

THE EXISTENCE OF PESANTREN SALAFIYAH IN INDONESIA IN THE INDUSTRIAL REVOLUTION ERA 4.0

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Abstract, Education in Islamic boarding schools is one of the most interesting educational studies in Indonesia. Islamic boarding schools have a strategic role and position in the development of education. The long history of pesantren has experienced ups and downs both in terms of scientific quality and institutional development. The presence of the 4.0 industrial revolution era is a new challenge for the existence of Islamic boarding schools, especially salafiyah Islamic boarding schools. This study takes a phenomenological approach. A phenomenological approach uses manifestations of religious experience to study and understand various religious phenomena. Research data were collected through observation and interviews for primary data. This research is also supported by secondary data obtained through online searches. While the data analysis method used is qualitative. The results of this study indicate that the Salafiyah Islamic Boarding School is one of the Islamic boarding schools that still exist in the world of education in Indonesia until now. Salafiyah Islamic boarding schools cannot escape the changing times. Especially now that the world is in the era of the Industrial Revolution 4.0. The Industrial Revolution 4.0 is a historical necessity. Theoretically, the Salafiyah Islamic Boarding School will certainly continue to exist in the Industrial Revolution Era 4.0 if it makes various changes, both in the aspects of Human Resources, curriculum and from the management/Kiai aspect while maintaining the old tradition as a tafaquh fi al-ddin institution. But, even without making changes, there are many salafiyah pesantren that still exist, showing their characteristics.

Keywords: Salafiyah, pesantren, Industrial Revolution 4.0, education, exists

Introduction

One of the themes in the study of the world of education, both classical and contemporary, is education in Islamic boarding schools. Islamic boarding schools have strategic roles and positions, especially among the community. This role and position allow Islamic boarding schools to become a vehicle for effective empowerment for the community while remaining grounded in the ethical and cultural values that underlie them (Hasyim, 2015).

Islamic boarding schools exist in situations and conditions and can be ascertained to have various characteristics, even though they are as simple as possible, never die.

Even now, the existence of pesantren has colored education in Indonesia, apart from schools and madrasas. Before reforms in the education system, both those introduced by the Dutch colonialists and modernists, pesantren existed in various regions in Indonesia (Ijudin, 2015). Islamic boarding schools have always transformed the challenges of the times, the vision and mission of the Islamic boarding school are reflected in the output of its alumni students, who are present and active in the community.

The long history of Islamic boarding schools has experienced ups and downs both in terms of scientific quality and the development of Islamic boarding schools. This is influenced by several factors, including the charismatic leadership of the pesantren and the current modernization in various sectors of life which is increasingly swift. Until now, Islamic boarding schools have experienced extraordinary development with very diverse styles several Islamic boarding schools have established campuses that have complete facilities (Asyhar, 2016).

In the era of revolution 4.0, everything is connected to information systems, internet use, and social media such as *WhatsApp*, *Facebook*, *line*, *Instagram* and *YouTube* are a necessity in various fields of life without exception in the field of education. So it is not surprising that in the world of education the term "Education 4.0" appears. Education 4.0 is a general term used by education experts to describe various ways to integrate cyber technology, both physically and not into learning (Priatmoko, 20218). The existence of the industrial revolution 4.0 is a new challenge for the existence of Islamic boarding schools, especially salafiyah Islamic boarding schools.

Long before that, for Islamic boarding schools to follow the trend of modern education, the Government of Indonesia had made a policy by issuing a Joint Decree (SKB) between the Minister of Religion and the Minister of National Education No. I/U/KB/2000 and No. MA/86/2000 dated March 30, 2000 calls for Islamic boarding schools to provide formal education. The Joint Decree was followed up by a Joint Decree of the Director General of Islamic Institutional Development, Ministry of Religion, and the Director General of Primary and Secondary Education, National Education Number: E/83/2000 and Number: 166/C/kep/DS/2 concerning Guidelines for Implementing Salafiyah Islamic Boarding Schools as a Basic Education Compulsory Learning Pattern. The decision explained that the purpose of the agreement was to increase the role of the Salafiyah Islamic Boarding School as a community educational institution (Komariah, 2016).

Islamic boarding schools are expected to open opportunities for students who wish to study at a higher level. Islamic boarding schools are given the flexibility to salafiyah Islamic boarding schools to carry out various innovations in learning and educational models including formats in the transfer of knowledge following the times. This government policy is an effort made by the Government so that Islamic boarding schools can adapt to the times, of course, up to the industrial revolution 4.0.

The problems that will be discussed in this paper are Islamic boarding schools and salafiyah Islamic boarding schools, the Industrial Revolution 4.0 era, and its impact,

especially the impact on the world of Islamic boarding schools. Furthermore, the last point will discuss the existence of salafiyah Islamic boarding schools in the Industrial Revolution 4.0 era.

Methods

This is a type of field research. Field research is research that is conducted directly on the subject of study. Because the data used in this study are primary data obtained directly by the researcher, field research is included. This study takes a phenomenological approach. A phenomenological approach uses manifestations of religious experience to study and understand various religious phenomena. This study employs a phenomenological approach because it observes and investigates education phenomena that exist in a society and are based on religious teachings. This study relied on primary data as its source of information. Primary data is information gathered directly by researchers. In this study, data were gathered through observation and interviews. This study is also aided by secondary data in the form of legal documents obtained both offline and online. An offline literature review is a task that is performed to locate library sources for data storage areas. While online writing is a method of locating library resources in cyberspace via the internet. Conventional literature searches are conducted by looking for library materials, book collections, and personal journals, purchasing books, and participating in scientific activities (seminars). While an online search is carried out by searching the internet. This article is based on qualitative research on literature. Literature research is carried out through the process of organizing and sorting data into patterns, categories, and basic units of description. This data comprises books, journals, conferences, and online articles. After collecting and categorizing. The data analysis is conducted through three steps, namely content analysis, discourse analysis, and interpretive analysis. The process can be described as the process of stating the idea of data, revealing patterns of concepts that data contain, and elaborating the concepts to get a conclusion.

The data analysis consists of the process of organizing and sorting data into patterns, categories, and units of description. The analysis approach used in this research is constructive conceptual analysis. The analysis takes three steps, namely analytical assessment (what the Pesantren Salafiyah means), performative aspects (what Revolusi Industri 4.0 does), and conceptual genealogy (how has the religious renewal come to mean and function). The conceptual analysis stresses the reflective relationship between knowledge and social reality.

Findings And Discussion

Salafiyah Islamic Boarding Schools and Islamic Boarding Schools

In language, pesantren means a place to live and study for students. Meanwhile, according to the Indonesian Dictionary, the word santri means a person who studies Islam. Islamic boarding schools are also referred to as tafaquh fî al-dîn institutions (Shofiyyah, Ali, Sastraatmadja, 2019). The more popular mention of pesantren is usually called "*Pondok Pesantren*". Meanwhile, santri are people who stay for a while to take part in a series of studies organized by Islamic boarding schools. Islamic Boarding School is a typical educational institutions. The specificity of pesantren is reflected in its activities which have the character of Indonesian education, namely tafaquh fî al-dîn which is the authenticity of Indonesian education, internalization of Islamic values through habituation, and respect for local wisdom (Alfi, 2020). These values continue to live on and are maintained as the main identity and universal uniqueness of the existence of pesantren as well as being a marker from one pesantren to another, whether in Java, Sumatra, Kalimantan, or other places in the archipelago.

The orientation of tafaquh fî al-dîn in Islamic boarding schools is to create Muslim personalities who are sincere in carrying out Islamic teachings based on the guidance of the Qur'an and the sunnah of the Prophet. This orientation is the goal of every pesantren which is a traditional Islamic educational institution that firmly maintains the traditions of the salaf al-shalih and Walisongo scholars who are believed to have come from the Prophet Muhammad. Islamic boarding schools develop themselves through leadership creativity, both institutionally and through the curriculum (Alfi, 2020). The Islamic boarding school education system uses a holistic approach. This means that Islamic boarding school caretakers see that teaching and learning activities are a unit in the totality of everyday life. Studying at Islamic boarding schools knows no time when to start and when to finish, and what targets must be achieved. Ideally, the targeted personality development is a sincere Muslim personality, not just an ordinary Muslim. Studying at Islamic boarding schools takes a relatively long time. The indicator of the success of a santri is sometimes measured by how much time is spent at the pesantren along with the books that have been studied. It is not uncommon to add to the dedication carried out at the pesantren (Fatmawati, 2016).

Islamic boarding schools, like surau and dayah in Aceh, are generally considered to be 'traditional' Islamic educational institutions that have a long history dating back to the arrival of Islam in Indonesia (Tan, 2014). Organizing learning Islamic religious subjects. On par with Islamic boarding schools in Malaysia and Islamic boarding schools in Thailand. As an educational institution, Islamic boarding schools have a big role in educating the nation's children (Raihani, 2012). Not a few Indonesian leaders were born from Islamic boarding schools like K.H. Wahid Hasyim, M. Nastir, Buya Hamka, Mukti Ali, K.H. Saifuddin Zuhri, and others (Komariah, 2016). Even before Indonesia's independence, Islamic boarding schools had proven their work on the national and international stage by producing influential scholars. There are Syech Nawawi Al-Bantani, Syech Yusuf Al Makassar Al-Bantani, Syech Abdul Rauf Sinkel,

Hamzah Fansuri, Syech Nuruddin Al-Raniri, KH. Hasyim Asy'ari, and other scholars (Mastuhu, 1994). These scholars are authentic proof of the existence of pesantren with various dialectics attached to them. Without the participation of Islamic boarding schools in it, the process of transforming knowledge in Indonesia might be hampered and not optimal.

One form of pesantren in Indonesia is the salafiyah pesantren. The Salafiyah Islamic Boarding School is a pesantren that organizes an Islamic education system using the bandongan and sorogan methods in studying classic (yellow) books written in Arabic by medieval scholars both at home and abroad or books with bare Arabic letters (without any lines) (Ijudi, 2015). Learning (education and teaching) in this pesantren can be carried out in a non-classical or classical way. This type of pesantren can also be improved by creating its curriculum, in the sense that the curriculum is in the style of the relevant Islamic boarding school and is structured based on the characteristics possessed by the pesantren. Leveling is done by giving higher handbooks with the same book theme (*funun*), after the completion of a book. The students can live in the hostel provided in the pesantren environment. It is from there that the students learn, process, and dialectic as well as relate to one another while absorbing knowledge and knowledge which are the identity and characteristics of the pesantren, both in the learning model and in the curriculum used (Hasyim, 2015). Even the Salafiyah Islamic Boarding School is seen as Indigenous Education in Indonesia. This Islamic boarding school was founded by the trustees to teach Islamic teachings to their followers who came from various regions who then after finishing studying Islam. Santri return to their original places to teach what they have learned to their students. This pesantren developed as an educational institution that specifically teaches religious sciences (*tafaqquh fi al-din*) until now.

The pesantren teaching pattern uses the "halaqah" system. This means that discussions to understand the contents of the book are not to question the possibility of right or wrong what is taught by the book but to understand what is meant by what is taught by the book. Santri is sure that the *Kiai* will not teach wrong things, and they believe that the contents of the book being studied are correct. The curriculum depends entirely on the *Kiai* who care for the pesantren. Some students live in the pondok (*santri mukim*), and students who do not live in the pondok (*santri kalong*) (Solichin, 2018).

Meanwhile, the madrasah (schooling) system was implemented only to facilitate the sorogan system used in the old form of recitation institutions, without introducing general teaching. In addition to the sorogan system, the bandongan system is also implemented. Examples of salafiyah pesantren include the Lirboyong Islamic Boarding School and al-Falah Ploso Islamic Boarding School in Kediri, the Tremas Islamic Boarding School in Pacitan, Maslahul Huda Islamic Boarding School in Pati, and An-Nur Islamic Boarding School in Sewon, Bantul (Muhakamurrohman,

2014). These Islamic boarding schools still exist and are part of the community's choice to entrust their children to absorb knowledge as a provision for life in the future.

Zamakhsyari Dhofier (1994) states that there are several characteristics of Salafiyah pesantren. Salafiyah Islamic boarding schools focus on teaching classic books or "yellow books" especially those written by scholars of the Shafi'iyah school. It is called the yellow book because the paper is yellow. The main method is *bandongan* or often also called the *weton* system. This system is a group of students (between 5 and 500 people) listening to a teacher reading, and translating in the local language (*utawi iku*). The main characteristic of the Salafiyah pesantren is the provision of teaching which emphasizes the literal understanding (*litterlijk*) of a particular book (text). The approach used is to finish reading the book (text), then proceed with reading another book (text). This system is called the *sorogan* system which is given in recitation to students who have mastered reading the Koran.

Based on data from the Ministry of Religion of the Republic of Indonesia, the largest population of Islamic boarding schools is in the provinces of West Java, East Java, Central Java, and Banten, which make up 78.60% of the total number of Islamic boarding schools in Indonesia. With details of West Java 7,624 (28.00%), East Java 6,003 (22.05%), Central Java 4,276 (15.70%), and Banten 3,500 (12.85%). Of all existing Islamic boarding schools, based on the typology of Islamic boarding schools, there were 14,459 (53.10%) Salafiyah Islamic boarding schools, 7,727 (28.38%) Khalafiyah, and 5,044 (18.52%) as Combination Islamic boarding schools (Maulida, 2016). This data implies that the development of Islamic boarding schools is very rapid and is one of the ideal destinations for the community to acquire and gain knowledge. Not infrequently the alumni of these Islamic boarding schools, in the end, create new Islamic boarding schools with various styles and characteristics.

Industrial Era 4.0 and its Impact

The industrial revolution consists of two (2) words, namely revolution and industry. Revolution, in the Big Indonesian Dictionary (KBBI), means very fast changes, while the notion of the industry is the effort to implement the production process. If the two words are combined, they mean a change in the production process that takes place quickly. This fast change is not only aimed at increasing the number of goods produced (quantity) but also increasing the quality of production (quality) (Priatmoko, 2018). Thus it can be understood that the Industrial Revolution is a rapid change in the economic sector, namely from agrarian economic activities to an industrial economy that uses machines to process raw materials into ready-to-use materials.

The term "Industrial Revolution" was originally called Industry 1.0 introduced by Friedrich Engels and Louis-Auguste Blanqui in the mid-19th century (Fomunyan, 2019). Meanwhile, the concept of industrial revolution 4.0 was first introduced by Professor Klaus Schwab through his book, *The Fourth Industrial Revolution*. Schwab

states that the industrial revolution 4.0 can fundamentally change the way we live, work, and relate to one another (Lase, 2019). The fruit of the industrial revolution 4.0 is the emergence of the phenomenon of disruptive innovation. The impact of this phenomenon has spread to all areas of life. Starting from industry, economy, education, politics, and so on. This phenomenon has succeeded in shifting the lifestyle and mindset of the world community. Disruptive innovation can simply be interpreted as a phenomenon that disrupts old industry players (incumbent) by new industry players due to the convenience of information technology (Kasali, 2017).

The phenomenon of disruptive innovation has also caused several professions to disappear because they were replaced by machines. For example, now all the work of check-in counter staff at various international airports has been taken over by machines that can answer passengers' needs immediately, including scanners for checking passports and visas, as well as printers for printing boarding passes and luggage tags. Another impact is the emergence of new professions that did not exist before, such as YouTubers, Website Developers, Bloggers, Game Developers, and so on. Disruptive innovation as part of the industrial revolution 4.0 brings many benefits both from the consumer side as connoisseurs of goods and services. Technology facilitates human needs, opens up employment opportunities, makes competition healthier, and increases innovation and creativity which will lead to maximum economic growth. Whereas in the field of education, the impact of the existence of the Industrial Revolution 4.0, the concept of education 4.0 was born, in which the use of technology in the educational process was massive (Septiana, 2019).

There is convenience in finding information, transferring information, and creating something new easily by simply connecting a computer and network. Changes in old ways of working with new, easy ways of working automatically trigger changes in mindset, ways of working, and harmonious relationships between individuals or groups of people. Changes that are addressed wisely will be able to produce positive output but vice versa. If these changes are not addressed wisely, they will harm both oneself and others (Tan, 2014). This is because change is a necessity and a process in life, where humans are involved in it actively or passively. The human ability to adapt and process will give birth to benefits and sustainability in life.

The Existence of Salafiyah Islamic Boarding Schools in Indonesia in the Industrial Revolution Era 4.0

The industrial revolution 4.0 is a new phenomenon. The industrial revolution has changed the way humans work into automation or digitalization through innovations and brought about the phenomenon of disruption, a situation where the movement of the industrial world or job competition is no longer linear (Kasali, 2017). Disruption initiates the birth of new business models with more innovative and disruptive strategies, included in the world of education (Suwardana, 2017), including

pesantren, both modern and salafiyah. It is not surprising that in the world of education the term "Education 4.0" appears. Education 4.0 (Education 4.0) is a general term used by education experts to describe various ways to integrate cyber technology both physically and not into learning (Priatmoko, 2018). Education 4.0 then becomes the main choice as a solution as well as a new alternative to choices of educational models that are transformative and keep up with the times. Education 4.0 has become a trend and has begun to be implemented throughout the world. As a solution to the various problems of the old educational model, such as gaps and disharmony and being considered hegemonical towards students, on the one hand, and the other hand, many do not answer the problems of the times. The concept of Education 4.0 is education that knows no place, or time, very specific, where students can own and determine how to learn, can be done directly or in collaboration with a self-conceptual curriculum, and digital media is an important instrument in it.

Education in the industrial revolution 4.0 is a vague, rationalistic, and energizing open door that might change society to improve the situation. With the more open space for education, it is suspected that the direction of education will change and shift to professional, open, and democratic management (Shahroom & Hussin, 2018). There is transparency and accountability in the management of education, both from the side of managers and users. The impact has prompted a shift in the system, direction, and governance of education, of course, it can change perspectives, philosophies, and traditional old values. Schools with the old system and pattern are no longer sufficient to only equip students with a diploma, without skills, both hard and soft. Likewise, the teacher does not only have to play himself as a mere transfer of knowledge, the learning space does not only take place in the classroom. Sources of power will be concentrated on real information and data—not raw data contained in unclear statistics (Solihin, 2020). Old learning models need to be reconstructed and re-interpreted so that they can adopt new patterns following the interests of education and the current era.

Salafiyah Islamic boarding schools need to develop new literacy in understanding how to use technology in the era of the industrial revolution 4.0. The nobility of values is carried out with habituation which is expected to become part of life. Independence is taught especially to students who are in boarding schools. Santri has been given rules and responsibilities, both in terms of learning and in everyday life. Of course, this advantage is the basic capital of the students in existence and dialectic with the era of the industrial revolution 4.0 (Alfi, 2020). The world of education does not only focus on technological progress but also needs to instill ethical values in its students. In addition to instilling character in students, to be able to compete positively in facing the era of disruption, of course, students need to master science and technology, have a work ethic, be open-minded, be able to work together to solve various problems that are increasingly complex and changing rapidly. Islamic boarding schools have added value compared to other education systems. This added

value has even become a culture and tradition that is integrated into the daily life of students from waking up to going back to sleep (Solichin, 2018).

Islamic Boarding Schools Islamic Education must be at the forefront of facing the development of the industrial revolution 4.0. Islamic boarding schools must seize opportunities as well as be able to become an alternative solution for society in choosing and sorting educational models, especially in combining excellence in the field of morality and morality as well as obedience in carrying out worship which is starting to become a rarity in the modern education system. Islamic boarding schools must have a bargaining position in the form of mastery of religious and general sciences in a balanced manner, and be equipped with language skills not only in Arabic but English and others as well as mastering IT. Islamic boarding schools are expected to be able to produce Muslim human beings as extension workers or development pioneers who are pious, capable, and virtuous to be jointly responsible for the development and safety of the nation. Seeing this reality, the Salafiyah Islamic Boarding School must improve to welcome and process the industrial revolution 4.0. Certainly not in the sense of eliminating established and legendary living traditions in pesantren life such as the relationship between clerics and students, learning the yellow book, ngalong, and the sorogan teaching and learning model, but changing in the sense of being able to respond properly and wisely to developments in information technology and knowledge (Wahed, 2017). In the digital era of the Industrial Revolution 4.0. Salafiyah Islamic boarding schools must be open to new findings in the learning curriculum, educators must be provided with training in applying learning media in interactions with their students, and *Kiai* must be willing to accept change.

Salafiyah Islamic boarding schools can become an integrative or convergent group that thinks that combining Islamic boarding school education and digital education in the industrial revolution 4.0 era is the best solution. The principle of "al muhāfazatu 'alā al-qadim al-ṣhālīh wa al-akhdu bi al-jadid al-aṣlah" keeping the good traditions of the past and taking better things in the present is the most possible thing. By maintaining traditional principles in terms of morality, values, ethics, and humanity. Meanwhile, digitalization is new knowledge and skills that must be mastered to facilitate adaptation to the disruptions that are present and unavoidable in modern life. Thus, the Salafiyah Islamic Boarding School recognizes that the 4.0 revolution era which disrupts the education system is a necessity, not an avoidance (Ja'far, 2020). Salafiyah pesantren need to formulate strategies to be involved and actively participate as part of how to adapt.

The strategy that can be carried out by salafiyah pesantren in the field of education is to change the education system with a "blended learning" approach (a mixed learning system, also commonly called a hybrid). The Blended Learning system is a system that combines traditional educational systems with factual demographics and virtual digital systems. These two systems are combined by changing the

educational ecosystem. The division can be discussed with various considerations, whether is it 50% for each system, 70:30, 60:40, or 80:20. It all depends on the ability of the salafiyah pesantren to adopt and adapt the digital system (Ja'far, 2020). This system is certainly worth trying and applying as soon as possible to find out more about its beneficial effects on Islamic boarding school education, as well as being a concrete offer for the process of adaptation and interpretation of the 4.0 education model in the Islamic boarding school education system. Based on an analysis of the various problems faced by the world of education in Indonesia, there are at least 3 (three) challenges faced by salafiyah pesantren in the era of the industrial revolution 4.0, including.

Aspects of human resources There is no doubt about the teaching staff at Salafiyah Islamic boarding schools in the religious field, but to increase the existence and role of Islamic boarding schools in the field of social life, serious attention is needed (Wiranata, 2020). In the era of the Industrial Revolution 4.0, everything is connected to an information system, so educators must be able to keep abreast of these developments, and convey knowledge information through various available media, such as the use of the internet, social media such as WhatsApp, Facebook, line, Instagram, e-learning, google meet, zoom, and youtube as effective and efficient learning media. Students have an attitude of dependence on social media, and they have not been able to sort and select the information they receive. Teachers need to prepare themselves by improving their attitudes and competencies so that they become figures who inspire their students.

Curriculum aspect, Salafiyah Islamic boarding school education curriculum starts from systems, management, models, strategies, and learning approaches that are still oriented towards old knowledge and do not apply to the world of work. The curriculum of the salafiyah pesantren must be oriented towards the life skills of the students and the community. When looking at future challenges that are increasingly complex, increasing the capacity of students and the community is not only sufficient in the religious field alone but must be supported by skills that are expertise in nature (Maulida, 2016). Changes to the educational curriculum of salafiyah Islamic boarding schools are necessary, especially the integrated curriculum and production certificates for graduates. The current trend is that diplomas as an important part of educational output have not been widely implemented in Salafiyah Islamic Boarding Schools. Even though a diploma is very necessary as one of the capitals in facing the world of work.

The aspect of the existence of the *Kiai*, *Kiai* is an important component in the pesantren, outside the mosque and the hut. The pesantren leadership is still firmly patterned with centralized and hierarchical leadership centered on one *Kiai* (Shofiyyah, Ali, Sastraatmadja, (2019). *Kiai* is the highest authority in determining the direction of pesantren policy. *Kiai* figures have the authority to determine the direction, goals, curriculum, or learning materials in Islamic boarding schools. A *Kiai* is a driver who is in charge of directing followers to achieve the goals or hopes that

are dreamed of. The role and function of a *Kiai* can make significant social changes for the progress of a pesantren, and change the destiny of students and educators from the downturn of life to the worthiness of life (a better life) as human beings. The desire for life can increase well, from social inequality to a proper balance of life (social equality), and so on.

The existence of *Kiai* is very important, especially in responding quickly to various advances in technology and information, and new knowledge in the era of the industrial revolution 4.0. A *Kiai* must be out of the box, and open-minded to the wishes and expectations of students, educators, and other stakeholders who depend on their pesantren. After the *Kiai* died, the existence of pesantren became problematic. Thus, the existence of a *Kiai* is like a one-sided knife which greatly benefits the salafiyah pesantren with their sharpness. This is very detrimental, especially if the *Kiai* does not prepare for regeneration after himself. Many Islamic boarding schools were left behind by students and the community after the death of their *Kiai*.

Conclusion

Based on the discussion above, it can be concluded that the Salafiyah Islamic Boarding School is one of the educational institutions in Indonesia besides modern and mixed Islamic boarding schools. The Salafiyah Islamic Boarding School is a boarding school that retains its original form, solely teaching the book using Arabic, and the educational curriculum is set by the *Kiai* as the caretaker of the pesantren. The Salafiyah Islamic Boarding School is one of the Islamic boarding schools that has experienced the various onslaughts of changing times, including the era of the industrial revolution 4.0. The era of the industrial revolution 4.0 gave birth to various kinds of fundamental changes in various fields of life, including the field of education and especially in the world of Islamic boarding schools. The use of technological tools as effective learning media such as *WhatsApp*, *Facebook*, *Line*, *Instagram*, *e-learning*, *Google Meet*, *Zoom*, and *YouTube* as effective and efficient learning media is an integral part of the Industrial Revolution 4.0 era. One strategy that can be carried out by salafiyah pesantren in the field of education is to change the education system with a "blended learning" approach (mixed learning system, also commonly called a hybrid) while still being guided by the principles of *al muhāfazatu 'alā al-qadim al-ṣhālih wa al- akhdzu bi al-jadid al-aṣlah*. The role of the *Kiai* determines the direction and goals of the pesantren in the future. A *Kiai* must be out of the box, and open-minded to the wishes and expectations of students, educators, and other stakeholders who depend on their pesantren. Salafiyah Islamic boarding schools need to develop new literacy in understanding how to use technology in the era of the industrial revolution 4.0. The nobility of values is carried out with habituation which is expected to become part of life. Independence is taught especially to students who are in boarding schools. Santri has been given rules and responsibilities, both in terms of learning and in everyday life. Of course, this advantage is the basic capital of the students in existence and

dialectic with the era of the industrial revolution 4.0. Three components make the salafiyah pesantren exist in the era of revolution 4.0, namely the human resources in the pesantren, the curriculum of the pesantren, and the role of the *Kiai*.

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