



# Dynamics of Salafiyah Islamic Boarding Schools: Enhancing Religious Identity and Fostering Independence

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## Abstract:

This study aims to analyze the efforts of the salaf Islamic boarding schools and their implications in strengthening identity at the Nurul Qadim Islamic boarding school, Probolinggo, East Java. This study uses a qualitative approach to the type of case study. Data collection techniques in this study used three techniques, namely: participant observation, in-depth interviews, and documentation. Data analysis was carried out using data reduction, data display, and conclusion drawing/verification. The research results show that; The efforts of the salaf Islamic boarding schools to strengthen identity at the Nurul Qadim Islamic boarding school are carried out by means of; strengthens its salafi identity, is not affected by the dynamics of the times, has its own curriculum, builds the image of the institution, and is not old-fashioned. The implications of strengthening the religion and independence of Islamic boarding schools for the identity of the Nurul Qadim Islamic boarding school are curriculum reconstruction, strengthening the concept of Islamic values, strengthening partnerships and strengthening work ethics.

**Key Words:** *Salaf Pesantren, Identity Strengthening, Pesantren Independence*

## Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang upaya pesantren salaf dan implikasinya dalam menguatkan identitas di pondok pesantren Nurul Qadim, Probolinggo, Jawa Timur. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Teknik pengumpulan data dalam penelitian ini menggunakan tiga teknik, yaitu : pengamatan terlibat (participant observation), wawancara mendalam (indepth interview), dan dokumentasi. Analisis datanya dilakukan dengan data reduction, data display, dan conclusion drawing/verification. Hasil penelitian menunjukkan bahwa; Upaya pesantren salaf dalam menguatkan identitas di pondok pesantren Nurul Qadim dilakukan dengan cara; memperkuat identitas salafinya, tidak terpengaruh dinamika zaman, memiliki kurikulum sendiri, membangun citra lembaga, dan tidak kolot. Implikasi penguatan keagamaan dan kemandirian pesantren terhadap identitas pondok pesantren Nurul Qadim adalah rekonstruksi kurikulum, penguatan konsep nilai-nilai islam, penguatan kemitraan dan penguatan etos kerja.

**Kata Kunci:** *Pesantren Salaf, Penuatan Identitas, Kemandirian Pesantren*

## INTRODUCTION

Islamic boarding schools are part of educational institutions where Islamic moral values are taught, understood, lived, practised, and used as guidelines for daily behaviour (Mastuhu, 2014; Bakar & Hasanah, 2022). There are five elements involved in the formation of an Islamic boarding school, namely the *kiai*, who is the central figure in the implementation of education in the Islamic boarding school, the existence of students who reside (stay for a relatively long time) to study religious sciences, the existence of a mosque which is used as a centre for worship activities and processes. Teaching and learning: There is the teaching of classical books or what is usually called the yellow book, as well as boarding houses or dormitories that serve as places for students to live and study. These five elements are unique characteristics that Islamic boarding schools have and differentiate Islamic boarding schools from other educational institutions (Dhofier, 2011; Jennah, 2019)). The typology of Islamic boarding schools can be divided into at least three types. Among these types are *salafiyah* (traditional), *khalafiyah* (modern), and integrated (Daulay, 2001; Muali & Aini, 2019).

The Nurul Qadim Paiton Islamic Boarding School is one of the Islamic boarding schools that is categorized as a *Salafiyah* Islamic boarding school, and this is based on its activities, which teach Islamic religious knowledge or classical books written by previous *ulama*. The teaching methods used are *bandongan*, *sorogan*, memorization, and deliberation (Dhofier, 2011). By holding the *salafiyah* category, the Islamic boarding school then experiences the challenge that it will lose its fans and be abandoned by the community if it develops and renews following the flow of modernization.

In reality, as an Islamic boarding school living in the modern era, it aggressively offers changes. This is as research conducted by Muhammad Nihwan and Paisun showed that *Salaf* Islamic boarding schools today are experiencing many changes of a naturalistic nature that are adapted to needs and policies. A *kyai* and the *kyai's* family have the highest authority in the Islamic boarding school system. Likewise, educators, students (students), curriculum, infrastructure, and financing (Nihwan & Paisun, 2019). Similar research was also carried out by Subri at the Nurul Muhibbin *Salaf* Islamic Boarding School, Kemuja Bangka Village, and obtained similar results, namely the existence of the concept of modernity in *Salaf* Islamic boarding schools (Subri, 2019).

However, the Nurul Qadim Islamic Boarding School must still be moved to maintain its distinctiveness as a traditional religious educational institution. The Islamic boarding school needs to add a modern touch in the form of formal education. All the Islamic boarding school students only received a *Madrasah Diniyah* education. However, this does not mean that claiming the *Salafiyah* Islamic Boarding School is an ancient Islamic boarding school that lacks enthusiasts does not adhere to the identity of the Nurul Qodim Paiton Islamic Boarding School. This Islamic boarding school has become a reference for the community, even thousands of people. It can be seen in the large number of

people participating in activities such as istighotsah and tabligh akbar sholawatan, held by the Nurul Qadim Islamic Boarding School. This cannot be separated from the efforts of the Nurul Qadim Islamic Boarding School to maintain its identity by strengthening the Islamic boarding school's religion and independence. In this case, the Nurul Qadim Islamic Boarding School has made several innovations to attract the hearts of its customers.

This is because efforts are made to strengthen religion, such as the existence of kiai as role models, mosques as centres of educational and worship activities, teaching of the yellow book as a source of Islamic religious knowledge, and dormitories as a medium for creating a religious, social atmosphere, complete with the environmental conditions of Islamic boarding schools as a sub-culture of society. Environment and the Islamic boarding school's non-dependence on government regulations make the Nurul Qadim Islamic Boarding School independent and able to prepare santripreuner (Wahid & Sa'diyah, 2020) or the younger generation who are ready to live in an era of competition armed with knowledge and experience as well as developing a sharia-based community economy. This Islamic boarding school still adheres to the traditions of previous Islamic boarding schools, known as Salaf Islamic boarding schools, by choosing to increase religious identity as the solution, namely by continuing to believe in and understand Islam contextually and considering diversity and various advances as sunnatullah.

As a starting point for looking at developments that occur in Islamic boarding schools in the world of Islamic boarding schools, the author feels it necessary to quote Castells' theory about the importance of maintaining and strengthening identity. Castells states that identity can be categorized into three theories. The first is legitimate identity, which is the strengthening of identity carried out by dominant institutions to rationalize their dominance vis-à-vis other social forces. Then there is identity resistance, namely the strengthening of identity carried out by weak social forces as a form of effort to seek differentiation from and a form of resistance (opposed to) dominant powers and identity projects, which is strengthening identity by formulating new identities for certain groups to explain their position and seek transformation to the social structure (Castells, 2018). Identity can be considered an original concept describing specific individuals or groups in society (Saudah & Adi, 2018).

Balmer, Stuart, and Greyser formulated identity as a unity of six aspects inherent in organizations, in this case, Islamic boarding schools: Actual identity, communicated identity, conceived identity, covenanted identity, ideal identity, and desired identity. Actual identity is related to the unique attributes possessed by the organization. Communicated identity is related to the message conveyed by the organization. Conceived identity is related to the image and reputation of the organization by customers and other stakeholders. Covenanted identity is related to the main message implied in the name and logo of the organization. Ideal identity is related to the expected positioning of the organization. The

desired identity is related to the long-term desires of owners and leaders for the organization (Balmer et al., 2009).

This research leads to social reconstruction, using Islamic boarding schools as institutions for positive change and teaching, such as building society. Social reconstructionists are opponents of the idea that Salaf Islamic boarding schools must follow or adapt to existing societal conditions. In this case, strengthening religious identity is a means of strengthening the religious identity of Salaf Islamic boarding schools and influencing social change. *Social reconstruction* is an educational philosophy emphasizing educational institutions as an environment for implementing social change and challenging social inequality. The research focuses on efforts to analyze the efforts of Salaf Islamic boarding schools and their implications in strengthening identity at the Nurul Qadim Islamic boarding school, Probolinggo, East Java.

## **RESEARCH METHODS**

This research uses a qualitative case study type approach. In this case, researchers are trying to uncover the phenomenon at the Nurul Qadim Islamic boarding school in Probolinggo, East Java. Qualitative research is research that uses qualitative data (in the form of data, sentences, schemes), which is used to research the conditions of natural objects where the researcher is the key instrument. Data analysis is inductive/qualitative, and research results emphasize meaning rather than generalization.

This descriptive research aims to create descriptive, systematic, factual, and accurate descriptions, images, or paintings that recognize the facts and relationships between the phenomena being studied. To obtain accurate and reliable data, researchers interviewed several informants, namely Islamic boarding school leaders, administrators, Asatidz, and santri, using the principle of purposive sampling. An interview or oral questionnaire is a data collection technique carried out face to face with the interviewee but can also be given a list of previous questions to be answered on another occasion. Apart from that, researchers also carried out observations and documentation.

The data analysis was carried out circularly and systematically, guided by the Milles and Huberman concept, starting from presenting the research data as a whole, then continuing with data reduction, sorting and selecting data that is by the research focus, and ending with concluding as a research finding.

## **RESULTS AND DISCUSSION**

### **Salafi Identity**

Nurul Qadim Islamic Boarding School strengthens its identity by providing an image of a Salafi identity or symbol of a traditional system within it. As stated by Ustadz RSF-1, "The Nurul Qadim Islamic Boarding School's efforts to strengthen its identity as still classified as a Salaf Islamic Boarding

School are by showing its Salafist identity to the wider community. "The Salafi identity can be seen from the buildings or places where the students study, then the teaching system which is still sorogan and bandongan, and the strongest thing is that we still prioritize non-formal institutions such as diniyah."

From this presentation, it can be understood that Salafi's identity is inherent in students and employees at the Nurul Qadim Islamic Boarding School. The Salafi identity is a symbol and differentiator from other Islamic boarding schools. The form of Salafi identity includes starting from a learning system that is still traditional using bandongan and sorogan, then the most important thing is that learning or study of classical books is still influential in it. Apart from that, Istiwa time as a symbol of time is applied when determining prayer times, then prioritizing matters of worship, both fardlu and Sunnah. This was stated by Ustadz BSF-3, "Our efforts here are to maintain our traditional identity by showing or displaying the identity of our sin towards society."

Regarding the Salafi identity, it can be seen from the aspect of the Islamic boarding school system that the time that you use as a guideline for performing worship is Istiwa's time. We use this Istiwa time as a form of implementing the teaching of the book or deepening the book that the students have studied. Then the learning system, bandongan and sorogan, is still the classical tradition used. "Then it can also be seen that in this Islamic boarding school, we put emphasis on ubudiyah aspects such as sunnah prayers here, a habit of students is built to be istiqomah in carrying out sunnah worship, of course after istiqomah in carrying out obligatory worship."

From this explanation, it can be understood that the Salafi identity was built as a form of the Nurul Qadim Islamic Boarding School's efforts to preserve and maintain the concept of sin within it. By informing the general public about the Salafi identity, as mentioned in the previous data presentation, it is hoped that the public will remember this Islamic boarding school because it does not follow the modern concepts that are currently popular. By introducing its Salafist identity, Pesantren Nurul Qadim wants to convey that this Islamic Boarding School can survive and remain a public trust despite its inherent Salafist characteristics.

Suppose the identity of a Salaf Islamic boarding school has a meaning that is less elegant for some people. In that case, the Nurul Qadim Islamic Boarding School wants to break that label with this Salafi identity. Nurul Qadim Islamic Boarding School wants to show the public that the Salafi category is not a characteristic of old-fashioned, arrogant, or anarchist things. *Salafi* is an identity that describes Salafi students as students who are educated using a traditional system, using the Al-Qur'an, As-Sunnah, and the Yellow Book as sources of learning. Making the ulama a benchmark for his views on solving a problem, having a solid nationalist spirit, and being clever in appreciating and respecting humanity as taught by the Prophet as a form of practice of the knowledge learned through the Sunnah.

### **Commitment to The Established Vision**

The next effort made by the Nurul Qadim Islamic Boarding School to maintain its Islamic boarding school identity is to firmly adhere to Salafi principles and not be influenced by the dynamics of the times. Ustadz RSF-1 conveyed this: "We try to ensure that no matter how modern the world is, the dynamics of the times are increasingly sophisticated, we remain Salaf students who adhere to the principles of pious Salafism. Not being affected by the dynamics of this era does not mean that we close our eyes and do not care at all, but we see, and we try not to use these dynamics as a benchmark in developing this Islamic boarding school. We try to continue to exist even though the traditions are still considered traditional."

From this explanation, it can be understood that the dynamics of the times are a process of developing a world that is becoming more sophisticated daily. Not affected by the dynamics of the times in this case, the Nurul Qadim Islamic Boarding School means that the Islamic Boarding School does not care or even rejects every modernity that exists and occurs, but the Nurul Qadim Islamic Boarding School only analyzes it in order to be careful in moving forward. From this description, it can also be explained further that the Nurul Qadim Islamic Boarding School does not use the dynamics of the times as a benchmark that must continue to be followed but how it can continue to exist during the modern world while remaining a distinctive Islamic Boarding School with traditional concepts or sins.

This is also an answer that a santri with a Salaf Islamic boarding school identity is also able to study with a modern learning system, even though it is not used as a priority, only as experience and a way to be able to continue their education to a higher level, generally such as university. It is hoped that this will produce students who can think in a modern way but have a solid Salafist spirit. These two combinations will make a person a balanced human being with a perfect upbringing.

Formal institutions at the Nurul Qadim Islamic Boarding School were opened in 2015-2016 in stages. The MTs and MA Nurul Qadim formal institutions based on the operational permit decree were in 2015, while the MI formal institutions were in 2016. The development of these formal institutions is quite far from the founding of the Nurul Qadim Islamic Boarding School in 1947; this indicates that these formal institutions are still relatively new and are part of the Islamic boarding school's response to the dynamics of the times. However, the existence of these formal institutions only sometimes makes them priority institutions. Even though it has a formal institution, the Nurul Qadim Islamic Boarding School still makes non-formal education, such as Diniyah, a priority in its implementation.

## **Independent Curriculum**

The next effort made by the Nurul Qadim Islamic Boarding School to maintain its Islamic boarding school identity is by having a curriculum designed by itself. Ustadz AMD-4 conveyed this: "The Nurul Qadim Islamic Boarding School has its curriculum which is, of course, different from existing Islamic boarding schools in general. The curriculum we use is the Salaf curriculum, which is based on the vision and mission of establishing this Islamic boarding school, namely fostering spiritual values. The existence of a curriculum based on modern times does not necessarily mean that this Islamic boarding school will immediately adopt that curriculum. "We feel challenged here to respond critically and wisely."

From this explanation, the curriculum that applies at the Nurul Qadim Islamic Boarding School is its curriculum, in the sense that it is not based on government regulations alone but has its provisions. This is one of the characteristics of the Nurul Qadim Islamic boarding school as one of the Salaf Islamic boarding schools that still exists. The curriculum at the Nurul Qadim Islamic Boarding School is a curriculum that is still rudimentary. That is, it still uses the old learning method, which is only oriented towards the religious field. The model is like schools in general, although the curriculum and syllabus are very dependent on the kyai in that they can change according to the kyai's considerations and wisdom. This is all in one discussion. Namely, only religious lessons or yellow books are taught.

The evaluation system that applies in the Nurul Qadim Islamic boarding school is not too strict and binding but instead gives the students concerned the freedom to self-evaluate. In this teaching evaluation, the role of the kyai is very prominent and more significant in the sorogan method, while in the wetonan method, the students play a significant role. Usually, the focus of evaluation carried out by kyai and Islamic boarding school administrators is not only on cognitive knowledge, in the form of the extent of success in absorbing the knowledge and knowledge that the students have obtained, but furthermore on the integrity of their personality in the form of knowledge, attitudes, and actions, words and deeds that are monitored in the daily interactions of students with kyai. In determining whether a student has completed a particular curriculum, it is not only assessed from the aspect of intellectual mastery but also the personality integrity of the student concerned, which is assessed from his/her daily activities and behavior.

## **Building Institutional Image**

The next effort made by the Nurul Qadim Islamic Boarding School is to build the image of the Islamic boarding school. Image is understood as something that makes people see an institution or Islamic boarding school with attraction. The image built by the Islamic boarding school, which then becomes the public's perception of the Nurul Qadim Islamic boarding school, is that it adheres to in-

depth Islamic studies, so this is the reason why this Islamic boarding school is used as a reference in responding to problems in society based on Islamic studies. This was conveyed by ustadz RSF-1: "The image of the Nurul Qadim Islamic boarding school is one of our efforts to maintain the Islamic identity of this Islamic boarding school. By consistently adhering to studying and deepening Islamic studies through existing classical books, it will automatically become an image, picture, and public perception of the quality of the Nurul Qadim Islamic Boarding School. This is proven by the Nurul Qadim Islamic boarding school, one of the Salaf Islamic boarding schools, and is used as a reference source when something or a problem occurs in people's lives, whether related to the modern or traditional era."

From this presentation, it can be understood that the image of Islamic boarding schools is one of the efforts of Nurul Qadim Islamic Boarding School to strengthen the identity of Salaf Islamic boarding schools. This is because, through the image of an organization or institution, you can see how much its value is in front of the public. It is also through an image that a community or audience can trust and be attracted to an institution, in this case, the Nurul Qadim Islamic Boarding School. The image of the Nurul Qadim Islamic Boarding School is a reference to Islamic boarding schools both by other Islamic boarding schools and by society in general. It is used as a reference by other Islamic boarding schools in the sense that the Nurul Qadim Islamic Boarding School is a reference regarding its scientific and religious standards. Then, for the community, it becomes a reference regarding taking solutions or formulating solutions to a problem.

### **Moderate**

The next effort made by the Nurul Qadim Islamic Boarding School is not to become old-fashioned/not modern. Having salaf principles and teaching systems does not mean that Nurul Qadim Islamic Boarding School is an old-fashioned Islamic boarding school. This is proven by broadcasting Islam through a gambus or hadrah group with modern rhythms called "Syubbanul Muslimin." This was stated by Ustadz MSH-5, "As a form of proof that Islamic boarding schools like ours which emphasize Salaf principles do not mean they are old-fashioned. One proof of the concept of Islamic propagation promoted by Islamic boarding schools is in the form of hadrah groups with a modern concept, but more is needed to eliminate the sins in it. The Syubbanul Muslimin hadrah group is one of the most well-known hadrah groups in the world, not only in Indonesia, several times this hadrah group has been invited by people from abroad. "That means the concept of Salaf that we hold firmly does not make us an old-fashioned Islamic boarding school."

From this explanation, it can be understood that the Nurul Qadim Islamic Boarding School can reject the old-fashioned label usually attached to Salaf Islamic boarding schools in general. Old-fashioned is a situation where a group



or individual behaves anarchist and is closed to all existing changes. In reality, the Nurul Qadim Islamic Boarding School is open to changes brought by the times or existing trends. Nurul Qadim Islamic Boarding School also participates, but it is not used as a guideline, benchmark, or priority.

This is proven by a da'wah concept promoted by this Islamic boarding school through a hadrah group with the label "Syubbanul Muslimin," which is known throughout the world. Syubbanul Muslimin is a Ta'lim and Salawat Council founded on November 26, 2005. The sixth son of the late KH initiated the establishment of this assembly. Nuruddin Musyiri, caretaker of the Nurul Qadim Islamic Boarding School. This Majlis has several vocalists who usually sing prayers, namely, Aban, Azmi, Ahkam, Hendra, Dimas, Ust Muhlies, etc. Not only vocalists, but this Majlis also has many hadroh musicians skilled at playing their instruments. Many people admired this event, whether they admired the prayers or admired the vocalists. This Majlis has a name for its fans, namely, Syubban Lovers Nusantara (SLN). Not only in Indonesia but in several countries. Such as Malaysia, Singapore, and Hong Kong. Almost every region in Indonesia has its coordinates to coordinate SLNs. This Majlis has a motto that keeps its fans enthusiastic about chanting prayers. Namely, Istiqomah without limits and All because of love.

## **The Impact of Strengthening Religion and Independence in Islamic Boarding Schools**

### ***Curriculum Reconstruction***

The existence of several efforts to strengthen identity at the Nurul Qadim Islamic Boarding School has had quite a significant impact, including curriculum reconstruction. Curriculum reconstruction, referred to in this case, is the redesign of the existing curriculum (Wahid et al., 2022). The identity of Salaf Islamic boarding schools with religious strengthening and independence can be one of the ingredients in changing the existing curriculum. This was stated by Ustad RSF-1: "Strengthening the religion and independence of this Islamic boarding school will actually have an impact on the Reconstruction of the curriculum. This means that with the title of Islamic boarding school that has strong religious principles and an independent Salaf Islamic boarding school, it can then become a material for developing the existing curriculum. So that the aims and objectives of the curriculum can be achieved well following the identity of the Nurul Qadim Islamic boarding school, namely Salaf and Independence, the curriculum that will be designed must analyze and touch on these aspects. "Because the curriculum is a concept that will be implemented for a purpose, the independence of this Salaf Islamic boarding school has an impact on redesigning the existing curriculum at Nurul Qadim."

From this explanation, curriculum construction can occur as a form of the implication of the identity of the Nurul Qadim Islamic boarding school, which is salaf, independent, and has solid religious reinforcement within it. This

curriculum reconstruction aims to provide a teaching flow concept through the identity of the Nurul Qadim Islamic boarding school. The curriculum reconstruction that occurred at the Nurul Qadim Islamic Boarding School was an adjustment regarding the analysis of the situation and the curriculum recommended by the government. So, a new curriculum was created, the typical Nurul Qadim Islamic Boarding School curriculum, namely the Salafi curriculum. This was stated by Ustadz AHD-2: "Reconstruction of the curriculum is an impact experienced by the Islamic Boarding School because it has become an Islamic boarding school with a Salaf identity with a strong and independent religious understanding. Of course, with this identity, what kind of teaching concept will emerge that needs to be designed to arrive at that identity? Previously, the curriculum obtained from the Kiai's orders was directly implemented, but currently, two institutions handle it, namely ma'hadiyah and tarbiyah. This policy is then handled by the Education and Welfare Agency (BPK). From this BPK, it then goes down to each manager. For diniyah institutions or Islamic boarding schools, it goes down to ma'hadiyah, while for education, it goes to tarbiyah. The self-designed curriculum at the Nurul Qadim Islamic Boarding School includes tactile qur'an, Nurul Vadim deliberation forum (FMNQ), aliyah student deliberation forum (FORMASI), tsanawiyah special study forum (FOKUS), white mosque study forum (FKMP), study ushul fiqh waraqat (USWAR), study of classical books, Islamic religious study council (emails), and classical book study forum (FK3)."

From this explanation, it can be understood that the Reconstruction of the curriculum at the Nurul Qadim Islamic Boarding School is not only limited to adjustments to existing conditions but also takes the form of an increased curriculum management structure. This means that initially, the patent curriculum was only an order from the Kiai. A structure was formed where the subordinates or administrators of the curriculum followed the order from the kiai. The form of Reconstruction as an implication of strengthening identity at the Nurul Qadim Islamic Boarding School is that the curriculum is managed by two organizational institutions under the auspices of the Nurul Qadim Islamic Boarding School, namely ma'hadiyah as the institution that manages the religious curriculum, and tarbiyah as the institution that manages the educational curriculum. The forms of the salaf curriculum are FMNQ, FORMASI, FOKUS, USWAR, eMKals, and FK3. FMNQ is a deliberation forum held by all Nurul Qadim students. FORMASI is a deliberative activity by students at the madrasah aliyah level. FOKUS is a study carried out specifically for students at the Tsanawiyah level. FKMP is a study conducted at the white mosque at the Nurul Qadim Islamic Boarding School. USWAR is a study of ushul fiqh waraqat. eMKals is a study about Islam and the classic yellow books at the Nurul Qadim Islamic Boarding School. The final form of the curriculum is FK3, which is a study that discusses the particular study of classical books at the Nurul Qadim Islamic Boarding School.

### *Strengthening the Concept of Islamic Values*

The subsequent implication behind strengthening the identity of the Nurul Qadim Salaf Islamic boarding school is the strengthening of the concept of Islamic values. This strengthening is actually about maintaining Islamic boarding school traditions and values. In this case, Islamic boarding schools have the advantage of practical values that non-salaf Islamic boarding schools do not have, namely, ethical values, morality, religiosity, togetherness, modesty, and independence. These values will become a vital concept when combined with the breadth of science and technology and individual skills in Islamic boarding schools. The form of strengthening the concept of Islamic values at the Nurul Qadim Islamic Boarding School is teaching that can be applied directly to everyday life or is often used as an adage *al muhafadzatu 'ala qadi al shalih wa al akhladzu bi al Jadid al Ashlah* (preserving the old and taking new better things). This was stated by Ustadz BSF-3: "Strengthening the concept of Islamic Values that is felt in the identity of independent Salaf Islamic boarding schools is what initially only became a concept in Islam such as moral values, the value of honesty and piety, then became something that is often implemented in Islamic boarding school, so that the concept becomes strong because it is practiced. "What started as just an adage in the form of preserving old traditions by taking things from the newer era that were good later became something that was practiced by the Nurul Qadim Islamic Boarding School so that the value of this concept became strong."

From this explanation, it can be understood that the implication of strengthening the identity of Salaf Islamic boarding schools is strengthening the concept of Islamic values. The concept becomes stronger as it is put into practice. Apart from that, religious values that have relative truth, are empirical, and are pragmatic are also strong; this is because the teaching at the Nurul Qadim Islamic boarding school, which is based on classical books, can then be a solution when there are problems in society. By applying the concepts of Islamic values, these concepts will automatically be strengthened.

### *Strengthening Partnerships*

Strengthening partnerships is also one of the implications of strengthening the identity of the Nurul Qadim Islamic boarding school. The false identity carried by the Nurul Qadim Islamic boarding school does not mean that this Islamic boarding school does not have a wide range of partners; in fact, this is a unique attraction in itself. Ustadz AHD-2, "Islamic boarding schools, have several main functions, namely education, *da'wah*, and economic empowerment. One form of partnership at Nurul Qadim is the Kopontren, which initially only operated with a target of approximately 3,000 students. Becoming an Islamic boarding school with a Salaf identity or symbol is not an obstacle; it has the effect of strengthening Islamic boarding school partnerships. "This can be proven by

the internal Kopontren Amanah, which was attracted by the Micro, Small and Medium Enterprises Cooperative Revolving Fund Management Institution (LPDB KUMKM) to take part in the Santri Business School event or LPDB Partner Islamic Boarding School Cooperative Technical Guidance (Kopotren) in Surabaya in April 2021."

From this explanation, one of the main functions of Islamic boarding schools is economic empowerment. This is very closely related to Islamic boarding school partnerships. Nurul Qadim Islamic Boarding School can become an independent Salaf Islamic boarding school with a solid religious understanding. This then makes this Islamic boarding school have strong partnerships with various components outside the Islamic boarding school. The partnership, in this case, is the collaboration with the Nurul Qadim Islamic Boarding School as a form of support and recognition for this Islamic boarding school. The partnership with the Nurul Qadim Islamic Boarding School includes LPDB Surabaya. LPDB is an institution that oversees micro, small, and medium enterprises. This institution collaborates with the Kopontren at Nurul Qadim. Kopontren, which was initially only intended for Nurul Qadim students, is now gaining support to target the wider community. This is one form of implication or impact of the independence and salaf identity inherent in the Nurul Qadim Islamic Boarding School.

### *Strengthening Work Ethic*

Strengthening work ethic or high morale is also one of the implications of the identity of the Salaf Nurul Qadim Islamic boarding school. This was stated by Ustadz MSH-5, "Being an Islamic boarding school with a Salaf identity has its impact on every administrator or teaching staff here. Apart from being attached to the Islamic boarding school, this identity is also automatically attached to every administrator and ustadz/aside here because it does not just exist; of course, you must try and get used to it. That makes us have a pretty good work ethic; we have demands without saying so. "The Islamic boarding school has a Salaf identity, so what is in it does not reflect that, right? So we cannot help but be enthusiastic and continue to try to do our best for the Islamic boarding school."

From this explanation, it can be understood that the strengthening work ethic of the students, administrators, and teachers is due to the existence of a salaf and independent Islamic boarding school identity in the Nurul Qadim Islamic Boarding School. Identity is very influential on the work ethic of human resources within it; this is because work ethic reflects the identity of an institution, in this case, the Nurul Qadim Islamic Boarding School. This work ethic can be seen in the attitudes and behavior of the Nurul Qadim Islamic Boarding School students. The students' work ethic at the Nurul Qadim Islamic Boarding School includes discipline, commitment, honesty, and consistency.

The principles that exist within Salaf students are also a factor that causes the strengthening of the work ethic of students, administrators, and teachers at

the Nurul Qadim Islamic Boarding School; this is as stated by Ustadz MSH-5 "The work ethic that seems strong here is also part of the impact of the Salaf Islamic Boarding School's identity. Strengthening the work ethic is also inseparable from the principles deeply rooted in every student. Salaf students certainly have principles that are quite strong with religious or traditional teachings brought by the ulama."

## CONCLUSION

In the context of the Industrial Revolution 4.0 era, the Salafiyah Islamic Boarding School shows significant adaptability to the dynamics of change. The phenomenon of strengthening religious identity and the independence of Islamic boarding schools reflects serious efforts to respond to global challenges, including the impact of technological transformation. Strengthening religious identity in Islamic boarding schools creates an environment that is strong and rooted in distinctive Islamic values. This strengthens the connection between students and religion and provides a solid moral foundation amidst the rapid flow of information and social change.

On the other hand, Islamic boarding school empowerment and independence efforts illustrate a response to practical needs in the digital era. Islamic boarding schools function not only as centres of religious education but also as entities capable of developing internal resources in financial management, information technology, or educational programs relevant to the development of Industry 4.0. Thus, the main conclusion is that the Salafiyah Islamic Boarding School maintains the continuity of Islamic traditions and becomes a dynamic and adaptive centre in responding to the Industrial Revolution 4.0. Strengthening the religious identity and independence of Islamic boarding schools is not an isolated effort but rather an integral strategy to ensure the relevance and resilience of Islamic boarding schools amid ongoing changing times.

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