

**SUPERVISION OF ISLAMIC EDUCATION:  
THE DEVELOPMENT HISTORY OF *PESANTREN AMANATUL UMMAH SURABAYA*  
IN IMPROVING THE QUALITY OF PESANTREN EDUCATION**

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**Abstract:**

This article delves into Islamic education supervision with a focus on the development history of *Pesantren Amanatul Ummah Surabaya* during from 1988 to 2023. Islamic education supervision is a process that aims to improve the quality of education through continuous guidance, supervision and evaluation. This research uses historical research methods consisting of four stages, including; heuristics, verification, interpretation, and historiography. This research concludes that *Pesantren Amanatul Ummah Surabaya* has successfully developed into a superior Islamic educational institution through commitment to educational quality, innovation, and positive contributions to society, in another sense that *Pesantren Amanatul Ummah Surabaya* has succeeded in becoming a model of Islamic education that is able to maintain tradition while innovating to face the challenges of modernity. The experiences and strategies applied by this pesantren can be a model for the development of other pesantren in Indonesia. As a result; 1) *Pesantren Amanatul Ummah Surabaya* was initially founded in 1988 by KH. Asep Saefuddin Chalim, only from the Bina Bangsa school, has gone through a bitter history before becoming the big lodge it is today 2) *Pesantren Amanatul Ummah Surabaya* is growing rapidly which initially only MTs Unggulan Then followed by MA Unggulan, CI program, Acceleration and many more programs and learning methods in *Pesantren Amanatul Ummah Surabaya*. 3) Negative and positive responses from the resident close to *Pesantren Amanatul Ummah Surabaya*.

**Keywords:** *Pesantren Amanatul Ummah Surabaya*, Developmental History, Islamic Education

## INTRODUCTION

According to its basic definition, pesantren is "a place of study for Islamic boarding school santri", while "cottage" means a house or simple residence made of bamboo. The word "cottage" also comes from the Arabic word "*funduq*" which means hotel or dormitory<sup>1</sup>. These traditional to modern educational institutions were built by kiai and are usually located not far from resident settlements.

In its development, pesantren are increasingly showing diversity and excellence. The main purpose of pesantren is of course as a place for the transmission of knowledge which generally focuses more on religion, so that santri are indirectly able to protect themselves from negative influences due to the environment and friendship. Apart from fostering the spiritual mentality of santri, pesantren are also given the freedom to develop their skills through extracurricular programs like schools in general.

Pesantren is one of the first models of Islamic educational institutions or institutions that strengthen the Indonesian national education system, its role is very vital in order to educate the nation's life as well as to produce intellectual cadres of Ulama, as well as having a national character that is ready to be implemented in society. Everything cannot be separated by the role of kiai, ustadz or ustadzah, and other pesantren administrators in trying, being patient and praying for goodness. The educational process of santri in pesantren is always full twenty-four hours under the observation, guidance, and supervision of kiai, ustadz and ustadzah, and administrators or coaches, so that the education provided to santri is not only material but also practical.<sup>2</sup>

One of the leading pesantren in Indonesia for producing excellent graduates is *Pesantren Amanatul Ummah Surabaya*. Not much different from its pesantren in Pacet, Mojokerto, *Pesantren Amanatul Ummah Surabaya* is one of the best Islamic-based educational institutions that has many advantages. The pesantren led and cared for by Prof. Dr. KH Asep Saifuddin Chalim, MA. This pesantren was established with a mission as the preamble of the 1945 Constitution paragraph 4 with a banner displayed in one corner of the pesantren area that reads "Participate in educating the nation's life, realizing qualified national cadres, ready to dedicate themselves to religion, nation and

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<sup>1</sup> Zamakhsyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3S, 1983),18.

<sup>2</sup> Ummah Karimah, "Pondok Pesantren Dan Pendidikan: Relevansinya Dalam Tujuan Pendidikan," *Jurnal zMisykat* 03, no. 1 (2018): 137–154.

state", *Pesantren Amanatul Ummah Surabaya* is very ready to educate its *santri* to become a generation that has good quality and skills, as well as have a good character to become a civil society that can seek prosperity and happiness.

The big ideals of the *pesantren* can be seen from the objectives of its education as stated in the profile of *Pesantren Amanatul Ummah*, namely preparing *santri*; to become great *Ulama* who will be able to illuminate the world and Indonesia, to become world leaders and leaders of their nation who will strive for the realization of welfare and the establishment of justice, to become a large conglomerate that will contribute maximally to the realization of the welfare of the Indonesian nation, to become qualified and responsible professionals.<sup>3</sup> Through these noble ideals, education is an important key to improving the nation to be better prepared to face the world.

*Pesantren Amanatul Ummah* realizes that not all *santri* have the same competencies and interests. In order for them to be interested in choosing a school according to their interests and abilities, a variety of product choices are given. This is a kind of marketing strategy. In line with this, there is a journal article entitled "*Education Marketing Strategy at Madrasah Aliyah Unggulan Pondok Pesantren Amanatul Ummah Surabaya*" by Ahmad Ainul Yaqin and Andi Kristanto (2012). That marketing strategies are very much needed to attract *santri* and their parents. Promotional media is the main tool by displaying the various facilities and advantages provided by *Pesantren Amanatul Ummah* senior high school. In addition, cooperation on both a local and international scale has not escaped being utilized well by this educational institution.<sup>4</sup>

The statement put forward in the journal article entitled "*Implementation of Holistic Education at Pondok Pesantren Amanatul Ummah Mojokerto*" by Muhammad Anas Ma'arif and Ibnu Rusydy (2020), there are several regular flagship programs and there is also an Accelerated Class Program with a different curriculum.<sup>5</sup> Next, this different placement is done as a measure of the ability and capacity of the *santri* in receiving material. The next research conducted by Machfudzil Asror (2019) entitled "*Implementation of Islamic Boarding School Culture Management in Improving Santri*

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<sup>3</sup> Pesantren Amanatul Ummah "visi-misi pesantrenau", <https://pesantrenau.com/visi-misi/> (Jum'at, 19 Mei 2023, 20:22)

<sup>4</sup> Ahmad Ainul Yaqin dan Andi Kristanto "Strategi Pemasaran Pendidikan Di Madrasah Aliyah Unggulan Pondok Pesantren Amanatul Ummah Surabaya," no. c (n.d.): 1-11.

<sup>5</sup> Muhammad Anas Ma'arif dan Ibnu Rusydy, "Implementasi Pendidikan Holistik Di Pondok Pesantren Amanatul Ummah Mojokerto," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, Vol. 18, No. 1 (2020): 100-117.

*Intelligence at Amanatul Ummah Siwalankerto Islamic Boarding School in Surabaya*". According to Asror, activities to increase diverse holistic intelligence become a very significant role method for santri.<sup>6</sup>

In the midst of changes in the global education paradigm, the development of an educational supervision model in pesantren has become increasingly important. Educational supervision in pesantren does not only ensure the smooth running of the learning process, but also aims to integrate Islamic values in every aspect of pesantren life. An in-depth understanding of the supervision model applied in pesantren can make a real contribution in strengthening the competitiveness and relevance of Islamic education in the modern era. In an effort to continuously renew and enrich the educational experience, the development of an educational supervision model is crucial. Because with good supervision activities, it will have an impact on improving educational processes and achievements.<sup>7</sup>

Along with the dynamics of resident development and educational challenges, this background is an important basis for conducting an in-depth analysis of the educational supervision model in the development of *Pesantren Amanatul Ummah Surabaya*. The increasing complexity of educational challenges such as the digital era, globalization, and cultural changes requires pesantren to constantly adapt the supervision model to remain relevant and effective in guiding and shaping the next generation.

Departing from previous research, the author is interested in examining the development of *Pesantren Amanatul Ummah Surabaya* until 2023, because of the increasing number of alumni from *Pesantren Amanatul Ummah* who are accepted at state universities to universities abroad. then, although they (alumni) are educated with religious knowledge, many of them take general majors.

## METHOD

The research method is basically a scientific way to get data with specific purposes and uses. Based on this, there are four keywords that need to be considered, namely,

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<sup>6</sup> Machfudzil Asror, "Implementasi Manajemen Budaya Pondok Pesantren Dalam Peningkatan Kecerdasan Santri Di Pondok Pesantren Amanatul Ummah Siwalankerto Surabaya," *Greenomika*, Vol. 1, No. 2 (2019): 127–135.

<sup>7</sup> Milasari, E. a. (2021). Prinsip-prinsip Supervisi, Tipe/Gaya Supervisi, Komunikasi dalam Supervisi Pendidikan dan Supervisi Pendidikan Islam. *Indonesian Journal of Islamic Educational Management*, 4(2), 45– 60. file:///D:/6/supervisi/ref 1 supervisii.pdf

scientific methods, data, goals, and uses. The scientific method means that research activities are based on scientific characteristics, namely rational, empirical, and systematic. Rational means that research activities are carried out in ways that make sense so that they are affordable by human reasoning, so that other people can observe and know the methods used. Systematic means that the process used in the research uses certain steps that are logical. This research uses a type of historical research method which includes: heuristics (source finding), verification (source criticism), interpretation (interpretation), and historiography (historical writing). The chosen approach uses historical and sociological as a tool in analyzing information and clarifying the research plan. The data obtained has two types, namely primary data and secondary data. Primary data is obtained through interviews, documentation, and documents, while secondary data includes brochures, journals, and relevant literature sources.<sup>8</sup>

The most appropriate theoretical foundation for this research is to use the theory of continuity and change, which means continuity and change initiated by John Obert Voll. He in his book entitled *"Islam: Continuity and Change in the Modern World"* precisely in the opening section, he examines the phenomenon of Muslims who are increasingly showing significant differences due to political, economic, educational, ideological, religious conditions, and Western hegemony. The experience of Islamic societies in modern history, in general, concludes that the Islamic world and Muslims are in the process of massive transformation. However, the outcome of this process will not be the same as a modernized and secularized society. The shape of a "postmodern" global society is just beginning to emerge, but it is clear that the particular identities afforded by the world's major religious traditions will play a significant role in the evolving social order.<sup>9</sup> Armed with the theory of continuity and change, it is hoped that researchers can capture the various developments and changes that occur in the *Pesantren Amanatul Ummah Surabaya*. That way the results of this study can attempt to describe the history and role of *Pesantren Amanatul Ummah Surabaya* since its initial existence until 2023.

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<sup>8</sup> Sarkowi dan Rina Oktafia Putri, "Sejarah Perkembangan Pondok Pesantren Al-Madani Lubuklinggau Tahun 2011-2018," *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, Vol. 13, No. 1 (2019): 53-73.

<sup>9</sup> John Obert Voll, *Islam: Continuity and Change in The Modern World* (New York: Routledge, 2018), 2.

## RESULT AND DISCUSSION

### History of the Establishment of *Pesantren Amanatul Ummah*

According to Karno, a confidant of Kiai Asep, *Pesantren Amanatul ummah* has been in existence since 1988. The beginning of the establishment of *Pesantren Amanatul Ummah* was in the same place as Bina Bangsa School, because at that time Kiai Asep was the principal of Bina Bangsa. Kiai Asep was given the trust and freedom to manage Bina Bangsa, so a hut was made to study at Bina Bangsa. Kiai Asep's santri consist of junior high school, senior high school, and university santri, at that time his santri numbered 16 male santri.

"I used to go to Amanatul Ummah since 1994 at Bina Bangsa there when I was a student. So, there were junior high school santri, senior high school santri, and Sunan Ampel Institute *santri*. But the majority are santri. MTS does not yet exist".<sup>10</sup>

Kiai Asep's innovation in establishing a boarding school for Bina Bangsa school in fact experienced friction which required him to be expelled from Bina Bangsa itself, Kiai Asep demanded to give *Bina Bangsa* because he was the one who raised *Bina Bangsa*, but he failed to maintain his claim to *Bina Bangsa* and he was expelled from there. Kiai Asep did not just give up hope, he tried to invite his teacher and one of his *santri*, namely Karno Abdul Karim to establish another hut which was not far from Bina Bangsa. Kiai Asep's struggle cannot be separated from the role of his teacher, KH. Abu Dzar Mualim, whose grave is now behind the women's hut and has not had time to feel the glory of the current *Pesantren Amanatul Ummah*.

An organization will run well if its chairman has competence and is loved by its members. This is similar to *Pesantren Amanatul Ummah* which is cared for by Kiai Asep. In the early days of the establishment of *Pesantren Amanatul Ummah*, everything was not easy. Kiai Asep was up and down trying to prove that his *pesantren* was able to become the best educational institution and superior to Bina Bangsa. *Pesantren Amanatul Ummah*, which is now one of the best *pesantren* in Indonesia, is nothing more than the role of Kiai

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<sup>10</sup> Karno Abdul Karim, orang kepercayaan K.H. Asep Saifuddin Chalim, *Wawancara*, Surabaya, 5 April 2023.

Asep who is charismatic in thinking, saying, and doing. As a result, many people are impressed and become role models for many people, especially his santri.<sup>11</sup>

In 1998, Amanatul Ummah junior high school was established. The santri numbered approximately 28 santri, one of whom was his son Gus Bara who is now the Regent of Mojokerto. This information was obtained from Mr. Karno with the transcript of the interview results as follows:

"Then in 1998 Amanatul Ummah junior high school was established. I was also invited to be involved such as spreading pamphlets in various regions. Some alumni who still serve here such as Gus Bara, Mr. Mursyad, Mr. Mufid, and Mr. Mughni. Then from 1998, 1999, 2000, well in 2000 this junior high school graduated then in 2000/2001 immediately established *Pesantren Amanatul Ummah* senior high school."<sup>12</sup>

Then in 2001, the *Pesantren Amanatul Ummah* senior high school was established as a forum for graduates of junior high school. In the past when *Pesantren Amanatul Ummah* was not too advanced, santri who had graduated from junior high school were always recommended to continue to senior high school as the first step of promotion. However, after *Pesantren Amanatul Ummah* increasingly shows its quality, then santri consciously when graduating from junior high school will go directly to senior high school.

The following year between 2003-2004 began to graduate and there were some who were accepted at public universities and abroad. Therefore, the number of santri soared so that several additional classes were built. Then it developed in 2006 there was a CI (special intelligent) program which used to be called acceleration. Kiai Asep heard that in public junior and senior high schools in Surabaya there was an accelerated program. That thought made Kiai Asep want his pesantren to have an accelerated program. Kiai Asep then assigned Pak Karno to go to SMP Negeri 1 Surabaya and SMA Negeri 5 Surabaya to gather information about the accelerated program.

The shift in regulation and substance of boarding school-based schools is now quite influential on the process and output of these educational institutions. The government is not necessarily indifferent to education issues. The government seeks convenience as

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<sup>11</sup> Heriyono, dkk., "Gaya Kepemimpinan Prof. Dr. Kh. Asep Saifuddin Chalim Dalam Meningkatkan Motivasi Kerja Karyawan Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, Vol. 2, No. 1 (2021): 21-30.

<sup>12</sup> Karno Abdul Karim, orang kepercayaan K.H. Asep Saifuddin Chalim, *Wawancara*, Surabaya, 5 April 2023.

stated in Law No.20 of 2003 concerning providing development space for pesantren, namely religious education institutions are pesantren and *madrasah diniyah*, while *madrasah* is a public school with the characteristics of pesantren. The process of recognizing *pesantren* education is quite long after being preceded by the Joint Ministerial Decree No.1/U/KB/2000 and No. MA/86/2000 (Gusdur's reign) where *salafiyah pesantren* santri aged 7-15 years who take part in *diniyyah awaliyah* education (basic level), *diniyyah wustho* (intermediate level) are recognized as equivalent and can continue to the next level (high school level) if the pesantren adds at least 3 (three) general subjects, namely Indonesian language, mathematics and science.<sup>13</sup> That way the expansion of *Pesantren Amanatul Ummah* is growing due to policies that increasingly make many residents of Surabaya and surrounding areas interested in sending their sons and daughters to *Pesantren Amanatul Ummah*.

Kiai Asep sought an accelerated program, and it reached the trial stage. At the trial stage, the most intelligent santri were selected as many as 14 children and were successful. However, after that from the regional office there was no continuation at all. Finally, with his enthusiasm, Kiai Asep went to Jakarta to meet the Director-General and wrote a letter and then submitted it, which was finally given permission to organize an accelerated program. Finally, several junior high school and senior high school in several regions could be advised to submit proposals so that they could organize accelerated programs.

After successfully developing junior high school and senior high school in Surabaya, as an effort to expand its usefulness, in 2006 *Pesantren Amanatul Ummah* opened a new branch on a wider land precisely on Jl. Tirtowening No. 02 ds. Kembang Kelor, Pacet District, Mojokerto. This was marked by the establishment of several excellent schools and madrasahs including Madrasah Aliyah internationally based (MBI), junior high school and senior high school scholarship programs. Educational institutions under the auspices of *Pesantren Amanatul Ummah* Pacet Mojokerto include:

1. Junior High School and Senior High School Smart Special Services (CI)

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<sup>13</sup> Muh. Mustakim, "Eksistensi Pesantren Sebagai Pusat Pendidikan Dan Perubahan Masyarakat Bangsa Indonesia Di Abad Ke-19 Dan Abad Ke-20," *Jurnal Ilmu Tarbiyah at-Tajdid* 5, no. January (2020): 81-103.

It is a special service with a comprehensive and holistic learning system. Different from the regular program, the accelerated learning program is compressed into 2 years, but also counts 6 semesters. Unlike the regular program where the length of study each semester is 6 months, for the special smart program the semester is taken for 4 months so that one school year can be 3 semesters. The curriculum applied is the same, namely the national curriculum plus special religious lessons and local content, but it is delivered more densely, even at night santri still study with the Al-Azhar curriculum.

## 2. Junior High School and Senior High School Excellent Program

This program is a new program, but no less superior and brilliant than the other programs. The specialty of this program is that the national curriculum is completed in the second year, so that in the third-year santri will only get enrichment material and *UN dauroh*. In addition, what makes the excellent program different is the intensive reading of classical books. Mastery of skills in the IT field, as well as mastery of Arabic conversation (muhadatsah) and English (conversation).

## 3. International Standardized Senior High School (MBI)

The International Standardized High School concept was originally named National Madrasah with International standard whose establishment process was inspired by the establishment of the National School with International Standard (SNBI) in Surabaya, namely SMA Negeri 05 Surabaya in 2005-2006. To solidify the intention and plan, *Pesantren Amanatul Ummah* then communicated with SMA Negeri 5 Surabaya and Cambridge representatives to explore whether the superior *Pesantren Amanatul Ummah* senior high school could organize MNBI (National International Standardized Madrasah) with the initial aim of not being left behind by schools under the auspices of national education. The result was the establishment of MNBI (National International Standardized Madrasah) in the cool area of Pacet which is approximately one hour from Surabaya and is now renamed MNBI (National International Standardized Madrasah). The desire to become an International standard *madrasah* has a rational reason. The existence of *madrasah* as an Islamic educational institution is far behind educational institutions in general.

International Standardized MA (MBI) established by *Pesantren Amanatul Ummah* is the forerunner of Islamic educational institutions that are expected to be able to compete at the national and international levels. This International Standardized senior high



*Dauroh* (repetition) is a complete discussion of tryout questions to face the UN; 5) Grade 12 is specially guided to be able to enter a well-known state university from the scholarship pathway. Learning activities begin at 6.45 am with the recitation of the *najah* and end at 3.30 pm. Meanwhile, religious learning in the *dalil* an (Madin) is given before going home at 14.30-15.30. In addition, santri are also emphasized to memorize the Qur'an.

#### 5. Islamic Institute Level

The Institute of KH. Abdul Chalim (IKHAC) consists of undergraduate and magister programs. The undergraduate program consists of 10 study programs and the postgraduate program (S2) has 2 study programs. In general, all educational institutions under *Pesantren Amanatul Ummah* have the same goal of educating the nation's children by providing superior and quality services. the following is a general description of each of these institutions.

Gradually, *Pesantren Amanatul Ummah* is now growing with awards such as the Top Innovative Education Choice Award 2023, the category "Best Inspiring Islamic School of The Year 2023", then with the total number of santri reaching 25,000 santri, *Pesantren Amanatul Ummah* received the Indonesia Business Professional & Education Award 2023 for the category The Best pesantren in Excellent Quality Program of The Year. Then the most important and the benchmark of success is the number of graduates who are accepted at national and international state universities.

#### **Education Management of *Pesantren Amanatul Ummah***

*Pesantren Amanatul Ummah* is a boarding school that implements comprehensive *pesantren* management where the education and teaching system is a combination of traditional and modern. It is said to be modern because it applies the national curriculum and modern learning methods, but does not shift the special characteristics of boarding schools that are still relevant to the needs of society and the times, so that this management is divided into several of them:

##### 1. New Student Admission Management

In general, the new student admission system consists of two pathways, namely the test pathway and the achievement pathway, registration can be done by coming directly to the pesantren or via online. For the achievement pathway, the selection is

based on the academic and non-academic achievements of santri during the previous school level. Some special requirements set by the pesantren include: 1) having won competitions at least at the city / regency level, 2) 1st, 2nd and 3rd place at the school level proven by a certificate from the school principal, 3) an average report card score of at least 7.5 or 3.0. As for the written exam route, the tested materials are mathematics and science.

## 2. Learning management of *Pesantren Amanatul Ummah*

Learning is the core of an educational process. Therefore, learning activities must be carried out as effectively as possible so that the vision and mission of the institution can be realized. *Pesantren Amanatul Ummah* is one of the pesantren that carries the concept of modern learning with a variety of integrated and technology-based learning methods and media. In accordance with the concept of learning itself, namely a process of facilitating santri or santri in learning guided by a teacher so that there is interaction between santri and teachers. In that case, the teacher plays an important role in the creation of a quality learning process. So, it is the responsibility of all teachers to prepare or design and implement the learning process as well as possible. In addition to qualified teachers, school and *madrasah* santri who are also santri are required to live in dormitories, so the learning process is also carried out in the dormitory after school. The santri not only get formal subjects like other public schools but also religious subjects (*diniyah*). They are also taught the yellow book and other *diniyah* books.

### **Learning Methods of *Pesantren Amanatul Ummah***

Every pesantren must have its own identity that is not owned by other pesantren with different teaching methods. This cannot be separated from the role of the caregiver of the pesantren, which in this case is the kiai as the person in charge of the problems that exist outside and inside the pesantren. The success of *Pesantren Amanatul Ummah* cannot be separated from its scientific transmission. The learning method is able to create quality graduates both academically and non-academically. The following is the method used:

#### a. Traditional Pesantren Learning Methods

Like other *salaf pesantren*, *Pesantren Amanatul Ummah* teaches *diniyah* knowledge to santri with inherent characteristics or characteristics, this is evidenced by the learning

methods that still occur traditionally, so that they still apply the old way in the ongoing learning process.

#### 1) Sorogan Method

The sorogan method is a method pursued by the ustaz delivering lessons to *santri* individually. The target of this method is usually a group of santri at a low level, namely those who have just mastered reading the Qur'an. The meaning of sorogan is the same in the practice of learning, namely submitting, depositing, or presenting the book to the teacher.

#### 2) Wetonan Method

The wetonan method or also called the bandungan method is a teaching method in which the ustadz or kiai reads, translates, explains and reviews Islamic books in Arabic, while the santri listen. The wetonan learning procedure is classical, i.e. the *santri* follow the learning activities by sitting around the teacher who explains the book. They pay attention to their own books and make notes (both meaning and information) about the words spoken by the ustadz or kiai. The weakness of this method is that it results in passive santri. Because the creativity of the santri in the teaching and learning process is dominated by the ustadz or kiai, while the santri only listen and pay attention.

#### 3) Muhawarah Method

The muhawarah method is a method of conducting conversational activities using Arabic which is required by *pesantren* for santri during their stay in the pesantren. Some pesantren only require it at certain times related to other activities, but some other pesantren require their santri to speaking Arabic every day.

#### 4) Halaqah Method

Halaqah is a class group system of the wetonan system. Halaqah which means a circle of santri, or a group of santri with a circular sitting formation, who study under the guidance of a teacher or study together in one place. Halaqah is also a study group using unstructured discussion methods to understand the content.

#### 5) Mudzakah Method

The mudzakah method is a scientific meeting that specifically discusses *diniyah* issues such as aqidah, worship and religious issues in general. The application of this

method can develop and awaken the intellectual spirit of santri. They are invited to think scientifically using reasoning based on the Qur'an and Al-sunnah as well as classical Islamic books.

### **b. Learning Methods for General Subjects**

The learning methods for general subjects are the same as in other excellent schools, emphasizing santri activity. Learning is supported by complete facilities and professional teachers. General subjects such as mathematics, physics, chemistry and biology are delivered and tested in English, while religious subjects are delivered and tested in Arabic. *Pesantren Amanatul Ummah* santri from an early age are fostered to be able to master English and Arabic, especially scientific languages that are common in science lessons. So that the quality of graduates can be ensured to be able to compete at the international level. This is evidenced by the acceptance of *Pesantren Amanatul Ummah* graduate *santri* accepted at universities at home and abroad.

*Dauroh* Method (Assessment and Relearning) One of the special programs and become superior and differentiate with other educational institutions is relearning (*dauroh*). In semesters 1 to 4 santri of International Standardized MA (MBI) get learning in accordance with the curriculum or material set in each semester. However, during Semester 5, semester 5 material and semester 6 material are delivered, so that in semester 6 only the repetition of class 1 and 2 material is given as well as try out and discussion of UN questions and entrance questions for favorite domestic and foreign universities. Thus, santri are better prepared for the UAN and when taking the Scholarship exam at home and abroad. In general, this *dauroh* program aims to; (1) ensure that each learner has received and understood the entire content of the national curriculum, (2) ensure that each learner has competencies in accordance with the National Education Standards, and (3) ensure that each learner has been served thoroughly and completely.

### **c. Extracurricular Activities**

Santri who have non-academic skills or potential are also given the opportunity to develop their interests and talents. *Pesantren Amanatul Ummah* provides various extracurricular activities, among others: Scouting, Journalism, Banjari, Calligraphy, Qiro'ah, Hadrah and Choir.

## Resident Response Around *Pesantren Amanatul Ummah*

*Pesantren Amanatul Ummah* is an Islamic educational institution located in a densely populated area in the middle of the city. Like other educational institutions, *Pesantren Amanatul Ummah* often organizes big events such as commemoration of Islamic holidays, public recitation, and other activities that involve participants from outside the city.

However, one of the problems that often occurs when there is an event at the *Pesantren Amanatul Ummah* is congestion around the pesantren area. This is caused by roads that are too narrow and unable to accommodate the number of vehicles coming to the event location. Although the pesantren has tried to regulate traffic by placing traffic control officers, traffic jams often occur.

Example of a car parked on the side of the road during the visiting santri event. Events at the *Pesantren Amanatul Ummah*, such as homecoming, visiting, returning to the pesantren, and the celebration of kiai Asep, are one of the activities awaited by the santri and the surrounding resident.

### Homecoming of Santri

Homecoming is one of the events organized at the *Pesantren Amanatul Ummah* to celebrate the homecoming of santri who have completed their studies at the pesantren. The homecoming of santri at *Pesantren Amanatul Ummah* is one of the moments that santri and families look forward to. This activity is carried out when the santri end their study period or school leave, so that the santri can homecoming and gather with their families.

### Visiting

*Sambang* or visiting is one of the events at the *Pesantren Amanatul Ummah* which is carried out by families or relatives of santri who are studying at the *pesantren*. This event is usually held during school holidays or when santri are given time to gather with their families. During this event, families or relatives of santri can visit the pesantren to meet with santri and do activities together. This event is very important for santri because they can meet with their families and feel the warmth of the family even if only for a while.

### Returning to the Pesantren

The event of returning to the pesantren is one of the events carried out by the *santri* after undergoing a holiday period. This event is usually held in the early days of the new school term. The return of *santri* to the *Pesantren Amanatul Ummah* is a moment awaited by all members of the pesantren, including the caregiver and the *santri* who have lived there. The arrival of these *santri* usually occurs after they have completed a holiday period or leave together with their families outside the pesantren.

### **Kiai Asep Likes to Alms with the Underprivileged Resident**

Kiai Asep also often holds celebrations at the *Pesantren Amanatul Ummah*. Kiai Asep also often organizes sharing events with the surrounding resident, especially during Islamic holidays such as Eid al-Fitr and Eid al-Adha. This event is usually in the form of giving food and gifts to underprivileged people.

### **Resident Response to Events at the *Pesantren Amanatul Ummah***

Here the author interviewed several people around the *Pesantren Amanatul Ummah* about how the response to these events around their residence. The resident around the *Pesantren Amanatul Ummah* has a variety of views regarding events at the pesantren. Some residents respond positively because they consider that the event at the pesantren is a positive and important activity for the religious and social life of the resident. They see that the pesantren provides benefits to the surrounding resident.

Most of the resident take advantage of the moments of the *sambangan* or visiting, return, and arrival events to improve their economy by selling. the resident usually sells on the side of the road around the *Pesantren Amanatul Ummah*. For them, trading during events like this can improve their economy. It is at these events that *santri* and their parents can buy merchandise from the surrounding resident. When the *santri* do not have a visiting event, they cannot buy merchandise from residents because of the prohibition from the kiai. "Yes, for the benefit of being able to sell, I can only sell on Sundays when there is a visiting. The reason is that the *santri* are not allowed to buy snacks outside by Kiai." Resident says.

On the other hand, there are also some residents who respond negatively because they feel disturbed by the congestion that occurs when there is an event at the pesantren. They consider that the congestion complicates their mobility around the pesantren area and disrupts their daily activities. "For me, I feel annoyed by the road congestion caused

by parking cars on the side of the road when there is a gathering, traffic becomes choked and disturbs the surrounding resident. It's also a pity if someone can't get their motorbike out because it's blocked by the car parked in front of their house."

The author tries to interview one of the santri guardians from the *Pesantren Amanatul Ummah* to ask about vehicle parking. The author gets information that it turns out that the surrounding resident does not open parking lots or become parking attendant to get additional sustenance. "If I go on a visit, I park on the side of the road, there is already a security guard who helps park. That's for visiting. If I am picking up or dropping off, there is usually BANSER on duty to help park and regulate traffic."

From this it can be concluded that the resident also cannot make a living by becoming parking attendants because when a big event such as the return or arrival of santri, there is already BANSER in charge of helping to park the vehicles of the santri's guardians. Meanwhile, if it is a visiting event, there is already a security guard in charge of guarding the santri guardians' vehicles.

The author gets information from alumni that the surrounding resident seems to dislike Kiai Asep because Kiai Asep sometimes wants to buy one of the residents' houses in order to expand the *Pesantren Amanatul Ummah*. However, the resident refused to sell his house to Kiai Asep. "In my opinion, it seems that the surrounding resident and Kiai Asep's relationship is not that close, I used to hear that there were people whose houses wanted to be bought by Kiai Asep but were refused. Kiai Asep also prohibits his santri from having snacks outside. During the event the parking section also has an officer.

Obviously, the residents might be a bit worried. So, the income of local residents from *Pesantren Amanatul Ummah* is when the event is visiting, returning, or when the santri return to the pesantren. That's when they can buy snacks outside."

However, it should be underlined, the author here only provides the perspective of one of the *Pesantren Amanatul Ummah* alumni. The author cannot confirm whether the information provided by the source is true or not. However, keep in mind that the *Pesantren Amanatul Ummah* is an educational institution that has an important role for the surrounding resident. Therefore, the best solution to overcome the congestion problem is to coordinate and cooperate between the pesantren and the surrounding resident. The pesantren can improve parking facilities, place traffic control officers, and

pay attention to setting the event schedule so that it is not too close to the activity schedule of the surrounding resident.

## CONCLUSION

*Pesantren Amanatul Ummah Surabaya* is a relatively new pesantren, because its age has not touched 100 years. However, this pesantren is able to prove that the quality of education offered through various levels of schools ranging from junior high schools or equivalent to universities, both national and international standards. The existence of *Pesantren Amanatul Ummah* until now. Although it has not been established for so long, *Pesantren Amanatul Ummah Surabaya* is able to develop massively with various schools and interesting programs. the role of Kiai Asep, the ranks of teachers, ustadz or ustadzah, staff, and others, so no doubt *Pesantren Amanatul Ummah* can get various awards and become a favorite educational institution.

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## **Wawancara**

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