



STRATEGY FOR DEVELOPING ISLAMIC TRADITIONS AT MAMBAUL FALAH BONDOWOSO ISLAMIC BOARDING SCHOOL

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Abstract—Islamic tradition is a form of ordinance passed down and carried out by the community to this day because it is believed that this activity is the best and has Islamic values. Islamic traditions that are very attached to Indonesian culture are the *walisongo* tradition. *Walisongo* is nine *waliullah* who broadcast Islam in Java. Mambaul Falah Islamic boarding School, Bondowoso, is one of the Islamic boarding schools that applies the *walisongo* tradition in every activity. Islamic boarding school founded by KH. Kamaluddin is a *pesantren* thick with *walisongo* customs, such as how to dress, the educational process, and the activities in the Islamic boarding school. The focus of this research is to find out the strategy for developing Islamic traditions found in the Mambaul Falah Islamic Boarding School, Bondowoso. This research uses qualitative methods with a type of document studies approach. Document study approach in the form of videos to find out the truth of the tradition of the Islamic boarding school. The results of this study revealed that the dynamics of the development of *pesantren* in this era of globalization made *Kyai Kamaluddin* continue to be determined to develop the teachings brought by *Walisongo*. Then, there are two strategies to shape the character of a student, namely, students who can convey knowledge in preaching and students who like to go to school; in another sense, students here have yet to be able to convey knowledge in preaching. These two strategies can increase students' understanding of the characters contained in each student

Keywords: Islamic Tradition, *Walisongo*, *Pondok Pesantren Mambaul Falah*

I. INTRODUCTION

Islamic traditions are very much by the culture of Islamic boarding schools. Tradition has two meanings: *first*, customs passed down (from ancestors) still carried on by the community; *Second*, the assessment or assumption that existing methods are the best and most correct way. While Islam, which begins with the word "Islam," means "the religion taught by the Prophet Muhammad SAW." Then,

the word Islam can be interpreted as having an Islamic nature [1]. These two meanings of the word can be concluded that an Islamic tradition is a form of an ordinance that has been passed down from generation to generation and carried out by the community to date because it is believed that these activities are the best and have Islamic values [2].

The Islamic tradition that is very inherent in Indonesia is the tradition of spreading Islam by *walisongo*. *Walisongo* was influential in spreading Islam in Indonesia, especially in Java. They were intellectuals who became the reformers of society in their time. *Walisongo* introduced various new civilizations, ranging from health, farming, commerce, culture, art, and society to government [3]. Then, according to Soekomono, an expert on archaeology and cultural history from UGM, said that *walisongo* are nine *waliyullah* who broadcast Islam in Java.

In Indonesia, Islamic boarding schools have begun to expand towards modern boarding schools, namely boarding schools that follow the development of technology and science. Islamic boarding schools are educational institutions in Indonesia resulting from cultural acculturation that continues to survive today [4]. Along with the times, *pesantren* also experienced varied changes with several classifications, such as *pesantren salaf* (classical), semi-developed *pesantren*, *pesantren Khalaf* (modern), and *pesantren ideal* [5]. The classification of *pesantren* is influenced by the vast knowledge of *kai*, where a *kyai* as the holder of the highest policy and power of the Islamic educational institution of the Islamic boarding school. The community's perspective on *pesantren* is generally divided into *pesantren salaf* and *pesantren modern*. *Pesantren salaf* is a *pesantren* identical to the yellow books taught using Javanese or with the meaning of *pegon*. Conversely, modern *pesantren* do not use yellow books and are not taught using the Javanese language or regional meanings but instead tend to learn using Indonesian [5]. However, *pesantren* now exist for the community, and public trust in *pesantren* makes *pesantren* in Indonesia proliferate; not only *modern pesantren*, but

pesantren salaf is also proliferating in the current era of globalization.

Islamic traditions in Islamic boarding schools make the unique features of these Islamic educational institutions. It is undeniable that in the current era of globalization, there are still *pesantren* that develop the Islamic tradition of *walisongo*. One is the Mambaul Falah Islamic boarding school in Moncek Hamlet, Wonosuko, Tamanan District, Bondowoso Regency, East Java Province. Islamic boarding school founded by KH. Kamaluddin made the *pesantren* thick with *walisongo* customs, starting with how to dress, the educational process, and the activities in the Islamic boarding school. Therefore, it is necessary to discuss the strategy for developing Islamic traditions found in the Mambaul Falah Islamic boarding school, Bondowoso. Thus, the Mambaul falah *pesantren*, which is a *pesantren* with the development of the existence of *walisongo* culture, is very appropriate to be studied because it is a unique characteristic of the *pesantren* that is extraordinary, namely developing *pesantren* not only its studies but also preserving its culture.

II. METHOD

The method used in this writing is qualitative research using a *document studies* approach. Document study approach in the form of videos to find the truth of information from the Mamba Falah Islamic boarding school, Bondowoso.

The research location is Mambaul Falah Islamic Boarding School, Moncek Hamlet, Wonosuko, Tamanan District, Bondowoso District, Prov. East Java. The determination of the location of the research was carried out because of the uniqueness contained in the Mambaul Falah Islamic boarding school, so it was used as a location for research.

III. RESULTS AND DISCUSSION

A. History of the Establishment of Mambaul Falah Bondowoso Islamic Boarding School

KH pioneered the Mambaul Falah Islamic boarding school. Kamaluddin in Moncek Hamlet, Wonosuko Village, Tamanan District, Bondowoso Regency on November 27, 2011. KH. Kamaluddin is a student of Kyai Taufiqul Hakim, with his efforts and devotion to KH. Kamaluddin helped his teacher in spreading the *amsilati* method. In 2011, KH. Kamaluddin began to enter Mancek Hamlet, and the first step he took was to change education for children in Moncek Hamlet by trying to include *Amsilati* lessons as basic lessons for Moncek village children. Starting with five students until finally proliferating within 30 days, the students increased to 30 people who recite at the Mambaul Falah Islamic Boarding School [3]

KH. Kamaluddin began to think of big ideas to build Islamic boarding schools. "Not only have big ideas but most importantly fresh ideas," said KH. Kamaluddin.

The Mambaul Falah Islamic boarding school implements a revising *pesantren* with the mindset of the Mahwah system used by *walisongo*, which has the aim of making the *pesantren* a place for building the character of a student. So, the concept of *pesantren* revisionary raises the cultural customs of the *walisongo*, such as organ and Bangkok, as *walisongo* clothing culture.[6] By applying the concepts of the saints by exploring the spiritual intelligence of *walisongo* da'wah with philosophical patterns, one of which is the teachings of Sunan kalijaga and Sunan kodus, which KH very closely carries. Kamaluddin.

B. Strategy for the Development of Islamic Traditions at Mambaul Falah Bondowoso Islamic Boarding School

In the era of globalization in making a *pesantren*, not only big ideas are needed, but fresh ideas can improve the identity of the *pesantren*. Mambaul Falah Islamic boarding School is one of the Islamic boarding schools in Bondowoso Regency that has a revolutionary vision thick with the values of *Walisongo* teachings. The concept of *pesantren* revousioner means that kyai in carrying out his Islamic tradition raises the cultures of da'wah *walisongo*, this is reflected in daily behavior wearing Javanese clothes and *blangkon* (ala wali songo), also reflected in the commemoration of Islamic holidays which often raise themes that are close to the teachings of wali songo. This effort to preserve Javanese culture aims to honor and maintain the heritage of the *walisongo* in spreading Islamic teachings on the island of Java. One of the concepts applied is the teachings of Sunan Kalijaga and Sunan Kudus. The teachings of Sunan Kudus that are still known today are the teachings of "Gusjigang," which means "gus" is good morals or ethics, "ji" means *kudu pinter ngaji*, and "gang" means can trade.

In determining the school year for studying the book, the Mambaul Falah Islamic boarding school has a different curriculum from other Islamic boarding schools. However, the books studied still use books in general. The educational curriculum used is not necessarily in making it but has gone through a process of review and analysis by KH. Kamaluddin is the caretaker of Mambaul Falah Islamic Boarding School. The curriculum used by the Mambaul Falah Islamic Boarding School is as follows:

1. In the first year, the knowledge learned is the science of tools using *amsilati*, as well as being able to read the book of *safinatun naja*.
2. The second year, namely *fiqh*, uses the books of Fathul Qorib and Fathul Wahab as references for students in understanding *fiqh*.
3. The third year is *hadith*. In learning *hadith*, students are required to memorize at least the book of *Arbaeen Nawawi* and the Book of *Bulughul Maram*.
4. The fourth year is the *Tahfidzul Qur'an*. *Tahfidzul Qur'an* uses thematic methods.
5. The fifth year is *Sufism*.
6. The sixth year is a click program or cross-book study. This is the minimum requirement when you want to

buy. Namely, students must be able to compile one of the books.

Thus, at least with six years of silence students can understand about religious sciences such as nahwu, fiqh, hadith, Sufism and the Quran.

Furthermore, the Mambaul Falah Islamic boarding school has two strategies for shaping students' character in the learning process. These, namely, students can convey knowledge in da'wah in contrast to students who like to go to school, which means that students need help to convey their knowledge in preaching. Both characters are made because, as a student, not necessarily all can convey their knowledge by preaching, making two characters give more specifics to the students.

1. Santri, who can convey knowledge to plaintiffs, there is a weekly program, namely "pesantren one day," where students are assigned to teach in remote villages, such as teaching in madrassas and prayer rooms.
2. Santri, who likes to lodge, in another sense, the students here have not been able to convey knowledge in preaching, so the students are equipped with the knowledge, "so students do not have to be pious people, the most important thing is to be the right person" the message conveyed by kyai to his students—activities carried out by students such as carving, painting, sculpture, and trading.

Thus, this strategy makes students understand their characteristic abilities, whose character development activities are following the traditions contained in wali songo.

IV. CONCLUSION

Mambaul Falah Islamic boarding school is an Islamic boarding school pioneered by KH. Kamaluddin in Moncek Hamlet, Wonosuko Village, Tamanan District, Bondowoso Regency on November 27, 2011. KH. Kamaluddin is a student of Kyai Taufiqul Hakim, with his efforts and devotion KH. Kamaluddin helped his teacher in spreading the amsilati method. The Mambaul Falah Islamic boarding school implements a revising pesantren with the mindset of the Mahwah system used by walisongo, which has the aim of making the pesantren a place for building the character of a student. The strategy of developing Islamic traditions in the Mambaul Falah Islamic boarding school starts from the concept of pesantren revolutionarily, namely by raising the cultures of walisongo da'wah, such as from clothing first, namely using turbans and blangkon. This Islamic boarding school has a permanent curriculum of at least six years. According to Kyat's analysis, the current students are different from before and can stay for decades. Therefore, a 6-year curriculum strategy is given by adjusting the current students. Then, at the Mambaul Falah Islamic boarding school, there is a strategy for spreading Islam with the tradition of wali songo, which is to divide two strategies in shaping the spirit of the community, namely students who can convey knowledge in preaching and students who like to lodge. Santri, who can

convey knowledge in da'wah, follows a weekly program, "pesantren one day," where students are assigned to teach in remote villages such as madrassas and prayer rooms. Then, students who like to stay in the lodge participate in other activities such as carving, painting, sculpture, and trading.

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