Modern Learning Methods in Islamic Boarding School of Al-Wustho Foundation Pabuaran Subang

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Abstrak
Sudah menjadi suatu keharusan bagi lembaga pendidikan Islam berbasis pondok pesantren untuk berbenah diri dan melakukan pembaharuan-pembaharuan yang lebih kekinian tanpa menghilangkan ruh pesantren sebagai pencetak orang-orang yang memahami dan mengimplementasikan ilmu agama dalam kehidupan sehari-hari. Pembaharuan tersebut dapat berkaitan dengan manajemen pengelolaan kelembagaan yang berupa kepemimpinan transformatif, kurikulum pendidikan yang memadukan pengetahuan agama dan umum, serta proses pembelajaran yang berupa pendekatan, model, dan metode pembelajaran dengan mengembangkan komunikasi efektif antara pendidik, peserta didik, dan orangtua peserta didik. Pada penelitian ini, penulis memfokuskan masalah pada pembaharuan pada metode pembelajaran dengan pengembangan komunikasi efektif di pondok pesantren yayasan Al-Wustho Pabuaran Subang yang dianggap berhasil. Tujuan penelitian ini adalah untuk menganalisis demi mendapatkan research gap dan meningkatkan novelty dari penelitian ini. Dengan menggunakan metode studi kasus dan pendekatan kualitatif deskriptif. Penulis berusaha mengungkap fenomena-fenomena yang terjadi dengan melakukan wawancara, observasi dan mengolah dokumen dengan menambahkan interpretasi agar menjadi satu kesatuan yang utuh. Dari hasil penelitian tersebut, penulis mendapatkan jawaban bahwa metode pembelajaran modern yang dimaksud adalah penyempurnaan dan penyesuaian metode-metode pembelajaran yang berupa metode klasikal, muhafadzah, riyadhah, dan rihlah ilmiah. Keempat metode tersebut dikembangkan melalui komunikasi efektif sehingga mengarahkan pada tujuan pembiasaan disiplin, hidup sehat, dan pembiasaan ibadah...
sehingga pondok pesantren tidak kehilangan ruh dalam berkontribusi dalam pemenuhan kebutuhan pendidikan, pembangunan dan masyarakat dalam bidang keagamaan.

**Kata Kunci**: Komunikasi Efektif, Metode Pembelajaran Modern, Pondok Pesantren

**Abstract**

It is a requirement for Islamic boarding schools-based Islamic educational institutions to improve themselves and carry out more contemporary reforms. This step must be conducted without ignoring the spirit of pesantren as the place of people who understand and implement religious knowledge in everyday life. These reforms can be related to institutional management in transformative leadership, educational curriculum combining religious and general knowledge, also learning processes in the terms of approaches, models, and learning methods. It can be achieved by developing effective communication among educators, students, and parents. In this study, the authors focus on the problem of reforming learning methods by using the development of effective communication at the Islamic boarding school of Al-Wustho Foundation in Pabuaran Subang which is considered successful. This study aims to provide correct knowledge and information about the important changes in Islamic boarding schools. By using case study and descriptive qualitative approach, the authors try to uncover the occurring phenomena by conducting interviews, observations, and processing documents by interpreting the data to become a unified results. This study revealed that the intended modern learning methods are the refinement and adjustment of classical methods, muhafadzah, riyadhah, and scientific rihlah. The four methods are developed through effective communication to lead to the goals of habituating discipline, healthy living, and worship so that Islamic boarding schools do not lose their spirit to meet the needs of education, development, and society in the religious field.

**Keywords**: Effective Communication, Modern Learning Methods, Islamic Boarding School

**INTRODUCTION**

At the beginning, the typology of Islamic boarding schools was very traditional because of the use of learning materials sourced from classical books known as the yellow book (*kitab kuning*). The learning process is conducted in a mosque or *surau* (a place to perform worship) with a *kyai* (educator) as the center of knowledge. Those who study in Islamic boarding schools are called *santri* (students). The subjects cover the issues of *aqidah* (teaching of faith), *shari'ah* (Islamic law) and morals, instead of non-religious subjects. For students coming from distances, the schools provide *pondokan* or *kobong*, a place to stay (Hermawan, Suhartini, dkk., 2020). This typology prevents this educational institutions to be attractive for the public, as they are considered not modern and do not meet the recent needs. They also require their graduates to occupy skills and
competences in all life aspects. Subjects in Islamic boarding schools are only considered to produce religious experts, not for common society.

Based on Fathul Amin Aziz’s research, one of the reasons of closing those 60 traditional pesantrens (Islamic boarding schools) in Cilacap district, Central Java was the absence of formal education in pesantren (Susanto, 2019). In addition, another reason that caused public declining trust in pesantren is the management in the pesantren which was usually passed down from generation to generation in a family. The highly respected kyai (Islamic figure) of the early generations could not guarantee that the next generation would also receive the same sympathy from the society.

Today, the tendency of sending children to boarding schools is very high because the parents believed that those schools are considered more complex than the common schools. Those schools are equipped with influential religious subjects in building students’ characters (morals) besides the general subjects as taught in formal public schools. Moreover, the social conditions are increasingly worrying, forcing parents to prefer Islamic boarding schools as a trusted place for their children with the hope that they are able to face the current challenges. For the children, this is an opportunity to explore their potential and socialize widely without having fear of bad influences.

The various challenges of globalization in the industrial era 4.0 and the era of society 5.0 provoke Islamic boarding schools to immediately take significant steps to be more comprehensively reconstruct the strength and reform the management to meet the needs of today’s and future Islamic education. If the Islamic boarding schools do not improve and move regarding their characteristics and traditions in their sincerity and simplicity as well as focus more on the amaliyah than the scientific aspects, the schools will be considered as out of date institutions and must be prepared to be abandoned by the users.

In maintaining their existence in Islamic education, islamic boarding schools must prepare qualified strategies to be attracted by society. Otherwise, the schools will be abandoned because of their inability in facing the onslaught of globalization which erodes the humanist and religious aspects. Besides, the schools must be the pioneer to face the era of sociality 5.0, as this era tends to be identical with the goal of the humanist Islamic boarding schools to produce noble human beings.
To minimize parental concerns about the development of their children in the Islamic boarding schools regarding the needs, health and diet, the manager of the Islamic boarding schools should establish effective real time communication with the parents both directly and through the media.

Besides mastering religious knowledge and having good morals, the graduates of Islamic boarding schools are also required to master other competencies that can support their lives in the future. Therefore, Islamic boarding schools as educational institutions and the part of the national education system must prepare everything to fulfill these needs, including improving approaches, models, strategies, learning methods, and promoting skills education according to the vision, mission and goals of the schools. Moreover, those schools are demanded to receive scientific developments and discoveries, for the schools to be study centers (religious laboratories) that can examine developments in society, for the benefit of the nation and religion and are not immersed in their own world. In this case, Islamic boarding schools must maintain the image of Islamic boarding schools in society, in accordance with the expectations of the society and parents who send their children to these schools.

Over time, Islamic boarding schools take the role as the Islamic educational institutions as well as the center of society religious symbols. To build public interest and adapt the needs of dynamic modern society, these schools do not only produce experts in religious aspects, but also experts of other fields who understand and implement religious practices in daily life. There must be reformation (tajdid) in Islamic boarding schools as an integrated and sturdy system. To make the changes and reforms in Islamic boarding schools, the important principle is al-muhafadzah 'ala al-qadim al-shalih, wa al-akhdzu bi al-jadid al-ashlah, meaning that maintain and follow beneficial old and new traditions. (Rifai, 2017) In general, the reforms that must be carried out by Islamic boarding schools to meet the needs of modern education include: 1) curriculum, 2) strategies, models, and learning methods, 3) evaluation techniques, and 4) changes in the system of organization/management. (Hair, 2017).

Although pesantren is the result of the brilliant idea of kyai which are established in remote villages, they are expected to be able to collaborate with the growing modernity aspects. They must offer a competitive education model that is able to produce competent outputs in mastering knowledge and skills supported by the
sophisticated science and technology, so they will have sufficient provisions to come into social life which full of accelerated changes due to modernization (Hermawan, Suhartini, dkk., 2020).

Gontor Islamic Boarding School is the first Islamic boarding school which introduces the concept of modernization in its learning models. It was established by three ulama (trimurti), K.H. Ahmad Sahal, K.H. Zainuddin Fannanie, and K.H. Imam Zarkasyi, the descendants of Sultanate of Kasepuhan Cirebon, even Sunan Gunung Djati. (2016). This school is the pioneer of modern Islamic boarding schools in Indonesia. According to Amal Fathullah Zarkasyi, there are 4 criteria of Islamic boarding schools modernization, including: 1) General teaching methods 2) Arabic and English teaching methods 3) Education strategies, consisting of religion, moral, physical education, entrepreneurship, and organizational education, 4) organization and educational management (A. F. Zarkasyi, 2011) which includes the educational, curricular and institutional systems. (H. F. Zarkasyi, 2020) Meanwhile, Saepul Millah and Daryaman stated these modernizations are 1) Education systems and methods 2) Curriculum materials 3) Institutional structure and management 4) Strategies to change mentality or strategies to inculcate values to students (Millah & Daryaman, 2017).

Another figure who initiated the modernization of Islamic boarding school education in Indonesia is Nurcholish Madjid. He said that education in Islamic boarding schools must refer to the growth of philosophical thinking methods, and revive the ethos of Islamic scholarship which had quite brilliant results in the classical period of Islam. (Munir, 2018)

The modernization carried out by the Islamic boarding schools has received various criticisms. They are also considered to have lost their spirit as the institutions of producing ulama and the guard of morals. In this term, ulama is referred to religious figures or religious leaders who protect, foster and guide Muslims in religious affairs and daily life problems, both in religious and social perspectives. Whereas the meaning of ulama is someone who has knowledge based on knowledge, faith, and piety as stated in the QS Fathir: 28 "Indeed, those who fear Allah among His servants are only scholars."

Classification of the Islamic boarding schools modernity is according to the government regulation in 2001 through the Ministry of Religion stated in the book
entitled *Pola Pengajaran Pesantren* (Teaching Patterns in Islamic Boarding Schools) as quoted by Khamsil Laili and Nur Lailah (2018). They stated that modern Islamic boarding schools are those which adapt their teaching methods with modern methods such as the deliberation, *bahtsul matsail, pasaran* recitation methods, memorization methods (*muhafadzah*), demonstration methods / worship practices, scientific *rihlah* methods, and *riyadhah* methods.

Besides maintaining the values of good morals and independent character, Islamic boarding schools must also provide the knowledge needed by contemporary society, especially society in the Society 5.0 era who are required to subjugate science and technology with good morals and other good characters. Modernization of *pesantren* must include renewal of substance, methodology, function and changes in the institution forms needed by the society without changing its main task as the executor of moral mandate for society (Basyit, 2017). Although the development of Islamic boarding schools in Indonesia has experienced development and renewal, their original function is still existed and maintained. Those functions are: (1) as educational institutions teaching religious knowledge (*tafaquh fi al-din*) and basic values derived from Islamic values, (2) as religious institutions becoming social controller, and social engineering (Ghofur, 2016).

The modernization carried out at Islamic boarding school of Al-Wustho Foundation in Pabuaran Subang is in the term of institution and curriculum management, as well as the learning methods. However, this study examines the learning methods along with their advantages and disadvantages, namely the combination of traditional and modern methods in the learning process, including: 1) classical methods (classical), 2) memorizing methods (*muhafadzah*), 3) habituation methods (*riyadhah*), and 4) study tour method (*rihlah*). To reach the success of learning by using these methods, the managers of the boarding schools always conduct effective communication with parents to be able to monitor their children’s learning progress.

This research uses descriptive qualitative approach and the instruments are for a field research, including activities program, events, activities, processes, or groups of individuals bound/limited by certain places, times and ties. The process of collecting the data focused on tracing the use of modern learning methods at the Islamic boarding school of Al-Wustho Foundation in Pabuaran Subang. Furthermore, the researcher
collected, identified, analyzed, and synthesized the data, then provided an interpretation of the results achieved by using these modern methods.

RESULTS AND DISCUSSION

Islamic boarding schools in Indonesia are the representation of religion and religious life phenomena which become the benchmark of a religious civilization that is full of lessons, understanding, deepening, appreciation, and practice of Islamic teachings regarding a moral basis as a religious character that guides daily behavior. It is undeniable that Islamic boarding schools are unable to compete in the educational field in the term of offering a competitive education model that is able to produce competent outputs in mastering knowledge and skills supported by the sophisticated science and technology. Hopefully, they have sufficient provisions to come into social life which experience accelerated changes due to modernization. Moreover, regarding the era of society 5.0 as the result of disruption and VUCA (volatility, uncertainty, complexity and ambiguity) that erodes human character values (Hermawan, Supiana, dkk., 2020), Islamic boarding schools must take steps ahead in reconstructing the role of pesantren in a more comprehensive manner through the development of critical awareness on the improvement and adjustment of learning methods using effective communication. This awareness provokes pesantren to be critical, creative and innovative in identifying, analyzing, and transforming socio-cultural reality in several ways, namely: 1) New ways of thinking, such as creativity, problem solving, decision making, and critical thinking, 2) new ways of working, such as communication and collaboration, 3) tools for working to identify and discover the potential of new technologies, 4) the ability to live actively and responsibly in a pluralistic society (Taufiq, 2019).

Although in the terms of knowledge and science, Islamic boarding schools are far behind from other formal educational institutions, but they are still admired by society because they are able to provide moral values and independent character to their students. Therefore, in maintaining their existence, many managers of Islamic boarding schools combine Islamic education with formal education both in the form of schools and madrasas. The significance of Islamic boarding schools as centers of religious
education and the needs of people who want to learn and understand religious values is very appropriate without discriminate against general knowledge (Iryana, 2015).

Islamic boarding school of Al-Wustho Foundation has combined classical education (pesantren) and modern education (school) since its establishment. In the 2015-2016 academic year, Al-Wustho foundation officially released a policy stated that all students enrolled in the junior high school can live and stay in the dormitories that have been provided, to support intensive and effective learning process. As the result, the policy bore the rank of 17 out of 217 junior high schools in Subang district in 2017 of the average results of the National Examination (UN). And in 2018 they were ranked of 7 and in the same year Al-Wustho Junior High School students represented Subang district for quizzes of religious terms in West Java (Hermawan, Suhartini, dkk., 2020)

Based on observations and interviews with the management and stakeholders of Al-Wustho foundation, there are several learning methods used by asatidz (male teachers) and asatidzah (female teachers) in delivering their learning materials. The author assumed that the methods are modernizations of previous methods. It is based on the definition that modernization is the shift of attitude and mentality of a person or group to live in accordance with the demands of the times. (2011) Modernization can also be referred to as a transformation or change from something bad to be better.

**Classical Method**

Based on the word, the term classical has two meanings, namely classic and class. Classic means long-standing or traditional conditions and it is an antonym of modern. While class means level, group, classification, or learning space.

Based on common opinion in Indonesian education, classical refers to an understanding of direct learning models that are carried out together in a room/classroom. Classical learning is not teacher-centered traditional learning or one-way learning where students just sit and listen.

Ivan Petrovich Pavlov, a psychologist from Russia, controlled his classroom to foster students’ motivation and interest in the learning material presented so they will remember the lessons that have been given by the teacher (Haslinda, 2019). In addition, the classical learning model focuses more on the role of the teacher in providing information through the material he presents in the classroom (Aunurrahman, 2019). As
the consequence, the activities carried out in the classroom are classroom management and learning management (Dimyati & Mujiono, 2013).

Most traditional Islamic boarding schools determine the class or learning level based on the concepts of *ula, wustha* and *ulya*, but Al-Wustho foundation uses classes and division based on the classes in formal education within the foundation.

Table 1. Learning *kitab kuning* (yellow book) using classical method at Al-Wustho Junior High School Pabuaran Subang

<table>
<thead>
<tr>
<th>No</th>
<th>Class</th>
<th>Subject</th>
<th>Reference</th>
<th>Teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>VII</td>
<td>Aqidah</td>
<td>Tijan Daruri</td>
<td>Ust. Aos Firdaos, S.Pd.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Akhlaq</td>
<td>Akhlaq lil Banin 1</td>
<td>Ust. Aos Firdaos, S.Pd.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Fiqh</td>
<td>Safinatunnajah</td>
<td>Ust. Aos Firdaos, S.Pd.</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Nahwu</td>
<td>Nahwul Wadih</td>
<td>Ust. Aos Firdaos, S.Pd.</td>
</tr>
<tr>
<td>5</td>
<td>VIII</td>
<td>Aqidah</td>
<td>Qathrul Ghaits</td>
<td>K.H. Ir. Daud</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Akhlaq</td>
<td>Akhlaq lil Banin 2</td>
<td>Ust. Aos Firdaos, S.Pd.</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Fiqh</td>
<td>Riyadul Badi‘ah</td>
<td>K.H. Ir. Daud</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Nahwu</td>
<td>Jurumiyah</td>
<td>K.H. Ir. Daud</td>
</tr>
<tr>
<td>9</td>
<td>IX</td>
<td>Aqidah</td>
<td>Sulam Taufiq</td>
<td>K.H. Ir. Daud</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Akhlaq</td>
<td>Akhlaq lil Banin 3</td>
<td>Ust. Furqon, S.Pd.</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Fiqh</td>
<td>Taqrib</td>
<td>K.H. Ir. Daud</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Nahwu</td>
<td>Imriti &amp; Mutma‘innah</td>
<td>K.H. Ir. Daud</td>
</tr>
</tbody>
</table>

Although Al-Wustho foundation uses formal education schema in its Junior High School, it applies not only curriculum from the Ministry of Education and Culture, but also uses additional subjects from *madrasa* curriculum from the Ministry of Religious Affairs, such as *Al-Qur'an Hadith, Tarikh,* and *Mahfudzat*. In order to find out the learning outcomes, this school conducts Mid-term Assessment (*Penilaian Tengah Semester / PTS*) and Final Assessment (*Penilaian Akhir Semester / PAS*) following the school year calendar from the Ministry of Education and Culture.

The combination of the curriculum is expected to be able to boost students' competence after they graduate from the boarding school, as they will also have strong characters to face real life in their community besides having competence in religious and general knowledge. This can be seen from the tracking of successful alumni continuing their study in public high schools, public universities even in their workplaces.
Memorization Method (Muhafadzah)

Memorization method means students’ learning activity by memorizing a certain text under the guidance and supervision of a kyai, ustadz or tutor. This method is used not only for memorizing the Qur’an but also for other lessons.

By using this memorization method, the ability of the brain and mind can be maximized to store all the received knowledge. Santri are no longer dependent on notes even by information technology tools because they will easily access their brains and minds in solving their problems.

Al-Wustho Islamic boarding school applies Tikrar (repeating) method based on the students’ ability as a memorization method used in memorizing the Qur’an. Muhammad Yunus, in Indonesian-Arabic Dictionary (Kamus Arab-Indonesia) as quoted by Fithriani Gade (2014), stated that the term tikrar or takrar comes from Arabic which means repeating something, doing something repeatedly to memorize and maintain the memorization of the Qur’an.

The founder and initiator of this method was Ust. Hamim Thohari, B. RIK, a manager of Sangatta Taqwa Islamic boarding school in East Kalimantan. This memorization method is called as Rubaiyat method which refers to memorizing without memorizing (Chered, 2015), but later it was better known as tikrar method, in line with the name of the Al-Quran Hafalan Tikrar he compiled.

The steps of applying Rubaiyat method are: 1) tartil (reading the verses that will be memorized well and correctly by regarding the tajwid (rules of recitation)), 2) tafhim (understanding the meaning of the memorized verses), 3) tikrar (reading repeatedly the verses that will be memorized), and 4) muraja’ah (repeat all the material that has been memorized).

By adapting the Rubaiyat method in memorizing the Qur’an, the students of Al-Wustho Islamic boarding school need to follow the memorization target determined by the ustadz or tutor. Then the students begin to memorize each verse independently until they reach the predetermined target, and report it to the ustadz or tutor. Commonly, the memorization starts from chapter 30 and continues on the next chapters. Furthermore, to prevent the memorization from being forgotten, the students are required to be consistent in muraja’ah (repeating memorization).
The minimum target of memorizing of students for 3 years in the junior high school is memorizing 3 chapters of the Qur'an. Students who can meet the minimum target will receive a letter of approval and certificate from the foundation to encourage them. The certificate will be given at the time of the students’ graduation. In the 2020-2021 school year, all graduated students from Al-Wustho Islamic boarding school meet the minimum target, and even 75% of those students could reach over that target.

**Habituation Method (Riyadhah)**

*Riyadhah* is a way of training oneself to carry out the Shari'ah that has been determined by Allah and His Messenger, and trying to instill goodness in his heart along with improving his morals in everyday life (Fahrudin, 2016). In other word, it can be continuous self-improvement practice through *zikir* (remembrance) and self-approach to the God through soul cultivation by practicing worship and subduing lustful desires.

> يَأْتِيَهَا الَّذِينَ أَمَاتُوا أَنْقُلُوا إِلَىِّ اللَّهِ وَأَتْبَعُوا إِلَىِّ الْوُسْلِيَّةَ وَجِهُدُوا فِي سَبِيلِهِ لَا تُلْزِمُكُمْ شَيْئًا

“O believers! Be mindful of Allah, and seek what brings you closer to Him, and struggle in His way, so you may be successful”. (Q.S. Al-Maidah: 35)

*Riyadhah* method is a way of teaching by demonstrating certain worship individually or in groups under the guidance of a kyai or teacher, who emphasizes controlling soul to achieve the sanctity of the students’ hearts.

This learning theory is in line with the behavioristic theory stating that changes occur through stimulants that cause reactive behavioral responses. Burrhus Frederic Skinner, an American psychologist, stated that every human being moves because of stimulants from his environment. In other words, behavior is caused and influenced by external variables. The causes that affect the building attitudes or reactions include several steps: 1) Schedule of Reinforcement, 2) Shaping, 3) Behavior modification, and 4) Generalization and Discrimination. (Umaimah, 2017)

By adopting the *riyadhah* method, the habituation applied at Al-Wustho foundation for all students covering the terms of discipline, healthy living, and worship which generally are almost the same with other Islamic boarding schools.
Table 2. The schedule of daily activity of Al-Wustho students (Hermawan, Suhartini, dkk., 2020)

<table>
<thead>
<tr>
<th>No</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>03.00 – 04.00 WIB</td>
<td>Waking up for <em>Qiyamullail</em></td>
</tr>
<tr>
<td>2</td>
<td>04.00 – 05.00 WIB</td>
<td>Subuh prayer dan <em>Qultum</em></td>
</tr>
<tr>
<td>3</td>
<td>05.00 – 05.40 WIB</td>
<td>Reciting <em>al-Matsurot</em> and memorizing Qur’an</td>
</tr>
<tr>
<td>4</td>
<td>05.40 – 06.30 WIB</td>
<td>Taking a bath, Having breakfast, and Cleaning room</td>
</tr>
<tr>
<td>5</td>
<td>06.30 – 07.30 WIB</td>
<td>Dhuha prayer, <em>mufrodat</em>, and physical exercise</td>
</tr>
<tr>
<td>6</td>
<td>07.30 – 11.40 WIB</td>
<td>Studying in class</td>
</tr>
<tr>
<td>7</td>
<td>11.40 – 13.30 WIB</td>
<td>Dzuhur prayer, having lunch, and take a rest.</td>
</tr>
<tr>
<td>8</td>
<td>11.30 – 14.50 WIB</td>
<td>Studying in class</td>
</tr>
<tr>
<td>9</td>
<td>14.50 – 16.00 WIB</td>
<td>Ashar prayer, listening to religious speech for students, reciting and memorizing Qur’an</td>
</tr>
<tr>
<td>10</td>
<td>16.00 – 17.00 WIB</td>
<td>Free time, Doing sport, Practicing <em>hadhroh</em> dll</td>
</tr>
<tr>
<td>11</td>
<td>17.00 – 18.00 WIB</td>
<td>Take a bath, reciting evening <em>dzikir</em>, maghrib prayer, listening to religious speech for teachers.</td>
</tr>
<tr>
<td>12</td>
<td>18.00 – 19.00 WIB</td>
<td>Having dinner</td>
</tr>
<tr>
<td>13</td>
<td>19.00 – 20.15 WIB</td>
<td>Isya prayer, listening to religious speech for teachers, Islamic book recitation</td>
</tr>
<tr>
<td>14</td>
<td>20.15 – 21.30 WIB</td>
<td>Doing homework / practicing hadhrah</td>
</tr>
<tr>
<td>15</td>
<td>21.30 – 03.00 WIB</td>
<td>Take a bed</td>
</tr>
</tbody>
</table>

Besides habituating discipline, Al-Wustho Islamic boarding school also applies healthy lifestyle habituation by doing exercise for about 15 minutes before entering class with doing gymnastics and muscle stretching. Longer exercise time carried out on Fridays (school holidays) depends on hobbies and interests of each student, including: football, badminton, volleyball, gymnastics, or walks. And all the sport facilities are available at Al-Wustho foundation.

The distinguished thing of applying *riyadhah* method at Al-Wustho Islamic boarding school is the habit of praying five times a day together. All students get their role and responsibility in turn every prayer time. The task for class IX is to be a prayer leader, class VIII leads *dhikr* and *du’a* and class VII is in charge of calling *adzan* and *iqamat*. Class IX has an additional task, namely being a speaker in religious speech held every day after Asar prayer. Another worship habit implemented by Al-Wustho foundation is the habit of *sumnah* fasting on Mondays and Thursdays, dhuha prayer, and *qiyamullail*.

Meanwhile, in supporting students’ independence and responsibility, they are required to make their own beds and tidy up their wardrobe. Cleaning rooms and the entire boarding schools environment are conducted in turn.
Apart from the habituations above, there is one more interesting thing at Al-Wustho foundation, namely farming. It is applied by dividing the students into groups and give them responsibility to manage and care the prepared land until it produces mutual benefits. The common plants chosen by the students are vegetables, cassava, corn and others.

The reason and purpose of applying this habituation method is so that students become accustomed to doing good things, especially regarding worship both at the cottage and at home, for now or in the future when they are adults. With continuous habituation, students who when at home lack supervision in terms of prayer, they become accustomed and diligent in praying and even have the confidence to become prayer priests.

**Study Tour Method (Scientific Rihlah / Outing class)**

*Rihlah* method or outing class is a learning activity through visiting (study tour) a certain place with the aim of seeking knowledge. *Rihlah* is actually a tradition of the Arabs in the past who always travel (*rihlah*) to other areas to find a better life. This is illustrated in Q.S. Quraysh: 1-4.

> “At least for the favour of making Quraysh habitually secure, secure in their trading caravan to Yemen in the winter and Syria in the summer, let them worship the Lord of this Sacred House, who has fed them against hunger and made them secure against fear.”

Based on this verse, *rihlah* was adopted as a learning method by adding the word scientific which means a journey intended to seek or spread knowledge. Ibn Khaldun (w. 808 H.), called this term as *al-rihlah fi thalab al-‘ilm* (a journey to seek knowledge), which was carried out to meet directly with teachers to increase the perfection of knowledge (Nirwana, 2015). Therefore, there are two objectives in applying this method, namely seeking knowledge (*thalabaan lil-‘ilm*) and increasing the value of knowledge (*rasikh fi’ilm*) outside the Islamic boarding school which is carried out in a pleasant atmosphere.
Because this activity requires time, energy and even money, it is held at least twice a year depending on the needs and readiness of students with the permission of their parents. The common destination used for rihlah activities include: Islamic boarding schools, museums, zoos, planetariums, outbound places, and swimming pools. However, among those places, Islamic boarding schools usually become the priority so that Al-Wustho’s students can meet, study together, share experiences, and acquire new terms or expressions with other students from other Islamic boarding schools as well as getting knowledge from other kyai/ustadz.

The result of this activity is experience. As proverb says, experience is the most valuable teacher because it will be used as a lesson or a warning to go to the next step in life's journey.

However, of all the methods applied at Al-Wustho foundation are supported from all parties, including from the students, the students' parents, teachers, and administrators. To have the same mindset between the parties supporting those methods and the schools, there must be an effective communication, because effective communication is able to produce changes in attitudes in someone who participates in the communication. Effective communication is characterized by understanding, it can cause pleasure, influence attitudes, improve good social relations, and ultimately lead to an action (Rakhmat, 2007, hal. 13).

To ensure parents’ trust and serenity toward their children’s condition in the Islamic boarding school, the managers of the school always build effective communication with them both directly and through media such as Whatsapp Group, Instagram Story, Facebook Story, Youtube live and others. The school likes to broadcast activities in real time that enables parents to participate and monitor the development of their children. Furthermore, effective communication is beneficial for the teachers to provoke students to learn with full of willingness and competence. As the result, the students do not feel forced in the learning process and objectives.

The development of learning methods with an effective communication approach is expected to be able to lead to the goals of habituation of discipline, healthy living, and habitation of worship so that Islamic boarding schools do not lose their spirit in contributing to meeting the needs of education, development and society in the religious field.
CONCLUSION

The learning methods used in Al-Wustho Islamic boarding school are considered the most appropriate methods for today's needs and they are common in use. Innovations have been adapted to those methods to enable them in fulfilling today's needs.

The learning methods consisting of classical method, *muhafadzah* method, *riyadhah* method, and the scientific *rihlah* method aim at habituating the students themselves in carrying out good activities, especially in terms of human relationships and worship. Hopefully, the students will have good moral (good manners).

Classical method is a learning method in the classroom that comprises some levels. In order to determine the class or level, Al-Wustho foundation follows the level at the formal junior high school education from the Ministry of Education and Culture, instead of using the concept of *ula*, *wustha* and *ulya* from the Ministry of Religious Affairs. This method implements student-centered learning approach for the students can learn independently without the power of the teacher’s authority. They can also share their ideas and ask something to their smarter classmates instead of asking their seniors or teachers.

*Muqaddimah* method used at Al-Wustho Islamic boarding school to memorize Qur’an is an adaptation of *rubaiyat* method by applying *tikrar* (repetition) of the text that will be memorized. The *santri* are assigned to memorize each verse independently starting from chapter 30 onwards until they reach their predetermined target. Then, they report their memorization to the ustadz or tutor. To avoid forgetting the memorized verses, the *santri* are required to be consistent practicing *muraja’ah* (repeating the memorized verses).

*Riyadhah* method at Al-Wustho Islamic boarding school is basically a common-in-use method in other Islamic boarding schools. It covers habituation of discipline, habituation of healthy living, and habituation of worship. Those habituations are proposed to provoke the students to be noble people who have good habit in their daily life as what they do in the boarding school. However, the distinguished activity is the habit of praying five times a day together. To implement this activity, all students take turn in doing the tasks and responsibilities every prayer time. The task for class IX is to be a prayer leader, class VIII leads *dhikr* and *du’a* and class VII is in charge of calling
adzan and iqamat. Class IX has an additional task, being speaker in the religious speech which is held every day after Asar prayer.

Scientific rihlah is a method used to provide stimulation for the students to get new experiences and avoid boredom because of studying in one place with the same teacher and the same material. Therefore, this scientific rihlah method can be referred to a refreshing method for students which is held at least twice a year. Other Islamic boarding schools are the prioritized destination so that Al-Wustho students can meet, study together, experience something together, and gain new terms or expressions with students from other Islamic boarding schools besides gaining knowledge from other kyai/ustadz.

In order to implement these methods, effective communication approach among the manager of the boarding schools, the ustad, parents/guardians, and students is the main supporting component. Regarding the individual term, the students get their right to access learning they like to be successful students and achievers. Meanwhile, the effective communication enables the managers, ustadz and parents/guardians to improve the learning process in accordance with the spirit of the Islamic boarding schools for the benefit of the students.

The implementation of those learning methods at Al-Wustho Islamic boarding school becomes a positive thing that must be continued supported by innovations promoting the advancement of Islamic education. Today, it is undeniable that Islamic boarding schools must become educational institutions that demanded to meet the needs of the society, especially the Muslim society, and adapt the present condition.

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