

Historical Study of the Ibn Abbas As-Salafy Islamic Boarding School

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Abstract

This study discusses the history of the development of the Ibn Abbas As-Salafy Islamic Boarding School at Sragen, Central Java, Indonesia which began with a discussion of history, dynamics and contributions to the religious field of the Boarding School from 2006 to 2020. The author uses historical research methods by selecting themes or topics, heuristics, source criticism, interpretation and historiography or historical writing. The research outlines historical facts that focus on primary data in the form of archives, written documents, and interviews with historical actors and witnesses and supported by relevant literature. The results of this study described the dynamics and contribution of the boarding school to the religious education of the Beku village community. The Boarding School experienced three periods of development. The journey began at the pioneering stage in 2000-2005, then continued in 2006-2012, which was a period of *pesantren* development, and in 2013-2020, it became the peak period which was marked by the progress of the education and infrastructure program of the Boarding School. The Boarding School has become a place for students to build a generation of Quranic memorizers and memorizers of the Qur'an. In addition, it has had a positive impact on the people of Beku village. The positive impact is in the form of forming a religious society in accordance with the Qur'an and as Sunnah through community education organized by the *pesantren*.

Keywords: *the religious field, Ibnu Abbas As-Salafy, boarding school, the development of the Ibn Abbas*

INTRODUCTION

Islamic boarding schools are educational institutions that have different characteristics from other educational institutions. Islamic boarding schools apart from being educational institutions are also institutions of *da'wah* and community development. In language, *pesantren* comes from the word "*santri*" which gets the initial affix "*pes*" and the suffix "*an*" which means a place to live. Islamic boarding schools are of the opinion that the word *pesantren* comes from the *Tami* language "*Sattiri*", namely the teacher of the Koran (Daud, 2012). In general, *pesantren* have five important elements in supporting the movement of a *pesantren*, *kiai* (teacher), *santri* (students), *pondok* (boarding school), mosque, and recitation (Aliyah, 2021). *Kiai* became an important figure in the development of *pondok*. In addition to educating as well as managerial boarding schools. *Santri* as the main point of educational objects in the boarding school. the mosque as a place to recite and study religion for students (Pairin, 2019). Dormitories are the identity of the huts and places where students stay when education takes place. Recitation as a *da'wah* medium held by the *pondok* for students is in the form of a study of classical Islamic books (Qomar, 2000).

The development of *pesantren* has particular changes. These changes led to the type or typology of *pesantren*. The typology of Islamic boarding schools is divided into two, namely *salaf* Islamic boarding schools and *khalaf* Islamic boarding schools (Mujab, 2018). The *salaf* Islamic boarding school is an old or earlier teaching system using classic books with traditional teachings in the form of *sorogan*, *wetonan* and *bandongan*. Meanwhile, *Khalaf* Islamic boarding school is a type of Islamic boarding school that includes general teaching in its education with a technological approach pattern. The educational level of the *khalaf* boarding school includes

Kindergarten, *Madrasah Ibtidaiyah* (elementary school), *Madrasah Tsanawiyah* (Junior high school), *Madrasah Aliyah* (Senior high school) and Higher Education (Dhofier, 2019). There is a new type of *pesantren* which is identified as a modern *pesantren* which tends to develop Islamic knowledge and some basic general knowledge such as Indonesian and Mathematics. The *Manhaj Salaf* or *Salafi* Islamic Boarding School is a new and modern type of *pesantren* with a teaching system in the form of an emphasis on Islamic Sciences and a little general knowledge as well as transmitting the *Manhaj Salaf* (Irham, 2016).

The time period discussed from the history of the development of the Ibnu Abbas As-Salafy Islamic Boarding School in Sragen was in 2006 where the construction of the Islamic Boarding School was started with the first program *Madrasah Salafiyah Wustho* (MSW) Ibnu Abbas at the Junior High School level until 2020 several educational programs have been inaugurated and the enrollment of prospective students from outside for the *Madrasah Aliyah* Ibnu Abbas program has been closed. This is because the quota of students for the Ibnu Abbas *Madrasah Aliyah* Program (MA) has been fulfilled by the Ibnu Abbas *Salafiyah Wustho* (MSW) *Madrasah* program.

The development of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen cannot be separated from the role of religious leaders. Tono Yuli Saryanto or better known as *ustadz* Muslim Atsary is one of the founders and pioneers of the establishment of the Islamic Boarding School. The establishment of the Islamic Boarding School has become a new attraction in the world of religious education in Sragen district. Not only as an attraction, the Islamic Boarding School Sragen contributes to the pattern of life of the people of Beku village and its surroundings. Based on the background above, the authors would like to examine the history of development of the Ibnu Abbas As-Salafy Islamic boarding school in Sragen from 2006 to 2020.

The formulation of the problems discussed in this article are (1) What is the history of the establishment of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen in 2006-2020, (2) What is the dynamics of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen in 2006-2020, (3) What is the contribution of the Islamic Boarding School Ibnu Abbas As-Salafy in the religious education of the Beku village community and its surroundings in 2006-2020.

This study aims to explain the development of the Ibnu Abbas As-Salafy Islamic Boarding School from the commencement of Islamic boarding school education activities in 2006 which became the beginning of the existence of the Islamic Boarding School in the world of religious education in Sragen and Beku Village until its contribution in the religious education sector until 2020 becomes a marker that the Islamic Boarding School has closed the acceptance of prospective students from outside for the Ibnu Abbas *Madrasah Aliyah* (MA) program. This is because the quota of students for the Ibnu Abbas *Madrasah Aliyah* (MA) program has been fulfilled by the Ibnu Abbas *Salafiyah Wustho* (MSW) *Madrasah* program. While the benefits of this research are to introduce the history of the Islamic Boarding School to the general public and to add to historiography related to Islamic boarding schools in Sragen specifically and in Indonesia globally.

METHOD

In conducting a research, of course, must have the methods applied. It aims for research to be more focused in every step. There are five stages in conducting a historical research (Kuntowijoyo, 2013). First, is the selection of a theme or topic. The topic was chosen because historical research on this *pesantren* had never been done. The second is the determination of research data. In this study the authors used primary sources in the form of archives, interviews or objects in the Ibnu Abbas As-Salafy Islamic Boarding School, Sragen. While the secondary sources the authors get from books that are relevant to the author's research topic, namely 1) Islamic boarding school history books 2) journals, theses and websites on the internet 3) conducting interviews by interacting directly with historical actors. Researchers conducted interviews with the founder of Islamic boarding school Tono Yuli Saryanto or *ustadz* Muslim Atsary and several *pesantren* administrators, including Hasan, Faizin, Agus Sarwono, and so on. besides that, the researcher also conducted interviews with the people of Beku village and its

surroundings, including Sajiman, Triyono, Subani, and so on. Third, the source criticism stage by means of verifying data or testing the validity of historical data through internal and external criticism. Fourth, the Interpretation stage, by interpreting the sources that have been obtained from the Islamic Boarding School by analyzing and synthesizing the sources. Fifth, Historiography. In historiography, the writer arranges historical facts in a written form that is ready to be presented as a form of accountability for historical facts that have been prepared previously.

RESULTS

History of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen

Based on the results of interviews with the founders of the Islamic boarding school, the Ibnu Abbas As-Salafy Islamic Boarding School in Sragen became one of the first *salafi* Islamic boarding schools and one of the private institutions in Sragen Regency engaged in the field of Islamic religion. The Islamic Boarding School is located in the area of Beku, Dusun Dua, Kliwonan Village, Masaran District, Sragen Regency, Central Java, Indonesia. This Islamic boarding school was founded and pioneered by Tono Yuli Saryanto or better known as *ustadz* Muslim Atsary with the help of a businessman named Mr. Ahmad Zaeni. The pioneering of the *pesantren* began in 2000, after becoming an administrator at the Imam Bukhari Islamic Boarding School and a student of Ahmad Faiz Asifuddin, *ustadz* Muslim Atsary preaching in Dusun Beku. The da'wah includes routine studies between residents at the Baitul Musthofa Beku Mosque. He was accompanied by *ustadz* Hasan Basri, who at that time was in charge of filling out the afternoon study for Beku village women.

In 2002, *ustadz* Muslim Atsary opened a *halaqah* at the Baitul Musthofa Beku Mosque with around 20 *kalong* students (not occupy). Based on search results from the official website <https://binabbas.org/>, the *pesantren* is implementing *halaqah* which is held not using the *pesantren* system and the programs provided are *I'dad Du'at* (preparation for preachers) and *I'dad Lughawi* (preparation for language Arabic) and religious knowledge. On May 30, 2002, the *halaqah* officially owned three hectares of waqf land which was given by Ahmad Zaeni to Ustadz Muslim Atsary to build a *pesantren*.

In 2005, after receiving waqf land assistance, in the same year he gathered community leaders and village officials to hold a meeting regarding the establishment of a *pesantren* in a Beku village. The deliberations resulted in a decision that the majority of village leaders supported the establishment of the *pesantren*, due to the Beku community leaders' wish regarding religious growth in the village so that it would be even more advanced than before. After approval from village leaders, the three-hectare waqf paddy field began to be backfilled.

Based on the results of interviews with the head of the Islamic Boarding School education sector, in 2006, the Ibnu Abbas As-Salafy Islamic Boarding School, Sragen established the Madrasah Salafiyah Wustho (MSW) Ibnu Abbas program or the junior high school (SMP) level. In 2009, Madrasah Aliyah (MA) was established, which is equivalent to senior high school. Madrasah Aliyah (MA) Ibnu Abbas As-Salafy opened a major, namely religion with B (good) accreditation. Then in 2017, the Ibnu Abbas As-Salafy Islamic Boarding School in Sragen has a *tahfidzul* Qur'an program for Madrasah Salafiyah Wustho (MSW) Ibnu Abbas. In 2020 the Ibnu Abbas As-Salafy Islamic Boarding School will start building a special Islamic Boarding School building for girls at the Junior High School level. All levels of education at the Ibnu Abbas As-Salafy Islamic Boarding School have been accredited and have a National school equivalency certificate, as well as a diploma from the *pesantren*.

Dynamics of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen 2006-2020

The pioneering period of 2000-2005. In this period, a start was made by the figure of the *Manhaj Salaf* or *salafi* namely *ustadz* Muslim Atsary in building Islamic boarding schools. In 2000, a site survey was started involving *ustadz* Muslim Atsary and Hasan Basri. The survey was carried out through the da'wah route, namely carrying out studies on the evening of Maghrib, studying Beku village women and mingling with Beku village communities. In 2002, Ustadz Muslim Atsary began to open *halaqah I'dad Du'at* and *I'dad Lughawi* for *santri kalong* for village youth and the

general public. Together with *ustadz* Hasan Basri he founded this *halaqah* and already has 20 *kalong* students. On May 30, 2002, *Halaqah* owned three hectares waqf rice field land from businessman Mr. Ahmad Zaeni. Within three years *halaqah* experienced ups and downs. In 2005, the three hectares rice field landfilling and construction of the first Islamic boarding school building was started by donor Mr. Ahmad Zaeni.

The development period of 2006-2012. In 2006, the Ibnu Abbas As-Salafy Islamic Boarding School, Sragen officially opened a *pesantren* with the first program Madrasah Salafiyah Wustho (MSW) Ibnu Abbas equivalent to junior high school. The first number of students is 40 male students with 10 *ustadz* starting their education at the Ibn Abbas As-Salafy Islamic Boarding School in Sragen in a limited building. In 2009, a new program for Madrasah Aliyah (MA) Ibnu Abbas, equivalent to high school, was inaugurated for graduates from Madrasah Salafiyah Wustho (MSW) Ibnu Abbas. The first students in this program were 35 students. In 2011, the diniyyah program was eliminated, namely *I'dad Du'at* and *I'dad Lughawi*, due to lack of enthusiasts and replaced with the *Tahfidz* Qur'an program. In 2012, the *pesantren* succeeded in graduating a total of 32 students from the Madrasah Aliyah (MA) Ibnu Abbas level.

The peak period of 2013-2020. In 2013, Madrasah Aliyah (MA) Ibnu Abbas received its first accreditation from the National Accreditation Board for Madrasah Schools (BAN SM) with Accreditation level C (enough). In addition, in the same year the improvement of *pesantren* facilities and infrastructure such as the Islamic Boarding School Health Unit, *Ustadz* office, and so on. In 2014, the Ibn Abbas As-Salafy Islamic Boarding School officially collaborated with the *Sabilul Mukminin* Karanganyar Foundation for its students to enter the *tahfidz* Qur'an program. In 2015, the Madrasah Salafiyah Ula' (MSU) Ibnu Abbas program was inaugurated at the elementary level with a total of 11 students and 4 *ustadz* in Kembangan village.

On May 40 2016, it was marked by the renewal of the notarial deed of the Ibn Abbas As-Salafy Islamic Education Foundation. In 2018, Madrasah Salafiyah Ula'(MSU) Ibnu Abbas received A accreditation (best) from the National Accreditation Board for Early Childhood Education and Non-Formal Education (BAN PNF). In the same year, the construction of a new building for Madrasah Salafiyah Wustho (MSW) Ibnu Abbas was also marked in the south of the Madrasah Aliyah (MA) Ibnu Abbas building. In addition to the construction of the Islamic boarding school building, it also added studio room facilities that function as a medium for marketing Islamic boarding school products to the general audience.

In 2019, Madrasah Aliyah (MA) Ibnu Abbas has received B accreditation (good) from the National Board for Madrasah Schools (BAN SM). In the same year, the Ibn Abbas As-Salafy Islamic Boarding School in Sragen opened another branch for the *tahfidz* Qur'an program in the Tanon area, Sragen, namely the Musharoqah Islamic Boarding School. The large number of students enrolled in the *tahfidz* qur'an program makes this program a superior program owned by the Ibn Abbas As-Salafy Islamic Boarding School in Sragen. In 2020, it will be the pinnacle of existence of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen by building the first building of the Ibnu Abbas Putri Madrasah Salafiyah Wustho (MSW).

The Contribution of the Ibn Abbas As-Salafy Islamic Boarding School to Community Religion

The contribution of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen in the field of community religious education began in 2002, educational activities were opened through *halaqah I'dad Dua'at* and *I'dad Lughawi* which were organized by the pioneer of the *pesantren*, namely *ustadz* Muslim Atsary. This *halaqah* is open to the public, so many people come from the Beku village and its surroundings. This activity aims to form a religious character and a generation that has faith. In 2006, Book Study activities began at the *Kliwonan* village hall with a schedule of once a week. This study was hosted directly by *Ustadz* Muslim Atsary with a number of participants from mosque *takmirs* throughout *Kliwonan* sub-districts and open to the public. The books used include the *Bulughul Marom* book and the *Aqidah* book.

In 2007, religious education in the month of Ramadan was held by alumni of the *halaqah* *Ustadz* Muslim Atsary students for village youths. then in 2017, this *tahsyin* activity will be increased in time by opening in months other than Ramadan and open to the public. in 2018,

Ma'had Ilmi was opened which is intended for the public. *Ma'ad Ilmi* is a medium for learning the science of religion provided by the Ibn Abbas As-Salafy Islamic Boarding School in Sragen for young people and parents who are passionate about studying religion.

In 2019, the implementation of a book study by Ustadz Muslim Atsary at the al Anshor Sidodadi mosque, Masaran for the general public. in the same year, Ustadz Muslim Atsary also held a book study at the Kliwonan Barokah Mosque. in every book study, sometimes the books used are given free of charge to book study participants.

The Contribution of the Ibn Abbas As-Salafy Islamic Boarding School to the Religious and Social Da'wah of the community.

In 2000 at the Baitul Musthofa Beku Mosque, Ustadz Muslim Atsary started preaching to the village community by filling the pulpit and becoming the imam of the mosque. Then in the same year *ustadz* Hasan Basri was asked to fill in the sermon for village women on Friday afternoons. Meanwhile, the *kalong* students of *I'dad Du'at* and *I'dad Lughawi* held routine social activities to help the mosque's *marbot* help clean the mosque and mosque facilities.

In 2006-2012, the management held religious and social da'wah activities around the Ibn Abbas As-Salafy Islamic Boarding School. this activity repeats the activities in the pioneering year, in the form of filling in recitations, such as reciting mothers, reciting per-neighborhood group (gentlemen). Meanwhile, the students also make social contact, namely by building friendship with the Beku village community in community service cleaning the gutters. Not only that, the students of Madrasah Aliyah (MA) Ibnu Abbas also tidied up the residents' sandals while praying at the mosque.

In 2017, the Ibn Abbas As-Salafy Islamic Boarding School in Sragen held social activities such as holding community service work for mosques in the *Kliwonan* sub-district and surrounding villages outside the sub-district which were carried out by the students. In 2018, the Ibnu Abbas Islamic Boarding School held community service activities to help victims of the Lombok Province disaster. Social service activities are carried out routinely when victims of natural disasters occur. In 2019, public facilities were opened in the form of free ambulances for the people of Beku Village and its surroundings. In 2020, the field of social Da'wah was inaugurated. The activity will accommodate social-related activities held by the Ibn Abbas As-Salafy Islamic Boarding School in Sragen.

DISCUSSION

The Ibnu Abbas As-Salafy Islamic Boarding School in Sragen conducts Islamic religious education to provide Al-Qur'an and Hadith-based knowledge and experience to students so that they become proper lecturers. *Santri* are expected to be able to read the Qur'an fluently, have reliable public speaking and have the ability to speak Arabic. This is like the *pesantren* program in general which has a tendency to create young preachers to preach amid currents of exclusivity (Fuadi, 2018). Furthermore, students in Islamic boarding schools will bring moderate Islam and in the future preach peacefully (Suharto, 2017).

The development of this *pesantren* is very real. Evidently, the presence of Islamic boarding schools also pays attention to legal aspects. The Ibn Abbas As-Salafy Islamic Boarding School in Sragen has legal standing as a boarding school with the Ibn Abbas As-Salafy Islamic Education Foundation. This *pesantren* even has a Madrasah Aliyah (MA) Ibnu Abbas which has been accredited nationally. This has proven that the presence of Islamic boarding schools has been legally recognized and legally accountable (Erfandi, 2020).

On the other hand, *pesantren* are not only places of Islamic religious education, but *pesantren* also play a role in the advancement of the surrounding community. The presence of the Ibn Abbas As-Salafy Islamic Boarding School in Sragen can be felt by the surrounding community with social assistance, social preaching and public health. The community understands that the existence of Islamic boarding schools plays a major role in people's lives. Therefore, they very well accept *pesantren* as partners (Susanto, 2014).

CONCLUSION

The Ibnu Abbas As-Salafy Islamic Boarding School in Sragen is located in the area of Beku, Dusun Dua, Kliwonan Village, Masaran District, Sragen Regency, Central Java Province. It became the birthplace of the *pesantren* which was named the Ibn Abbas As-Salafy Islamic Boarding School. This *pesantren* is included in the typology of a new type of *pesantren*, namely the Manhaj Salaf or Salafi *pesantren*. In 2002, *ustadz* Muslim Atsary opened the *halaqah I'dad Du'at and I'dad Lughawi*. The *I'dad* program is a preparatory program prepared for *da'i (Du'at)* candidates and fluent in Arabic (*Lughawi*). At the beginning of its opening, this *halaqah* had 20 *kalong* students. On May 30 2002, this *halaqah* officially owned a three hectares rice field endowment from businessman Mr. Ahmad Zaeni. Apart from the *I'dad Du'at* and *I'dad Lughawi* programs, the *halaqah* also includes religious material. In 2006, this *halaqah* officially moved its building to the East village of Beku and began to change its name to the Ibn Abbas As-Salafy Islamic Boarding School, Sragen with the first program, namely Madrasah Salafiyah Wustho (MSW) Ibnu Abbas. In 2002-2005, the pioneering stage of the *pesantren* was started, this stage started from the Baitul Musthofa Beku Mosque which was the place for the *halaqah* held by *Ustadz* Muslim. The material for this *halaqah* is in the form of *I'dad Du'at* (preparation for preachers) and *I'dad Lughawi* (preparation for Arabic) plus religious material. On May 30 2002, this *halaqah* was officially under the auspices of the Ibn Abbas As-Salafy Education Foundation which was created by the *takmir* of the Baitul Musthofa Beku mosque. In 2006-2012, the development stage of the Ibn Abbas As-Salafy education foundation officially moved to a building in the east of Beku village and developed into the Ibn Abbas As-Salafy Islamic Boarding School in Sragen with an initial program, namely Madrasah Salafiyah Wustho (MSW) Ibnu Abbas at junior high school level. In that year many developments took place in the Islamic Boarding School, as evidenced by the emergence of new programs and infrastructure. In 2013-2020, the peak stage of the progress of the Ibn Abbas As-Salafy Islamic Boarding School, Sragen, will begin. This can be seen from how Islamic boarding schools are organized, from programs to infrastructure in a more advanced direction. The Ibn Abbas As-Salafy Islamic Boarding School in Sragen also contributes to community education and social da'wah through alumni and students as well as *pesantren* administrators. For example, in community education, during the pioneering period, namely 2002-2005, the administrators held *halaqah I'dad Du'at* and *I'dad Lughawi* for Beku village youth for those who wanted to join. Meanwhile, in the field of social da'wah, it was carried out by the *kalong* students from the *halaqah*, namely assisting the *marbot* in cleaning the Baitul Musthofa Beku mosque on a regular basis. During the pioneering year, there were other activities carried out by the management. In the development period of 2006-2012, the Ibnu Abbas As-Salafy Islamic Boarding School in Sragen, besides still carrying out activities in the pioneering year, the *pesantren* also made new contributions to community education, such as the study of the *Bulughul Marom* book and the book of *Aqidah* at the *Kliwonan* village hall. while social da'wah activities, during the development period the alumni of the *pesantren* assisted in teaching reading and writing of the Qur'an at TPQ Al Munawaroh Beku with young people from Beku villages, and so on. during the peak period, namely in 2013-2020. The Ibn Abbas As-Salafy Islamic Boarding School in Sragen held community education through activities that had been held during the pioneering and development period. In 2018, the *pondok* opened the Ma'had Ilmi Ibnu Abbas program to the public for both alumni and the village community. whereas in religious and social da'wah, *pondok* have a role in opening public facilities such as providing free ambulances for the public, and so on.

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