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THE EXISTENCE OF AN INTEGRATED SALAFI-BASED ISLAMIC SCHOOL IN PADANG CITY

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Abstract

This study aims to determine the existence of an integrated Salafi-based Islamic school in one of the schools in the city of Padang. The method used in this study is qualitative with a focus on phenomenology. Data collection was carried out in this study using observation techniques, interviews, and documentation. Information was obtained through interviews with two informants in this study including the principal and teacher of the Integrated Islamic Elementary School Dar el-Iman Foundation. The data analysis technique used is using the data analysis model of Miles and Huberman which starts with data collection, data reduction, data presentation, and concluding. Apart from that, to test the validity of the data, this study used a validity test. The validity test used in this study is triangulation testing which is a data-checking technique. Where the researcher will re-examine the data obtained with different techniques for the same person. The results of this study found that the existence of formal institutions under the auspices of the Dar El Iman Foundation was very positive among the community, especially in the city of Padang. This is evidenced by the application of the curriculum and methods applied to elementary schools at the Dar El-iman integrated Islamic school foundation that can have a positive impact on students. In addition to creating a learning environment that is balanced between academic knowledge and character development based on Islamic values.

Keywords: Salafi, Existence, Dar El-Iman, Integrated Islamic School

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INTRODUCTION

Education plays an important role in improving the quality of human resources (Amani et al., 2021). As one of the determining factors for the progress of a country, education has a significant impact on various aspects of life, including the social, economic, political, and religious domains (Madhakomala et al., 2022). School is an educational institution that plays an important role in improving the quality of human resources (Saâ, 2018). School is a place to share knowledge, hone skills, and shape one's personality. Apart from functioning as an academic center, schools are also a place for growth in the social, emotional, and intellectual realms (Suprayitno & Wahyudi, 2020).

Apart from schools, the mosque is also one of the facilities used as a place of education in Islamic society (Khairuni & Widyanto, 2018). At the beginning of the spread of Islam in Indonesia, the mosque played a role as a center for various activities, such as religion, social interaction, and the educational process (Suwasana, 2015). Even though the educational activities at the mosque at that time were still relatively simple, there was great hope from the community to make the mosque a place to form a better quality Muslim community. Due to the limited space and facilities available, the community is faced with challenges in using the mosque as a place of education. So, the development of educational institutions was carried out as a means of accommodating learning activities to the demands of society at that time (Akhiruddin, 2015). Educational institutions are used as a place to foster humanity toward a better future. In the development of an institution, of course, there is a system that regulates a learning tool called the curriculum.

Initially, the development of the curriculum in Islamic educational institutions was prepared traditionally, not based on the current curriculum (Saputra et al., 2022). With a superior curriculum, it will produce optimal educational implementation. Modernization of Islamic education is needed in optimizing the curriculum to the times (Choli, 2020). The modernization of Islamic education is inseparable from the rise of Muslims in modern times. Therefore, Islamic thought and institutions including Education (Integrated Islamic Schools) must be modernized by being updated according to the framework of modernity (Azizah & Fauzi, 2022).

Modernization has an effect that can lead to the globalization of education which is a cross-border break through walls of geography, nationality, culture, and even national civilization so that education as a content of globalization cannot be prevented by any

country and world community. To deal with the development of globalization, in-depth scientific and professional preparation is needed in educational institutions (Hidayah, 2019). In this context, the government took steps to separate the education system into educational dualism, between general educational institutions and religious-based educational institutions. Includes religious education institutions, namely madrasas, religious colleges, and Islamic boarding schools.

In this regard, one of the institutions that wish to be a research topic related to the existence of an integrated Islamic school is an Islamic school based on Salafi. Based on the definition of salaf is a movement or manhaj in the early generations of Islam from among the companions of the prophet and tabi'in (Ardiansyah, 2013). However, due to differences in da'wah strategies and perspectives on certain religious issues, the existence of Salafi cannot be understood singly. Western scholars often claim by mentioning the words "Salafi, Salafism, and Salaf" as an Islamic group that is closed, rigid and always instills ideas of jihadism, anti-heresy, and radicalism. This is not always the case. They only seek to teach understanding and practice Islam in a kaffah (thorough) manner, guided by or focusing on the issue of monotheism and the principles of faith according to the orders of Allah and the Prophet Sallallahu 'alaihi wa sallam (Syafi'i, 2021).

The Dar El Iman Foundation is one of the foundations that adheres to the Manhaj of the Salaf and has been successful in developing their da'wah in the city of Padang. They are seen to exist through the various results that have been achieved. Initially, the foundation used rented houses as offices and classrooms to teach children from TKIT to SDIT levels. In fact, at this time the foundation has grown rapidly. Dar El Iman Foundation has succeeded in building a comprehensive education in the city of Padang. They have a complete level of education, starting from TKIT Dar El Iman to the IT Middle School and DIBS High School levels. At each level of education, male and female students are systematically separated. Apart from that, this foundation also has an Islamic Boarding School with six classes which accept students from grades 1 to 6 of the Islamic Boarding School. All educational facilities, including buildings and supporting facilities, belong to the Dar El Iman Foundation. The successes and achievements that have been achieved by the Dar El Iman Foundation show their real contribution to building education and spreading the da'wah of the Salaf in the city of Padang. The strong existence of this foundation has had a positive impact and achieved their desired goals (Hendra, 2022).

From the description of this background, the author is interested in conducting research related to the existence of an integrated Salafi-based Islamic school foundation that can still survive in today's modern era. Even though in reality on the ground many people consider Salafi to bring ancient teachings, not modern, everything they teach is always based on ahlus sunnah wal jamaah. However, today many modern societies still enroll their children in these educational institutions. Therefore, this research seeks to describe "The Existence of an Integrated Salafi-Based Islamic School Case Study Dar el-Iman Siteba Integrated Islamic School Padang.

METHODS

The method used in this study is a qualitative research method that aims to understand phenomena about the experiences of research subjects, such as behavior, perspectives, motivations, actions, and others. with the reasons (1) the research data is natural, (2) this research is concerned with process, and (3) the data is descriptive data in the form of words, phrases, sentences, or special texts that are natural and by utilizing various natural methods (An-Nahdliyah, 2018).

In a qualitative method approach, researchers use several instruments that aim to support the collection and collection of data. The instrument consists of interview guides, observation guides, and recording equipment, as well as the activeness of researchers in collecting the required data, plays a major role in the process of taking and collecting data so that researchers can master the components that support data collection (Saleh & Hakim, 2019).

Data collection was carried out in this study using observation techniques, interviews, and documentation. Observations were made by looking at the state of the school at the Dar el-Iman Foundation Integrated Islamic School. Observations were made in early February 2023 until the end of the study. Meanwhile, to obtain data through interviews, the researcher first prepared a list of questions to be asked. The interviews were carried out directly and systematically between the researchers and the informants. The informants in this research were the Principals and Teachers of the Integrated Islamic Elementary School Dar el-Iman Foundation. The last data collection technique is documentation, this is done sequentially, starting from interviews conducted with research

subjects. In addition, during the interview process, data were obtained in the form of notes or recordings.

For more complete data, researchers participate directly in the field and carry out direct documentation of the process. Source of data from this study using Primary and Secondary Data Sources. In primary data sources, results are obtained from data sources that are carried out directly with objects and collect data in the form of interviews, then researchers actively listen, observe, and process the results of the data that have been obtained. While the secondary data sources obtained documentation results in the form of text, books, soft files, and other related documents.

The data analysis technique used is using data analysis model Miles & Huberman according to Sugiyono (2015) including; (1) Data collection was carried out, namely interviewing information according to the criteria by conducting structured and semi-structured interviews. Then, conduct interview transcripts from informants; (2) Data reduction is carried out, namely by selecting or selecting data from the results of relevant transcripts so that they can answer the objectives of the research; (3) The presentation of the data is carried out, namely by grouping and compiling the data obtained from the results and then drawing conclusions and taking action; (4) Conclusions are drawn by examining the available data.

Conclusions that are supported by valid and consistent evidence when returning to the field to collect data, and the conclusions put forward are credible. Testing the validity of the qualitative data used by researchers to get compatibility with research methods is a validity test. The validity test used by researchers is triangulation testing which is checking data carried out by researchers both in terms of method and time. Thus there was a triangulation of sources, triangulation of data collection techniques, and time triangulation. In the research carried out at the Dar el-Iman Foundation, researchers took validity with data-checking techniques, where researchers would double-check the data obtained with different techniques to the same person.

RESULTS AND DISCUSSION

Based on the interviews conducted with three informants, the results obtained were the history of the establishment of the Dar El-Iman Foundation, curriculum development, and educational methods at the Dar El-iman school.

1. History of the Establishment of the Dar El-Iman Foundation

The forerunner to the formation of the Dar El-Iman Foundation was the return of Buya Muhammad Elvi Syam from Saudi Arabia in 2005. Buya studied at the Islamic University of Medina. Buya worked for 6 years as a translator and preacher in the city of Hail, an area 6 hours north of Medina. As a native Minang from Payakumbuh district, West Sumatra. Buya chose the city of Padang as a place to develop da'wah. This is because the city of Padang is the city center of West Sumatra. Buya was inspired to establish the Islamic Center because of the experience he had while working in the city of Hail, Saudi Arabia. With experience as a preacher, educating parents, migrant workers, and converts.

In June 2006, Buya Muhammad Elvi Syam, Ustadz Faisal and Ustadz Abu Thahir founded the Dar El-Iman Foundation. Buya was appointed chairman of the foundation while several other ustadz became administrators. It started withholding Arabic language training held at a rented place. This activity developed to be more structured, but still prioritized studies related to religion as the main part. Buya provides education to his children with an Islamic-based curriculum. In 2008, Buya founded a kindergarten located in the garage of a house in Marapalam, Padang City. The kindergarten starts with around 8-9 children with a duration of one year. Then, at the request of parents of kindergarten students, Buya decided to establish an elementary school (SD). The school was established for the first time in the Sports Arena (GOR) area of Padang City, taking place in a house lent by a member of the recitation. However, in 2009 when an earthquake hit the city of Padang, people were scared because of its position near the beach. This is what made the school move to the Sawahan Dalam III area of Padang City.

Since 2009, the school operates by renting several rented houses in the Sawahan area. However, with the significantly increased rental costs, the Foundation moved its location to the Nanggalo District, Padang City. In 2013, Buya built a mosque with the help of a donor. It all started with goro activities carried out by residents who intended to build a mashallah around Buya's residence. However, thanks to the grace of Allah SWT, one of the donors gave funds to Buya to build the initial mosque measuring 12x12 meters. The school building which covers ± 4000 meters2 is still under contract for 20 years and is being built as a semi-permanent building. In 2015, Buya decided to build a junior high school (SMP) into an Islamic boarding school. The existence of a formal institution under the auspices of the Dar El Iman Foundation which adheres to the manhaj of the salaf is a

clear sign that the acceptance of the Dar El Iman Foundation is very positive among the public, especially in the city of Padang. In addition, the support from the Padang City Government is also strong evidence of the acceptance of this foundation to spread Islamic da'wah. This phenomenon can be seen in the development of formal educational institutions offered by the Dar El Iman Foundation, starting from the elementary level to Islamic boarding schools. In the realm of formal education organized by the Dar El Iman Foundation, the approach taken always refers to the national education curriculum. This also pays attention to the understanding of Salafush Shaleh which is based on the teachings of the Koran and Sunnah.

Apart from being involved in da'wah and education programs, the Dar El Iman Foundation also participates and plays a role in social initiatives. In the realm of this social program, the Dar El Iman Foundation has an important role in implementing the values of da'wah. Through various social activities, as previously carried out, such as helping earthquake victims in Padang City in 2009, implementing the Rice ATM program, channeling funds from zakat, and attending the Dar El Iman Peduli Program. In addition, the Foundation is also active in social activities in the form of productive endowments. One example is the donation of a donor, who entrusts his wealth to the Dar El Iman Foundation. This waqf is then used as a productive waqf through the purchase of oil palm land in July 2021. The proceeds from this oil palm plant will be directed to support the needs of da'wah activities, education, and social programs run by the Dar El Iman Foundation.

2. Integrated Islamic School Curriculum Development at the Dar El-Iman Foundation

The development of an integrated Islamic school curriculum involves religious and academic aspects and focuses on the integration between Islamic religious teachings and general subjects. Integrated Islamic education aims to produce individuals who not only excel in academic achievement but also have a deep understanding of Islamic religious teachings and can apply Islamic values in everyday life. An integrated Islamic school recognizes that the development of a strong Islamic character must be accompanied by a good mastery of science so that students can become leaders who contribute positively to their families, communities and nations. The Dar El-Iman Foundation is a foundation that focuses on three activities, namely Da'wah, Education, and Social Affairs. In terms of

education, the Dar El-iman Foundation is an Islamic school that is based on ahl al-Sunnah wa al-jamā'ah in its creed, its learning system is salafīyah. Currently, the Dar El-Iman Foundation has 11 schools under the auspices of the government, ranging from kindergarten to high school education levels.

The Dar El Iman Foundation has a vision and mission that refers to the understanding of salafus shaleh. Based on the official website, the vision of the Dar El Iman Foundation is as an institution that will spread da'wah in West Sumatra, in particular, and in Indonesia in general, which invites people to understand the true religion according to the Koran and Sunnah based on the understanding of the Salafus Shaleh. The Dar El Iman Foundation, namely the first to organize scientific studies, with the Tashfiyah method (purifying Islamic teachings from all forms of polytheism, heresy, and cursing and movements and thoughts that damage Islamic teachings), and Tarbiyah (educating) the Muslims based on the Al-Qur'an and As-Sunnah with the understanding of salafus pious. The second mission is to organize Islamic-based formal education (starting from kindergarten, elementary, junior high, and high school), and systematic non-formal education (Tadribut Du'at, Arabic language training, Tahsinul Qur'an, MDA, Muallaf Development Center).

Furthermore, the third mission is to organize social activities (aid for the poor, disaster relief, compensation for widows and orphans). And the last mission is to carry out the management of people's funds and productive economic endeavors by the principles of shari'ah in supporting Islamic da'wah. Based on the results of interviews with informants namely ust. Apriko Putra as the Principal of the Dar El-Iman Foundation Elementary School (SD) said that in the process of developing an educational curriculum that reflects Salafi principles in schools, namely by creating learning programs and evaluating programs that have been implemented, As for the programs that have been implemented, namely the Al-Quran memorization program, for example in class V, at least 3 Juz, the prayer memorization program, at least 55 prayers. Hadith memorization program of at least 55 hadiths. Minimum Arabic and English vocabulary of at least 1100 words. The children's program is in a social form in the form of infaq rice per week. After collecting the rice, it is distributed to the parents of the students. Apart from that, in an interview with one of the Elementary School (SD) teachers with Ustadzah Sari Faradilla, they also conveyed that in the process of developing a curriculum that reflects Salafi principles at school, namely by applying it to students to get used to everything based on the Sunnah of the Prophet which

comes from the proposition that shohih. The principles in developing the educational curriculum still refer to ahlussunnah wal jamaah.

In the process of developing the educational curriculum, PAI teachers are also involved in creating the existing educational curriculum at Dar El-Iman schools. To integrate PAI learning from the education office, dar el-iman Schools also made the dirosah book from the dar el-iman school foundation as reference material to provide Islamic education learning based on sunnah with valid arguments. To measure students' understanding and application of Salafi values instilled in the curriculum, this school applies learning that has been given to dirosah subjects, such as faith, fiqh, and adab, based on the shohih sunnah of the Prophet. By looking at the activities carried out by students. Apart from these activities, students also understand the arguments for the practices that have been carried out and understand the religious knowledge that has been taught. Besides that, Ustadzah Sari also conveyed the specific approach that was applied in developing learning materials that reflected Salafi values in religious teachings, namely by making student control books. The book contains an instrument for assessing student control in carrying out daily activities such as reading and memorizing prayers as recommended by the Prophet, reading and memorizing arbain hadiths, and practicing morning/evening dzikir.

3. The Integrated Islamic Education Method Applied by the Dar El-Iman School Foundation

The educational method applied to the Integrated Islamic School is based on the principles of holistic and comprehensive Islamic education. The Integrated Islamic School integrates religious teachings with general education, creating a learning environment that is balanced between academic knowledge and character development based on Islamic values. The Integrated Islamic School emphasizes combining academic knowledge with religious teachings. The goal is to ensure that students not only understand general subjects such as mathematics, science, and languages but also have a solid understanding of Islamic teachings in everyday life. As revealed by Ustadz Apriko Putra as the principal regarding the educational method applied to the Dar El-Iman school foundation, namely applying two methods including the Tashfiyah and Tarbiyah methods. The Tashfiyah method is how to purify Islamic teachings from all forms of polytheism, bid'ah, cursing and movements and thoughts that damage Islamic teachings. While the Tarbiyah (education) method is how Muslims apply the learning process based on the Al-Qur'an and As-Sunnah with an

understanding of As-Salaf Ashsholeh. These two methods are also based on the vision and mission of the Dar El-Iman Foundation.

In addition, in the learning process, students are required to understand and apply Islamic values in various contexts. It involves teaching ethics and morals in all aspects of life, from the classroom to everyday life. This is by what was stated by the ustadzah, namely by applying it to students to familiarize everything with the Sunnah of the Prophet which comes from valid arguments in any context. Like reading the morning remembrance of the evening remembrance. This activity reads the morning dzikir starting at 07.15 WIB, 15 minutes before entering 07.30 WIB, and the evening dzikir in the afternoon when going home from school at 15.30 WIB after the Asr prayer. In addition to reading dzikir in the morning and evening, students are also required to read hadith hadiths, for example from arbain hadiths. The positive impact of the Islamic education method in forming religious understanding and practice for students is that it makes students accustomed to carrying out sunnah-based activities. This also refers to the interview conveyed by the ustadzah who said that the application of this method made students accustomed to reading the morning and evening dzikir even though they were on school holidays and taught their parents to get used to reading the morning and evening dzikir. In addition to conveying to his female parents to use a long headscarf. This is because students often see their ustadzah wearing a long headscarf.

CONCLUSION

Based on the results of the research, it was concluded that the Dar El-Iman Foundation played a very important role in developing the educational process based on the Sunnah of the Prophet from valid arguments. This can also be seen from the existence of a formal institution under the auspices of the Dar El Iman Foundation which adheres to the manhaj of the salaf which is a clear sign that the acceptance of the Dar El Iman Foundation is very positive among the public, especially in the city of Padang. In addition, the support from the Padang City Government is also strong evidence of the acceptance of this foundation to spread Islamic da'wah. This phenomenon can be seen in the development of formal educational institutions offered by the Dar El Iman Foundation, starting from the elementary level to Islamic boarding schools. In the realm of formal education organized by the Dar El Iman Foundation, the approach taken always refers to

the national education curriculum, while at the same time paying attention to the understanding of Salafush Shaleh which is based on the teachings of the Koran and Sunnah. Meanwhile, the implementation of the curriculum and methods applied to elementary schools at the Dar El-iman Integrated Islamic School Foundation also had a positive impact on students. In addition to creating a learning environment that is balanced between academic knowledge and character development based on Islamic values.

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