the Asy'ariyah creed with the Shafi'iyah school of thought as its fiqh orientation, as well as moral teachings and al-Ghazali's *tasawwuf* (Aslan & Hifza, 2019). He also acts as a determinant of the pesantren Babo (*Kyai*) tradition. Babo (Kyai) in *pesantren* have a very *ubudiyah* and Sufistic lifestyle. Sunnah prayers, dhikr, and other practices are added to the *fardhu kifayah* (Ansori, Rohmatulloh, Sudrajat, Am, & Utami, 2022; Himam, 2020; Yamin, Basri, & Suhartini, 2023).

For the institution he leads to have characteristics and be able to become a center of civilization, Babo must prioritize professionalism in carrying out noble activities in Islamic educational institutions (Kamangin, 2021). This is in accordance with the competency message that demands professionalism and independence of babo in pesantren. However, if a person is not competent in his or her work, then the lead is ruined (Liow, 2009; Othman & Wanlabe, 2012).

This article specifically aims to inform Indonesians, especially Javanese, about the similarities between Islamic education in Indonesia and Islamic education in Thailand. According to the author, the name, artifacts or tangible products of the institution, and language are the only things that distinguish Islamic education in Indonesia and Thailand. The Qur'an, al-Hadith al Ijma', and Qiyas are naturally referenced in the content and fundamental lessons of Indonesian and Thai Islamic education as they are both derived from the womb of Islam. However, Indonesian and Thai Islamic education do not share the same cultural territory (Hadini, Hayati, & Nurbayani, 2023; Wekke, Siddin, & Langputeh, 2019). 2) to learn more about Babo, a key figure in the spread of faith and the development of Islamic education. 3) to learn about the evolution of Islamic education in southern Thailand.

It is clear from the various explanations of the phenomenon described above, also called the gap between expectation and reality, that the focus of this research should be

on a more thorough examination. The authors used a number of references from Indonesian Islamic education literature that they believed were relevant or related to Thai Islamic education due to the paucity of references in libraries covering Thai Islamic education. The researcher considers it necessary to raise concerns related to the role of Babo (kyai) in the development of Islamic studies due to the progress of the times and the importance of Babo in the development of education.

## RESEARCH METHODS

The research design on the above phenomenon is more precisely a type of qualitative research with a case study approach. Case studies are more appropriate because there is a phenomenon of good Islamic education development. The development of education in Thailand, it cannot be separated from the role and strategy of Babo in developing Islamic education in Thailand with the Pesantren education model. Researchers chose a research location in Madrasah Tarbiah Diniyah Southern Thailand. The research location is in M. 2 Lubok Village in Waeng District, Narathiwat Province Thailand. Madrasah Tarbiah Diniyah is the original name of Pondok Attarbiyatul-Diniyah. In this research, the subject of research at the Tarbiah Diniyah Madrasah in southern Thailand is Babo Madrasah, his name is Wan Azmee Waehama. Madrasah Tarbiah Diniyah is the largest private Islamic School under the leadership of Patani Private Education officials, which was founded in 2512 B. along with 1969 AD.

Data collection techniques such as qualitative research in general, namely past participant observation, interviews, and documentation were used in the data collection process. (1) Non-formal interviews were conducted more than once using snowball sampling techniques. It was difficult to persuade informants about their unique experiences, so the researcher had to meet with them frequently until they provided data on babo strategies in developing Islamic education in southern Thailand. When writing the study report or publishing the findings, the researcher will use a pseudonym. (2) In addition, the researcher conducted past participant observation by participating in educational, extracurricular, and learning activities. (3) Operational documentation was conducted by Madrasah Tarbiah Diniyah Southern Thailand in the form of pictures of activities, photos of activities, archives of pesantren education curriculum and planning, and so on.

The single-site data analysis suitable for qualitative research using a case study approach is as follows (Miles, Huberman, & Saldana, 2018) 1) Data Reduction: The researcher will limit all information collected, including interviews, documentation, and data, only to information that is appropriate to the theme of the study. 2) Data Presentation: The data collected is presented in a narrative way that is understandable and relevant. 3) Verification and Conclusion. Conclusions are derived from the data provided and validated.

## RESULT AND DISCUSSION

### Result

#### **Babo's role in developing Islamic Religious Education in Madrasah Tarbiah Diniyah**

The role of Kyai as an educator in a boarding school has many roles and responsibilities. The role of the kyai as an educator in shaping students there are several indicators including the kyai being a teacher for his students, the kyai being a motivator for his students, the kyai being an evaluator for his students, and the kyai also being a facilitator for his students. Furthermore, the role of the Kyai as an educator, namely, first teaching and educating his students to master the values of the teachings in Islam.

This role is the main role of a Kyai. Kyai Madrasah Tarbiah Diniyah always provides guidance and teaching to his students, both religious knowledge and other general knowledge. Second, the role of Kyai is not only to teach his students to be smart but to educate his students to have character or character by the mission carried out in Islam. Kyai Madrasah Tarbiah Diniyah performs its role by educating its students to have good character following the teachings of Islam including religious character.

Third, the role of Kyai as an educator is to be a connector of knowledge from previous scholars by using classical books as a source of knowledge and having special methods in the teaching process in pesantren. Kyai Madrasah Tarbiah Diniyah carries out its role by teaching classical books to students and using *bandongan* and *sorogan* methods in the teaching process at the pesantren. In essence, the role of Kyai as an educator in a boarding school. As a skilled educator, every individual must be creative and innovative to achieve their educational goals. Educators must master learning styles that include strategies, methods, techniques, and tactics in teaching. The following are the learning styles used by Babo Sidiq Bin Muhammad concerning his role as an educator, are:

“I usually use both alternatives, namely active teachers or active students, often combining the two but of course by considering the material to be taught. Usually there are students who do not respond if only the teacher is active, also usually if the students are active they joke a lot. For the effectiveness of the learning process, I combine these approaches.”

The learning technique can be interpreted as a way that a person implementing a specific method. As explained by Babo Sidiq Bin Muhammad that:

“The use of the lecture method in a class with a relatively large number of students requires its techniques, which of course will be technically different from the use of the lecture method in a class with a limited number of students. Similarly, with the use of the discussion method, different techniques need to be used in classes with active students and classes with passive students. In this case, I can alternate techniques even within the same method.”

The results of the interview are like the Kyai's role in conducting education. Like the following picture.



**Figure 1.** Kyai in conducting classroom learning.

From the above explanation, it can be understood that technique is a way of implementing the method by considering the suitability between the method and the capacity of the learning space and classroom situation so that the learning process can run effectively and efficiently and the learning process is enjoyable. Babo's role is not only limited to his position as an educator, in fact, educating is part of the duties of parents, therefore Babo in addition to his position as an educator also acts as a parent for his students as it is said that educators are the second parents for students. As explained by Babo Sidiq Bin Muhammad that:

“Every time I have a meeting with the teachers, I always warn them that what we are teaching is our own children, if we teach we want our children to gain knowledge, in addition to gaining knowledge we also want them to do charity. The parents have given us the mandate to educate their children, so we must really educate. We must be able to teach students and students to be able to do charity not just teaching. I always use rattan for students who do not pray, I intend to teach my children.”

From the explanation above, the author understands that to foster students' motivation, the right way is to recognize their respective characteristics. To recognize the character of students, educators must make their students open as they are open to their parents, so the main way that must be done is to position themselves as parents of students so that the obstacles faced by students can be identified and then addressed.

Babo's role as a leader is First: to develop commitment to the Madrassah community by spreading the vision, mission, and goals of the Madrassah. The commitment was then nurtured by motivating all Madrassah members to achieve the vision and mission that must be maintained. Babo's way of motivating the Madrassah community is by instilling awareness of rights and obligations. Therefore, in terms of leadership, Babo always provides and tries to act in accordance with the rules as an example for Madrasah residents. The role model method is quite influential for teachers and employees as well as students, in this case, the discipline applied by the leadership.

Babo's role as a leader in making decisions and various policies in Madrasah related to educators and students, the leadership involves educators. The method taken by the leadership is to use the media of monthly routine meetings. However, in certain cases, not all decisions require consideration from teachers. Certain issues concerning the development of Madrasah are used by leaders together with leadership staff and heads of affairs at the leadership level.

Babo as a leader relates to the Madrasah community well. This can be seen both formally and informally. The good relationship is quite influential on the performance of teachers and employees. The good relationship makes it easier for the leader to control the head of affairs, educators, and employees and to know the development of students. Leaders also always receive input, suggestions, and criticism from teachers, employees, and students. Good relationships are also made with external parties such as the surrounding community in fostering students by involving active students in community activities.

The explanation above, shows that Babo's leadership is more likely to be transformational leadership that develops the commitment of Madrasah residents in accordance with the vision, mission and goals of Madrasah. This is evidenced by the leader's motivation, the leader involves the elements in the Madrasah, then supported by the existing culture in Madrasah, namely the culture of discipline and Islamic life.

Babo's role as a leader is carried out by first utilizing all available resources. Leaders always involve teachers and give additional tasks to teachers who have certain abilities such as homeroom teachers, extra activity coordinators, and additional tutoring. In addition to this, leaders also involve teachers in various committees held in the Madrasah environment. With certain additional tasks, teachers feel trusted by the leadership and increase teachers' sense of ownership of the Madrasah. Second, Babo's role as a leader by developing human resources by holding monthly meetings for each teacher and employee. Intensifying clump activities and including teachers and employees in education, training, workshops and upgrading and comparative study activities. Third, Babo as a leader in making decisions and various policies in Madrasah related to educators and students, the leadership involves educators. The method taken by the leader is to use the media of monthly routine meetings. However, in certain cases, not all decisions require consideration from teachers.

As a leader, Babo has a role to play in improving the quality of Madrasah so that students and all elements of Madrasah are satisfied with the services provided. As the concept of leader performance mapping, all concepts and ideas initiated by the leader are worthy to be realized with the maturity of the action skills of all subordinates. As explained by Babo Sidiq Bin Muhammad that:

“I teach hadith, aqidah and fiqh subjects. I was assigned as the leader of the boarding school. But now I don't teach much because I have a lot of other work/assignments from the school to control the pesantren. I am also the deputy professor for managing the dormitory and arranging programs for those who live

in the dormitory such as the recitation of the yellow classical books. Usually if a project comes in I sign it. Those are my duties at Madrasah Tarbiah Diniyah.”

Table 1. The role of babo for the existence of Pesantren.

No	Babo plays the role of	Activities performed by babo
1	Babo as Educator	Always providing guidance and teaching to its santri both religious and general knowledge, educating its santri to have good character in accordance with Islamic teachings and teaching classical books to santri and using bandongan and sorogan methods in the teaching process at pesantren.
2	Mentor or Parent	When being a parent in an effort to foster student motivation, the right way is to recognize the characteristics of each to recognize the character of students Babo must make students open as open to their parents, so the main way is to position themselves as parents and always remind them that they are their children.
3	Leadership and leading	I utilize all existing resources in controlling students who live in the dormitory, I carry out human resource development by holding regular monthly meetings for each teacher and employee and I as a leader in making decisions and various policies in Madrasah related to educators and students who live in the dormitory, the way the leader takes is to use the media monthly routine meetings.

### Learning strategies used in educating

Learning strategies as they are still in the realm of conceptual or planning, to determine the strategies used always apply the integration process between methods, techniques, tactics, and so on. The benchmark in determining learning strategies is the capacity of educators, the ability of students, and the quality of teaching materials, following Babo Sidiq Bin Muhammad's explanation that:

“When I determine the strategy, I consider the teaching materials, my ability, and whether it is suitable for the students. Next, is it right on target? When the strategy is tested and is good then it is maintained, otherwise if it is not good then I do identification related to the location of the weakness then make improvements.”

Something that is habituated will be easy to memorize, understand, and remember. As a small example, many students memorize surah alFa-tihah, and amazingly they never know when they started memorizing it, most of them when asked something like this, the answer is only one, yes. Because they always hear the recitation when they pray in congregation at the mosque. What do they do when they go to pray in congregation at the mosque? Among the answers to this question is that they do the habituation and it is repeatedly done, approximately 17 times recited repeatedly within 24 hours. Regarding the method of habituation that Babo Sidiq Bin Muhammad applied as explained that:

“Students must always familiarize themselves with positive things during the teaching and learning process or outside of the learning process, for example, I accustom students to reading asma ul husna and surah yasin after zuhur prayers and students are accustomed to reading study guides as well as being accustomed to asking questions. This habit is deliberately done so that students have the awareness and courage to express their opinions.”

From the explanation above, the author understands that the planning or strategy used is in accordance with existing learning strategies, namely to improve children's learning and development, improve community goals and living standards and foster knowledge, enthusiasm and community involvement in supporting education..

Table. 2. Babo's strategies for learning

No	Reasearch Focus	Activites of Babo
1	What are the learning strategies used in educating?	I always apply the integration process between methods, techniques, tactics, and so on in determining the strategy, what is considered is the teaching material, my ability and is it suitable for students whether this is the right target. When the strategy is tested and good, it is maintained and in determining this learning strategy there is a goal so that students can become useful students in the pesantren environment and hometown..
2	What are the learning methods used in educating?	The methods I use when educating I consider from nine methods, namely a) Lecture method b) Discussion method c) Story method d) Exemplary method e) Habituation method f) Punishment method g) Wirid method h) Rihlah method i) Praise method.

### Discussion

In the research findings on the role of babo in developing education are divided into three a) Kyai Madrasah Tarbiah Diniyah always provides guidance and teaching to its students, both religious and other general knowledge (Ma'arif & Nabila, 2020). b) Kyai not only teaches his students to be smart but educates his students to have character or character in accordance with the mission carried out in Islam. Kyai Madrasah Tarbiah Diniyah performs its role by educating its students to have good character in accordance with the teachings of Islam including religious character (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Ramdani & Ihsan, 2021; Rozaq, Basri, & Indah, 2022). c) Kyai as an educator becomes a connector of knowledge from previous scholars by using classical books as a source of knowledge and has special methods in the teaching process in pesantren (Salis, 2020). Kyai Madrasah Tarbiah Diniyah carries out its role by teaching classical books to students and using bandongan and sorogan methods in the teaching process at the pesantren.



### **Babo's role as a parent**

In the research findings when being a parent in an effort to foster student motivation, the right way is to recognize the characteristics of each to recognize the character of students (Chen & Liu, 2021). Babo must make students open as open to their parents, so the main way is to position themselves as parents and always remind them that they are their children (Taplin et al., 2021).

So in educating, you have to really educate and after teaching or delivering the material, Babo will do a question and answer session so that Babo can find out whether the students really understand what I said. After teaching, Babo wants the students to do what has been taught so that they always remember it because the students are his own sons and daughters, meaning that Babo considers them as his own children so that they can open up, so that Babo can understand the obstacles they feel (Daheri, Pattiasina, Saputra, Nurdiansyah, & Uzlifah, 2022). Sometimes the only ones who can understand a child's problems are the parents themselves, so Babo positioning himself as a parent is the right way to get closer to the students and always uses rattan for students who do not pray.

### **Babo's role as a leader**

Babo's role as a leader is carried out in three ways, namely a) utilizing all available resources in controlling students who live in the dormitory. In addition to this, Babo also involved teachers in various committees held in the Madrasah environment. With certain additional tasks, teachers felt trusted by Babo and increased teachers' sense of ownership of the Madrasah (Amelia, Aprilianto, Supriatna, Rusydi, & Zahari, 2022; Castillo, 2020). b) Babo conducted human resource development by holding monthly meetings for each teacher and employee. Intensifying clump activities and including teachers and employees in education, training, workshops and upgrading and comparative study activities (Bastas & Altinay, 2019). c) Babo as a leader in making decisions and various policies in Madrasah related to educators and students, the leader involves educators. The method taken by the leader is to use the media of monthly routine meetings. However, in certain cases, not all decisions require consideration from teachers (Brooks & Ezzani, 2022).

The role of a Babo in pesantren has a big role in various ways, not only in the development of pesantren institutionally but also in developing Islamic education, ideologization of *ahlussunah wal jamaah* to *santri* and the community, and community economic empowerment (Kartiko, Zuana, Sirojuddin, Rofiq, & Maarif, 2020; Tarwi & Naimah, 2022). Several contributions of babo as pesantren caregivers in the development of pesantren education: First, in the field of pesantren institutional development, babo is the main actor, starting from the establishment of the pesantren to its management process. In other words, without babo, pesantren will not develop or even exist in this archipelago. History has proven to the public that the development of pesantren institutionally cannot be separated from the role of babo. Second, the development of Islamic education. Pesantren is the largest and oldest Islamic educational institution. The forerunner of the establishment of Islamic educational institutions began with Babo's

leadership in developing the pesantren (Muali, Rofiki, Baharun, Zamroni, & Sholeh, 2021).

Until now, pesantren have consistently carried out educational development that concentrates on Islamic education formulated with Indonesianness. Third, the ideologization of *ahlussunah wal jamaah* (Aswaja) in the frame of Islam Nusantara. Islamic education, in pesantren, has its own character, as done by the Wali Songo, Islamic education is developed based on the Qur'an and Assunah without denying the values that run in society (Harahap, Dahlan, & Usiono, 2022; Ibrahim, Prasojo, & Sulaiman, 2019). In other words, Islamic education in pesantren is developed with an orientation towards instilling the concept of Islam rahmatan lilalamin, Islam that brings peace to its people.

Based on what the researchers explained above, we can know that the role of babo when becoming an educator is in accordance with the existing theory, namely that they are not only teachers and educators but also leaders and managers of the boarding school who are responsible for the survival of the boarding school (Kardi, Basri, Suhartini, & Meliani, 2023; Komariah, Ruhiat, Saputra, & Bakar, 2023). To survive in the face of modernization and Babo must be able to adjust his education in pesantren. According to Abdul Majid, it is also to foster and equip students with knowledge, appreciation, practice, and experience of Islam in order to become Muslims. Humans who can continue their education to a higher level and are able to improve their faith, piety, nation and state.

### **Babo's Strategy in Developing Islamic Religious Education in Madrasah Tarbiah Diniyah**

To determine the strategy used, Babo always applies an integration process between methods, techniques, tactics, and so on. The benchmarks in determining the learning strategy are the capacity of the educator, the ability of the learners, and the quality of the teaching material, such as when Babo determines the strategy, what is considered is the teaching material, Babo's ability and whether it is suitable for the students. When the strategy is tested and is good, it is maintained, otherwise if it is not good, identify the weaknesses and make improvements. In determining this learning strategy, there is a goal that students can become useful students in the pesantren environment and their hometowns in order to establish a positive relationship between the community and the pesantren (Masnu'ah, Idi, & Wigati, 2023).

According to Syaiful (Sagala, 2007), learning activities that take place in pesantren educational institutions are formal, deliberate, planned, with the guidance of teachers and the help of other educators. Learning activities are basically an effort to develop student potential through a series of activities that are carried out continuously and continuously to achieve goals (Børte, Nesje, & Lillejord, 2023). What students want to achieve and master is outlined in learning objectives, what materials must be learned, learning methods are also prepared, which are in accordance with how students learn them and conduct evaluations to determine student learning progress.

It can be concluded from the above that the Babo is the leader of an educational institution, regardless of its type or style. This is because Babo oversees and controls many people as subordinates who structurally follow the steps of their leaders in carrying out educational tasks, starting from planning to the evaluation stage (Dian, Faizal, & Hasanah, 2022). According to this description, it can be explained that what is meant by Babo's strategy is an integrated, comprehensive, and integrated plan carried out by a religious expert who owns a boarding school in order to carry out or spread the religious teachings he controls by connecting the organization's strategic advantages with environmental challenges (Ferine, Aditia, Rahmadana, & Indri, 2021). It is designed to ensure that the main objectives of the organization can be achieved through proper implementation by an organization.

From the results of the research described above, we can know that the strategy used by Babo in developing education is relevant, namely according to the statement of (Ihsan, Ahmad, Hasanah, & Suhartini, 2021), the relationship between pesantren and the community is a communication process that aims to foster the interest and cooperation of community members in efforts to advance the school and is an effort to develop student potential through a series of activities carried out in a sustainable and sustainable manner to achieve goals.

According to (Rahman, 2019) as an educational institution, Islamic boarding schools are categorized as traditional educational institutions that have their own learning system which then becomes a characteristic of the teaching system compared to the learning system carried out in formal educational institutions. There are several learning methods applied in Madrasah or pesantren, including: Sorogan, weton/bandongan, halaqah, memorization, Hiwar, bahtsul masa'il, fathul kutub, and muqoronah. As revealed by (Aryati & Suradi, 2022) in the learning process, the use of learning models can help students' level of understanding, especially in understanding concepts so that students become clearer in understanding a subject. These learning methods certainly do not represent the entirety of the learning methods in madrasah or pesantren, but at least most are applied in these educational institutions.

From some of the explanations above regarding some of the learning methods used by Babo in the learning process, various methods are usually used, not watching only one method being used. This step is used so that educators are more creative in creating a learning atmosphere that can capture lessons easily, effectively, and can be digested by students properly as explained by Zainal (Arifin, 2017) al in the article journal.

## CONCLUSION

Babo's role in developing Islamic Religious Education in Madrasah Tarbiah Diniyah can be concluded that Babo's role as educators is that they are not only teachers and educators but also leaders and managers of the boarding school who are responsible for the survival of the boarding school. To survive in the face of modernization, Babo must be able to adjust his education in the pesantren. Babo's Strategy in Developing

Islamic Religious Education in Madrasah Tarbiah Diniyah. Babo always applies an integration process between methods, techniques, tactics, and so on. The benchmark in determining the learning strategy is the capacity of the educator, the ability of the learners, and the quality of the teaching material such as when Babo determines the strategy, what is considered is the teaching material, Babo's ability and whether it is suitable for the students whether this is the right target.

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