

TRANSFORMATION OF PONPES AT-TANWIR BOJONEGORO FROM SALAF TO MODERN

Choirul Anam

Universitas Islam Negeri Sunan Ampel, Surabaya

e-mail: contactca9@gmail.com

ABSTRACT

KH. Muhammaad Sholeh is a founder, caregiver and leader of the At-Tanwir Talun Islamic boarding school, Sumberejo District, Bojonegoro Regency, he is able to bring very good changes to the residents around Talun village. In this study, the researcher used a qualitative type of research with a descriptive historical approach. In this study, researchers used sources in the form of heritage books, written works, and other supporting documents. The purpose of this study was to determine the transformation of the development of the Islamic boarding school at-tanwir from traditional to modern boarding schools during the KH. Muhammad Salih. The results of this research are: Pondok Pesantren Attanwir is present in a society that is contrary to Islamic teachings. With the struggle of KH. Muhammaad Sholeh, he was able to little by little to make changes to the behavior of the people of Talun village. The presence of Pondok Pesantren At-Tanwir is a testament to the persistence of KH. Muhammad Sholeh to present a boarding school. In its growth, Pondok Pesantren At-Tanwir has a desire to adapt to the development of the modern world out there. In 1951, there was a classical learning method, namely by opening a Madrasah Ibtidaiyah and in the following year it grew into various Islamic educational institutions but did not eliminate the identity of traditional education.

Keywords: *History of Islamic Boarding Schools, At-Tanwir, KH. Muhammad Sholeh*

A. INTRODUCTION

In the Islamic world it is not a common thing, because there is a scholar who owns and manages Islamic educational institutions. Islamic Educational Institutions have different names in each country. In Iran and Saudi Arabia they know it as "Madrasah" while people in Indonesia are more familiar with the term "Pesantren". Students who live and stare at the pesantren are called santri. The place of the students who stay in the pesantren environment is called the boarding school, then gradually the name Pondok Pesantren appears.¹

Islamic boarding school is the oldest institution in Indonesia with various characteristics and uniqueness.² The presence of Islamic Boarding Schools as Educational Institutions from the beginning has a flexible nature, so that in the end Islamic Boarding Schools are able to adapt themselves to the community. Islamic boarding schools are now present without being limited to learning the Koran and Hadith, but now Islamic boarding schools are adjusting to organizing general education.³

Islamic Boarding School is an educational institution that has a function to explore Islamic religious knowledge. Students who study at a boarding school are called a santri because they live in a boarding school environment. They get knowledge directly from the kyai there, namely religious knowledge like other cottages so that the science almost has similarities with diniyah education in mosques/mushalla, but what distinguishes the learning is only more intensive and takes a long time.⁴

Due to the demands of the surrounding community and the times,

¹ Indonesia. Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, *Pondok Pesantren Dan Madrasah Diniyah: Pertumbuhan Dan Perkembangannya* (Jakarta: Departemen Agama RI, Direktorat Jenderal Kelembagaan Agama Islam, 2003), <https://books.google.co.id/books?id=tSa3NAAACAAJ>.

² Dewi Rohmawati, "PERJUANGAN K.H. MUHAMMAD SHOLEH DALAM MENGEMBANGKAN PONDOK PESANTREN ATTANWIR TALUN SUMBERREJO- BOJONEGORO TAHUN 1933- 1992," *AVATARA, e-Journal Pendidikan Sejarah* 3, no. 9 (2013): 102–111.

³ Umi Musaropah, "Kharisma Kyai Dalam Organisasi Pendidikan Pesantren Tradisional," *Ulumuddin : Jurnal Ilmu-ilmu Keislaman* 8, no. 2 (2018): 141–155.

⁴ Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 1997).Hlm.212

pesantren are now more of a modern educational institution by combining the typical learning of Islamic boarding schools with modern learning like public schools out there. so that the current boarding school is considered not old-fashioned anymore because of the changes in the way of learning that not only recites the Koran but also has a formal school as well.⁵

that an Islamic boarding school is an Islamic educational institution that has a great impact on the development of education and its existence is an educational institution that has solutions in solving various problems that exist in the world of education. A good Islamic boarding school must include five main parts, namely: (1) the kiyai is a teacher in the pesantren, (2) the availability of a dormitory for students to stay, (3) the availability of a mosque for students to study, (4) there are several students who study religion, (5) have a yellow book study.⁶

The development of Islamic boarding schools runs quite rapidly. This development is inseparable from the founder of the pesantren, namely the kyai. Kyai is someone who has a lot of knowledge that makes it easier to pioneer the establishment of Islamic boarding schools, development, and management within the pesantren. The progress of the pesantren depends on a skill, ability, depth of knowledge, charisma, authority and the skill of a kyai in managing and managing his boarding school.⁷

In Islamic boarding schools, the kiai has an important and involved role in addition to being a kyai, boarding caregiver, teacher, inter-community relations, and as a leader and manager of an Islamic boarding school. The existence of a role that is quite a lot in a pesantren, the kiai are required to be able to position themselves in the circumstances they experience. The hope is that with the need for a kiai figure who has the expertise, contribution, and responsibility, the

⁵ Musaropah, "Kharisma Kyai Dalam Organisasi Pendidikan Pesantren Tradisional."

⁶ Zamakhsyari Dhofeir, "*Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*," 1st ed. (Jakarta: LP3ES, 1982).

⁷ R A Sani, *Pendidikan Karakter Di Pesantren* (Bandung: Citapustaka Media Perintis, 2011), <https://books.google.co.id/books?id=mx5BtwAACAAJ>.

kyai will be able to carry out this role.⁸

KH. Muhammad Sholeh was one of the religious figures who was in the village of Talun, Sumberejo District at that time. With his sacrifices and dreams in providing an enlightenment to the people who at that time were still low in religious knowledge. Finally, he founded the Pondok Pesantren At-Tanwir. So that the existence of the Islamic Boarding School makes a major contribution to the Talun Village community itself and the wider community. So what is most felt is to share a light of truth to the talun people who still don't know God.⁹

The development of Pondok At-Tanwir proved to be very rapid, in the past the students only came from around the Talun and Bojonegoro areas. However, currently many students come from outside the district of Bojonegoro such as: Gresik Regency, Lamongan Regency, Tuban Regency, Surabaya City and other areas. By holding the slogan of the name At-Tanwir which means "luminous" it is hoped that one day it will be able to provide a ray of truth to guide the right path.

With this motto, Pondok At-Tanwir has an aspiration to become a boarding school that can keep up with future developments, because at first the At-Tanwir Islamic Boarding School was founded to guide people around there who are not familiar with religion and also teach the yellow book only but now it is also teach general learning with the establishment of formal schools and colleges.

From this description, the author is interested in researching the development of Pondok At-Tanwir from the beginning until now. because according to the author of the hard work of KH. Muhammad Sholeh in developing Pondok At-Tanwir from Pondok which only teaches the yellow book until now into a modern cottage which also teaches general lessons is very successful.

⁸ Qomar Mujamil Qomar, "Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi" (Bandung: Erlangga, 2000).

⁹ Rohmawati, "PERJUANGAN K.H. MUHAMMAD SHOLEH DALAM MENGEMBANGKAN PONDOK PESANTREN ATTANWIR TALUN SUMBERREJO- BOJONEGORO TAHUN 1933- 1992."

B. LITERATURE REVIEW

History of the Establishment of the At-Tanwir Islamic Boarding School

The figure of KH. Muhammad Sholeh had a great service when he founded and developed the At-Tanwir Islamic Boarding School. KH. Muhammad Sholeh can also be called the figure who started the presence of a boarding school and he can also be called a kiai/ulama figure who has a very large influence around the Talun Village area. Because he is the only cleric in Talun village, he also has a big role in pioneering and developing the At-Tanwir Islamic boarding school so that it becomes a boarding school that is well known among the surrounding community.

Then the forerunner to the existence of this At-Tanwir Islamic boarding school is to have a capital of a plot of land with a small prayer room on it, which is made of a teak wood frame, the walls and floors are made of bamboo with an area of approximately that can only accommodate 40 worshipers. The land was waqf from H. Idris in 1925.¹⁰

The AT-Tanwir Islamic Boarding School was established in the village of Talun, Sumberjo District, Bojonegoro Regency in 1933 AD. This institution was founded by a Kiai who was well-known in the environment with his studies at the Mushalla which had been prepared by H. Idris or his adoptive father. At the beginning, there were only 10 students, but after a few months the number of students increased to 40 students from around the Talun village area and the surrounding villages.¹¹

Then over time, the number of students in the mushalla was increasing, the students were not from male students but grew to become female students. In addition, the increase in students from outside the area made the Pondok At-Tanwir require them to stay

¹⁰ Rofiq. Hassul Hanin Sahal, *Pondok Pesantren Attanwir. Bojonegoro* (Bojonegoro: Banyu Biru, 2007).

¹¹ Rohmawati, "PERJUANGAN K.H. MUHAMMAD SHOLEH DALAM MENGEMBANGKAN PONDOK PESANTREN ATTANWIR TALUN SUMBERREJO- BOJONEGORO TAHUN 1933- 1992."

overnight. After that, an idea emerged to build a house for the residence of santri who came from outside the talun area which was very far away. Due to the increasing number of students from outside the talun area, and with the demands of the residents, public awareness so that they can recite the Koran and implement all Islamic religious laws properly, the idea emerged to establish a boarding school in the area.¹²

THE Struggle Of KH. Muhammad Sholeh In Developing At-Tanwir Islamic Boarding School.

KH. Muhammad Sholeh is a figure who played a big role in developing Pondok At-Tanwir, it can be said that he was the spearhead of the pioneering presence of Pondok Pesantren At-Tanwir and a religious figure who had a great impact in Talun village. He tried and struggled to be able to develop Pondok At-Tanwir as an Islamic Education Institution which is very popular and in the interest of the community.¹³

After returning home, he studied from the Maskumbang Gresik Islamic Boarding School under the auspices of KH Faqih bin KH Abdul Jabar, in 1933 KH. Muhammad Sholeh composed a prayer room to be used as a place to recite for children from the surrounding area with a total of 10 people. The children's recitation activities were carried out in the afternoon after Asr until Isha time with his own care. After months of months, the number of children who wanted to learn increased to 40 people consisting of children to adults.¹⁴

At first, the pursuit of learning activities was handled by him with sincerity, patience, and patience. At that time the learning method used was still the sorongan and weton methods. The situation of the number of students studying is increasing, not from male

¹² Kh Moh Sahal, "*Sejarah Singkat Pondok Attanwir*" (Bojonegoro: Pondok pesantren Attanwir Talun, 2003).

¹³ Rohmawati, "PERJUANGAN K.H. MUHAMMAD SHOLEH DALAM MENGEMBANGKAN PONDOK PESANTREN ATTANWIR TALUN SUMBERREJO- BOJONEGORO TAHUN 1933- 1992."

¹⁴ Ibid.

students but also from female students. Witnessing the incident, it was impossible for the teaching process to be carried out only by KH. Muhammad was pious himself. So he tried to add more teaching staff to help teach. Ustadz who helped him were Ustadz Sarbini and Ustadz Asnawi with the teaching process carried out according to their respective level groups.¹⁵

In the course of several years, the development of the santri is getting bigger and bigger. The Santri are from areas outside the Talu, namely from samberan, pejabon, jatigede and bogangin. And there are also students who come from outside the Bojonegoro district, namely from Lamongan Regency, Tuban Regency, Gresik Regency, Surabaya City and other regencies/cities.¹⁶ Some students from outside Bojonegoro mostly settled in the pesantren environment, while the surrounding students decided to return home and not stay in the cottage but went home.

In 1938, because he thought that many worshipers in the mushalla were waqf H. Idris. Then KH. Muhammad Sholeh has the initiative to hold Friday prayers for residents around Talun Village. Because previously residents held Friday prayers at the Sumberejo sub-district mosque. The first Friday prayer activity was also attended by K.H Hasyim (the leader in the area) as well as he delivered a cult after the Friday prayer was completed. Since the Friday prayer activity, the residents in the village of Talun have become more diligent and diligent in worship, which has caused the number of students from around Ta-lun to increase.¹⁷

Then Over time, the development of the pesantren became bigger and more crowded. This made one of the people who disliked the former head of the talun village who was an abangan, and looked for ways to limit the growth of the Islamic boarding school. To limit it, he often visited the residence of KH. Muhammad Sholeh and then invited him to argue about religious knowledge and intelligence.

¹⁵ Moh Sahal, "*Sejarah Singkat Pondok Attanwir.*"

¹⁶ Ibid.

¹⁷ Ibid.

KH. Muhammad Sholeh always received him with great respect and friendliness. Then with his wise thoughts and kindness, he tried to convince the village head. So that over time the village head sincerely realized the mistakes he had made so far and then he said two sentences of the creed to convert to Islam.

After the awareness of the former village head, it made a positive change for the local residents. He saw that the prayer room was too small so that it could not accommodate all the worshipers who were present to pray together and study the Koran. After seeing the scene, he was touched by his empathy to overcome this problem by buying a house and then he gave it as a waqf so that a new mushalla was built so that it could be used for prayer and learning to recite the Koran.¹⁸

After the new mushalla was built, the old mushalla was moved by shifting its location to the east and facing west facing the new mushalla. Although there has been a new prayer room, the old prayer room is still used as a learning tool and also as a place for students to live.¹⁹

In 1951, KH. Muhammad Sholeh got a waqf in the form of a house from Mrs. Salamah who came from the Jatigede area and Abu Hamid from Gumelem Hamlet. Then the two waqf houses were rebuilt in the same way as their original form and then placed on the waqf land of Mr. Yaqqob. The location is currently used as a women's hut in the south and was used as an afternoon Madrah Dinniyah for 2 years.²⁰

Due to the increasing number of students living in huts and more and more worshipers who came to worship so that the infrastructure was inadequate, then KH. Muhammad Sholeh had a hope to build a mosque permanently so that his hope was able to accommodate all the congregations present. Then in 1958, he mobilized his students and congregations to get help from residents in the village of Talun. The results of the assistance obtained were not in the form of money, but

¹⁸ Ibid.

¹⁹ KH Masykuri, *Sejarah Ponpes At-Tanwir* (Bojonegoro, 2015).

²⁰ Sahal, *Pondok Pesantren Attanwir. Bojonegoro*.

assistance from residents in the form of building materials, food assistance, assistance in the form of labor and other assistance.²¹

In addition, the construction of a mosque in a boarding school is thanks to the guidance and encouragement of Mr. Muhammad Maskun (head of the Office of the Ministry of Religion) and also the assistance of H. Idris (Tukang Batu). And with the determination and hard work of the KH family. Muhammad Sholeh and the local people, the results were satisfying and encouraging. So that at the end of 1958, the mosque had a porch with an area of 11x16 m², so the mosque was inaugurated and given the name "al-muttaqin mosque".²²

The Development of Learning Models at the At-Tanwir Islamic Boarding School

1. Traditional/Salaf Learning Model

Islamic boarding schools in daily learning activities use traditional models so that people often refer to them as Salaf Islamic Boarding Schools. The teaching model used maintains the traditional teaching model by using the yellow book as the teaching material.

According to Ridwan Sani, explaining that the traditional learning method comes from a simple learning method consisting of the sorongan, wetonan and bandongan learning methods when reciting medieval books written by scholars.²³

Wetonan, sorongan, bandongan and halaqoh methods are still used in traditional learning. The existence of the wetonan and bandongan methods is an effective way for kyai to deliver material in groups and then the students follow suit. In the delivery, the kyai usually uses the local language and immediately translates sentence by sentence from the book being

²¹ Ibid.

²² Rohmawati, "PERJUANGAN K.H. MUHAMMAD SHOLEH DALAM MENGEMBANGKAN PONDOK PESANTREN ATTANWIR TALUN SUMBERREJO- BOJONEGORO TAHUN 1933- 1992."

²³ Sani, *Pendidikan Karakter Di Pesantren*.

studied.²⁴

The term sorogan comes from the word sorog which means to thrust the book in front of the kiai. This method is a very complicated method that requires patience, patience, and the craftsmanship of the students themselves. On the other hand, the halaqah learning method is a discussion activity to understand and ask the authenticity of the book.²⁵

In 1933 was the beginning of the pioneering of the At-Tanwir Islamic boarding school. At the beginning of learning using a traditional learning system. The learning models applied by At-Tanwir Islamic Boarding School at that time were:

- 1) *The Wetonan method*, this method is the method used by KH Muhammad Sholeh by reading all the contents of the book he has learned and then translating it into Javanese.
- 2) *Sorongan method*, this method is a method where students come forward individually to bring the book in front of K.H Muhammad Sholeh. Then the kiai reads and explains the contents of the book, the santri then listens and puts a mark on the book

At the beginning of the establishment of Pondok At-tanwir, the learning process was quite simple. In the afternoon, after Asr until the evening before Isha, the students do the reciting the book. The learning curriculum used is entirely from K.H Muhammad Sholeh as the caretaker of the cottage.²⁶

2. Modern learning model

The development of pesantren does not specialize in the application of teaching methods with a traditional/salafiyah nature, but by carrying out various kinds of innovations when they want to develop the learning process. One of the modern learning methods is classical, courses and training.

²⁴ Ibid.

²⁵ A M Haroen and Pusat Penelitian dan Pengembangan Pendidikan Agama dan Keagamaan (Indonesia), *Khazanah Intelektual Pesantren*, Khazanah intelektual pesantren (Malojo Jaya Abadi, 2009), <https://books.google.co.id/books?id=rz9RAQAAMAAJ>.

²⁶ Sahal, *Pondok Pesantren Attanwir. Bojonegoro*.

The use of learning methods in the classical way is an implementation in the learning process, namely by establishing a school/madrasah by managing religious knowledge which is included in the general category. The education is differentiated according to the level.²⁷

The pattern of learning carried out by means of courses emphasizes skills in English, hands-on skills that lead to the formation of children's psychomotor skills. This learning method is more directed to the formation of independence which is owned by students so that they can support the religious sciences studied in Islamic boarding schools. The course methods carried out at the At-Tanwir Islamic boarding school are English courses, Arabic courses, computer courses and so on.

In addition to using classical methods and courses, a training program that emphasizes the psychomotor abilities of students is also carried out. The training carried out at the at-tanwir Islamic boarding school were: training in gardening, training to become a teacher, training for muhablood/speech using Javanese, English and Arabic.

With all its limitations KH. Muhammad Sholeh continues to strive to be able to meet the expectations and demands of society for the times and advancements in the world of education. Then with his abilities, he brought in several teachers from the alumni of the Gontor Islamic boarding school who had been using the modern learning system for a long time. Finally KH. Muhammad Sholeh was also inspired to add the same learning system, namely the modern learning model by adding the classical system.²⁸

Then he also brought teachers from areas outside Bojonegoro. By bringing in ustadz from Pondok Darussalam Gontor, because Gontor has used a modern teaching system. After that KH Muhammad Sholeh had an idea by adding a teaching method that had similarities with the Gontor Islamic

²⁷ Sani, *Pendidikan Karakter Di Pesantren*.

²⁸ Moh Sahal, "*Sejarah Singkat Pondok Attanwir*."

Boarding School, namely by carrying out modern learning by adding classical systems such as: opening a 2-year-old female Diniyah Madrasah in 1951, with study times in the afternoon for female students and at night. days for male students Then in 1954 the education system was upgraded again from Madrasah Diniyah 2 years to Madrasah Ibtida'iyah 6 years.²⁹

KH.Muhammad Sholeh saw the development of the era in which the current boarding school not only taught religious knowledge in madrasah diniyah but today's Islamic boarding schools are also required to teach general lessons. The learning method has been successfully applied by the Gontor Islamic Boarding School. so that the caregivers and teachers at the At-Tanwir Islamic boarding school agreed to apply this method because it was felt that it had been very successfully implemented in the Gontor Islamic boarding school in the hope that the At-Tanwir Islamic boarding school could imitate the success of the Gontor Islamic Boarding School.³⁰

In 1961, Pondok Pesantren At-Tanwir opened Madrasah Muallimin Al-Islamiyyah (MMI) with a study time of 4 years by adopting the curriculum of Pondok Pesantren Gontor Ponorogo. Because most of the ustadz who teach there are alumni of Pondok Gontor. The curriculum adopted is:

- 1) Muthola'ah
- 2) Tarbiyah
- 3) Mahfudodo
- 4) Science of Interpretation
- 5) Mutholah Hadith
- 6) Science of Nahwu
- 7) Science shorof
- 8) Mantiq.³¹

Madrasah Muallimin Al-Islamiyyah (MMI) in its subsequent development changed its name to Religious Teacher Education

²⁹ Sahal, *Pondok Pesantren Attanwir. Bojonegoro.*

³⁰ Ibid.

³¹ Ibid.

(PGA) with a learning time of 6 years, while in the learning process using the classical system consisting of:

- 1) Class I consists of classes A, B, C and D
- 2) Class II consists of classes A, B, C and D
- 3) Class III consists of class A, B, C
- 4) Class IV consists of classes A, B, C
- 5) Class V consists of class A, B
- 6) Class VI consists of class A, B.³²

The AT-Tanwir Islamic Boarding School also opened formal educational institutions in the form of Madrasas/schools by adhering to the National Education curriculum. The formal education institutions developed by KH. Muhammad Sholeh is:

- 1) Madrasah Ibtidaiyah

This institution is devoted to children aged 6-12 years/elementary school level. The curriculum used is the integration of the government curriculum which consists of: Mathematics, Science, Social Sciences and Indonesian Language. In addition, it also uses the Pondok at Tanwir curriculum itself which consists of: Aqidah Akhlaq, Al-Quran, Fiqh, Skiing, Javanese and Arabic.³³

- 2) Madrasah Tsanawiyah

This madrasa was established in 1960 and is devoted to children aged 12-15 years/junior high school level. The curriculum used in this madrasa is the integration of the pesantren curriculum and the government curriculum. With a different portion of the subjects. For grades 1-2 fewer subjects and for grade 3 more. In general, the Madrasah Tsanawiyah subjects at the At-Tanwir Islamic boarding school consist of:

- | | |
|----------------|------------------|
| 1) Mathematics | 10) <i>Imlaq</i> |
| 2) Indonesian | 11) Aqo'id |

³² Masykuri, *Sejarah Ponpes At-Tanwir*.

³³ U M I Hanifah, "MENCAPAI STANDAR KOMPETENSI KELULUSAN (Studi Di Madrasah Tsanawiyah-Aliyah at-Tanwir Talun Sumberrejo Bojonegoro)" (INSTITUT AGAMA ISLAM NEGERI WALISONGO SEMARANG, 2009).

- | | |
|--------------------|-------------------------------------|
| 3) English | 12) Fiqih |
| 4) Sains | 13) Hadist |
| 5) Social | 14) <i>Mahfudhot</i> |
| 6) civic education | 15) Tafsir |
| 7) Arabiyyah | 16) khot |
| 8) Tajwid | 17) <i>muthola'ah</i> |
| 9) Al- Quran | 18) Nahwu dan Shorof. ³⁴ |
- 3) Madrasah Aliyah

This madrasa was founded in 1960 at the same time as the madrasa tsanawiyah and is devoted to children aged 15-18 years/high school level. The curriculum used is the same as the Madrasah Tsanawiyah curriculum, but there are changes and additions to more in-depth and broader material.³⁵ The subjects for Madrasah Aliyah Islamic Boarding School At-Tanwir are:

- | | |
|--------------------|------------------------|
| 1) Mathematics | 18). mahfudhot |
| 2) Indonesian | 19). Tafsir |
| 3) English | 20). <i>Khot</i> |
| 4) Arabic | 21). Muthala'ah |
| 5) civic education | 22). Nahwu |
| 6) Biology | 23). Sholof |
| 7) Physics | 24). Balagoh |
| 8) History | 25). <i>Ushul Fiqh</i> |
| 9) Economy | 26) <i>Ta'lim</i> |
| 10) Sociology | 27). Insyah' |
| 11) Arabiyah | 28). Faroidh |
| 12) Al-Quran | 29). <i>Muhadhoroh</i> |
| 13) <i>Imlaq</i> | 30). <i>Tarbiyah</i> |
| 14) Aqo'id | 31) <i>Manthiq</i> |
| 15) SKI | 32) Ilmu Jiwa |
| 16) Fiqh | 33) Nashoih |

³⁴ Ibid.

³⁵ Masykuri, *Sejarah Ponpes At-Tanwir*.

17) Hadist

34). *Tarikh Tasyri*.³⁶

In carrying out the exam for graduation, Pondok Pesantren At-Tanwir there are 2 kinds of exams, namely government exams and local exams from the scope of the cottage. The local boarding exam uses the syafahi (oral) system, which is an exam that requires students to deal directly with examiners (kyai / ustadz) and the tahriri (written) exam, which is an exam that contains various kinds of religious and general scientific knowledge in accordance with the level, knowledge according to level. the impact of the application of the exam later in addition to getting a graduation certificate from a boarding school but also getting a graduation certificate from the government and having the provision of religious and general knowledge.³⁷

C. RESEARCH METHOD

In this study, the researcher discusses how the struggle of KH. Muhammad Sholeh when developing the At-Tanwir Sumberejo Islamic Boarding School. The early history of its establishment, the development of learning models from salafiyah to modern as implemented at the Darussalam Gontor Islamic Boarding School. In this study, researchers used a qualitative type with a historical descriptive approach.³⁸ by using a historical approach, the researcher was able to explain the life history of KH. Muhammad Sholeh, His works and his role in developing the At-Tanwir Islamic Boarding School from a salaf cottage to a modern cottage. Sources of data in this study in the form of heritage books, written works, other supporting documents.³⁹

³⁶ Hanifah, "MENCAPAI STANDAR KOMPETENSI KELULUSAN (Studi Di Madrasah Tsanawiyah-Aliyah at-Tanwir Talun Sumberrejo Bojonegoro)."

³⁷ Masykuri, *Sejarah Ponpes At-Tanwir*.

³⁸ Sartono Kartodirjo, *Pendekatan Ilmu Sosial Dalam Metodologi Sejarah* (Jakarta: Gramedia, 1993).

³⁹ Moh Sahal, "*Sejarah Singkat Pondok Attanwir*."

D. CONCLUSION

KH. Muhammaad Sholeh Founder, caregiver and leader of the pesantren at-tanwir bojonegoro, he can make a difference to the people around Talun village. Because before there was an At-tanwir hut, the life of the Talun village community deviated from the teachings of Islam. KH Muhammad Sholeh also had great services in developing the At-Tanwir. beginning of his learning process at Pondok at Tanwir used a traditional learning model where there are 3 characteristics of the method, namely: the weton method, the sorongan method, and the bandongan method. However, due to the increasing number of students at the At-Tanwir Islamic boarding school, KH cannot handle it alone. Muhammad Sholeh. So finally he brought teachers from other areas who were alumni of Pondok Darussalam Gontor.

In 1951 the teaching process with modern methods was opened by opening Madrasa classical education. Because of these changes, the Islamic boarding school at-tanwir changed from a salafiyah cottage to a modern boarding school by implementing a government curriculum, but did not leave the characteristics of the cottage by remaining a traditional Islamic educational institution.

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