

Implementing One Stop Schooling System Program in Reaching Graduate Standards of Santri at Salaf Islamic Boarding Schools

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Abstract

Keywords:

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System.

The study aims to describe the application of the one-stop schooling system in achieving standards for graduating students in the Islamic Boarding School Al-Ma'had Setu Bekasi. The study uses field research with a qualitative descriptive research design, while data is collected by using interviews, observation, and document collection related to the research focus. Interview techniques are used to collect data from several sources, including the school's founders, management, and students. The analysis flow follows an interactive analysis model, with the process of analysis made through 4 stages data collection, data reduction, data presentation, and deduction. The findings suggest that the Pondok Pesantren Salaf Al-Ma'had Setu Bekasi uses the One Stop Schooling System to achieve the standard characters for graduating students; ten standards have been designed. Pondok Pesantren Salaf Al-Ma'had Setu Bekasi belongs to the traditional Islamic boarding school but uses modern teaching systems and methods. In the application of the One Stop Schooling System, a teaching and educational method becomes the primary facility for achieving the character standards for graduating students. In the program, there is also an organization that serves as a support facility to help students develop their insights, knowledge, talents, and skills.

Kata kunci:

Pesantren Salaf,
Program Pembelajaran,
One Stop Schooling
System.

Abstrak.

Penelitian ini bertujuan untuk mendeskripsikan bagaimana penerapan program One Stop Schooling System dalam mencapai standar karakter lulusan santri di Pondok Pesantren Salaf Al-Ma'had Setu Bekasi. Penelitian ini menggunakan jenis penelitian lapangan (field research) dengan desain penelitian deskriptif kualitatif, serta teknik pengumpulan data menggunakan teknik wawancara, observasi, dan pengumpulan dokumen yang terkait dengan fokus penelitian. Teknik wawancara digunakan untuk mengumpulkan data dari beberapa sumber, yang terdiri dari pendiri pondok pesantren, pengurus pondok pesantren, dan peserta didik. Alur analisis mengikuti model analisis interaktif, dengan proses analisis yang dilakukan melalui 4 tahap yaitu, pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil temuan peneliti menunjukkan bahwa Pondok Pesantren Salaf Al-Ma'had Setu Bekasi menggunakan program One Stop Schooling System dalam mencapai standar karakter lulusan santri, ada 10 standar karakter lulusan santri yang telah dikurikulumkan. Pondok Pesantren Salaf Al-Ma'had Setu Bekasi tergolong dalam pondok pesantren tradisional, tetapi menggunakan sistem dan metode pengajaran yang modern. Pada penerapan program One Stop Schooling System terdapat metode pengajaran dan pendidikan yang menjadi fasilitas utama dalam mencapai target standar karakter lulusan santri, dalam program tersebut juga terdapat organisasi yang berperan sebagai fasilitas pendukung yang dapat membantu peserta didik dalam mengembangkan wawasan, pengetahuan, bakat serta keterampilan peserta didik.

INTRODUCTION

Pondok Pesantren Salaf or *Pondok Pesantren Tradisional* (Traditional Islamic boarding school) in general meaning is a form of the early Islamic study group with a particular head priest (Kiai) as the primary source of knowledge (Effendi, 2020). Its learning activities are held in the mosque with only religious sciences to be taught in courses (Susilo & Wulansari, 2020). A head priest will be teaching classical books to his students in such traditional approaches and methods as *sorogan*, *bandongan*, *wetonan*, *hafalan*, and *muqara'ah* without any other learning methods. Those are what make Traditional Islamic boarding schools unique and different from other types (Stiawan & Tohirin, 2015). Traditional Islamic boarding schools are designed to fulfill demands by studying books of pious predecessor scholars as the sources of Islamic knowledge right after Al-Quran and Al-Hadith (Bosra & Umiarso, 2020; Fathullah, Ulfiah, Mulyanto, Gaffar, & Khori, 2023; Thohir, 2017).

According to (Mastuhu, 1994), Traditional Islamic boarding schools are Islamic educational institutions that have the vision to study, understand, go deep into, live, and practice Islamic teaching along with emphasizing the importance of religious morality as guidelines to behave on a daily basis (Mastuhu, 1994). This idea is supported by *Tim Penulis Departemen Agama* (2003: 3) in the book "*Pola Pembelajaran Pesantren*" (Learning Patterns in Islamic Boarding Schools) who describe that Islamic boarding schools are a form of Islamic education and teaching with the interaction between head priest and chaplains (*ustadz*) as teachers with the students taking place in the mosque or dormitories' yard to study and discuss books and manuscripts written by predecessor scholars (Agama, 2003). Thus, the most important element of the Islamic boarding school system is the presence of a head priest, chaplains, students, a mosque, dormitories (*Pondok*), and books (Dilia, Rony, & Trianawati, 2022; Kardi, Basri, Suhartini, & Meliani, 2023).

In previous research, most of the Islamic boarding school researchers explained the difference between traditional and modern Islamic boarding schools in many fields including the system, curriculum, learning method and strategy, and also subjects to be taught. As research conducted by Muhammad Nihwan and Paisun entitled "*Tipologi Pesantren (Mengkaji Sistem Salaf Dan Modern*" ("*Typology of Islamic Boarding School (Studying Traditional and Modern System)*") published in 2019, there explained the difference of system in traditional Islamic boarding schools (Nihwan & Paisun, 2019). In this research, the researcher describes how traditional Islamic boarding school keeps its traditional uniqueness but follows the modern system.

This research focus will be a bit different from the previous one that described differences between traditional and modern Islamic boarding schools. This research will describe the traditional Islamic boarding school that runs the modern system. The main goal is to describe how traditional Islamic boarding schools are able to perform modern learning systems without forgoing their tradition. In this research, the observed institution is *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*, a traditional Islamic boarding school that performs One Stop Schooling System in order to achieve character standards for graduating students which also follows SISDIKNAS regulations in planning and evaluation.

Based on the explained background, there formulated a problem and that is how the program of One Stop Schooling System in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* can be implemented in order to achieve character standards for graduating students and perform the learning process to an extent of completion designed-in curriculum.

RESEARCH METHOD

This research uses a field research method with a descriptive-qualitative design. The research object is *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*. This institution belongs to a traditional Islamic boarding school with a traditional approach to learning the books written by predecessor scholars and taking them as primary sources of knowledge but also performing modern systems on the other side. The institution also studies modern sciences along with Islamic sciences without any reduction in the quantity and quality of Islamic study. The data collected by observation, interview, and relevant documents collection related to the focus of this research. Interviews are conducted to collect data from a number of sources including the founder of the school, the management, as well as the students.

The observations were initially held on June 21st, 2022, and are conducted to collect data from various data sources in the form of a learning process in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*. Data analysis is performed in a descriptive way with an interactive data analysis model. The analysis is performed while on site and after that period from June 27th, 2022 to July 13th, 2022. Analysis flow follows the interactive model with four steps they are data collection, data reduction, data presentation, and deduction.

RESEARCH OUTCOME

Pondok Pesantren Salaf Al-Ma'had Setu Bekasi

Pondok Pesantren Salaf Al-Ma'had Setu Bekasi was established in 2008 in quite finite circumstances to begin its trial system from 2009 to 2010 and only accepted ten male students as seventh graders in the first place. The founder and the management of this institution are committed to allocating funds gathered from students' parents as well as from donators to build facilities and infrastructures of the school. The evolutive development of *Al-Ma'had* due to the lack of funds and human resources, brought out significant improvement over the years especially in the fulfillment of learning facilities and infrastructures.

The quality of teachers as human resources is increasing to a better quality due time. In their second decade, *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* is already emerging way better in many aspects creating a comfortable environment for students and gaining more support from parents. Even though there were still many inadequacies, *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* has already been accredited with "very good" criteria (A) for the last decade for two consecutive periods. This achievement does escalate their assuredness to be able to provide more benefits in the future.

Figure 1. School Building



One-Stop Schooling System

One Stop Schooling System literally means a system where students complete their education in one institution. In the application, the One Stop Schooling System is an effort to maintain consistency of students, parents, as well as the "Maha Team" of the school performing education and learning programs to an extent of completion as designed in the curriculum. Hence, the goal to shape 10 characters of students may be achieved.

One Stop Schooling System in *Pondok Pesantren Salaf Al-Ma'bad Setu Bekasi* can be divided into two categories. *First*, tiered One Stop Schooling System: 1st to 6th grade of Elementary School, 7th to 9th grade of Junior High School, and accel to *Khidmah*. *Second*, cross-level One Stop Schooling System: Junior High School till completion, Senior High School, and *Khidmah*. The options offered are an effort to maintain consistency of students, parents, as well as school management to perform various education and learning programs to an extent of completion targeted. Hence, the vision to shape graduating students with 10 standard characters becomes possible to achieve.

Figure 3. Elementary School Learning Activity



Figure 4. Junior High School Learning Activity



Figure 5. Senior High School Learning Activity



Character Standards for Graduating Students (*Santri*)

Pondok Pesantren Salaf Al-Ma'had Setu Bekasi implements One Stop Schooling System to achieve its target of 10 character standards for graduating students: *first*, following the *manhaj salaf Ahlus-Sunnah Wal-Jamaah*; *second*, becoming memorizer of the Quran; *third*, able to memorize the book of *Jami'ul 'Ulum Wal Ihkam* and *Bulughul Maram*; *fourth*, mastering the fundamental of *Dirasat Syar'iyah*; *fifth*, behaving good manners (*Akhlakul Karimah*) and highly civilized (*Adabul 'aliyah*); *sixth*, having the high spirit to worship and preach (*Himmah 'Ubudiyah and Da'wah*); *seventh*, having reliable leadership skill; *eighth*, fluent in English and Arabic; *ninth*, mastering the fundamentals of modern science; the *tenth*, having entrepreneurial spirit.

To achieve the 10 character standards for graduating students, *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* has built a learning strategy and established an organization called "Maha Team". There are seven learning strategies used by *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*: *first*, *At-Tashfiyyah Qablat-Ta'lim* or screening books to be used in learning activities as well as selecting the teachers; *second*, *At-Tarbiyatul Mu'abbilah* or conducting workshop, training, and supervision for the selected teachers; *third*, *At-Tawdzijif* or assigning special task to a student with a certain specialty in order to be responsible on that field; *fourth*, *At-Ta'wud* or students habituation to live such way of life that is close to worship, scientific culture, and social relations that implements Al-Quran and As-Sunnah; *fifth*, *At-Ta'dib* or soul reinforcement when it signals some degree of decrement through achievement appreciation; *sixth*, *Tawsi'ul-Ufuq* or broadening students' insight in literature, expertise, and skill; *seventh*, *At-Tamkin* or students' subserving for at least a full year period in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*.

The "Maha Team" organization consists of three levels, they are Top Leader, Middle Management, and Low Management. The three levels exist in four departments. *First*, DPPF (*Departemen Pendidikan dan Pengajaran Formal*) or Formal Learning Department. The school principals who supervise the homeroom teachers and other complementary staff are responsible to the boarding school leader in conducting whole learning processes formally classical. Formally official, the structure of the school follows the guidelines of SISDIKNAS from planning to evaluation.

Second, MPS (*Majelis Pengasuban Santri*) or Students Care Council. This council is responsible for assisting the boarding school leader in nurturing the students. The council structure consists of a supervisor who supervises *Khidmah* chaplains as nurturing staff. Nurturing staff is sharing tasks into two divisions, they are Osama and Siskomas. Osama stands for "*Organisasi Santri Al-Ma'had*" (Al-Ma'had Student Organization) composed of 11th and few 10th graders. Meanwhile, Siskomas stands for "*Sistem Komando Masjid*" composed of last year's students (12th graders).

Third, CID or Central Information Department. This department is managing data and information as well as controls in and out info traffic in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*, documenting all activities, programs, and events inside or outside the school. The data and information are managed through official social media that belongs to *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*.

Fourth, LDC or Leadership and Life Skills Development Centre. This department is providing a number of extracurricular courses in the afternoon. These extracurricular courses consist of four components: leadership, life skills, language, and sports. The department will later help the students in developing their talents and skills.

Table 1. *Strategies in Achieving Character Standards for Graduating Students*

Efforts to Achieve the Standards	Description
Education and Learning Strategies	Education and learning strategies play an important role in achieving character standards for graduating students, starting from screening qualified human resources, suitable learning materials, and proper learning methods that are able to bring out improvement and effectiveness in learning.
Organization and Facility	The “Maha Team” organization gives the desired contribution to achieving character standards for graduating students. There are many things in the organization that can support students’ learning activities like managing the learning process and religious activities, as well as extracurricular programs.

DISCUSSION

Character Standards for Graduating Students

Every educational institution essentially has its own standards for graduating students (Fadhli, 2020), and so does *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*. These standards for graduating students will be one of appealing to prospective students and parents to make the choice of an educational institution to become a place to provide learning, knowledge, skills, and character building that will be essential for the students in the future (Ansori, 2020; Bruinessen, 1990; Ibrahim, 2014). *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* likewise has 10 standards for graduating students that have been designed in the curriculum and reflect the main goal of all programs. These standards for graduating students become substantial and essential for the students for their future and hereafter (Ali, 2023).

First, following the *manhaj salaf Ablus-Sunnah Wal-Jama'ah*. The word Salaf terminology means the first and the best generation of Islam that includes the Sahaba (Companions of the Messenger), *Tabi'in* (The follower of the *Sahaba*), *Tabi'ut Tabi'in* (The follower of the *Tabi'in*), and the Imams who brought guidelines within the period of first three generations. They are among those dignified by Allah Subhanahu wa Ta'ala (Nashirudin, 2017). Rasulullah Shallallahu Alaihi Wa Sallam said:

حَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ.

“The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (the next generation).”

Meanwhile, the term *Ablus-Sunnah Wal-Jama'ah* means those who follow the footsteps of Rasulullah Shallallahu Alaihi Wa Sallam and his companions Radhiallahu Anhum. They are named *Ablus-Sunnah* after their unwavering commitment to following (*ittiba'*) the Sunnah of the Messenger and his companions (Fatih, 2018).

To follow the *manhaj Ablus-Sunnah Wal-Jama'ah* becomes the very first character standard for graduating students of *Pondok Pesantren Al-Ma'had Setu Bekasi* because the Messenger Muhammad Shallallahu Alaihi Wa Sallam is a significant and important figure for the Muslim around the globe. He is a Messenger sent by Allah Subhanahu Wa Ta'ala as a deliverer and a warner for all mankind. In Islam, Rasulullah Shallallahu Alaihi Wa Sallam must be followed due to his position as a prophet (Umam, 2018). The goal is to make the follower of Him acquire spiritual

guidance from Allah Subhanahu Wa Ta'ala, become unwavering on the path of truthiness, and attain divine assistance and guardianship from Allah in this world and the hereafter.

Second, becoming the memorizer of the Al-Quran. Al Quran is the biggest miracle for the prophet Muhammad Shallallahu Alaihi Wa Sallam (Aisyah, 2020; Rustiana & Ma'arif, 2022; Safariah & Masykur, 2022). Al Quran contains the words of Allah Subhanahu Wa Ta'ala as legal sources of Islam as a religion. By memorizing Al Quran, people will be able to acquire Islamic knowledge much easier.

Third, being able to memorize hadiths from the books of *Jami'ul 'Ulum Wal Ibkam* and *Bulughul Maram*. Memorizing hadiths from those books becomes one of the character standards for graduating students in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* because the books contain a number of essential hadiths associated with etiquettes, appealing to one another and honoring family ties, *zuhud*, and *wara'*, a reminder to avoid evils, advice to carry out good deeds, and numerous prays script and dhikr in accordance with the teachings of Rasulullah Shallallahu Alaihi Wa Sallam.

Fourth, mastering the fundamentals of *Dirasat Syar'iyah*. *Dirasat Syar'iyah* is a process to learn and acknowledge Islamic laws (Ghilman, 2012). Understanding the fundamentals of Islamic laws is an onus for every Muslim and it enables them to perform religious acts in a correct way like worshipping.

Fifth, behaving in good manners (*Akblaqul Karimah*) and highly civilized (*Adabul 'aliyah*). Good manners or morals are attributes adhered to a human being ever since they were born (Bastomi, 2017). Behaving good manners and showing civilized actions are strongly emphasized by every Muslim (Muthoifin & Nuha, 2018). Good manners are parts of righteous actions (*amal shalih*) that are deepening one's faith and carrying significant weight later on the balance (*mizan*) (Junhadi, 2013). A person who behaves in these good manners is beloved by Rasulullah Shallallahu Alaihi Wa Sallam and thus may be the reason for him to enter heaven.

Rasulullah Shallallahu Alaihi Wa Sallam said:

مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لِيُبْغِضُ الْفَاحِشَ الْبِذِيءَ.

"Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language." [Narrated by At-Tirmidzi (no.2002) and Ibn Hibban (no. 1920, al-Mawaarid), from sahaba Abu Darda' Radhiyallahu Anhu. Ar-Tirmidzi said: "This hadith is hasan shahih." This narration belongs to At-Tirmidzi, see Silsilatul Ahaadith ash-Shahihah (no.876)]

Sixth, having a high spirit to worship and preach (*Himmah 'Ubudiyah* and *Da'wah*). *Himmah 'Ubudiyah* is a character of a human being as a servant of Allah Subhanahu Wa Ta'ala that obeys all His commands and forsakes all His prohibitions (Hamdanah, 2002). Every Muslim must have this character to be considered by Allah as an obedient servant. Meanwhile, *Da'wah*, or spreading the message of Islam is also a duty for every single Muslim (Alimuddin, 1977). Some verses of the Al-Quran mention the obligation to do *Da'wah*, one of them is on surah Ali Imran verse number 104:

وَأَنْتُمْ مِّنكُمْ أُمَّةٌ يُدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"There has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair". [Ali Imran/3:104]

Seventh, having reliable leadership skills. Having leadership skills is one of the standards for graduating students in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* because this life skill is essential to possess anyone. Students are encouraged to develop their self-leadership to be disciplined in all things they commit in the hope they are able to lead other people one day. People who possess leadership skills are usually able to make their own path towards their dreams, and are able to become reliable people on any occasion.

Eighth, fluent in Arabic and English. There are a number of different languages around the globe among those are Arabic and English. Learning languages gives numerous benefits for its learner. Being fluent in speaking languages enables the speaker to broaden their insight and knowledge, to find ease following technology updates, as well as to be capable in the working world competitiveness (Fitria, Alwasih, & Hakim, 2022; Juriana, 2018).

Ninth, mastering the fundamentals of modern sciences. Not only Islamic science, but *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* also teaches the students the fundamentals of modern sciences. Modern sciences give tons of advantages to human beings. Learning sciences can make someone acknowledge world phenomena and various principles of physical life., contribute to the development of the healthcare sector, provide a solid foundation for education and skill-proof-based development, and become a base of technological advancement that influences almost every life aspect of the human being (Grimonia, 2023).

Tenth, having an entrepreneurial spirit. Having an entrepreneurial spirit becomes one of the standards for graduating students in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*. This character is also important to have and really beneficial for students' life in the future. A person with an entrepreneurial spirit is usually able to understand his skill and desire, and it makes him able to utilize the skill for something that can earn him revenue and help him to become successful in that endeavor he runs.

Based on the 10 gradation character standards of *Pondok Pesantren Al-Ma'had Setu Bekasi* that have been analyzed, it can be concluded that standards for graduating students are substantial for any education institution because they will be used as reference and outcome targets as well as guidelines to assess the students whether or not are they feasible to graduate. Standards for graduating students also play a role as the benchmark to determine the level of intelligence, knowledge, personality, and potential as well as talent a student has.

Therefore, *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* has established 10 standards for graduating students as guidelines and benchmarks for assessing whether or not a student is eligible to graduate. This assessment is done through the One Stop Schooling System program, which is used as a facility and support system provided to students to enable them to achieve the 10 standard character requirements that have been designed in the curriculum.

The Application of One Stop Schooling System

The One Stop Schooling System is a program where students are required to complete their education in one institution to the extent of completion. This means that students who enroll in an educational institution implementing the One Stop Schooling system must complete their education according to the structured program designed by the institution in order to achieve the targeted standards for graduating students. If a student joins the institution in the middle of the program, they will need to start from the beginning to ensure that no part of the program is missed, thus allowing the targeted standards for graduating students to be achievable.

The One Stop Schooling System program has its own teaching and educational strategies in order to achieve its primary goals. *First*, screening the knowledge materials and books, selecting teachers, and developing program planning and teaching preparation. This strategy is a mandatory step in order to maximize the quality of education held. *Second*, the selected educators will be participating in particular pieces of training, workshops, and supervision to implement the program and learning activities. This is followed up by providing expressive media for both educators and students to ensure that students become proficient in what they have learned.

Third, after teaching and training packages are provided and students have demonstrated their proficiency in the taught fields, students will be trained to be responsible in the fields they are proficient in. However, along with that, the mentoring process done by seniors is still running because the mentoring organization has its hierarchical structure of top leader, middle management, and mentors from the group of technical low management. Thus, it ensures the quality of the mentoring organization. *Fourth*, the students are accustomed to personal lifestyle patterns, worship patterns, scientific culture patterns, and social relationship patterns that align with the guidance of Al-Quran and As-Sunnah based on the understanding and practice of the pious predecessors (*As-Salafush Shalib*). This allows the inculcated values to become ingrained in their personalities and manifest their character traits.

Fifth, human traits are not always in a good manner. They are different from the angels who always perform good deeds, and also different from the devils who always act evil deeds. Many factors will involve the degree of consistency of a person including forgetfulness and fake forgetfulness, like and dislike, as well as opportunity. Therefore, it is necessary to apply Ta'dib to keep things on track when a person is about to deviate. A person will need support when he is in "*futuur*", and appreciation when he achieves. *Ta'dib* is an effort to shape an expected personality of a Muslim which is having good manners. *Ta'dib* is also called "*muallim*", a designation for someone who educates and teaches children who are in growth and development. Meanwhile, "*futuur*" is a state when someone turns from highly passionate to under-motivated doing things including his onus (Saputra, Pujiati, Simanihuruk, Ismail, & Sitorus, 2020).

Sixth, broadening students' insight on many aspects from physical or digital literature, seminars, workshops, short courses of various soft skill development, as well as a trip to visit *masyaikh* and scholars. *Seventh*, after all processes are passed, students will be undergoing the *Khidmah Tarbaniyah* program for at least a full school year. They obtain positions as young teachers (*Ushab*), taking roles as mentoring staff, curriculum staff, manager of business units, and so on. With that long process throughout various programs, the graduated students are expected to be able to face future challenges and succeed in this world and in the hereafter (Fakhrurrazi & Sebgag, 2020; Hefner, 2016).

Pondok Pesantren Salaf Al-Ma'had Setu Bekasi is still using traditional books as their primary source of knowledge. Even after implementing a modern learning system, the school still maintains the traditional method like using the mosque as a place to study with *sorogan*, *wetonan*, or *bandongan* processes. It is known that a mosque for Muslims is not just a place to worship, even since the era of Rasulullah *Shallallahu Alaibi Wa Sallam*, the mosque had functioned as the center of social, culture, and education.

In the process of learning the traditional books, *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* applies the method of *wetonan* where the teacher will be reading, translating, explaining, and then elaborate on the topic (Ahmad Helwani Syafi'i, 2020). Besides, the school also implements another

method called *sorogan* where students individually read the book and come to the teacher after that explaining what they have learned from the topic (Jabir & Wahyu, 2020).

Learning strategies are not the only means in the One Stop Schooling System program in achieving standards for graduating students. *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* also established an organization called "Maha Team" with three different levels: Top Leader, Middle Management, and Low Management. The three levels are applied in four departments that will become supporting facilities to achieve the standards for graduating students.

First, DPPF (*Departemen Pendidikan dan Pengajaran Formal*) or Formal Learning Department. In this department, the school principals are responsible to the school leader to supervise homeroom teachers and the other complimentary staff in conducting the whole learning process formally and classically. Meanwhile, formally the school still follows the guidelines of SISDIKNAS from planning to evaluation.

In the application of the One Stop Schooling System in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*, a formal system is also a part of the school. People who want to join *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* have to fully understand this essence. This is one of the most misunderstood parts of the school about its One Stop Schooling System. The school is implementing a modern learning system without leaving traditional books as its primary source of knowledge.

Second, MPS (*Majelis Pengasuhan Santri*) or Students Care Council. This council is responsible for assisting the boarding school leader in nurturing the students. The council structure consists of a supervisor who supervises *Khidmah* chaplains as nurturing staff. Nurturing staff is sharing tasks into two divisions, they are Osama and Siskomas. Osama stands for "*Organisasi Santri Al-Ma'had*" (Al-Ma'had Student Organization) composed of 11th and few 10th graders. Osama is then divided into some subdivisions. Meanwhile, Siskomas stands for "*Sistem Komando Masjid*" composed of last year's students (12th graders). Like Osama, Siskomas are also then divided into some subdivisions.

MPS through Osama has five main programs that belong to basic living affairs, they are security, order, cleanliness, health, and welfare. Their scope includes the dormitory and its surroundings. While through Siskomas, MPS is responsible to undergo seven programs and they are Al-Quran literacy (speaking and writing) training, *tahsin* and *tahfidz* Quran, English and Arabic skill development, *mubadhorob* (public speaking skill development), daily practical worship guidance, PHBI (*Peringatan Hari Besar Islam*) or Islamic Holiday Commemoration, and scientific lecture held after maghrib time for students and public.

Third, CID or Central Information Department. This department is managing data and information as well as controls in and out information traffic in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*, documenting all activities, programs, and events inside or outside the school. The data and information are managed through social media, some of them are studio management for Maha TV youtube channel, Maha radio, and Mahaduna.sch.id website, Instagram, and Facebook. In this department, students are given a chance to express their creativity in managing social media under the mentoring of the people in charge.

Fourth, LDC or Leadership and Life Skills Development Centre. This department is providing a number of extracurricular courses in the afternoon. These extracurricular courses consist of four components: leadership, life skills, language, and sports. The department will later help the students in developing their talents and skills. Leadership scouting in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* has metamorphosed to become training of *Passus Saka Wira Kartika, Saka*

Wira Husada, and so on by cooperating with *Koramil* (Military Headquarters at the ward level) and *Polsek* (Police Station) in *Kecamatan Setu* and *Kodim* (District Military Command) of *Kabupaten Bekasi*. There are also short courses about organization administration, organization management, and accounting to strengthen the leadership skill of the students.

The school also provides life skills courses that are meant to give students a specific skill that can be used to make a living and seek fortune from Allah Subhanahu Wa Ta'ala. The provided courses are hydroponic, welding, graphic design, computer maintenance, culinary, fashion, table manners, ribbon *nabawi*, and acupuncture (Fasya, Darmayanti, & Arsyad, 2023; Riinawati, 2022).

For language skills, the school provides students with English and Arabic courses with a different and unique learning experience that emphasizes practical language skills instead of theoretical ones. Meanwhile, in sports, there are facilities in *Pondok Pesantren Al-Ma'had Setu Bekasi* that include coaches whether from inside or outside the school. Some of the sports that have already been practiced are badminton, futsal, volleyball, basketball, kung-fu, archery, and cycling. All of them are held to encourage students to have frequent physical activities in order to maintain their health. When the students are healthy, the formal learning outcome will be maximized anyway.

Based on the analysis of the implementation of the One Stop Schooling System program, it can be concluded that the program offers several facilities for students in order to help them to achieve the standards for graduating students in *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi*. With the teaching and educational strategies in place, students are guided toward achieving the 10 standards for graduating students. Additionally, there is an organization called Maha Team, which consists of four departments: DPPF, MPS, CID, and LDC, that supports this process. Apart from the modern learning system, *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* also still maintains its traditional learning method.

CONCLUSION

Based on the analysis, it can be concluded that *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* is combining a traditional learning method and a modern learning system. In this case, the school is adapting both traditional and modern learning methods that help the students to understand lessons better. In this research, there is a perspective that differs from previous research where traditional Islamic boarding schools lack attractiveness in this modern age. *Pondok Pesantren Salaf Al-Ma'had Setu Bekasi* is able to maintain its existence as a traditional Islamic boarding school by combining traditional and modern learning methods in a balanced way. As a result, traditional Islamic boarding schools continue to be a preferred choice of educational institution among the community. In this research, there are several limitations and shortcomings.

The researcher faced limitations in terms of the research location, which highlights the need for further research that can provide support or even introduce new perspectives and concepts for future studies. It is necessary to explore more diverse cases with interesting and beneficial outcomes.

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