



The Educational Ideas of KH. Muhammad Syamsul Arifin and Their Relevance to Modern Education: From 1980 to 2021

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Abstract

Keywords:

*Thought;
Education;
Modern*

The objective of this research is to uncover the educational ideas presented by Kiai Muhammad and their consistent application in LPI Darul Ulum Pondok Banyuwanyar Pesantren Pamekasan, which is one of Indonesia's oldest Pesantrens, from the year 1980 to 2021. Additionally, the aim is to explore the significance of these ideas in the context of contemporary education. This study involves qualitative research using library and content analysis as an analysis technique to examine both primary and secondary data sources. The Primary data sources come from the written works of Kiai Muhammad, namely the book "Kalam Hikmah" while the secondary data sources are gathered from other relevant sources. The study reveals that Kiai Muhammad rendered 41 years of education service from 1980-2021. During this period, he accomplished remarkable feats by establishing Pesantren and formal educational institutions ranging from preschool up to college level. These institutions have proliferated both in the number of students and quality of education, attaining several recognitions and accolades at various levels. The foundation of Kiai Muhammad's educational work was based on two key concepts: nationality and science. The outcomes of these two ideas hold great significance for the current educational criteria established by the government, specifically, the 8 Standard Pendidikan Nasional (Eight National Educational Standards) that encompass aspects such as content, process, graduate competence, educators and staff, facilities and infrastructure, management, financing, and evaluation.

Abstrak:

Kata Kunci:

*Pemikiran;
Pendidikan;
Modern*

Penelitian ini bertujuan untuk mengungkap konsep pemikiran pendidikan Kiai Muhammad yang dijelaskan dan dilaksanakan secara konsisten di salah satu pondok Pesantren tertua di Indonesia LPI Darul Ulum Pondok Banyuwanyar Pesantren Pamekasan sejak tahun 1980-2021 serta relevansinya dengan pendidikan modern. Penelitian ini merupakan penelitian kualitatif dengan jenis penelitian kepustakaan dan content analysis sebagai teknik analisa terhadap sumber data primer dari kitab, "Kalam Hikmah", yang merupakan karya beliau sendiri dan data sekunder dari sumber terkait lainnya. Hasil temuan penelitian ini adalah pengabdian di dunia Pendidikan yang dilakukan Kiai Muhammad selama 41 tahun dari tahun 1980-2021, menghasilkan karya luar biasa berupa pesantren dan lembaga pendidikan formal dari tingkat paling bawah

mulai dari PAUD hingga Perguruan Tinggi yang berkembang sangat pesat baik dari sisi kuantitas, jumlah peminat, murid yang semakin bertambah dan kualitas berupa capaian prestasi dari berbagai jenjang dan tingkatan. Karya besar Kiai Muhammad di bidang pendidikan ini dibangun diatas konsepsi-konsepsi sebagai landasan pemikiran beliau yaitu konsep kebangsaan dan konsep ilmu pengetahuan. Hasil dari kedua konsepsi ini sangat relevan dengan standar pendidikan modern yang ditetapkan pemerintah yaitu 8 (delapan) Standar Nasional Pendidikan (SNP) meliputi standar; standar isi, proses, kompetensi lulusan, pendidik dan tenaga kependidikan, sarana dan prasarana, pengelolaan, pembiayaan dan penilaian.

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1. Introduction

Last February, a student brawl erupted at the building of the Regional National Crafts Council (Dekra Nasda) in Sampang, Madura. Before this, in 2022 the State National Child Protection Board (Komnas Perlindungan Anak) recorded 27 fights in Banten. 286 children were involved, and 4 children died within 6 months from May to November 2022. These messages can be very disturbing and heartbreaking as they affect students, but they seem to be becoming more common these days. Corruption reportedly involved 86% of higher education institutions, not to mention a range of other deviant and abusive behaviors, such as the increasing prevalence of sexual misconduct by certain individuals within educational institutions.

According to the LPSK (Lembaga Perlindungan Saksi Dan Korban) report at its working meeting with the Indonesian House of Representatives Committee III on Monday 16 January 2023, 25.82 applications for protection in cases of violence against children were received. increased by a percentage. There are 426 confirmed cases in 2021, and this number increased to 536 in 2022. This shows that education still plays an important role. When people are unsatisfied, they talk about it, criticize it, and condemn it, but ultimately they leave the education of their children to educational institutions.¹

In the context of Islamic education, there is a concept of comprehensive and perfect education based on the promotion of creativity (ابتكار) and excellence (تفوق), which leads to the creation of numerous works (تأليف) and innovative products (إنتاج). be connected. Since the issues and challenges in education are constantly evolving and changing, Islamic education needs to be constantly renewed in its concepts and teaching methods.²

This value is explicitly expressed in the opening declaration of the 1945 Constitution in the sentence "... atas berkat Rahmat Allah Yang Maha Kuasa..." However, Law No. 20/2003 does not explicitly mention this value as the core value.

The solution to all problems is education. It continuously strives for substantial funding and support as an organization with unmet educational goals. The characters and their thoughts also always have a big impact on the situation.

¹ Ahmad Tafsir, *Fisafat Pendidikan Islami* (Bandung: PT. Remaja Rosdakarya, 2012).

² Abu Hasan Ali Al-Nadwi, *Al-Tarbiyah Al-Islamiyah Al-Hurrah* (Beirut: Muassasah al-Risalah, 1977).

Each mission has its own time and each era has its personality. KH Muhammad Syamsul Arifin – commonly known as Kiai Muhammad – from Pamekasan Madura is responsible for running one of the oldest Pesantrens in Indonesia.

Abudin Nata observes that this can be seen in the way Muslims view education, which is not fully understood by the Indonesian Muslim community. The fact is that the majority of Muslims in Indonesia are still experiencing underdevelopment in various fields such as economy, science, technology, culture, and civilization.³

Modifying a paradigm can have a huge impact on an individual's thinking. A paradigm refers to a set of beliefs, values, and assumptions that shape how we understand and perceive the world around us. When existing paradigms prove ineffective, irrelevant, or inadequate to explain the realities we face, paradigm modifications are essential.

The same as in the field of education. Thinking about education, it involves different perspectives and theories related to educational goals, processes, and values. Paradigm shifts in education can lead to profound changes in our perceptions of the purpose of education, how we teach and learn, and the values enshrined in our educational system. It can lead to innovative approaches such as student-centered learning, skills-based teaching, and the integration of technology into education, all of which contribute to the effectiveness of education in meeting the needs of learners and society at large. It aims to improve relevance.

Pedagogical thinking evolves in parallel with the development of society and research in the field of education. New ideas and diverse perspectives contribute to better educational policy, practice, and research. By incorporating these new insights, educators and policymakers can adapt their approaches and strategies to meet the changing needs and challenges of learners in our ever-evolving world. Continuous learning and staying informed about the latest research and advances in educational thinking are essential to ensuring the continued improvement and effectiveness of our education system.

This study aims to analyze the pedagogical thinking of a Madurese named KH. Muhammad Syamsur Arifin- also known as Kiai Muhammad- has been a scholar and educator for 41 years at Darul Ulum Banyuwangi Pesantren, one of Indonesia's oldest pesantren. Contributions of ideas and thoughts like this are essential for continued research and publication. It is also important to show that the thoughts of local scientists who have produced great research that not only serves as an additional reference and enriches scientific knowledge, but also serves as a 'mirror' to predict and improve the future. In addition, as Indonesia's oldest educational institution, it also helps to educate the public that Pesantren is the heart of a nation that never stops contributing and making great contributions.

By exploring the educational thinking of local figures, we can use their wisdom, knowledge, and experience to influence culturally ingrained and future-oriented educational policies, practices, and progress.

2. Methods

The methodology of this study aims to carry out activities such as searching, recording, writing, analyzing, and compiling reports. This research method uses a qualitative approach in which data are collected through written or verbal descriptions of people and observed events. The type of research conducted is a literature review, gathering relevant information about the research topic from library sources.

³ Abudin Nata, *Tafsir Ayat-Ayat Pendidikan* (Jakarta: PT. Grafindo Persada, 2022).

In this context, the researcher collects data or information from primary data sources come from the written works of Kiai Muhammad, namely the book "Kalam Hikmah", (Yogyakarta: Suka Press, 2019). And then, we compare with another books such as "Achmad Baidowi dkk, Kiai Istiqomah: Biografi RKH. Muhammad Syamsul Arifin (Pamekasan: Litbang Peradaban, 2021"; "Achmad Baidowi: Syaikhona: Persembahan Alumni LPI Darul Ulum Pondok Banyuanyar Pesantren (Pamekasan; Litbang Peradaban, 2021) and the book of Zainuddin Syarif,"Dinamisasi Manajemen Pendidikan Pesantren dari Tradisional Hingga Modern", (Pamekasan: Duta Media Publishing, 2018).

Secondary data is any information related to the subject of research, such as articles published in books, journals, websites, and other information related to the research. Researchers then critically analyze the data by offering interpretations based on the available data. Researchers also interpret the meaning of texts to gain new insights. Data collection techniques included interviews and literature searches. In these methods, research is conducted through interviews, reading, reviewing, and content analysis of books and materials related to the topic under study. Content analysis is used to analyze data using both deductive and inductive approaches.⁴

3. Result and Discussion

3.1. *Biography of Kiai Muhammad*

Kiai Muhammad Syamsul Arifin, affectionately called Ra Muhammad⁵ in his youth, was born in 1945 in the village of Panaan, *Pakes Hamlet*, Palengaan District, Pamekasan Regency, about 3 kilometers from Banyuanyar Pesantren. These dates differ from some sources referring to his place of birth as Pakes Village and others referring to him as the *Angsanah* village. However, the correct information is that *Pakes* is the name of one of his settlements located in Panaan Village.

His full name is Muhammad Syamsul Arifin bin Kiai Abdul Latif, also known as Kiai Asmu'i, and his mother's name is Nyai Alawiyah. Kiai Muhammad's lineage is linked to Banyuanyar Pesantren through his father and mother.

From the paternal line, Kiai Muhammad Syamsul Arifin bin Kiai Abdul Latif bin Nyai Maidah. Nyai Maidah, grandmother of Kiai Muhammad, is the sister of Nyai Halimah, wife of Kiai Abdul Hamid bin Isbat. In terms of his paternity, Kiai Muhammad is a second cousin to his father-in-law, Kiai Abdul Hamid Baqir.

From the maternal line, Kiai Muhammad bin Nyai Alawiyah binti Nyai Salma binti Kiai Abdul Hamid (Second leader of Banyuanyar Pesantren).⁶ Kiai Muhammad is of direct descent from Bani Isbat tribe through his maternal lineage and is more closely related to his paternal cousin Kiai Abdul Hamid Baqir. Kiai Abdul Hamid Baqir is the cousin of Nyai Alawiyah, the mother of Kiai Muhammad.

Kiai Muhammad's educational journey began at Sekolah Rakyat (SR) in Parengan and continued through fifth grade. He followed the tradition of a Madura scholarly family and he continued his studies at Nurul Abrol Pesantren⁷

⁴ Sudatro, *Metode Penelitian Filsafat* (Jakarta: Raja Grafindo Persada, 1996).

⁵ "Ra" is an abbreviation of "Lora," which is a term used for the sons of Kiai in Madura. In Java, they are commonly referred to as "Gus"

⁶ Admin Pondok, *Silsilah Bani Isbat*. Diakses pada Februari 2020 di website: <https://alkhoirot.com/bany-itsbat-bani-isbat/>.

⁷ The term "pesantren" is derived from the word "pe-santri-an," where "santri" means student in Javanese language. The term "pondok" comes from the Arabic word "funduuq" (فندق), which means lodging. Specifically in Aceh, pesantren is also referred to as "dayah." A religious educational institution consisting of a Kiai (teacher), Santri

in Alas Bulu Wongsorejo, Banyuwangi. While studying there, Kiai Muhammad was adopted as the son⁸ of Kiai Ahmad Mahfuz Zayadi (his uncle custodian of Mambaul Ulum Bata-bata Pesantren). Here he studied for two years up to preschool level but had to return due to illness in the 1950.

After that, he transferred to Mambaul Ulum Bata-bata Pesantren and achieved excellent grades "nyolok"⁹ from the residence of Pakes. He had planned to continue his studies at Sidogiri Pesantren in Pasuruan, but when he said goodbye to his father-in-law, Kiai Abdul Hamid Baqir, he was asked to study at Banyuanyar. And while in Banyuanyar, Kiai Muhammad was instructed by Kiai Baqir to study at Pesantren al-Koirot in Karang Suko, Malang.

He then studied the Book of *Khos* under two eminent scholars of Banyuanyar Pesantren, also under the guidance of Kiai Baqir. First, he studied with Kiai Syafiuddin at Tamberu Sampang and then with Kiai Faqih Toronan Pamekasan using the same method of learning called "nyolok".

Then he studied in Makkah with several great scholars, namely Sayyid Alawi Al-Maliki, Sayyid Muhammad Amin Qutbi, and Sheikh Hasan Al-Yamani in the short span of eight months during the Haji pilgrimage.¹⁰ After the death of Kiai Abdul Hamid Baqir, his father-in-law, Kiai Muhammad served as house manager at Banyuanyar Pesantren, commonly known by the suffix "Darul Ulum" from 1980-2021.

The origins of Pondok Banyuanyar Pesantren can be traced back to a small prayer room built by Kiai Isbat bin Ishak around 1787-1204 H. Kiai Isbat bin Ishaq was a charismatic scholar known for his perseverance, diligence, and wisdom. It was through his wisdom that he produced many community Banyuanyar Pesantrens and supervisors of pesantren (Islamic boarding schools) in Madura and Java.

When Pondok Banyuanyar Pesantren was initially established, it was located on a small plot of dry and infertile land, which later became known as "Banyu" and "anyar." Kiai Isbat diligently and patiently nurtured his students in this humble place, despite the inadequate resources and facilities available at that time. Upon his passing, he entrusted a sacred responsibility to the next generation, with the hope of establishing a representative pesantren that could meet the challenges of the times and fulfill the needs of the community.

Banyuanyar is of Javanese origin and means "freshwater" or "new water". The discovery of an important water source (well) is attributed to Kiai Isbat. The name "Darul Ulum" has been officially used since 1980 as the agency name of

(students), a curriculum related to religious sciences, and a dormitory. Look Imam Syafi'e, *Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter*, Al Tadzkiyyah: Jurnal Pendidikan Islam, Vol. 8. No. 1 (2017), Doi: <https://doi.org/10.24042/atjpi.v8i1.2097>,

⁸ The term "adopted as a son" here differs from "tabanni" (adopting a child by attributing lineage to someone other than the biological father), which is prohibited in the Quran. In this context, it means that Kiai Ahmad Mahfudz Zayyadi took responsibility for nurturing, guiding, and being accountable for his future.

⁹ "Nyolok" is a term used in the context of Islamic education in Indonesia, particularly in pesantren (Islamic boarding schools). It refers to a method of learning where a student directly seeks knowledge from a knowledgeable teacher or scholar. The student approaches the teacher, usually at the teacher's residence or designated area, and asks to study a specific subject or text. The teacher then imparts knowledge and guidance to the student, often through one-on-one or small group sessions. The term "nyolok" can be loosely translated as "seeking" or "reaching out" for knowledge.

¹⁰ Ahmad Baidowi, *Kiai Istiqomah, Biografi RKH. Muhammad Syamsul Arifin*.

Banyuanyar West Pesantren, headed by Kiai Muhammad.¹¹ In the course of its development, Banyuanyar Islamic Boarding School became Banyuanyar Dhalem Barat, commonly known as Lembaga Pendidikan Islam Darul Ulum, and Dhalem Timur, known as Lembaga Pesantren Islam Al Hamidy. Both are developments of the Banyuanyar Pesantren started by Kiai Isbat.

In discussing Kiai Muhammad's educational thought, researchers present two basic concepts underlying the emergence of his educational thought. The term "meaningful" refers to an idea or understanding abstracted from a concrete event. Conceptualization is the creation of abstract ideas based on concrete events.

Concepts as foundations of thought mean that the concepts selected and used in thought and research play an important role in forming the foundations and foundations of that thought. These concepts serve as the theoretical foundations that guide the thinking, analysis, and interpretation of the subject of study.

Concepts as a basis for thinking to provide a coherent and systematic framework for structuring discussions and ideas. These concepts help formulate research questions, design appropriate research methods, collect and analyze data in relevant ways, and interpret results on a solid theoretical basis.

At least two important concepts underlie Kiai Muhammad's educational thought, the concept of nationalism and the concept of knowledge. They are further explained as follows:

3.2 *The Concept of Nationalism*

The concept of nationalism in Pesantren refers to the understanding and practice of balancing religious values with national consciousness and the spirit of nationalism. Pesantren is a traditional Islamic educational institution in Indonesia that plays an important role in the spiritual and academic development of its students, known as Santri.

Pesantren has always played an important role and made significant contributions to the nation. Significant events include Jihad resolutions that ignited the spirit of resistance to colonialism, participation in the Constituent Assembly to maintain independence, membership in BPUPKI (Indonesian Preparatory Committee for Independence), and various responsibilities. This includes membership in the executive, legislative and judicial branches. State duties and entitlements through education, preaching, and the development of noble faith and character through education, preaching, and infrastructure. Including the Darul Ulum Banyuanyar Pesantren, the contributions of the farmers to the state are immeasurable.

Since its establishment, Banyuanyar Pesantren has never conflicted with the state and has consistently promoted the state and its interests. Located in Potoan Dajah Village, Palengan Pamekasan, this Islamic boarding school has always supported the unitary Republic of Indonesia. Concrete evidence is the recorded Tri Sakti formula of Banyuanyar Pesantren created by Kiai Abdul Hamid Baqir, the 5th Banyuanyar Pesantren leader from 1957 to 1980 one of the important contents of the Tri Sakti formula is: First, the state must be protected from loss.

¹¹ Subriadi Ismail, 'Profil Pondok Pesantren Banyuanyar', [banyuanyar.net](https://banyuanyar.net/banyuanyartv-profil-pondok-pesantren-banyuanyar.html), 2015, <https://banyuanyar.net/banyuanyartv-profil-pondok-pesantren-banyuanyar.html>.

Second, the coat of arms should not be altered. And thirdly, people should not suffer from illness.

Here is the full content of 'Tri Sakti' of Pesantren Banyuwang, conceived by Kiai Abdul Hamid Baqir:



Fig. 1.1. "Tri Sakti Manuscript by KH. Abdul Hamid Baqir's Ideas (Documented Photo at LPI Office, Darul Ulum Pondok Banyuwang Pesantren)

The first formulation of Trisakti above emphasizes Pondok Pesantren Bayuwang's strong devotion to the country. The first strong formulation contains procedures and actions with minimum and maximum classifications, all revolving around the interests of the people, the state, and Pancasila. For further clarity, the researchers describe some statements of Tri Sakti's original formulation of steps and actions as follows:

1. *Minimum*

a. *Negara jangan sampai rugi* (the state must not suffer any loss)

The above statement contains at least one principle or perspective that emphasizes the importance of safeguarding national interests and sustainability in all areas of life, including politics, economics, and social policy. This statement reflects that states must protect and represent their national interests to prevent or minimize loss. In an economic context, it can refer to government action aimed at protecting a country's economic interests. Trade regulations, industrial protection, resource management, and protection of intellectual property rights. The aim is to prevent the state from suffering significant economic losses, depletion of resources, and misuse of state assets.

The principle that states should not suffer losses also includes other aspects such as national security, territorial sovereignty, political stability, and protection of social welfare. States must take steps to protect and maintain national health and sustainability and ensure the well-being of their citizens.

The importance of this principle is to emphasize that states have a responsibility to protect their national interests and to avoid losses that could adversely affect themselves and their people. This highlights the need for wise decision-making and policies that put the long-term interests of nations and societies first.

b. *Pancasila jangan sampai terongrong* (*Pancasila should not be undermined*)

The statement emphasizes the importance of defending Pancasila, Indonesia's core ideology. Pancasila represents the basic principles and values

that guide the nation, such as faith in God, a just and civilized human race, Indonesian unity, democracy, and social justice. We reaffirm the need to protect Pancasila from all threats and attempts to weaken or undermine its importance.

Preserving and maintaining Pancasila not only ensures the unity, integrity, and harmony of the Indonesian nation but also the continued observance of its core principles. It acts as a unifying force that connects Indonesia's diverse societies and provides a common framework for governance, social cohesion, and national development. The weakening of the Pancasila can occur through acts and efforts that threaten its existence as a national ideology, such as rejecting or disparaging its values or substituting them with ideologies or perspectives that oppose it. I have. This could jeopardize Indonesia's unity, integrity, and national identity.

In this context, the principle of 'do not undermine Pancasila' emphasizes the importance of upholding, understanding, and promoting Pancasila values in all aspects of society and the nation. This includes educational, political, social, cultural, and economic areas, as well as increasing individual and institutional awareness and engagement with Pancasila as the foundation of the Indonesian nation.

It is hoped that by protecting and respecting the Pancasila, Indonesia can continue to develop as a sovereign, just, and democratic country, and achieve prosperity and unity for the Indonesian people as a whole.

c. *Rakyat jangan sampai sakit (people should not get sick)*

This declaration emphasizes the importance of ensuring the well-being and health of people. It reflects concern for the physical and mental health of individuals within society. This means the need for adequate health services, access to health facilities, disease prevention measures, and general public health efforts.

By prioritizing people's health, society can aim to improve quality of life, productivity, and social well-being. It underscores the responsibility of governments and society as a whole to provide health services, promote healthy living conditions and effectively address public health challenges.

The meaning of this statement refers to several things:

- 1) Access to healthcare: This underscores the importance of ensuring access to health services for all citizens. This includes providing adequate medical facilities, trained medical professionals, and affordable medical options.
- 2) Disease prevention and public health: It emphasizes the importance of preventive measures to protect people from disease. This includes promoting healthy behavior, immunization programs, disease surveillance, and effective public health campaigns.
- 3) Social and Environmental Factors: Recognizing the role of social and environmental factors in maintaining good health. This includes addressing issues such as poverty, inequality, sanitation, access to clean water, and access to nutritious food that can have a significant impact on people's health.
- 4) Happiness and quality of life: It recognizes that healthy people contribute to the well-being and quality of life of society as a whole. Prioritizing people's health aims to improve their physical, mental, and social well-being, resulting in more productive and prosperous communities.

Overall, the declaration emphasizes the importance of prioritizing people's health as a fundamental aspect of social development and well-being.

2. Maximum; Harus Menguntungkan Ketiga-tiganya (*It must be beneficial for all three*).

This statement is the culmination of the three main principles we have stated so far. The maximum effort begins with the word "must", but this word is often interpreted by the pesantren community as obligatory and has religious legal ramifications. Under normal circumstances, this effort should be carried out jointly, without one being favored or disregarded over the other. It is like a knotted thread that forms a bond that strengthens and promotes unity for the benefit of people, nations, and Pancasila.

This formulation is not only a document describing the paradigms of its formulators, but in many cases, Kiai Abdul Hamid Baqir gives an opening speech to the audience reciting the pillars of Islam, followed by Pancasila often started by asking them to recite the verse together.¹²

In addition, the nationalist spirit of Bayuanyar Pesantren is reinforced by two magnificent Garuda bird statues installed at Bayuanyar's entrance gates from both the east (Kongberkong) and the west (Kramat) in Pamekasan Madura. The Garuda bird is called "Nok Berrih". These two monuments to him are said to have been donated by Pankop Kamtib (National Operations Command), General Sudomo, who visited Bayuanyar Pesantren in 1970 to meet and establish relations with Kiai Abdul Hamid Baqir. It is said The installation of the monument serves, among other things, as a tribute to the late Kiai Baqir's patriotism and dedication to fighting the Dutch colonialists. This is also proof that Pesantren is at the forefront of the defense of the United Nations Republic of Indonesia (NKRI). Kiai Abdul Hamid Baqir has long stressed his pro-people stance and conveyed a sense of nationalism. His firm statements and attitudes toward his students make it clear that religion and nation are two interconnected entities that reinforce each other and cannot be separated.¹³



Fig.1.2. Monument "Nok Berrih"/ Garuda Bird at the Kongberkong intersection, the entrance gate from the East towards Darul Banyuanyar Pesantren. (Photo Source: <https://kanalberita.co>)

Kiai Abdul Hamid Baqir, as Kiai Muhammad's mentor and father-in-law, strongly instilled this principle of nationalism. The principles of nationalism have been inherited, accepted, and consistently cultivated by Kiai Muhammad during

¹² Delivered by the caretaker general chief of LPI Darul Ulum Pondok Pesantren Banyuanyar, Drs. Khalil Asy'ari at the 11th *Haul* of Almarhum KH. Muhammad Syamsul Arifin held by the graduate-board of Darul Ulum Banyuanyar (Peradaban) Pamekasan on June 17th 2023.

¹³ Zainuddin Syarif, *Dinamisasi Manajemen Pendidikan Pesantren* (Pamekasan: Duta Media Publishing, 2018).

his 41 years. In subsequent developments, Kiai Muhammad interpreted this nationalist principle's devotion to the nation. He encourages people not only to love their country but to be dedicated to it.

The above four points were almost maximally and almost "perfectly" executed by Kiai Muhammad. In the field of education, he worked hard to establish formal education from early childhood education to the university level. In terms of character development, he tirelessly continued to nurture the morale, interests, and talents of the Santris of Pesantren, resulting in an increasing number of Santris under his Banyuwangi Pesantrenship, both quantitatively and academically. Qualitatively improved as more and more Santri appeared. From members of national, regional, and local councils to mayors, village heads, educators, and community Banyuwangi Pesantrens, they take on a wide variety of positions and roles, contributing not only to society at the local and international level but also to achievements outside of academics. contribute to society. In the field of economics, in addition to economic empowerment within Pesantren, Kiai Muhammad also initiated the birth of a movement for community empowerment through economics. He is the driving force behind the establishment of Koperasi Simpan Pinjam Dan Pembiayaan Syariah (KSPPS) Nuri East Java in 2008. Currently, KSPPS Nuri has 23 offices in East Java. Kiai Muhammad was also the founder of Toko Bagus, which now has dozens of branches in Madura. In the medical field, established the Community Santri Medical Center (Balai Pengobatan Masyarakat dan Santri or BPMS) in Pesantren. BPMS is continuously improved and expanded with additional medical equipment and qualified medical staff. Kiai Muhammad has a vision of building a hospital and medical school in the area, which is currently in the planning stages. he wants these plans to be carried out by the next generation.

This data shows Pesantren's significant contribution and government debt to Pesantren. However, despite a large number of liabilities, these are often not recognized or not recognized. This situation is driven by strong political interests, making it difficult to recognize the role of politics. Hashim Muzadi once said that politics is the skill of managing profits, not of services. When you enter politics, all services are abolished. Now, let's be honest, regular students who have not learned about character building will find it difficult to contribute to the country because they live only for their benefit. Instead of supporting the state, they will become dependent on the state. "Politics is the art of managing profits, not services."¹⁴

3.3. *The Concept of 'Ilm*

Before coming into a more detailed explanation of the concept of knowledge, it is necessary to first clarify the definition of knowledge.

The word "ilmu" in Arabic is called "ilm" and it has several meanings related to the concept of knowledge. One of the meanings of "ilm" is علامة (sign) which has the meanings of دلالة (indication) or إشارة (signal).¹⁵

This indicates that knowledge provides clues or indications to understand something. Additionally, the word "ilm" also has the meaning of شعور (feeling). For

¹⁴ Ahmad Baidowi, 'Memaknai Pancasila Dari Ponpes Banyuwangi'.

¹⁵ Ibnu Darid, 'Jamharatul Lughah', in 3 (Beirut: Dar al-Kutub al-'Ilmiyah, 2011).

example, in the expression "ما علمت بخبرك: ما شعرت به"¹⁶ which means "I didn't know about your news: I didn't feel it." This meaning refers to the understanding and feeling that arises as a result of knowledge.

Another meaning of "ilm" is حق المعرفة (true knowledge). This shows that knowledge is valid and based on truth and reliability. Knowledge includes not only information but also an accurate and deep understanding of a subject.

In this context, the term 'ilm' includes concepts of knowledge such as signs and clues, feelings and understanding, and true knowledge. All of this demonstrates the importance of knowledge as a tool for deepening understanding, raising awareness, and acquiring effective knowledge in different areas of knowledge.

Al-Jawhari said:

أَمَّا الْمَعْرِفَةُ فَهِيَ مِنَ الْعُرْفِ ضِدًّا النِّكَارِ، وَالْعُرْفَانِ خِلَافَ الْجَهْلِ¹⁷

Makrifah is the 'urf, the opposite of denial," but Irrfan is something else than ignorance. *Ma'rifah* and 'Irfan are born out of the knowledge of something that leads to stillness because those who deny something reveal it.¹⁸ 'Arafah is similar to the word *rafa'a* which means noble, noble, and good. *I'raufah Al-Bahr* can also mean rising waves or majaz which means reward or retribution.¹⁹

Ma'rifah and 'ilm are two related concepts in the context of understanding and knowledge. Here are their definitions in terms of language:

1. *Ma'rifah*: Comes from a noun derived from the Arabic root "ma'rifah". The literal meaning is "knowledge" or "understanding". In a spiritual or mystical context, *ma'rifah* refers to a deep understanding or intimate awareness of Allah or a particular spiritual aspect. *Ma'rifah* can be associated with experience and a deep understanding of spirituality and religion.
2. 'Ilm or ilmu : Ilmu is also a noun derived from the Arabic word *a'lam*. The literal meaning is "knowledge". Ilmu refers to knowledge gained through study, research, and experience. In an academic or scientific context, Ilmu includes the process of observation, research, and knowledge development in a particular field. Ilmu applies to various fields such as science, humanities, and arts. *Ma'rifah* is thus associated with spiritual understanding and mastery of the transcendental, while Ilmu refers to the more general knowledge acquired through the scientific method and education.

From the above description, it is clear that both ilmu (knowledge) and *ma'rifah* (spiritual knowledge) indicate signs and hints of something hitherto vague and unknown. Ilmu, on the other hand, has within itself the meaning of true knowledge. The Quranic term 'ma'rifah' has only one purpose for him.

قال تعالى: {فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ} [يوسف: ٥٨].

On the other hand, the word "ilm" (knowledge) has two meanings;

{فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ} [المتحنة: ١٠].

¹⁶ Zamakhsyari, *Asasul Balaghah* (Beirut: Dar al-Kutub al-'Ilmiyah, 2013).

¹⁷ Al-Jawhari, *Shahhah Al-Lughah* (Beirut: Dar al-Kutub al-'Ilmiyah, 2012).

¹⁸ Ibnu Faris, *Maqayis Al-Lughah* (Beirut: Dar al-Kutub al-'Ilmiyah, 2002).

¹⁹ Zamakhsyari, *Asasul Balaghah*.

Thus, 'ilm' can mean guiding or directing something or perception. This makes general sense. But when "ilm" refers to the essence of knowledge, it becomes concrete and contains only the essence of knowledge. On the other hand, "ma'rifah" means guidance to something, especially reaching equanimity. It can also mean reward (majaz).

This includes knowing what the reward is, to whom it is given, and when it means something higher (ارتفع). To summarize, 'ilm' has a general meaning that refers to a guide or hint to something. When we refer to the nature of knowledge, it becomes specific. On the other hand, "ma'riffa" has a specific meaning associated with rest, reward, or leading to something higher.

3.4. The Concept of Knowledge According to Kiai Muhammad

Kiai Muhammad educational philosophy is based on understanding the integration of knowledge from different fields. This means that there is no longer a dichotomy between general knowledge and religious knowledge.

In this concept, education is understood as a holistic process that includes both secular knowledge and religious teachings. We recognize the importance of acquiring knowledge across disciplines such as the sciences, humanities, social sciences, and religious studies. We aim to develop human resources who can comprehensively understand all aspects of life.

By integrating different fields of knowledge, Kiai Muhammad promotes a balanced education that combines intellectual development with moral and spiritual growth. Knowledge integration enables individuals to see the interconnection and harmony between different areas of knowledge, facilitating a more holistic understanding of the world.

Overall, Kiai Muhammad's conception of education emphasizes the unity of knowledge, rejects the dichotomy between the secular and religious realms, and provides an integrative approach to education that encompasses both material and spiritual aspects. Facilitate your approach. He said, "The pursuit of knowledge in various fields such as medicine, economics, philosophy, agriculture and other sciences is very necessary as long as it does not deviate from the essence of knowledge itself, which is the pursuit of the pleasures of Allah." "*(menuntut ilmu apa saja seperti kedokteran, ekonomi, filsafat, pertanian dan ilmu-ilmu lainnya sangat diperlukan asalkan tidak meninggalkan asas dari ilmu itu sendiri yaitu mencari ridha Allah.)*"²⁰

This perspective of integration was introduced into the establishment of formal institutions by Kiai Muhammad after the death of Kiai Abdul Hamid Baqir. In 1979/1980, a Madrasah Tsanwiyah (MTs) was established, followed by the establishment of a Madrasah Aliyah (MA) in 1983/1984. Additionally, there were Early Childhood Education (PAUD), Various Efforts Kindergarten (Taman Kanak-Kanak Aneka Usaha), and Quranic Learning Center (TPQ), as well as Madrasah Ibtidaiyah Ammiyah, Madrasah Ibtidaiyah Diniyah Takmiliyah Awaliyah and Wustho, and the Religious Program of Tsanawiyah. Subsequently, he established a Vocational High School (SMK) in 2005, Tahfidz Junior High School (SMP) and Tahfidz Senior High School (SMA), and SMA Isbatiyah in 2013.²¹

²⁰ Syarif, *Dinamisasi Manajemen Pendidikan Pesantren*.

²¹ Faris, *Maqayis Al-Lughah*.

In 2015, the university president formed an executive team to plan the establishment of the university. The team submitted a proposal to the Ministry of Religious Affairs, specifically the Islamic Higher Education Department in Jakarta.

On December 6, 2016, Darul Ulum Banyuanyar Pamekasan Graduate School of Arabic Language Sciences (STIBA) received the operating license to establish the Arabic Language and Literature Studies Program and was awarded the degree of Bachelor of Arts (S.Hum). rice field. A formal endorsement was issued by the Director General of Islamic Higher Education with formal number 6901.

Now, STIBA has transformed into STAI Darul Ulum Banyuanyar and has added four new courses to its offering, including Islamic Educational Management, Arabic Language Teaching, Islamic Economics, and Constitutional Law.²²

According to Kiai Muhammad, knowledge is like a light that illuminates the path of life, and that is why it is so important to seek and understand it. This light illuminates something until it is bright and clear to the owner. He illustrates the urgency and importance of knowledge by telling the story of an elephant in a dark room. Some people in the room do not know in advance what an elephant looks like. We will be asked to touch an elephant to find out what it looks like. Some touch his tail, he states, while others touch his ears and other parts of his body. They are then asked to describe their perceptions of elephants based on their experiences. Some people mistake the elephant for a whip because he grabbed the elephant's tail. Some argue that elephants resemble taro leaves because they have pricked-up ears. He said, "When the room lights up, people go, Oh.... This is what a real elephant looks like." (Maka ketika ruangan itu diberikan cahaya, orang-orang menjadi tau, oh.. seperti itu gajah yang sebenarnya).²³

According to Kiai Muhammad, knowledge is like the light that illuminates the path of life, hence it is important to seek and understand it. This light illuminates something until it is bright and clear to the owner. He illustrates the urgency and importance of knowledge by telling the story of an elephant in a dark room. Some people in the room do not know in advance what an elephant looks like.

We will be asked to touch an elephant to find out what it looks like. Some touch his tail, he states, while others touch his ears and other parts of his body. They are then asked to describe their perceptions of elephants based on their experiences. Some people thought it was a whip because they were holding an elephant, he said. From this, we can understand that the concept of knowledge as understood by Kiai Muhammad is not as dichotomy as was common at the time. Many religious Banyuanyar Pesantrens of the time viewed knowledge as something of a dichotomy. In this context, dichotomy refers to a separation or division between two knowledge areas perceived to have opposite or contrasting properties. Knowledge dichotomy can occur in many different areas of study and disciplines.

The knowledge dichotomy is often used as a thinking tool to understand the differences in approaches, methods, and research subjects in various fields of knowledge. However, it is important to remember that these boundaries and

²² 'Stiba Darul Ulum', Akhbam, n.d., <http://akbam.org/stiba-darululum/>.

²³ Ach. Jalaluddin, 'RKH. Muhammad Syamsul Arifin has explained the role of knowledge to their owners', banyuanyar.net, 2021, <https://banyuanyar.net/detail-rkh-muhammad-syamsul-arifin-pernah-jelaskan-peran-ilmu-bagi-pemiliknya.html>.

divisions may be relative and that some areas of study cross or combine elements from both areas. As science advances, it tends to become more integrated and interdisciplinary, allowing approaches and methods from different disciplines to complement each other and contribute to our understanding of more complex phenomena.

The integration of religion and general knowledge is a particular point of view advocated by Kiai Muhammad from the beginning. He has expressed this point of view consistently and earnestly since 1980. This perspective emphasizes the principle that religious and secular knowledge should be integrated and classified within their respective domains. Both types of knowledge complement each other and are required together. Kiai Muhammad has expressed this view on various occasions. "If someone says that religious and secular knowledge should be separated, I don't think it's appropriate". (Kalau ada yang mengatakan agama dan ilmu umum harus dipisahkan, menurut saya kurang pas...)²⁴ He said too, "I have a principle that both secular knowledge and religion are important to be studied, although it is possible that currently the results may be incomplete." (Saya mempunyai prinsip bahwa antara ilmu umum dan agama sangat penting untuk dipelajari, walaupun tidak menutup kemungkinan saat ini hasilnya masih setengah-setengah (gay nganggay; istilah Bahasa Madura)²⁵

In this respect, Kiai Muhammad can be considered as having an integrative knowledge paradigm. It is an attempt to combine or integrate various knowledge areas in a holistic or comprehensive approach. Integrative knowledge aims to transcend rigid disciplinary boundaries and produce a broader, more comprehensive, and integrated understanding of complex phenomena and problems.

Integrative knowledge involves the synthesis of concepts, theories, methods, or approaches from different fields to gain a deeper understanding of phenomena. This may involve working with experts from different disciplines, forming interdisciplinary teams, or using interdisciplinary approaches.

Examples of knowledge integration can be found in various research fields such as environmental sciences, global health, and urban studies. For example, in environmental science, the integration of knowledge involves bringing together environmental experts, ecologists, social scientists, and economists to understand the impact of human activity on the environment and to find sustainable solutions. It involves working together. In urban studies, knowledge integration includes approaches that combine physical, social, economic, and political dimensions to understand urban development and formulate more effective policies. Knowledge integration has the potential to provide comprehensive insights, innovative solutions, and a deeper understanding of complex phenomena. Combining expertise and perspectives from different fields, the synthesis of knowledge helps address the complex challenges facing society and the world today. Through this synthesis of knowledge, Kiai Muhammad has developed an integrated curriculum with a model that combines his 100% general knowledge with his 100% religious knowledge.

²⁴ Achmad Baidowi, *Kalam Hikmah KH. Muhammad Syamsul Arifin* (Yogyakarta: UIN Suka Press, 2019).

²⁵ Syarif, *Dinamisasi Manajemen Pendidikan Pesantren*.

Under the Banyuanyar Pesantrenship of Kiai Muhammad, Darul Ulum Pondok Banyuanyar Pesantren enacted a policy that combined the teachings of classical Salafist books with modern knowledge. Since the 1980s, Banyuanyar Pesantren adopted the name Darul Ulum as its official institution. Later, educational institutions were established from early childhood to higher education. Currently, this pesantren is one of the largest pesantren in Madura.

According to some observers' notes, Darul Ulum Banyuanyar Pesantren integrates traditional (Salaf) values with modern values. Let us assume that since the 1980s there have been madrasas in which general education subjects are taught. Until now, several types of education are provided, including TKA/TPA (early childhood education), MI (elementary school), MTs (junior high school), SMP Tahfidz (junior high school with Quran memorization program), MA (senior high school), SMK (vocational high school), SMA Tahfidz (senior high school with Quran memorization program), SMA Isbatiyah, STAI DUBA (Islamic higher education institution), as well as various courses and training programs.²⁶

Kiai Muhammad's idea of integration was groundbreaking and even an educational innovation. In the 1980s, when the dichotomy of knowledge was still prevalent, especially in pesantren (Muslim boarding schools), Kiai Muhammad emphasized the importance of general knowledge, avoiding the formalities often shunned by pesantren at the time. You can imagine that they even founded a school.

According to Zainuddin Sharif's records, there were at least five stages of reform carried out by Kiai Muhammad. In its first phase, from 1989 to 1990, the new institution established a curriculum consisting of 70% of his traditional Islamic texts (Kitab Kuning) and 30% of general subjects.

In the second phase, from 1993 to his 1997, students became familiar with and accepted more general subjects. This was largely due to the introduction of national standardized exams (EBTANAS) mandated by the central government, but the predominance of traditional Islamic writings was still beyond common sense.

A third phase from 1998 to 2021 aimed for a balanced composition of 50% religious knowledge and 50% general knowledge. In Phase 4, 2002-2006, student's interest in learning traditional Islamic texts decreased, but the traditional text's structure and general knowledge remained balanced. This led to Kiai Muhammad revamping his education policy in his 5th phase from 2007 to 2015, implementing both non-formal and formal education policies, 100% general knowledge, and 100% his adopted an integrated curriculum model of religious knowledge.²⁷

With this reform, the Banyuanyar Pesantren has seen quantitative improvement in its development with an increase in the number of students in its schools, madrasas, and colleges. Moreover, the institution has achieved remarkable success at different levels, from local to regional, national to international. Data from Pesantren's Bureau of Information and Publications show that there were about 58 achievements at the local, regional, and national levels in the 2022-2023 school year.²⁸

²⁶ Syukkur.

²⁷ Syarif.

²⁸ Interview with Ust. Faisal Amir, Division of Information and Publication of the

3.5 *The relevance of Kiai Muhammad Syamsul Arifin's educational ideas to Modern Education*

Relevant means appropriate or interrelated. The relevance of educational thought refers to the importance of educational theories and ideas that are closely related or related to a given situation, task, or educational need. The Relevance of Educational Thinking emphasizes the importance of relevant, effective, and applicable thinking and approaches in educational practice to achieve positive and impactful outcomes. The relevance of pedagogical thinking is understanding and applying theories, concepts, and research to address specific problems in the context of education. This includes thinking about educational goals, teaching and learning methods, class management, curriculum, assessment, teacher professional development, and other important aspects related to teaching.

The relevance of Kiai Muhammad's educational thought is judged by its relevance and connection with modern education. Contemporary education is understood to mean approaches and practices in education that are responsive to the current developments and needs of modern society. Modern education focuses on preparing individuals for the changing challenges and demands of the times through the integration of technology, innovative thinking, and adaptive approaches.

To assess the relevance of Kiai Muhammad's pedagogical thinking to modern education, several important aspects can be considered. Evaluating the compatibility and connection of Kiai Muhammad's pedagogical thinking with the principles and practices of contemporary education allows us to judge the relevance of his ideas in today's educational setting.

As part of this study, measures of contemporary education will be evaluated based on their alignment with the National Educational Standards (SNP). National Education Standards serve as benchmarks for evaluating the quality and effectiveness of education in a particular country or region. These standards cover different aspects of education, including curriculum, learning outcomes, teaching methods, assessment practices, and educational administration. National Educational Standards (SNP) are intended to provide guidance and guidelines for organizing national education systems. The SNP aims to set minimum standards that must be met in various aspects of education, including curriculum, assessment, educators, facilities and infrastructure, and educational administration. The objectives of the National Educational Standards (SNP) are to improve the quality of education, equitability, and equity in education, official accreditation of educational institutions meeting national standards, harmony and consistency among educational institutions, and development of quality human resources in education. to achieve upbringing. The purpose of SNP is to build an effective and quality education system that meets the educational needs of the country.

The 8 National Education Standards (SNP) relate to 8 main dimensions that are central to measuring and improving the quality of education. The goals of the eight National Education Standards are:

1. Content Criteria: The purpose of content standards is to establish a relevant, comprehensive, and developmentally appropriate curriculum.

Pesantren, on Thursday, March 3, 2023, at Pondok Pesantren Banyuanyar.

These standards ensure that learning materials cover competencies that are critical for students to acquire the knowledge, skills, and attitudes they need in life and work.

2. **Process standard:** The purpose of process standards is to ensure effective teaching methods and strategies. These standards include active, collaborative, creative, and innovative approaches to learning and the integration of relevant educational technologies. Process standards ensure that students are engaged in a learning process that promotes deep understanding, critical thinking skills, and problem-solving skills.
3. **Competency Criteria for Graduates:** These standards are intended to clarify the skills and qualities expected of students or graduates who have completed a particular level of education. This standard relates to standards that graduates must meet to be competent in a particular field and to be prepared for the demands of work and other life challenges.
4. **Standards for Teachers and Educational Personnel:** The purpose of teacher and educational staff standards is to ensure the high quality of educators and educational staff. These standards include the qualifications, expertise, professional skills, personal development, and ethics that teachers and educational staff should possess.
5. **Facilities and Infrastructure Standards:** The purpose of the Facilities and Infrastructure Standards is to ensure the availability of quality educational facilities and infrastructure that support effective teaching and learning. These standards cover aspects such as classrooms, libraries, laboratories, ICT infrastructure, and other facilities necessary for educational activities.
6. **Management standard:** These standards ensure effective, transparent, and responsible education management. This includes strategic planning, financial management, human resources management, data, and information management, and working with educational stakeholders.
7. **Funding Standard:** The purpose of the funding criteria is to ensure that sufficient financial resources are available to support the provision of quality education.
8. **Evaluation Standard:** The purpose of the evaluation criteria is to establish fair, accurate, and comprehensive evaluation methods and tools. These standards ensure that assessment is conducted in a variety of ways, including formative and summative assessments, competency-based assessments, and assessments covering different aspects of student development.

These eight standards provide a comprehensive framework for evaluating and improving the quality of education by the National Education Standards (SNP).

Analysis of the two main concepts, the concept of nationality and the concept of integrated knowledge underlying the educational thought of Kiai Muhammad and its relevance to modern education using the 8 National Education Standards (SNP) can be seen in the table below:

Table 1.
The Concept of Nationality and The Concept of Integrated Knowledge Underlying
the Educational thought of Kiai Muhammad

No.	SNP Elements	Kiai Muhammad's Educational Ideas	Analysis
1	Content Standards	Integrating Religious and General Knowledge, Bridging Pesantren and Formal Education, and a Curriculum of 100% Religion and 100% General Education	Integration, non-dichotomous, taqsim al-'ulum not tafriq al-'ulum
2	Process Standards	In practice, whether directly implemented or directed by him during the annual forum of teachers and lecturers, Kiai Muhammad always emphasizes the use of varied methods, including lectures, question-and-answer sessions, dialogues, and role modeling. He even often spices up his teaching and delivery of messages with humor, creating a relaxed atmosphere that fosters innovation and creativity, which aligns well with modern theories in the standard of processes.	Developing active and diverse learning approaches
3	Graduates' Competency Standards	Kiai Muhammad integrates both pesantren education and formal education within the LPI Darul Ulum Pondok Banyuwangi Pesantren, aiming for graduates who can be both scholars and scientists. He envisions graduates who are knowledgeable in their respective fields of expertise, while also possessing sufficient understanding of religious scholarship. The core values of their education include the pursuit of beneficial knowledge (IT, or Ilmu yang Bermanfaat) and piety (Takwa).	Integral graduates, as scholar-clerics based on IT (Knowledge and Piety), are supported by two curriculum elements: morality and intellectuality
4	Teacher and Education Personnel Standards	Kiai Muhammad's idea emphasizes the importance of exchange programs, such as assigning teachers to various locations across Indonesia for one year (Guru Tugas) and providing assistance during the month of Ramadan (Guru Bantu). He encourages and facilitates educators to pursue further studies. In the year 2023, there are recorded 23 alumni who have obtained doctoral degrees and are accommodated in the Forum	The Teacher Assignment and Assistant Teacher programs, which are deployed throughout Indonesia and even abroad, have highly skilled and professional

		Doktor Peradaban (Civilization Doctoral Forum).	standards. This can be observed through the enthusiasm and satisfaction of the responsible parties involved in the Teacher Assignment program. Additionally, the number of certified professional staff, both teachers and administrative personnel, is increasing, indicating the fulfillment of these standards
5	Facilities and Infrastructure Standards	At present, there are both Pesantren education and formal education institutions available, starting from early childhood education to higher education, occupying an area of approximately 85,488.67 square meters. These institutions are equipped with various facilities such as laboratories, vocational training centers, and practical skill development areas within each institution.	Although there is still room for further development, the availability of facilities and infrastructure at LPI Darul Ulum Pondok Banyuanyar Pesantren is sufficient for the development of various fields of knowledge.
6	Management Standards	Under the Banyuanyar Pesantrenship of Kiai Muhammad Syamsul Arifin, the institution places a central focus on the Pengasuh (spiritual Banyuanyar Pesantren) as the central policy-maker for both Pesantren and formal education. The technical management of these institutions is led by the chairman of the management board or organization. The performance of each institution is planned, analyzed, and approved for implementation for one year, which is then periodically evaluated through monthly, semi-	Both the pesantren institution and formal education adopt strong Banyuanyar Pesantrenship in terms of governance, and they prioritize accountable, transparent, measurable, and evaluative implementation.

		annual, and annual meetings. This approach complements strong Banyuanyar Pesantrenship with the implementation of accountable, transparent, measurable, and evaluative programs.	
7	Funding Standards	<p>The financing for santri (students), students, and university students should not be expensive because many of them come from low-income backgrounds at LPI Darul Ulum Pondok Banyuanyar Pesantren. It is important to ensure that no one is unable to pursue their education due to financial reasons.</p> <p>The concept of affordable and high-quality financing is emphasized. To support the educational costs adequately, Kiai Muhammad has focused on developing and promoting the economic activities of the pesantren community. This economic development aims to empower the community within the KSPPS Nuri, which has 23 branches in East Java, as well as the growing Toko Bagus business in Madura. These initiatives contribute to meeting the financial needs of the institution and supporting the economic well-being of the community.</p>	The concept of affordable, high-quality funding with a focus on empowering the <i>ummat</i> .
8	Evaluation Standard	There are several musyawarah (consultations) conducted as a means of evaluating the implementation of programs, ranging from monthly, and semi-annual, to annual evaluations. In addition to formal evaluations through musyawarah, Kiai Muhammad emphasizes the importance of daily evaluation. This is because every moment he interacts with the santri (students) through study sessions during the day and night, leading congregational prayers, and calling upon the pesantren administrators or institution managers. These daily interactions provide valuable opportunities for continuous evaluation and improvement.	Formal and informal evaluations

Based on the above descriptions and data, Kiai Muhammad's pedagogical ideas are highly relevant to the standards of modern education set out in the National Education Standards (NSP). Kiai Muhammad has demonstrated great consistency and continuous commitment to work and innovation. Not surprisingly, Amsar Bakhtiar said: "The monumental achievements of Kiai Muhammad cannot be achieved by any religious Banyuwangi Pesantren, especially one who has had no formal education at all. He has succeeded in developing it into a large-scale educational institution where even an experienced Ph.D. professor may not be able to match his achievements."

Please note that individual views of outcomes and comparisons may vary. While Kiai Muhammad's contributions and achievements are highly regarded, it is important to recognize that individuals may have different levels of expertise and achievement.

4. Conclusion

From the above-detailed description, Kiai Muhammad was both a scholar and a practitioner at one of the oldest Islamic boarding schools in Indonesia, Darul Ulm Banyuwangi (founded 1787 M/1204 H), It can be concluded that they have fulfilled their roles as mentors and educators. Based on basic concepts such as nationalism and the concept of knowledge, Kiai Muhammad's educational philosophy encompasses the nature and goals of education that are of great importance in our time. These concepts serve as the core values of educational development that are consistently needed at all levels at all times. Based on data and analysis, it is also clear that Kiai Muhammad's educational philosophy aligns well with modern education as outlined in the eight National Education Standards (NSP).

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