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## SALAFIYAH CURRICULUM AT ISLAMIC BOARDING SCHOOL IN THE GLOBALIZATION ERA

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### Abstract

This paper discusses the curriculum of traditional Islamic boarding school in the current globalization era. This institution was born in the era of Walisongo during the colonial period established by the society. In this period, traditional Islamic boarding schools are confronted with the complicated problems. Nowadays, Pesantren becomes a part of a national education system, and it is projected to have a high-level Quality education. In the current condition, pesantren is confronted with the challenges of globalization with negative and positive effects. The development of science and technology gives an ease for humans life nowadays. The economic nowadays is more developed and brings a free trade among Asian. In this era, Pesantren as an institutional education is a part that could pay attention for it. Pesantren in the future should give knowledge to santri dealt with broader perspectives in Islamic knowledge, as well as in science and technology, economic and also give attention to santri about entrepreneurship to enhance their skill of life and then could compete with others in this world. This research is qualitatively based on the sources of some books and journals from scholars that describe the development and challenges of Islamic boarding school and how the institutions are confronted with phenomenon of current globalization era.

**Keywords:** Islamic boarding school; globalization; knowledge; curriculum; entrepreneurship; skills

### Abstrak

*Tulisan ini membahas kurikulum pesantren tradisional di era globalisasi saat ini. Lembaga ini lahir di era Walisongo selama periode kolonial yang didirikan oleh masyarakat. Pada kurun waktu tersebut, pesantren dihadapkan dengan masalah yang rumit. Saat ini, pesantren menjadi bagian dari sistem pendidikan nasional, dan pesantren diproyeksikan untuk memiliki kualitas pendidikan yang tinggi. pada kondisi saat ini, pesantren dihadapkan dengan berbagai tantangan globalisasi dengan dampak negatif dan positif. Pesantren di masa depan sebaiknya memberikan pengetahuan kepada para santri untuk berurusan dengan perspektif yang lebih luas dalam pengetahuan Islam, serta sains dan teknologi, ekonomi, dan juga memberikan perhatian kepada para santri tentang kewirausahaan untuk meningkatkan keterampilan hidup sehingga dapat bersaing dengan orang lain di dunia ini. Penelitian ini secara kualitatif berdasarkan pada sumber-sumber beberapa buku dan jurnal yang menggambarkan perkembangan dan tantangan pesantren dan bagaimana lembaga dihadapkan dengan fenomena era globalisasi saat ini.*

**Kata kunci:** pesantren; globalisasi; pengetahuan; kurikulum; kewirausahaan; keterampilan

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## Introduction

In this era, a curriculum is an important aspect to educate students to have competition skills. *Pesantren Salafiyah* or Salafiyah Islamic Boarding School is a part of national non-formal education to prepare the generation to face a worldwide competition in many aspects. This education system has gone through long history since the colonial era before the independence of Indonesia. After the independence which had been proclaimed by the national leaders, Soekarno and Hatta, this education system had been a consideration by Hatta when the national leaders wanted to establish Islamic higher education. Hatta said that *Pesantren* could be an example to establish Islamic higher education in the beginning era of Republic of Indonesia's Independence (Mudzhar, 2000, p. 62).

This education was initially aimed to create religion clerics who could spreadly teach religious knowledge to manage the problems related to Islamic society lives, such as how to deal with newborn baby and death people in Islamic ways. This education needs to adapt according to time to add more functionalities among the society. Furthermore, its education curriculum needs to be reconstructed. Reconstruction is aimed at increasing the graduates quality to face the future challenges. The present challenges for this Islamic graduates become more competitive since they nowadays have to compete with the society from another nation. Better quality of alumni should be prepared by this education system.

The alumni of this education system live in the era of rapid development of science and technology, economic, culture, socio-politic, and understanding of religion. The changes which often become a problem of lives should have been prepared and predicted by this education system to the graduates could adapt and responds quicker.

This broad of perspectives lead the people to be more rational, secular, and the principles of life become more hedonistic and consumptive. (Shihab et al. 2010, page 31).

To face this situation, this education faces challenges to provide a lot of high-quality people who have strong attitudes to hold Islamic values and have strong and broad competencies in the aspect of lives. Islamic institutions and scholars are demanded to have better quality as Islamic doctrines through Koran and Hadeeth give clear commands for Muslims to present with their best quality. This command is according to the word of God, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." (QS.*ali-Imran*, 110), that Muslims need to be the best *ummah* who do kindness and prevent badness. Muslims need to struggle to achieve these values, and it will be such an irony if Muslims could not achieve them.

According to Qodri Azizy, education that exists in this globalization era is an education which prepares the graduates to be able to compete worldwide in all fields including in the trades and labors. But the competition should be faced with the qualified competencies and self confidence (Azizy, 2004, 26). According to Azyumardi Azra, Islamic Higher Education has not yet been ready to face the worldwide globalization since the significant contribution from the Islamic Institution has not been maximal or optimal (Azra, 2005, page. xi).

Another data that supports in the context of quality and competitiveness shows that education products in Indonesia in the lower level in the southeast Asian below Singapore, Malaysia, Philippines, Thailand, and Vietnam.

Whereas those countries got independence after Indonesia and in the matter of natural resources is below from Indonesia. Moreover, some scholars of them have ever learned to Indonesia to study the development of human resources (Thoyyib," 2007, 164). *Pesantren* has *Alquran* and *Assunah* as the soul of the education in which it's teaching has progressive values related to a broader knowledge. According to this, *Pesantren* should contribute in every aspect of human lives in the current era.

This research is intended to investigate how *Pesantren* develops throughout several periods in Indonesia and describing the way this Islamic institution prepares its alumni through the changes in its curriculum. Using qualitative research strategy, the writer has reviewed the literature presented in the last fifteen years.

## The Development of *Pesantren*

*Pesantren* is an original education for the Muslims in *Nusantara*. *Pesantren* has existed in the era of *Walisongo* which has been established by Raden Ahmad in the 16th century, in Gresik, East Java. (Indra, 2016, 188). The word of *Pesantren* is composed of two syllables, *sant* (kind person) and *tra* (to create). (Wahjoetomo, 1997, Page. 5). According to Berg, word *Santri* was originated from *shastri* or *shastra* word which has a meaning, A person who has an understanding towards holy books which has a relation with knowledge of religion. The first *pesantren* occurred in Java and its development spreaded outside Java. Zamakhsyari Dofier sees that *Pesantren* has four characteristics, ie, mosques, clerics, students and the yellow book as a reference to learn the religion. (Dhofier, 1994, 6).

This education began at the mosque, originally meant to learn to read *Al-Quran*, then the learning material broadened to the religion study, such as *tawhid*, *fiqh*, *tafsir-hadith*,

morality and Arabic grammar was the main source of learning yellow book or classical holy book. There are also other subjects such as *mantiq*, *balaghah*, *faraidh* and others (Indra, 2016, p. 201) which was guided by the clerics or *ustaz*. (Soejoeti, 2002, 18).

*Pesantren* is not only for studying religion but also as a place to establish the character of its students to respect each other, disciplined, honest, independent, and so on. In this boarding school, students learn after the dawn prayer until 9 or 10 p.m every day, meaning they studied for around 16 hours. They are generally prohibited from seeing TV and listening to the radio. Their moral is constructed to be a good person because not only they learn about religious knowledge but also through direct example from the daily lives of clerics so that it becomes a habit for them every day.

Through the education of *pesantren*, the students normally have an independent character and not depend on another for subsistence. They have strong characters and to be more firmly as a fighter who do not recognize despairs. Unfortunately, most of students in *Pesantren* have less creativity due to the learning model, where they only have little dialogue in the class, and the *ustazs* normally teach by monologue. Allah is the creator of all things, so from this nature human should be inspired to create new inventions which will be beneficial for lives in the world. (QS, *al-Imran*, 3: 190; *al-Mukminun*, 23: 12-15)

In line with the growing of islamic educational boarding school in the colonial era, Educational institution was built by the colonial government which aimed to prepare the Indonesian natives to be an administrator in the colonial administration system. Students learned in the classroom and learned sciences such as mathematics, biology, chemistry and other sciences which in fact these sciences had grown

in the Islamic Abbasid era. The teachers were professional people. They evaluated the learning progress of students through the evaluation of mid-term and end of the semester. This evaluation system led the students who had below grade from the standard would retake in the following year. Graduates got diplomas; they could work in the government and given sufficient salary, even they have bikes and spacious homes. This education system also affected the style of other educations in the colonial world, especially *pesantren* in their subjects, they not only learn the religion but also learn numerology and other secular sciences, this was the dynamics peak of *pesantren*. (Azra, 1998, 87).

*Pesantren* continued to experience the dynamics of post colonialism in Java. *Pesantren* has been growing with classroom learning model and an evaluation of his students. *Pesantren* in this form were experiencing growth, especially for the place of study, students not only studied but also stayed in *pesantren*. Students also could study outside *pesantren* such as in the public school in the mornings, and in the evenings they learned the religion of the yellow book in *pesantren*. *Pesantren* continued to experience further development in which his students have the opportunity to have a skill for living such as sewing, carpentry, cooperatives and so forth, but this model of *pesantren* was still few and could be counted on fingers. (Indra, 2003, 30). So that, *pesantren* could provide an experience for their students on improving skills for life as their capital after the completion of boarding schools. They can take advantage of their experience to empower communities. Changes in educational institutions aim to respond the occurrence of dynamics. Change is necessary because changes could lead to the improvement of human lives to achieve the consummation. In this regard, *pesantren* has a principle to preserve the old values and take new good values.

Changes occurred as a result of the current development especially in this era of globalization where new and developed challenges raise inevitably. It has been a long time that *pesantren* becomes an educational institution which has a significant contribution to the spiritual development of Muslims society and nowadays is in demand to solve the problems of education. To have good changes in *pesantren* environment, extensive planning and research are required to face the given problems.

In 2001 *Pesantren* have received attention from the government through the regulation from Minister of Religion No. 1, 2001, which creates a new structure that handles boarding to the echelon II unit in the Ministry of Religion. Then, through Law No. 20, 2003, and Government Regulation No. 55, 2007, *pesantren* has become part of the national education system. Education in *pesantren* as part of the national education system has involved into nine years Compulsory Education Program. In some *Pesantren Salafiyah* also have a program to provide A, B, and C level packages in order to the students to have an opportunity to study secular subjects and they got a diploma so that they can work in the government or private sector, or they could become *ustaz* or informal leaders in the community. (MORA, 2003, 14).

*Pesantren Salafi* now has some students in the range of 1.882.901 within 18.232 institutions and 100.000 more teachers, (Pendis, 2014, 88). This amount is very significant as human resources of the nation and its students must be prepared to face the varied challenges in the future.

*Pesantren* which owns 1.8 million more students is a great potential to be part of the potential projection of the nation. They are the generation of the nation that must be prepared to face the world which has been marked by intense globalization to raise the dignity of the

nation and to be honored in the view of other nations. They have learned on the institution which has been part of the national institution and national education. This education should have recognition from the world regarding to its quality. As a youth generation of the nation, *santri* of *pesantren* are expected to play a role in the international arena as the complexity of the competition increasing gradually in the future eras.

Education of *pesantren* in the future must transform itself to be an educational institution which is expected to not only its students to have a broad knowledge, strong character to be competitive, but also students must have a soul of entrepreneurship and have the skills to be part of this nation in order the nation become more competitive and productive. In regards to this issue, *pesantren* must immediately make reformations, especially about the curriculum.

### The Output of *Pesantren Salafiyah* and its Challenges

Islamic educational products including *Salafiyah* have a vision in which the students have extensive knowledge, and with the knowledge, they become disseminators of peace on earth, *rahmatan lil' alamin*, (QS.al-Ambiya, 107), or in other words, they benefit for all mankind. This vision constructs qualified students in the middle of the plurality of human life in many ways. Plurality is the sign as one statement in al-Qur'a states "O mankind. Indeed We have created you from male and female and made you peoples and tribes that you may know one another", *Yaayyuhannas inna min dzakar in khalaqnakum untsa aw wa ila ja' alnakum syu'uban waqaba lita'arafu*. (QS. Al-Hujurat, 13). In terms of religious plurality, it is stated by Allah that in the history of the human race, there were Jews, Christians, and Zoroastrians (QS.al-Baqarah, 256).

Students are encouraged to explore the science. The importance of this matter has been mentioned since the beginning of the creation of humankind (QS.al-Baqarah, 31-33). Then, a few centuries later, Allah signed again the importance of science through the need of humans to read, in the first *ayat* which means read, *iqra* and *qalam* (QS. Al-'Alaq, 1-2). Human life also requires the economy. Economic is a part of the description of the Koran that should be pursued by Muslim in his life, "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (QS. al-Isra : 70). Then in another verse states: "when the prayer has been concluded, disperse within the land and seek from the bounty of Allah , and remember Allah often that you may succeed." (QS. Al-Jumu'ah: 10).

Entrepreneurship soul needs to be owned as the holy book Al-Qur'a tells how Noah could save his people from the great flood that threaten the lives of his people to build ships. (QS, Nuh 5-12, 26-27 and Hud, 41-48). How Siti Hajar with his son, Prophet Ismail, who was left by her husband, Abraham, at God's command. (QS: Ibrahim 37 and al-Baqarah, 158). How the Prophet Muhammad feeds himself during adolescence until the time of his prophethood and spread Islam through entrepreneurship. (Bastoni, 2012, 141).

It is also required to have skills in human life. Al-Qur'a has reminded Muslims to prepare for the future. One thing that must be prepared is competence. One of the Prophet hadith tells us that the younger generations of Muslims should have. As the hadith of the Prophet, which means "if a mandate is given to those who are not competence, just wait for the destruction." (Ismail, 1987, 33). With competence of entrepreneurship, students can step into the

community and open the job field for them. They are not looking for a job after graduation, but create employment, as a real form of devotion to the God and the nation. Muslims have a transcendent value system that warrants a reward in the world and also reward in the hereafter. Values that drive to cultivate science (QS. *Al-Mujadilah*, 11), so does the value of working in developing economies (QS. *at-Tawbah*, 105; *al-Jumu'ah*, 9-10).

Education of *pesantren* is now in an open-minded society. Communication between each other is nowadays in such quick time through the advancement of information and technology, the world in many ways has become so much real (Ibrahim, 1995, 15). Through science and technology, advancement in medicine, aerospace, bio-technology, energy, and materials, is contradict to other things such as ozone layer problem and water polluted by industrial waste. (Ahmad and Hastings Donnan, 1994, 1). Globalization is only a continuation of the modernization that essentially contains secularization which is advancing and getting away the people from religion, many people's behavior is contrary to religious values (Mas'ud, 2006, 1). This era is marked by the globalization between nations through economic movement between nations (Mansour Faqih, n.d., p. 196), also an Asian country in 2016. ((Baskoro ., 2015, 0). This era, according to Qodri Azizy needs to be faced with self-confidence (Azizy, 2004, 26). The era of Islamic education including *pesantren* prepare the graduates with quality to compete with the others. In addition to the boarding school education not only concern to *fikr* but also a skill. Education, based on data Diktis, amounted to 1,800,000 more (Pendis, 2014, 147) of course not all of the graduates will be religious scholars or teachers, but mostly technical labors that exist in society. Competencies that need to be concerned is IT (Nata, 2008, 254) with the spirit of entrepreneur

and language acquisition. Now the globalization era, *Pesantren salafiyah* like it or not, they have to face and must prepare themselves.

## Curriculum in Islamic Perspectives

The curriculum is an important pillar to form people in educational institutions. (Tafsir, 2012, 7). Human in Qur'an perspective is depicted so real towards the reason why they were created by God, among others is to devote to *Khaliq*, to be a good person, or to become a meaningful entity for others and environment both in the natural forms of worship *mahdlah* or in the form of worship *ghairu mahdlah* that are clearly stated in the Al- Qur'an. These things become the mission of education through the substance of the curriculum in Islamic education included in the curricula of *salafiyah*, to bridge human life which is dedicated to God and also meaningful for themselves, others and the environment. Al-Qur'an has made a lot of things that give an inspiring range of knowledge, not only of religious knowledge but also science, on this point it can be taken from the first verse revelation, (QS. *al-Alaq* 1-3). The first verse implies monotheism science, as the spirit of all the science that was developed humanity as a symbol of religious knowledge, then how people can serve God raises the sciences developed by scholars such as the science of jurisprudence and others. Science is hinted at from the creation of man from a clot that is created as a condition of science in the Qur'an.

Al-Qur'an encourages Muslims to seek knowledge and develop it. Science has been mentioned since the beginning of the creation of humankind (QS. *al-Baqarah*, 31-33). Then, a few centuries later, Allah signed again the importance of science through the need of humans to read, in the first *ayat* which means read, *iqra* and *qalam* (QS. *Al-'Alaq*, 1-3). Human life also requires the economy.

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These things need to get the attention towards curriculum of *pesantren salafiyah*. The curriculum is an important pillar of education. The curriculum of the al-Quran for mankind.

The purpose of the curriculum as described in al-Quran is to form human to be more thankful to the Lord for having been given a life with the natural environment which bridges the human life to worship. A more detailed depiction is that people are ordered to be perfect or lead to be ideal human being. In regard to human life and in order to be *khalifah* of the earth, people need to be able to manage natural environment and universal to benefit the lives. It could form human in the balance of giving an attention between himself and God and other creatures.

Likewise, man was created with the potential for spiritual and physical, these potentials are degraded in various forms of intelligence, both spiritual intelligence with all its potential, emotional with all its potential and intellectual, with all the potential in the form of intelligence skills among others such as intelligence talk, write, painting, singing, and others to transform and support their lives in community, These draw a conclusion that various intelligences owned by man. In this regards to the education curriculum of *salafiyah*, this education should also refer to the depiction of al-Quran as a book of curricula which are as responses to human life. That is the philosophical curriculum that applies throughout the day and age in the life of mankind.

The curriculum is like the verses of Al-Quran to form human lives to be complete. This holy book is also the main source of the education of *salafiyah*. Al-Qur'a was revealed centuries ago not only to illustrate the need of monotheism, need to worship God, but also all aspects of life. Therefore, education in *pesantren* not only to introduce about monotheism and worship but also to introduce the life of human who naturally needs to eat, interact, entertain, innovate and so on.

The curriculum of *salafiyah* consider these matters. The curriculum which only takes a small part of it is not sufficient; a curriculum which only considers other people's needs but not considers the needs of itself is also inadequate. The curriculum is meant to reveal and develop the potential which exists inside a human. The curriculum which only considers the spiritual needs and not pay attention to physical needs are also inadequate.

*Santri* of *salafiyah* certainly also must to deal with science, like mathematics and information technology. Nowadays they often interact with their mobile technology to communicate with each other when they use it regularly. They also use their money to fulfill every need, and of course, it will relate to a matter such mathematics. Therefore it is important for them to learn the science.

## Integrated Curriculum of Pesantren Salafiyah in the Globalization Era

The curriculum is a part of education. There are no education systems that deny this matter. Through Curriculum, *Santri* could respond the challenge they face. The students learn in this education institution where one of the mission is to preserve the knowledge of Islam such as *tafsir*, *hadith*, *fiqh* and so on. *Pesantren Salafiyah* education which is based on an al-Quran and Hadith also not indifferent to the movements and needs of humans in their life. Humans need not only spiritual but also need others for their lives as well as how they manage. One of them is through science, as already hinted in the verses of surah *al-'Alaq*. So the students must also understand the science, moreover among the community who have the development of science and technology. According to this field, society can be divided into three: (1) a society of technological innovator, which is only 15 percent of the

world's population but control all technological innovations in the world, (2) a society of technological adopters, the number is half of the world's population who master new technologies in the field of production and communication, and (3) technologically exclude group, a third of the world population who do not have the ability in this field. (Hamdy, 2002, 1).

In Indonesia, there are still many people isolated away from the technology (pockets of technologically exclude areas). In the education area, these people mostly are found in the Islamic boarding school *Salafiyah* environment. If we let this condition happen over time, these people will lack of modern knowledge and under poverty throughout their lives and always depend and ask on those who have enough material. This is certainly an unhealthy situation.

*Pesantren salafiyah* should be given science educations. The challenge is that many of them still consider the natural science as a taboo science since it studies "law of nature". This term is still odd for them to hear and understand since they only understand and accept the term of "law of God" (Indra, 1999, 254).

There are still many prejudices that must be overcome to make science education accepted by them. The scientific knowledge should be obtained by all of the population, even if they do not have the desire to become an expert. This is why the *santri* should not be allowed to become blind in mathematics and natural science.

The reasons of socio-culture should be addressed. The blindness of science should not be viewed as a normal issue as it will lead to consequences that endanger cultural and political life on a global level and transpersonal. They who are blind about science, in general, will easily annoy and confused when dealing with human beings who argue logically and rationally, systematically and impartially. In other words, blindness of science will make people lose the



ability to think disciplinary in dealing with the real issues which are relatively trivial until issues which are really crucial and tough. (Indra, 1999, 213). Pesantren is a part of a nation that needs to be appreciative towards science. (Hamdy, 2002, 2).

Every country or people who want to experience the scientific revolution should be able to develop the four layers of the population with different mastery. The top layer is alpha-plus scientists, the scientists with very high ability, only a few in number. In the second layer, alpha professions are groups with a little bigger number. In the third layer, there are scientists who conduct secondary technical jobs. In the fourth layer are the politicians, bureaucrats and the general public with an enough understanding about the science according to what was said by scientists.

Therefore, scientific knowledge must be possessed by all layers of the population with different levels. Modern-day life is very necessary to avoid confusion since it is always associated with it. For example, a lot of computer users do not understand the hardware of the computer as a system. (Hamdy, 2002, 3). In this context through the inspiration Quran, Muslim scientists have been developing a variety of scientific knowledge in the Islamic golden era and that should be an example for Muslims nowadays including Muslim students in *pesantren salafiyah*.

Also, one cue of al-Quran also mentioned that humans should understand to manage natural resources which have economic values. For the Islamic boarding school students, they must also prepare themselves to have a sense of entrepreneurship. (Indra, 2016, 198). The sense of entrepreneurship is to develop the economy. Economics is an important part of the life. Since birth, humans have already faced economical matter which is the cost of birth in the hospital.

With an economy, humans are able to maintain and develop their lives. Moreover, it has been described by a number of Qur'anic verses mentioned above and *uswatun hasanah* of the Prophet Muhammad as an example of the one who struggle vigorously to achieve financial independence without recognizing tired and fatigue to live and develop the greatness of Islam. Without these strong determinations, the greatness of Islam was impossible to be achieved and continued to shine. This mentality owned by *Rasulullah* is an entrepreneurship mentality. This spirit of Prophet Muhammad actually has already been the embryo which has already existed in Islamic boarding schools and only need to be expanded and deepened towards the students. This needs to be done and is a part of the *pesantren* response towards the paradigm of changing people's lives in the future. In Indonesia, paradigm of life that have to rely on the rich natural resources for decades must be changed, because the nation is running out of resources over time and something that is not depleted is human resources. If there is no change in this paradigm, so the difficulties will be faced by the nation's life in the future and this will impact to the lives of *salafiyah* students in running their lives. Once the new paradigm accepted and implemented in *pesantren salafiyah*, it will be treasures to maintain their existence and become a major contribution to the Indonesian nation in the future. This concepts actually have already been an embryo which already existed in Islamic boarding schools and only need to be expanded and deepened in the spirit of students. This is necessary in order for the students ready to respond the dynamic changings from the world.

In this educational institutions, it is time to prepare students with such mentality. Entrepreneurs in other countries have been long encouraged, especially in countries with no or very few of natural resources. Countries such as

Japan, entrepreneurs 10%, (www.merdeka.com - "Indonesia must be able to copy the Japanese way towards the amount of entrepreneurial", downloaded on January 8, 2016); South Korea, entrepreneurs 8%, (Bisnis.tempo.co-" develop entrepreneurial, copy from South Korea" , downloaded January 8, 2016) and Singapore, entrepreneurs 7%. (www.republika.co.id, "the number of entrepreneurs Singapore 7%, Indonesia 1.65% of the population", downloaded on January 8, 2016). Japan, a country that has lost the war during World War II, the country where two of its city, Nagasaki, and Hiroshima, crumbled to the ground, their land became infertile because of an atomic bomb. Similarly, South Korea, a country which had wars with their brotherhood land namely North Korea because of the fight of communist and non-communist ideology, was previously devastated. Similarly, Singapore, a small country that does not have the natural resources and depend only on the human resources. They realized that human resources competencies always remain alive in any period because humans have a tremendous potential to explore. They learn from the history of human life while Muslims are not only able to study the history of humans but also can learn from their holy book. Al-Qur'a tells how Noah could save his people from the great flood that threaten the lives of his people to build ships. (QS, Nuh 5-12, 26-27 and Hud, 41-48). How Siti Hajar with his son, Prophet Ismail, who was left by her husband, Abraham, at God's command. (QS: Ibrahim 37 and al-Baqarah, 158). How the Prophet Muhammad feeds himself during adolescence until the time of his prophethood and spread Islam through entrepreneurship. (Bastoni, 2012, 141).

From the history described in the Qur'an, there is wisdom that can be taken about the importance of entrepreneurship in the Islamic view. Therefore, students who make Al-Quran as

a guide for their lives should have the mental entrepreneurship. (Indra, 2016, p.29). Indonesia today is still a rich country, but the wealth is not a guarantee to be always there, natural resources in Indonesia. Indonesia has such a large population and the limited natural resources will remain be dredged gradually and run out. Now, it becomes an opportunity to look back towards an educational mission in *pesantren* today.

The students are not all going to be a thinker or a leader. They will generally return to the society, and of course, the mentality of entrepreneurs is the answer. If it was not, it is likely would be a frustration in their lives journey. They are not able to help themselves, how come to help others. Indonesia in the future requires a lot of entrepreneurs to maintain its existence and for Muslims, to involve in the development of the nation is an obligation and also sustain the greatness of Islam which would require a lot of funds. It will be a very big contribution when *pesantren* give attentions to that. These attentions also will give positive impacts towards community, and it will be deeds for the *pesantren* management if the students can be mentally prepared for their entrepreneurial journey. With the skills they have and with the mentality of entrepreneurship as well as familiar with foreign languages to communicate with strangers, also have the well-tested characters through *pesantren*, the graduates will be very easy to respond towards the globalization era that already exists in the eyes. To form the spirit of entrepreneurship, students can also be trained through the *fiqh* learning material such as the emphasis on economic aspects towards a series of worship. For example, prayers are also associated with the fulfillment such as clothing to cover the *awrah* must be met through the mill textile; to perform the Hajj, it requires amount of funds which could be reached by the economically way or trade; through a learning process, it will give the

students understanding that all of those require economic business and spirit of entrepreneurship.

This condition occurs because, in *Salafi yah* education, the students are not much given to modern world perspective when teachers discuss religious subjects. For example about knowledge of *fiqh* in the context of praying, that is the first thing which is usually emphasized by their *ustaz* when it is related to the questions of God when we die later, but why not about to give students an insight into how to provide Islamic infrastructure facilities such as building garments for praying, establishing charity institutions for helping, doing business for the sake of Islamic development. These matters will not just easily come down to earth from the heaven with only praying and without knowing its knowledge. These issues have received less attention. Another example, Hajj is an important praying ritual of Islam and it is an obligation once in a lifetime for Muslims who can afford, but the encouragement of how to provide the means and financial thing to get to Mecca is not essential to be delivered and inspired. Discussing about *zakat*, donation or *infak* does not get an emphasis from their *ustaz*. Al-Quran is the book as a complete of all things, about prayer, pilgrimage, and even about natural phenomena, earthquakes, flood, which become part of human life. So if we are still ignorant about those and only quickly surrendered to Allah without earnest of thinking and effort to overcome these problems, our education mission is still rudimentary.

In this globalization era, Islamic boarding schools should be re-adjusted and further developed to suit the prevailing conditions. (Indra, 2016, 31). Real needs being faced by this education is in addition to the traditional role of maintaining the religious knowledge and religious traditions, as well as how students can respond their lives now requires the sense of

entrepreneurship also in responding towards the world globalization which requires skill or competence. The format of the curriculum should be different, or at least prepare the students well with skills.

To overcome the blindness in these fields, it requires integrated curriculum with scientific nuances, as well as competency-based curriculum for students in the public sustain life. The integrated curriculum is the spirit of Al-Qur'an. For example in the first verse of revelation, in the surah al-Alaq which mentioned "read", read in the name of your Lord who created man of (a clot) -science, considering *iqra* and *qalam* are instruments of education and the creation process of human must be understood through the biological sciences today. Many verses in the Quran which are integrated with science to understand it.

Then in command of worship such as praying five times and *Sunnah Salat* prayers, dawn two *rakaats*, *Maghrib* three *rakaats*, *Zuhr*, *Asr* and *Isha* 4 *rakaats*; *sunnah rawatib* 2 *rakaats*, they have correlations with math symbols,. Similarly, the implementation of the pilgrimage Kaaba, seven times *tawaf*, *sa'i of safu*, throwing *jumrah* by counting, as well as fasting by a matter of months 29 or 30 days, moreover in *zakat mal* which has 2.5 percent calculation, many things in islam has a relation in mathematics implementation.

This integrated curriculum does not seem to be found anywhere. Especially in the context of the ongoing education, they run their education as dichotomy, general education and religious education as if that general education only takes care of the world matter and religious education only takes care of the hereafter. In fact that if they learn the education system in the islamic golden age centuries ago, products of its education have produced a lot of islamic scientists who mastered not only about religious

knowledge but also general science such as medicine, physics, or mathematics. It means that the curriculum of education in the Islamic golden age were integrated approaches.

Education nowadays is experiencing a panning era???, such as Islamic education is no longer using integrative approach but sadly separating the various science. It has started in the colonial era which generally happened to the Muslims in the Middle East, Africa and in the other hemisphere such as Indonesia, increasingly separated Islamic education with various science. Invaders taught sciences, but it was considered as an infidel knowledge or science of invaders by Indonesian Muslims. They forgot in fact that these sciences were ever developed by the Muslim scientists in the past. People have forgotten about Ibn Rushd, al-Razi, Ibn Khaldun and others. They only remember the four *Imam* sects; *al-Ash'ari*, *al-Maturidi*, and others that they sometimes partially misunderstand. For example, 4 *Imam* sects, what they explained about the prayer, fasting, and others always related to numbers and also with the economical perspective. Likewise, to understand of *al-Maturidi* or *al-Ash'ari*, when they talked about human, God, or universe, they use logic and philosophy.

The approach was taken during the time that separated between the various disciplines constructed thoughts as if there is only thought for the terrestrial or a thought for the hereafter, these two things separable but in fact inseparable. When talking about education, we are talking about human beings as plenary and aware of the existence of God. He will make improvements in the face of the earth. Hence, learning approach is accomplished by integrating sources and discussion with knowledge from a variety of scientific disciplines.

In addition to this integrative approach, *pesantren salafi* also have to master not only the

knowledge of religion but also must have life skills or competence. Because they will live like people in general, they will become formal leaders in the community, traders, farmers, entrepreneurs and others; while relying on the knowledge of religion are not sufficient to support their life. To sustain these things forward, availability of media and learning resources should be enhanced, such as facilities and infrastructure should be sufficient in learning by building facilities as a library filled completely with books of religion, science and skill books. If necessary, learning could be conducted with a set of technology devices for them to recognize the media and they end up for not being stuttering about technology (shock condition of technology. Hamdy, 2002, 3). It should be also necessary that in these educational institutions are provided with workshops skills.

The globalization era requires educational products that have extensive knowledge and skills, to allow the products to compete with other educational products also they should have a positive characters such as discipline, honest, independent, and so on. Otherwise, they will not much actively involved in the present and future era .

Thus, that is a picture of the curriculum in *pesantren salafiyah*. They need to provide same portions to deliver their students to have the knowledge, skills, and giving the spirit of entrepreneurship to students through the psychomotor aspect and also through modern technology devices like using LCD and so on.

The curriculum is not only just for injecting positive values towards souls, but also towards the mind. Usually, this method of learning, affective aspect, is done through recitation. Learning is also non-dialogical since the *ustaz* only dictates the subject material. The understanding of students is not by the content analysis. Education in the global era is no longer

enough simply dominant by non-dialogical method but also by igniting the brain or intellectual, and it is very effective when it is supported by the dialogical learning methods and analysis. Through this learning model, it will develop students to be more initiative and creative. Allah is the most supreme creator and has the most supreme creativity character; this value should inspire *pesantren* to develop their students to be more creative (QS. *Ali.Imran*, 190, *al-Mukminun*, 12).

Education formats in *Pesantren salafiyah* that need to be noteworthy are to fill the intelligence, emotion and skill dimensions. In the world of education today, including islamic boarding schools, they still use a learning approaches bloom theory approach using cognitive, affective and psychomotor (WS. Winkel, 1987, 149). Education is basically to be applied or practiced, not only just a theory. Moreover the products from this education only a small proportion become thinkers. Thus this education must be able to be more on psychomotor aspect and not only on the cognitive side. Islam teaches many values in psychomotor aspects. Today's learning should be more on the side of the psychomotor because every knowledge must be accompanied by the application. So that, the students also not only to master the theory, but also a lot of applications. As an example, many *pesantren* students who are rich with theories of grammatical Arabic are also fluent in foreign communication; they master the theory of *thaharah*, based on the traditions of the Prophet *al-nazhafa min al-faith* / cleanliness as part of the faith can be applied directly in the environment. (Indra, 1999, 214). In addition, the students in this era must have the intelligence of personal, social and humanitarian. The focus is not merely about the ability of the rituals and beliefs of monotheism, but also a social character and role of humanity. (Mulkan, 2001, 17).

These spirit values are not taken by Muslims who only captured the cognitive and affective side. Many rituals of Islam describe the approach of psychomotor aspect. The obligatory prayers, sunnah prayers, obligatory fasting, sunnah fasting, zakat, sadaqah, all are psychomotor aspects. Learning that uses many cognitive side is only a small fraction of the Islamic teachings. Therefore, this *pesantren* education curriculum should be more on the psychomotor aspect. This is why so many Islamic education products do not bring a lot of creativity, poor in discoveries and new inventions as they learn more by cognitive than psychomotor. Many Muslim nations are still consumer nations until today due to lack of or weak psychomotor approach. Progress various technological inventions today is the result of the psychomotor approach.

In the learning of foreign languages, now is the time for *pesantren* to implement bilingual languages such Arabic and English. The use of foreign languages is required in this globalization era, through the practical mastery they could face the world globalization.

These things require teachers who have an insight into the various scientific perspectives and other competencies. Their knowledges need to be improved in the field of science in order to give various perspectives in the religious teachings given to students, through training, or other forms. Teachers are required to have high dedication with knowledge and intelligence, transferring values with a sense of responsibility. (Tafsir, 2005, 13). Teacher is a motivator, raising the spirit and students' enthusiasm. The teacher is a figure-forming character. Their valuable characters will be seen and adopted by the students. Teacher evokes a spirit of the students to be ready to face the future and forming students dare to face life. These are among the things that depict the teachers or *ustaz* in *salafiyah*, the teachers who are aware

about the progress of the nation in the future as in the hands of their students. The seriousness of their duty will absolutely get a reward from Allah SWT. These are the points about the teachers or *ustaz* in *pesantren salafiyah* to serve for the sake of their student's education to be ready to compete in the current era.

In this globalization era, *pesantren salafiyah* must be re-adjusted and further developed to suit the prevailing conditions. Real needs of education change should be faced by revolutionizing the system and curriculum in order for the students to be ready to respond the market globalization which not only needs skills and competence but also the sense of entrepreneurship. Therefore, the format of the curriculum should be prepared to have these values.

## Conclusions

The existence of *Pesantren salafiyah* has been gone through a long journey since the colonial era, *walisongo* era, and reformation era. A long journey to give responds towards the dynamics within society which has been existing until today. This impacts people's perspective in which tend to be more materialistic and hedonistic. This era is an era of worldwide globalization which requires people to have strong characters and competencies. The education of *pesantren salafiyah* has a curriculum that is guided by Islamic resources, and this education should be able to adjust through its curriculum to provide broad knowledge to the students with both religious knowledge and science. The students then could play an optimal role towards community and nation and also affordable to compete in the current era. Integrated curriculum and competent teachers are needed as well as supports by adequate educational infrastructure to develop the students to be more qualified and to be part of

the generation of the nation which brings the nation to be more prosperous, reputable and being respected by other nations.

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