



**The Implementation of Salaf, Tahfidz, and Modern Learning
Methods in Enhancing the Understanding of Islamic Teachings at
Al-Kamal Islamic Boarding School, Kebumen**

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ABSTRACT: *The learning method is a stage of interaction between teachers and students to achieve learning objectives. The aim of this research is to determine the implementation of salaf, tahfidz, and modern methods. Looking at the results and obstacles in implementing salaf, tahfidz and modern methods in increasing understanding of Islamic religious education at the Al Kamal Islamic boarding school, Kebumen. This research uses a descriptive qualitative approach, with a field study type of research. We carried out this research at the Al Kamal Islamic boarding school, Kebumen, Central Java. Data collection techniques in this research were by conducting interviews, observation and documentation. With this method, you can obtain concrete data according to the needs of this research. Research results The results of the implementation of salaf, tahfidz and modern methods at the Al-Kamal Islamic boarding school can be seen from the very good understanding of the students. The students are able to instill Islamic values in everyday life. However, the implementation of these methods has obstacles in the application process, these obstacles are in learning foreign languages, Arabic or English, a form of modern methods that have not been fully implemented, this also conflicts with the Salaf method of studying classical books in Javanese.*

Metode pembelajaran merupakan suatu tahapan interaksi antara guru dan peserta didik untuk mencapai tujuan pembelajaran. Tujuan penelitian ini adalah mengetahui implementasi metode salaf, tahfidz, dan modern. Melihat hasil, serta kendala-kendala implementasi metode salaf, tahfidz, dan modern dalam peningkatan pemahaman pendidikan agama Islam di pondok pesantren Al Kamal Kebumen. Penelitian ini menggunakan pendekatan kualitatif deskriptif, dengan jenis penelitian studi lapangan (field research). Penelitian ini kita laksanakan di pondok pesantren Al Kamal Kebumen Jawa Tengah. Teknik pengumpulan data pada penelitian ini dengan cara melakukan wawancara, observasi, dan dokumentasi. Dengan metode ini bisa memperoleh data-data yang konkrit sesuai dengan kebutuhan dalam penelitian ini. Hasil penelitian Hasil implementasi metode salaf, tahfidz dan modern di pondok pesantren Al-Kamal ini terlihat dari pemahaman para santri yang sangat baik. Para santri mampu menanamkan nilai-nilai keislaman dalam kehidupan sehari-hari. Namun, implementasi metode-metode ini memiliki kendala dalam proses penerapannya, kendala tersebut pada pembelajaran bahasa asing arab atau inggris bentuk dari metode modern yang belum sepenuhnya diterapkan, hal ini juga bertentangan terhadap metode salaf yang mengkaji kitab klasik dengan bahasa jawa.

Keywords: *Learning Methods, Salaf, Tahfidz, Modern, Islamic Education.*

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INTRODUCTION

Education plays a central role in shaping an intelligent and competitive young generation in the era of globalization. Ki Hajar Dewantara emphasized that education is not only aimed at developing the moral, intellectual, and physical aspects of children, but also as an effort to achieve the perfection of life in harmony with the values of nature and society. Through education, children are guided to

actualize their natural potential so that they may achieve happiness and success in various aspects of life.¹

A learning method is the step or approach used by teachers and students to achieve learning objectives. This process requires the creativity and activeness of teachers in delivering material to create effective learning. Each method, aligned with the objectives and subject matter, is designed to provide meaningful learning experiences so that students can understand, retain, and apply knowledge in their lives.²

Learning methods are applied in all educational institutions, including Islamic boarding schools (pesantren), which are among the oldest educational institutions in Indonesia with a long history. Pesantren are characterized by dormitories for students, a mosque as the center of worship, and a madrasa as the center of Islamic education activities. They are led by Kyai, who hold a central role as the highest spiritual leaders with absolute religious authority. In addition to teaching religion, Kyai also guide students in moral development, religious knowledge, and life skills.³

Initially, pesantren were salafiyah (traditional) in nature, and one of the methods used was the bandongan (often called wetonan) and sorogan methods. These were usually applied in the study of classical Islamic texts or books written in Arabic script without diacritical marks.

As times evolved, pesantren underwent transformation, marked by the emergence of various new learning methods, including the Tahfidz Al-Qur'an approach. Literally, this type of pesantren specializes in memorizing and studying the verses of the Qur'an. A person who memorizes the Qur'an is called a Hafidz, which has two main meanings. First, a Hafidz is an individual who has memorized the entire Qur'an and can recite it correctly according to tajwid rules. Second, a Hafidz is also responsible for maintaining and safeguarding their memorization so it is not forgotten.⁴

¹ Eka Yanuarti, *Pemikiran Pendidikan Ki. Hajar Dewantara dan Relevansinya dengan Kurikulum 13*. Jurnal Penelitian, Vol. 11, No. 2, Agustus 2017, hal. 246-247.

² Muhamad Affandi, dkk, *Model dan Metode Pembelajaran di Sekolah*, UNISSULA PRESS, Semarang:2013, hal. 16.

³ Yusuf Hanafi, dkk, *The New Identity of Indonesian Islamic Boarding Schools in the "New Normal": The Education Leadership Response to COVID-19*. In Heliyon Press; 2021 [cited 2023 Apr12]. Available from: <https://doi.org/10.1016/j.heliyon.2021.e06549>

⁴ Siti Rohmatillah dan Munif Saleh, *Manajemen Kurikulum Program Tahfidz Al-Qur'an Di Pondok Pesantren Salafiyah Syafi'iyah Al Azhar Mojosari Situbondo*, Jurnal Pendidikan Islam Indonesia, Vol. 3, No. 1, 2018, hal. 110.

Pesantren have also adopted modern learning methods as a continuation of the Salafiyah tradition to face contemporary challenges. This approach aims to integrate traditional Islamic education with modern elements of society. Thus, pesantren not only preserve the strong legacy of Islamic education but also prepare students with knowledge and skills relevant to the present era.⁵ At first, the difference between salafiyah and modern learning methods lay mainly in the teaching and learning processes.

As Islamic educational institutions in Indonesia, pesantren continue to make new breakthroughs to improve the quality of education and produce graduates with high integrity. The researcher found an Islamic educational institution that applies all three methods—salaf, tahfidz, and modern—to improve the quality of Islamic education. This is implemented at Al-Kamal Islamic Boarding School located in Kuwarasan District, Kebumen Regency, Central Java.

The researcher became interested in these three learning methods at the institution after an initial observation stage in the field. It was found that many pesantren also implemented these three methods. However, Al-Kamal pesantren differs from others in its application of salaf, tahfidz, and modern approaches. The differences lie in their values: some modern-oriented pesantren that adopt salaf methods only study classical texts in Indonesian or even Arabic, while Al-Kamal pesantren maintains salaf values by studying classical texts in Javanese using Arabic Pegon script. Similarly, when compared with salaf-based pesantren applying modern methods—often limited only to formal learning—Al-Kamal pesantren defines modern methods as having strong mastery of foreign languages.

The tahfidz method at Al-Kamal pesantren uses the takmili approach, which is considered highly effective for memorizing the Qur'an and other memorization-based subjects. The researcher is also interested in this method due to the limited scholarly discussion about it. Another factor of interest in studying Al-Kamal pesantren is the diversity of its teachers, who are alumni of prominent pesantren in Java such as Gontor Modern Pesantren, Walisongo Ngabar Pesantren, and the Al-Qur'an Madrasa of Tebuireng Jombang. This has had a very significant impact on the implementation of the salaf, tahfidz, and modern methods at Al-Kamal Islamic Boarding School, Kebumen..

⁵ Abdul Tolib, Pendidikan Di Pondok Pesantren Modern, Jurnal Pendidikan dan Studi Islam, Vol.1, No. 1, 2015, hal. 66.

METHODS

Type of Research

This study applies a qualitative approach, emphasizing data collection in natural contexts without converting them into symbols or numbers. Based on post-positivist philosophy, this approach differs from experimental research and aims to understand phenomena in their natural conditions. The researcher serves as the main instrument in collecting, analyzing, and comprehending data in depth through methods such as observation, interviews, and text analysis.⁶

This research is conducted using a qualitative approach with a multi-case design. A multi-case study examines multiple subjects with diverse settings.⁷ This study takes place in two institutions, not for comparison, but to explore and discover how both institutions apply salaf, tahfidz, and modern learning methods.

Data Collection Techniques

Data collection is a crucial stage in research, as it provides the necessary information to comprehensively answer research questions. Data collection is conducted in various contexts, using multiple data sources and different methods. The steps and procedures include observation, direct measurement, interviews, administering tests, or distributing questionnaires to respondents.

Data Analysis Techniques

Data analysis is a systematic process of processing data from interviews, field notes, and documentation by organizing the data into categories, breaking it down into smaller units, synthesizing it to find relationships, constructing patterns, selecting essential information, analyzing it in depth, and drawing conclusions that are easy to understand. This process transforms raw data into structured information that provides deep insights for decision-making or further understanding.⁸

According to Miles and Huberman, as cited by Sugiyono, qualitative data analysis involves three stages:

1. Data Reduction

Data reduction is the initial stage of qualitative data analysis, aimed at simplifying and focusing the data collected from interviews and field observations. This process involves summarizing data, selecting key information, and focusing on important aspects by identifying emerging themes and patterns.

⁶ Sugiyono, *Metodologi Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*, (Bandung: Alfabeta, 2017), hal 15.

⁷ Sanasintani, *Penelitian Kualitatif*, (Malang: Selaras, 2020), hal 46.

⁸ *Ibid.*, hal 335.

The goal of data reduction is to filter relevant information and eliminate irrelevant data so that what remains is focused on the core issues.

2. Data Display

Data display is the second stage of qualitative data analysis, in which research findings are systematically described and easily understood using language consistent with the qualitative approach. According to Miles and Huberman, data display involves organizing information in the form of narrative texts, tables, charts, or diagrams to facilitate conclusion drawing and decision-making. A well-structured display helps identify patterns and relationships in the data, making analysis more effective and ensuring that complex data can be more easily understood.

3. Conclusion Drawing (Verification)

Conclusion drawing in qualitative data analysis involves generating and verifying conclusions from the research. Initially, conclusions may be tentative but can change as more data is collected. This stage ensures that conclusions are supported by strong and consistent evidence. Verification may involve returning to the field or continuing analysis to strengthen the preliminary findings.⁹

Conclusions in research represent the final outcomes that reflect the essence of the findings, based on analysis using inductive or deductive approaches. They must be relevant to the focus and objectives of the research and supported by interpretation and discussion of the data.¹⁰

FINDINGS AND DISCUSSION

Implementation of the Salaf, Tahfidz, and Modern Learning Methods in Enhancing the Understanding of Islam at Al-Kamal Islamic Boarding School, Kebumen

The implementation of the salaf, tahfidz, and modern learning methods at Al-Kamal Islamic Boarding School, Kebumen, has proceeded as expected. The salaf method is applied in the teaching of classical Islamic texts (kitab kuning) using the bandongan and sorogan methods. During these sessions, the kyai and students sit in a halaqah (circle). The kyai explains and interprets the contents of the text, while

⁹ *Ibid.*, hal 338-345.

¹⁰ Hardani, *Metode Penelitian Kualitatif & Kuantitatif*. Yogyakarta: CV. Pustaka Ilmu Group Yogyakarta, 2020, hal. 171.v

the students take notes on their understanding. In this process, the salaf method makes use of the Javanese Pegon script.

Pegon refers to Arabic script used to write Javanese without diacritical marks, where the Arabic letters represent Javanese sounds.¹¹ The use of Javanese in the study of classical texts is a distinctive feature of salafiyah or traditional pesantren education.

The tahfidz method is applied in the memorization of Qur'anic verses and other subjects requiring memorization. Essentially, tahfidz means memorization, and this method is specifically designated for the Qur'an memorization program at the pesantren. At Al-Kamal, this method is implemented using the takmili approach. Students write down Qur'anic verses or lessons that require memorization, such as tafsir or hadith. They read the material together, under the supervision of teachers who correct their recitation. After that, students memorize individually, then pair up to cross-check their memorization before presenting it to the supervising teacher.

Evaluation in the takmili tahfidz method is divided into two types. For students in the tahfidz program, evaluations are conducted weekly, every three months, and at the end of each semester. For non-tahfidz program students, weekly reviews are held to recall previous lessons, in addition to semester examinations. Interestingly, this method includes written tests at the end of the semester—something uncommon in most pesantren, where memorization-based assessments typically involve only oral recitation.

This explanation aligns with the previous chapter's assertion that the takmili method strengthens Qur'an memorization through writing, reading, and reciting. Such a method produces strong retention, enabling students to master Islamic knowledge and Qur'anic or hadith evidence effectively.¹²

The modern method at Al-Kamal is similar to that of other formal institutions. Fundamentally, the modern method is a development of the salaf approach, incorporating secular subjects and foreign languages such as Arabic and English. At Al-Kamal, this is realized through foreign language learning programs. To prevent boredom and ensure comprehension, teachers organize weekly three-language public speaking (muhadlarah) activities in Arabic, English,

¹¹ Bashirotul Hidayah, Peningkatan Kemampuan Membaca Kitab Kuning Melalui Pembelajaran Arab Pegon, *Jurnal Ilmu Pendidikan*, Vol.03 No. 01. (Maret 2019), hal.107

¹² Kelik Stiawan., dan Tohirin, M. Format Pendidikan Pondok Pesantren Salafi Dalam Arus Perubahan Sosial Di Kota Magelang. *Cakrawala*, Vol. 10, No. 2 Desember.2015, hal.197.

and Indonesian. The implementation of the modern method at Al-Kamal aims to adapt to contemporary developments so as not to fall behind.

Results of the Implementation of Salaf, Tahfidz, and Modern Methods at Al-Kamal Islamic Boarding School, Kebumen

A learning process is deemed successful if the methods used align with the material being taught. The implementation of these three methods has made a positive contribution to the students' Islamic character formation. When applied appropriately and continuously, they serve as strategic steps in producing graduates who are spiritually strong, morally upright, and committed to Islamic values.¹³

The students themselves have felt the impact of these learning methods. They report increased confidence in expressing opinions, speaking in public, and fluently using foreign languages. They are also able to practice Islamic manners and etiquette in daily life. This reflects the success of the implemented methods, as students can transfer classroom lessons into real-life practice. The effectiveness of these methods is further evidenced by the alumni, many of whom have become teachers at pesantren or even established pesantren of their own.

Challenges in Implementing Salaf, Tahfidz, and Modern Methods at Al-Kamal Islamic Boarding School, Kebumen

Naturally, the implementation of the salaf, tahfidz, and modern methods at Al-Kamal faces challenges. In the case of tahfidz, the method is not applied to all students, but only to those enrolled in the tahfidz program. As a result, non-tahfidz students may struggle with memorization, whether of Qur'anic verses or other subjects. Another challenge arises in foreign language learning: students are required to consistently use Arabic and English, but this often clashes with the salaf method, which relies heavily on Javanese.¹⁴ Since most students come from Javanese-speaking backgrounds, they sometimes prefer to use Javanese in daily communication.

Nevertheless, Al-Kamal pesantren continues to make efforts to address these challenges. For example, they strive to help non-tahfidz students improve their memorization of Qur'anic verses and other

¹³ Fitri Handayani, Nurwadjah, dkk, Pendidikan Akhlaq di Pondok Pesantren Salafiyah Al Ilyaasiyah Cilengkrang Cibiru Bandung. *Jurnal Studi Islam Lintas Negara*, Vol. 02, No.02 Desember 2020, hal.81.

¹⁴ Bashirotul Hidayah, Peningkatan Kemampuan....., hal.107

subjects, while also promoting the habitual use of Arabic and English in students' daily lives at the pesantren.

CONCLUSION

At Al-Kamal Islamic Boarding School, the salaf method is implemented in the study of classical Islamic texts (*kitab kuning*) using the traditional sorogan and bandongan approaches within a halaqah. The tahfidz method is applied to Qur'an memorization and other memorization-based subjects through the takmili approach—reading, memorizing, and writing. The modern method is implemented through foreign language instruction (Arabic and English) and the inclusion of secular subjects in formal classes.

The results of implementing the salaf, tahfidz, and modern methods at Al-Kamal pesantren are evident in the students' strong understanding of Islam. They are able to embody Islamic values in daily life, and many alumni have gone on to contribute significantly to Islamic education as teachers or even founders of new pesantren.

The main challenges lie in the tahfidz method, which is not extended to all students, making memorization more difficult for non-tahfidz students. Additionally, the use of foreign languages is hindered by the pesantren's reliance on Javanese in salaf-based learning. This leads many students—especially those from Javanese backgrounds—to favor Javanese in daily communication.

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