

Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools
(Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan Lombok)

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Abstract: *This research highlights the urgency of investigating teaching methods and curricula in Salafi educational institutions, specifically Ma'had Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan Lombok. Despite the rapid development of modern curriculum and teaching methods, this institution maintains a traditional approach with seated learning and a classical curriculum. This study is a qualitative research focusing on literature and sources related to conventional Salafi education. The findings are as follows: Firstly, the institution's traditions persist, maintaining the study of classical Islamic texts through talaqqy or halaqah, teacher reverence, knowledge transmission, moral behavioral norms, and haflah. Secondly, the fundamental ideology is rooted in Islam, ahl al-Sunnah wa al-jama'ah, influenced by the theological thoughts of Imam Abu al-Hasan al-Asya'ri and Abu Mansur al-Maturidi in Aqeedah and the philosophical thoughts of Imam al-Ghazali and Imam Junaid al-Baghdadi in Sufism. Thirdly, the Institute's vision is to produce knowledgeable Islamic cadres proficient in the Quran, Hadith, and Salafusshalih texts. This research provides valuable insights into Salafi Islamic education in Lombok and its broader implications for education and society, enriching our understanding of the dynamics of Salafi Islamic education in a specific local context.*

Keywords: *Salafi Islamic Education, Teaching Methods, Traditions, Ideologies*

Abstrak: *Penelitian ini menyoroti urgensi penelitian metode pengajaran dan kurikulum dalam lembaga pendidikan Salafi, yaitu Ma'had Dar al-Qur'an dan al-Hadith al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan Lombok. Walaupun perkembangan pesat kurikulum dan metode pembelajaran yang modern, institusi ini mempertahankan pendekatan tradisional dengan metode belajar duduk bersila dan kurikulum klasik. Penelitian ini adalah penelitian kualitatif dengan fokus pada literatur dan sumber terkait pendidikan Ma'had Konvensional-Salafi. Hasilnya adalah: Pertama, tradisi lembaga ini tetap eksis, mempertahankan pembelajaran kitab-kitab kuning melalui talaqqy atau halaqah, penghormatan guru, perantaraan ilmu, norma perilaku moral, dan haflah. Kedua, ideologi dasar didasarkan pada Islam, ahl al-Sunnah wa al-jama'ah, dengan pengaruh pemikiran Aqeedah Imam Abu al-Hasan al-Asya'ri dan Abu Mansur al-Maturidi dalam bidang Itiqad, serta*

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pemikiran Imam al-Ghazali dan Imam Junaid al-Baghdadi dalam Tasawwuf. Ketiga, visi institut adalah mencetak kader Islam yang mahir dalam Al-Qur'an, Hadis, dan kitab Salafusshalih. Penelitian ini memberikan wawasan berharga tentang pendidikan Islam Salafi di Lombok serta dampaknya pada pendidikan dan masyarakat lebih luas, memperkaya pemahaman tentang dinamika pendidikan Islam Salafi di konteks lokal tertentu.

Kata Kunci: Pendidikan Islam Salafi, Metode Pengajaran, Tradisi, Ideologi

Introduction

Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan is an Islamic educational institution in Lombok, Indonesia. It is affiliated with the Nahdlatul Wathan organization, a prominent Islamic organization in Indonesia known for its focus on religious education and social welfare activities (Atsani & Ulyan, 2021a). The primary objective of Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah is to provide comprehensive Islamic education, with a particular emphasis on the study of the Quran and Hadith (sayings and actions of the Prophet Muhammad). The institution follows the teachings of the Shafi'i school of Islamic jurisprudence, one of the primary schools of thought within Sunni Islam (Atsani & Ulyan, 2023).

Students at Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah engage in a rigorous curriculum that includes Quranic studies, Hadith studies, Arabic language instruction, and other Islamic sciences. The aim is to produce competent scholars and religious leaders who can contribute to the development and dissemination of Islamic knowledge (Nurdiah & Ulyan, 2023).

Nahdlatul Wathan, the parent organization, is recognized for promoting a moderate and inclusive form of Islam. It emphasizes the importance of Islamic education, social harmony, and community development (Atsani & Ulyan, 2021). The organization is actively involved in various social and humanitarian initiatives, including healthcare, education, and poverty alleviation programs. Overall, Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan plays a significant role in nurturing a generation of knowledgeable and spiritually grounded individuals within Islamic teachings and values.

The academic reason for selecting this title as the subject of research is to explore and analyze Salafi Islamic Education at the Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok (Irjanawadi & Ulyan, 2023). The choice of this title is based on several academic considerations that underlie the significance of this research. Firstly, Interest in Salafi Islamic Education: Salafi Islamic Education is an essential aspect of the contemporary Islamic world. Understanding the approaches, methods, and objectives of education in Salafi institutions can provide deep insights into how specific religious views and practices are implemented in education. Secondly, the Importance of a Case Study: The Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute are concrete examples of a Salafi educational institution. Through this case study, researchers can delve deeply into how Salafi education is implemented in a real-world setting (Atsani et al., 2023).

Thirdly, Local Context and Parent Organization: Choosing the research location in Nahdlatul Wathan Lombok provides a rich and unique context. Nahdlatul Wathan is known as an organization that promotes a moderate and inclusive form of Islam. Through this research, it can be identified how Salafi education is integrated with the organization's values and local context. Fourthly, Impact on Education and Society: Education plays a crucial role in shaping individuals and societies (Nasri & Khairi, 2023). This research can identify the contribution of Salafi educational institutions in shaping religious leaders and intellectuals who impact the broader community and society. Fifthly, Contemporary Issues: In an increasingly interconnected world, understanding how Salafi educational institutions interact with the challenges of modernity and globalization is highly relevant (Atsani & Ulyan, 2022). This research can aid in comprehending how Salafi education navigates contemporary issues. Overall, this title was chosen because it combines academic, contextual, and practical aspects, making it an exciting and vital research subject to explore.

Research Methods

The research method used in this study is a qualitative method of literature research relevant to exploring data about Islamic education in Ma'had from the Qur'an

wa al-Hadis. This method is used by researchers with the aim of gaining a deep understanding of a topic or phenomenon that exists in written sources, such as books, journals, articles, and other documents (Khatibah, 2011).

In a qualitative research method, For types of literature research, researchers will conduct a search, collection, and analysis of literature that is relevant to their research topics. This approach allows researchers to investigate and analyze previous information, such as theoretical views, concepts, previous research findings, and various perspectives on Islamic education in Ma'had from the Qur'an wa al-Hadis.

The following are the general steps taken in the qualitative research method:
Types of Literature Research (Creswell, 2013)

1. Determine research objectives: Researchers must understand their research goals and questions clearly before starting the literature search.
2. Identification of literature sources: Researchers must identify sources relevant to their research topics. This can be done using an academic database, library, electronic journal, or online search.
3. Relevant literature selection: After identifying literature sources, researchers must select the most relevant literature to their research topics. This selection is carried out based on established criteria, such as the year of publication, the relevance of the topic, or the quality of the research.
4. Data collection: After the relevant literature is selected, the researcher will collect the data from the literature. The data can be in the form of theories, concepts, findings of previous research, or opinions of experts who are relevant to Islamic education in Ma'had from the Qur'an wa al-Hadis.
5. Data Analysis: Researchers will analyze data collected from relevant literature. Data analysis in qualitative research methods can involve coding processes, search patterns or themes, and a more in-depth understanding of research topics.
6. Interpretation and conclusions: Based on data analysis, researchers will interpret the findings found in the literature and then draw conclusions in accordance with their research objectives.

By using qualitative research methods in literature research, researchers can explore a deeper understanding of Islamic education in Ma'had from the Qur'an wa al-Hadis based on information contained in the previous literature. However, it is

essential to remember that this research method does not involve direct data collection from respondents or direct observations in the field (Marshall, & Rossman, 2014):

Result and Discussion

The results and findings of this research are first, the tradition of Ma'had Dar al-Qur'an Wa al-Hadis Al-Madisiyyah Al-Syafi'iyah Nahdaltul Wathan East Lombok, namely (1) The tradition of studying the yellow books through the process of talaqqy or Halaqah. (2) The tradition of respect and ta'zhim for the teacher (3) The tradition of relay and the pedigree of science (4) The tradition of behaving, which has a deep moral meaning (5) Haflah tradition Second, the basic ideology of thezab is MDQH NW based on Islam, ahl al-Sunnah wa al-jama'ah ala Al-Imam Al-Shafi'i R.A. The thought of Aqeedah Imam Abu al-Hasan al-Asya'ri and Abu Mansur al-Maturidi in the realm of Itiqad, or Al-Din's proposal, and Imam al-Ghazali and Imam Junaid al-Baghdadi in the realm of Tasawwuf Third, the vision of MDQH NW is to print Islamic cadres who can master the Qur'an, Hadith, and the book of Salafusshalih Salafusshali Humans by giving birth to superior people in mastering the tradition of Salaf Saleh scholars, both in the fields of scientific and amaliyah, and able to give birth to the generation of Khairu Al-Umbah and Personal who are tafaqquh fid din. Fourth, instill the values of Islamic teachings originating from the Qur'an, Hadith, Ijma '(consensus of Islamic scholars), and qiyas (analogy). b) Sharpening the spirit of the struggle of Li I'la'i Kalimah al-Din wa Hifdh al-Islam Wa Al-Muslimin c) Organizing the Center for Islamic Law Studies Ahl al-Sunnah wa al-Jama'ah 'Ala Al-Imam Al-Shafi'i R.A. Fifth, the general purpose of the MDQH NW is to prepare and foster the students of Ma'had to become Muslims who are confident, sincere and istiqomah, in carrying out Islamic sharia in a kaffah and dynamic manner.

The educational tradition of Ma'had Dar al-Qur'an wa al-Hadis al-Madjiyyah al-Syafi'iyah Nahdlatul Wathan in East Lombok revolves around the practice of studying classical Islamic texts, commonly referred to as "kitab-kitab kuning," through a process known as Talaqqy or Halaqah. This traditional method is supplemented by the Ma'had Education Model, which incorporates various teaching strategies and techniques.

Talaqqy or Halaqah:

Talaqqy or Halaqah refers to a method of study where students gather in small groups, led by a teacher or a senior student, to engage in an interactive and intensive discussion on a specific text. In the context of Ma'had Dar al-Qur'an wa al-Hadis al-Madjudiyyah al-Syafi'iyah, this method is primarily used for studying the kitab-kitab kuning, which are classical Islamic texts written in Arabic.

During the Talaqqy sessions, students engage in a dynamic exchange of ideas, interpretations, and text analyses. They are encouraged to ask questions, seek clarification, and actively participate in the learning process. This method promotes critical thinking, deep understanding of the text, and the development of analytical skills.

Ma'had Education Model:

The Ma'had Education Model encompasses a set of teaching strategies and techniques employed in the educational system of Ma'had Dar al-Qur'an wa al-Hadis al-Madjudiyyah al-Syafi'iyah. It combines traditional approaches to Islamic education with modern pedagogical methods to provide a comprehensive and effective learning experience.

The Ma'had Education Model incorporates the following elements:

- a) **Integration of Traditional and Modern Knowledge:** The curriculum aims to strike a balance between traditional Islamic sciences and contemporary subjects, ensuring that students receive a well-rounded education that caters to their spiritual, intellectual, and practical needs.
- b) **Emphasis on Memorization:** Memorization plays a significant role in the education system, particularly in memorizing the Quran, Hadith, and selected texts. Students undergo rigorous memorization training to preserve and internalize sacred knowledge.
- c) **Mastery of Arabic Language:** The model emphasizes the mastery of the Arabic language, enabling students to understand the primary sources of Islamic knowledge in their original form. Arabic grammar, vocabulary, and linguistic analysis are given due importance.
- d) **Individualized Instruction:** Teachers provide individualized attention and guidance to students, understanding their strengths, weaknesses, and

learning styles. This personalized approach enhances student-teacher interaction and promotes effective learning.

- e) Character Development: The Ma'had Education Model emphasizes character development, moral values, and ethical conduct. Students are encouraged to embody the teachings of Islam and contribute positively to society.
- f) Practical Application: The model encourages students to apply their knowledge in practical settings, fostering the integration of theory and practice. Students engage in community service, outreach programs, and social initiatives to actively contribute to their communities.

By combining the Talaqqy or Halaqah method with the Ma'had Education Model, Ma'had Dar al-Qur'an wa al-Hadis al-Madjadiyyah al-Syafi'iyah Nahdlatul Wathan in East Lombok provides students with a comprehensive Islamic education that encompasses traditional scholarship, critical thinking, character development, and practical application of knowledge.

The vision of Ma'had Dar al-Qur'an wa al-Hadis Nahdlatul Wathan Lombok is to produce Islamic cadres who can master the Koran, Hadith, and the book of salafusshalih scholars.

Ma'had Dar al-Qur'an wa al-Hadis Nahdlatul Wathan in Lombok has a vision to produce Islamic cadres who can master the Koran, Hadith, and the books of salafusshalih scholars. This vision corresponds to an educational approach known as Hadith Education Theory.

Hadith Education Theory is an educational approach that focuses on understanding and teaching Hadith and knowledge of the books of the salafusshalih scholars (previous scholars who are considered authorities in Islam). This approach encourages students to understand the context, meaning, and practical application of hadiths and the books of Salafi shalih scholars.

In the context of Ma'had Dar al-Qur'an wa al-Hadis Nahdlatul Wathan, this vision implies that the institution seeks to produce Islamic cadres who have a deep understanding of the Koran, Hadith, and the thoughts of salafus shalih scholars. The main goal is to produce young people who are knowledgeable about Islam and are able to apply these teachings in everyday life.

This vision also reflects the importance of combining an understanding of the Qur'an and Hadith with an understanding of the books of salafi shalih scholars. This shows that the institution places an emphasis on a thorough understanding of the primary sources in the Islamic religion.

Through the Hadith Education Theory approach, Ma'had Dar al-Qur'an wa al-Hadis Nahdlatul Wathan seeks to involve students in an active learning process that involves analysis of Hadith, group discussions, contextual understanding, and practical application in everyday life. Thus, the institution hopes that its students will become cadres who are knowledgeable and capable of becoming leaders in the Muslim community.

In this study, the traditions upheld by the Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute are closely connected to the values and principles of Salafi education. In this context, we can analyze these traditions through the lens of values and ethics theory. Here are some aspects to consider:

1. Learning from Yellow Books (*Kitab-kitab Kuning*): Learning from yellow books through talaqqy or Halaqah reflects a commitment to preserving scholarly traditions in Salafi education. It underscores the importance of values such as obedience to sacred texts, diligence in understanding pure Islamic teachings, and reverence for the knowledge passed down from the salaf. From a values and ethics perspective, this demonstrates dedication to scholarly integrity and respect for intellectual heritage.
2. Respect for Teachers: Profound respect is a core value in the Salafi tradition. It reflects values such as reverence, obedience, and honor for scholarly authority. In moral theory, this involves aspects of character development and strong ethics, including humility and obedience to intellectual authority.
3. Transmission of Knowledge: The tradition of knowledge transmission emphasizes values such as the continuity of scholarly traditions and the transfer of knowledge from one generation to the next. It also reflects a moral responsibility in disseminating and preserving knowledge of Islamic teachings. From an ethical standpoint, knowledge transmission underscores the importance of intellectual honesty and the welfare of the community.

4. Moral-Based Behavioral Norms: The tradition of moral-based behavior in Salafi education pursues a life founded on high ethical values in Islam. This encompasses moral aspects like honesty, integrity, justice, and ethical conduct in social interactions. In the context of values and ethics, these behavioral norms reflect an effort to create a better society based on strong moral principles.
5. Haflah Tradition: The haflah tradition, often featuring religious and cultural activities, signifies an effort to maintain cultural and spiritual values within the Salafi community. It underscores the importance of honoring cultural and religious values. From a values and ethics perspective, this involves cultural preservation and reverence for religious traditions.

Overall, the traditions in Salafi education at this Institute not only reflect Salafi values and principles but also integrate strong values and ethics into students' learning experiences. This contributes to the development of character, ethics, and respected personalities within the Salafi community while promoting respect for pure Islamic teachings and the scholarly traditions of the Salaf. In this understanding, Salafi education is not solely about imparting knowledge but also about shaping strong character and morals.

The results of this study in the context of classical Islamic education theory can be elaborated as follows: Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute is based on a solid ideological foundation rooted in Islam, particularly within the framework of ahl al-Sunnah wa al-jama'ah. This ideology is influenced by renowned Islamic scholars such as Imam Abu al-Hasan al-Asya'ri, Abu Mansur al-Maturidi, Imam al-Ghazali, and Imam Junaid al-Baghdadi. In the context of classical Islamic education theory, this has significant implications for teaching methods and practices at the Institute.

1. Influence of Aqidah (Theology): The theological thinking influenced by al-Asya'ri and al-Maturidi shapes the core understanding of Islamic beliefs taught at the Institute. This includes comprehension of concepts related to Allah, His attributes, and the understanding of destiny (takdir) and divine decree (qadha). In teaching, this may emphasize the importance of a strong and accurate understanding of pure aqidah.

2. Influence of Tasawwuf (Sufism): The influence of the thoughts of al-Ghazali and Imam Junaid al-Baghdadi in the field of Sufism introduces elements of spirituality and self-development into the education at the Institute. This may involve deep spiritual practices, meditation, and efforts to attain spiritual perfection. In education, this can add value to the formation of students' character, ethics, and spirituality.

The understanding of aqidah and tasawwuf drawn from classical scholars serves as an intellectual and spiritual foundation for the teaching and practices at the Institute. This reflects an endeavor to preserve the integrity of pure Islamic teachings while developing the dimensions of spirituality and ethics in education. In the context of classical Islamic education theory, a vital education must encompass a correct understanding of aqidah and spirituality to nurture individuals who are genuinely faithful and morally upright in the Islamic community.

The vision of the Institute that emphasizes the development of Islamic leaders proficient in the Quran, Hadith, and the Salafusshalih books holds significant relevance to modern curricula. This relevance can be explained as follows:

1. Curriculum Development: The vision guides the Institute in developing a curriculum with a strong emphasis on understanding the Quran, Hadith, and the Salafusshalih books. In the context of modern curricula, this reflects the desire to provide education that is relevant and grounded in solid religious teachings. The curriculum can be integrated with more modern pedagogical approaches, allowing students to engage more actively in understanding and applying the content.
2. Integration of Teaching Methods: The vision also influences the teaching methods at the Institute. While retaining Salafi educational traditions, teaching methods can be adjusted to incorporate modern approaches that encourage students to be more actively engaged in their learning. This may include discussions, independent research, and the use of educational technology.
3. Inculcation of Values: The vision also underscores the importance of values in education. Students are not just taught knowledge but also ethical, moral, and religious values that underpin their understanding of Islam. In modern

education, this aligns with efforts to produce individuals who are holistic, possessing a balanced combination of intellectual and moral competencies.

4. **Student Preparedness:** The vision remains relevant to modern curricula with a focus on preparing students. Students are trained to become Islamic leaders capable of facing the challenges and changes in the modern world. They learn to integrate Islamic teachings into their daily lives and cope with social, cultural, and technological changes.
5. **Social Relevance:** A curriculum based on this vision also carries strong social relevance. Students are equipped to contribute positively to their communities with a strong understanding of Islam. This reflects a spirit of social contribution and sustainability that is pertinent in the modern world.

Therefore, the Institute's vision of producing Islamic leaders proficient in the Quran, Hadith, and Salafusshalih books can be integrated with modern curricula, emphasizing the relevance of education to contemporary needs and challenges. This allows graduates to have a solid understanding of Islamic teachings while being well-prepared to navigate the modern world with deep knowledge and strong values.

The Influence of Salafi Education on Education and Society has significant implications and can be analyzed with various relevant theories. Here are the key points in this analysis:

1. **Influence on Students' Understanding of Islam:** Salafi education at the institution profoundly influences students' understanding of Islam. This aligns with the theory of social influence, which states that individuals tend to adopt norms and values they learn through social interactions. In this context, students tend to internalize the values and beliefs of Salafism taught at the institution, including a strict understanding of creed, ethics, and Islamic practices.
2. **Influence on the Local Community:** Salafi education at the institution also impacts the local community, in line with the theory of social change. The institution serves as a center for religious and educational activities, affecting the practices and values of the surrounding community. Salafi education may serve as a source of change in the values and practices of the local community, including an increase in religious practices and the adoption of Salafi values. This creates a more conservative social order.

3. **Social Implications:** The impact of Salafi education on the local community has significant social implications. Within the framework of social change theory, changes in social values and practices can create challenges and opportunities for social integration and interfaith harmony. The local community may face changes in social structure and inter-community relations.
4. **Political Implications:** The influence of Salafi Education also has political implications, aligning with theories of social change and social influence in politics. Students and alumni influenced by Salafi teachings may tend to support political issues that reflect conservative and religious values. They may advocate for changes in public policies that align with their views, which can affect local and national political dynamics.

In this context, the analysis of the influence of Salafi Education can be adapted to various theories, helping us understand the changes in the understanding of Islam among students and the local community, as well as the social and political implications. This provides in-depth insights into how Salafi education affects social and political dynamics in the region.

The research results highlighting the teaching methods and curriculum in Salafi Islamic education at Ma'had Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah in Nahdlatul Wathan Lombok can be explained using the Theory of Educational Globalization. This theory can be used to understand how Salafi institutions respond to and interact with global influences in education. Here are some relevant vital points:

1. **Global Influence on the Curriculum:** Salafi institutions like Ma'had Dar al-Qur'an and al-Hadith are not isolated from global influences in curriculum development. The theory of educational globalization emphasizes how their curriculum can reflect or adapt to global developments in Islamic education. This includes integrating globally relevant educational elements.
2. **Use of Technology:** Educational globalization also involves using technology in education. Salafi institutions may need to integrate modern technology into their teaching methods to keep up with global educational advancements. This could include the use of e-learning, online resources, and digital tools in teaching.
3. **Academic and Cultural Exchange:** Globalization of education can create opportunities for academic and cultural exchange. Salafi institutions may

consider collaborating with international Islamic educational institutions or admitting students from diverse cultural backgrounds. This can enrich the educational experience and promote a broader understanding of Islam.

4. Changes in Educational Priorities: Salafi institutions need to consider whether changes in global educational demands require adjustments in their priorities. This includes considerations regarding the skills and competencies needed in an increasingly interconnected world.
5. Preserving Cultural and Religious Identity: In the process of educational globalization, it is essential for Salafi institutions to maintain their cultural and religious identity. They need to consider how to interact with global influences without compromising the core values and principles of Salafi education.

This research provides insights into how Salafi institutions in Lombok respond to global influences in their education and how they balance the uniqueness of Salafi education with the requirements of modern education in an increasingly interconnected world.

Overall, this research is thorough and relevant in understanding Salafi Islamic education at the Ma'had Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok. Several vital findings involve the maintained Salafi educational traditions, the fundamental ideology of the institution, and a solid educational vision. The research results also reveal the impact of Salafi education on the understanding of Islam among students and the local community.

In the context of relevant theories and concepts, this research can be analyzed using classical Islamic education theories that explain aspects of *aqidah* and *tasawwuf*. Additionally, the influence of Salafi education on education and the community can be explained using theories of social influence and social change. It is important to note that in the era of globalization, Salafi education also needs to adapt to global influences in curriculum, technology, and scholarly exchange. Nevertheless, Salafi institutions remain committed to their cultural and religious identity.

In conclusion, this research provides a deep understanding of Salafi education in a specific local context and how Salafi institutions preserve their traditions while responding to challenges and opportunities in global education. It allows us to delve

further into the dynamics of Salafi Islamic education and its impact on the local community, as well as its relevance in the era of educational globalization.

Conclusion

Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan Lombok is an Islamic educational institution that adopts a Salafi approach to teaching and learning. The institution applies the Ma'had Education Model and the Hadith Education Theory to achieve its ultimate goal. The Ma'had Education Model is an educational approach used by Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah. This model is based on the vocal Salafi teachings that emphasize understanding religion and returning to its sources, namely the Qur'an and Sunnah. The model emphasizes an accurate and in-depth understanding of Islamic texts.

In the Ma'had Education Model, it is essential to study the Qur'an and Hadith carefully, following authentic Salafi interpretations, and understanding the historical context behind these texts. Accurate literal and theological understanding is the main focus, and teaching is conducted using traditional methods such as memorization, contextual understanding, and practical application. The Hadith Education Theory is an educational theory that focuses on understanding, learning, and applying Hadith. In the context of Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah, this theory is used to provide a structured and detailed approach to Hadith. According to the Hadith Education Theory, understanding Hadith should be done through clear and detailed procedures. The learning process involves collecting, verifying, and classifying Hadith based on their reliability. Critical methods are used to interpret and understand the contextual meaning of Hadith.

Furthermore, the Hadith Education Theory emphasizes the importance of applying the teachings of Hadith in daily life. Students at Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah are encouraged to apply the values and principles contained in Hadith in all aspects of their lives, whether in worship, ethics, or social relationships. In conclusion, the Salafi Islamic education provided by Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan Lombok, using the Ma'had Education Model and Hadith Education Theory aims to create an educational environment consistent with the principles of Salafi in understanding religion. The Salafi approach here refers to conducting education based on ideology or the Syafi'i

school of thought. Its concept of aqidah follows the concepts formulated by Imam al-Asy'ari and Imam al-Maturidi, Imam al-Junaid al-Baghdadi, and Imam al-Ghazali in the discipline of tasawuf. The Islamic educational institution Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah Nahdlatul Wathan Lombok emphasizes accurate understanding of the Qur'an and Hadith, as well as the application of Islamic values in everyday life. This approach aims to produce a morally upright generation with a proper understanding of religion capable of applying Islamic teachings in a contemporary context.

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