CONTRIBUTION OF THE SALAFIYAH ISLAMIC BOARDING SCHOOL EDUCATION SYSTEM IN BANTEN INTO FORMING THE PERSONALITY OF ISLAMIC STUDENTS

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Abstract

This research analyzes the contribution of the Salafiyah Islamic Boarding School education system in Banten in shaping the students' personalities. Two research methods were used: library research and field research. Library research involves collecting relevant theories and writings, while field research is carried out by direct observation at the research location.

The research results show that the Salafiyah Islamic Boarding School in Banten has an important role in instilling moral education in students. The Islamic boarding school tradition is a reflection of the vision and mission of the institution, with moral educational values internalized by the students. The learning system based on the Compassion System (SKS) has succeeded in forming students who obey the rules and are able to adapt to the Islamic boarding school environment and society. Islamic boarding school education in Banten is considered an effective means for parents to shape behavior that is in accordance with religious and social values. Even though it is faced with the challenges of modernization, Islamic boarding school education remains relevant in shaping good moral behavior through religious activities and the rules that are applied. However, there are still certain behavioral deviations in Islamic boarding schools. However, the formation of students' personalities is maintained through the values of family, togetherness, helpfulness, honesty and responsibility. The centralized role of kiai as role models, as well as community support in various forms, also supports the existence and development of Salafi Islamic boarding schools amidst challenges and threats from both internal and external sources.

Keywords: Banten Salafiyah Islamic Boarding School, Moral education, Personality formation of students

INTRODUCTION

In Indonesia, Islamic boarding schools are traditional Islamic educational institutions that grow and develop amid Muslim society. They are also directly involved in efforts to make the lives of the nation's citizens more intelligent and significantly contribute to the provision of education in Indonesia. Furthermore, Islamic boarding schools aim to foster an understanding, appreciation, and practice of Islamic teachings. They do this by emphasizing the significance of religious morals as the basis of social life.the year 2020 (Supriyanto).

Islamic boarding schools emphasize religious morals as the foundation of social life in neighboring countries. Sunan Ampel students established Islamic boarding schools across the country. It peaked in the early mid-19th and early twentieth centuries, specifically during the reign of Sheikh Kholil Bangkalan. It was from his cold hands that the archipelago's great kiai emerged, allowing them to give birth to other great kiai.

Salafi Islamic boarding schools are traditional, community-based educational institutions that focus on building the character of their students; their existence has existed since this country did not

exist. Therefore, it is not an exaggeration if its prestige and existence will not fade(Hasanah, 2015). For hundreds of years, Salafi Islamic boarding schools have been central to the dynamics of community life, and their considerations have become a reference for the community's religious and social life. The presence of Salafiyah Islamic boarding schools has become a magnet for the people in their environment because Salafi Islamic boarding schools are educational institutions that are recognized as having been tested in implementing the concept of character education.

Salafiyah Islamic boarding schools are the original form of Islamic boarding school institutions. Salaf, which means Islamic boarding school in Indonesia, can be understood literally and using typical Indonesian terminology. The word salaf in Islamic boarding school terms is ancient, classic, and traditional(Kharlie, 2019). In sociological terms, a Salafiyah Islamic boarding school refers to a boarding school that exclusively imparts religious education to its students. Alternatively, if common knowledge exists, it is imparted in incremental doses. Typically, religious education encompasses the study of the Koran, hadith, fiqh (Islamic jurisprudence), astronomy, reckoning, and other related subjects. The study of all subject matter is conducted using Arabic language books, commonly referred to as "books yellow," "bald books," and "classic books," authored by previous scholars (Yousif et al., 2018).

In Banten province, in particular, a forum houses Salafiyah Islamic boarding schools, namely the Salafiyah Islamic Boarding School Council. The Salafiyah Islamic Boarding School Council is a forum for overseeing Salafiyah Islamic boarding schools in Banten both in terms of education and economics for the independence of Islamic boarding schools and the development of the community in Islamic Da'wah. The Salafiyah Islamic boarding school is a cornerstone in building the character of the life of the people of Banten, and the formation of this organization was done to preserve the original character of Islamic religious education from Indonesia. In this particular instance, the Salafi Islamic boarding school has successfully transformed its students into devoted and deeply religious individuals who exhibit high moral standards in their interactions with members of society. Therefore, even though the legitimacy and existence of Salafi Islamic boarding schools are still undervalued, the character education that these schools provide holds a significant place in the hearts of the community that surrounds them. An awareness of the relationship between life as a creature of God and society, also known as "hablum minallah wa hablum minannas" (Fauzi et al., 2020), is the culture that is prevalent in Salafi Islamic boarding schools. This awareness is referred to as the culture of the school. However, it is miserable that the contribution of Salafiyah Islamic boarding schools is currently seen as something that no longer supports the progress of development and the flow of change in national education in Banten. Salafi Islamic boarding schools are considered to be the past and have no future, are rundown and do not have science and technology competence, and are only limited to places for learning the Koran. Salafi Islamic boarding schools are marginalized in the process of building the nation's educational character, marked by the lack of alignment and government support for Salafi Islamic

boarding schools. The moral of the nation's generation that is increasingly worrying when viewed from the aspect of religiosity from the element of ideology is the development of increasingly strong transnational movements, especially some Muslims who tend to move to the right and question the state ideology of Pancasila which conflicts with the religion they adhere to in the form of raising the issue of the Islamic caliphate even though the religious organization carrying out the khilafiyah mission has been dissolved by the government through the Ministry of Law and Human Rights by canceling the organization's legal entity with Decree number AHU-30.AH.01.08 of 2017(Judge, 2017).

The government has issued presidential regulation 87 of 2017 concerning strengthening character education. This regulation pertains to character education. As part of this PERPRES, strengthening character education is a movement that falls under the responsibility of the Education unit. This movement aims to improve students' character by combining activities such as heart exercise, feeling exercise, thought exercise, and sports. This movement also involves the involvement and cooperation of the Education unit, families, and communities. GNRM stands for the National Mental Revolution. It is the Presidential Regulation No. 87 of 2017. Character education will shape students' personalities, in this case, the students. Character education can be said to be a system that instills character values in students, which contains components of knowledge, individual awareness, determination, and the will and action to implement values, both towards God Almighty, oneself, and others. Humans, the environment, and the nation so that we can create a perfect human being. Apart from that, with a superior personality, students are now dedicated to becoming religious experts and are encouraged to enter other professions by providing skills education, such as computers, photography, agriculture, carpentry, workshops, electronics, administration, and English. The broad spectrum of knowledge in Islamic boarding schools will open up opportunities for students to enter other fields so that they will become religious experts and experts in different fields of life. It is a good development for Islamic boarding schools to manage their position amid modern and complex social realities (Juanda et al., 2019).

Zamakhsyari Dhofier's research notes that Islamic boarding schools in Indonesia can be said to have the same genealogy. The polarization of modernist and traditionalist thinking that developed in Haramain and the emergence of the Afghani and Abduh reform movements helped strengthen the solidity of traditional ulama in Indonesia, most of whom were graduates from Mecca and Medina. Suppose we draw out the knots that bind several existing Islamic boarding schools. In that case, we can reveal the vital role of the services of six well-known figures who greatly determine the color of the Islamic boarding school's intellectual network. They are Sheikh Ahmad Khatib Syambas, Sheikh Nawawi Banten, Sheikh Abdul Karim Tanara, Sheikh Mahfuz Termas, Sheikh Kholil Bangkalan Madura, and Sheikh Hasyim Asy'ari. Therefore, it would not be an exaggeration if the author used the Banten area as a research location, considering that this area also initiated the strong scientific tradition

of Islamic boarding schools in Indonesia. At least the figure of Sheikh Nawawi al-Bantani is a symbol of intellectualism in Banten, even in the archipelago abroad. (Ta'rif, 2012).

METHOD

The research method used in this study is a combination of library research and field research.

1. Library Research

    This research is carried out by collecting theories and writings that are relevant to the problem being discussed. The sources collected include books, scientific journals, articles and documents related to Islamic boarding schools, moral education and the formation of students' personalities. This approach allows researchers to understand the theoretical basis and broader context related to the research topic.

2. Field Research

    This research was carried out by making direct observations in the field or at a predetermined research location, namely the Salafiyah Islamic Boarding School in Banten. Researchers will be involved in direct interaction with related parties, such as Islamic boarding school managers, kiai, teachers and santri. The focus of field research will be on the practice and implementation of the education system, as well as the profile and education system of Salafi Islamic Boarding Schools, both formally and informally.

DISCUSSION

As defined by Tadzkirotun Musfiroh, personality comprises a collection of characteristics, including attitudes, behaviors, motivations, and skills. The word "character" originates from the Greek language, where it means "to mark" or "mark" and refers to the application of moral principles in the form of actions or behavior. As a result, individuals who are dishonest, cruel, greedy, and have lousy behavior are considered to be people with bad character. On the other hand, people who conduct themselves in a manner consistent with moral principles are supposed to have noble character (Ta'rif, 2012).

There are seven reasons for the need for Personality Formation as follows(Goodwill, 2016):

1. The best way to ensure that children (students) have good personalities in life;
2. Ways to improve academic achievement;
3. Some students cannot form solid characters for themselves elsewhere;
4. Preparation of students to respect other parties or people and be able to live in society
5. diverse;
6. Starting from the root of the problem related to moral-social issues, such as impoliteness, dishonesty, violence, violations of sexual activity, and low work (study) ethic;
7. Best preparation for facing workplace behavior;
8. Learning cultural values , which is part of the work of civilization.

For several reasons, including the fact that the Islamic boarding school can make sure accommodations and concessions to find patterns that it considers appropriate enough to face increasingly rapid modernization and change, the values that are taught by the kiai to their students have resulted in high levels of trust, commitment, and loyalty towards the kiai and the Islamic boarding school. It has a significant impact without compromising the essence and other fundamental aspects of the existence of Islamic boarding schools, which ensures that Salafi Islamic boarding schools will continue to exist despite the rapid modernization of Islamic education as well as the challenges of general education, which genuinely promises the future success of children. The values, beliefs, habits, traditions, and philosophy of Salafi Islamic boarding schools do not just appear out of thin air but are created and developed systematically and organized.(Pesantren et al., 2017). Personality formation, which includes values, beliefs, habits, and philosophy, is influenced by what has been done previously and the level of success obtained through this hard effort. The intellectual actor behind the formation of Personality Formation in Salafi Islamic boarding schools is the founder and owner of Salafi Islamic boarding schools, namely the Kiai. These founders (kiai) usually had a significant impact on the formation of the initial culture of the Islamic boarding school. They were the first to instill the Islamic boarding school's values, beliefs, habits, and philosophy in an authoritarian way to their students. It is in Robbins' opinion that the founders of an organization usually have a significant impact on the formation of the organization's initial culture(Goodwill, 2016).

In this research, the author found that the Salafiyah Islamic Boarding School, in the process of creating Personality Formation, values, beliefs, habits, and philosophy, instilled several things (Arikunto, 2010):

1. The process of accepting new students.

   Kiai has full autonomy to select prospective students whose aim is to study religious knowledge in total (Tamaqua fi al-din). Apart from the student's intention to study, the prospective students' obedience and sincerity in accepting the values, beliefs, habits, and philosophy of the kiai, which are embedded in the culture of their Islamic boarding school, can also be seen. This stage is rigorous; therefore, the interview is conducted directly by the Kiai.

2. Socialization Process.

   Apart from being directly guided by the kiai, the new students are closely guided by their senior students in studying various religious subjects and indoctrinating and socializing the Islamic boarding school's values, beliefs, habits, and philosophy. This system is known as the socialization process. There are three stages in this socialization process. The first is when parents take their children to the Kiai to become their students. Indirectly, Islamic boarding school culture is introduced through advice on what can and cannot be done and what should be done regarding the values of Islamic boarding school life. Second, through interaction with fellow students. New students try to adjust their values to the values of the Islamic boarding school. At this stage, the hope

is that the students will be confronted with the reality of the Islamic boarding school. If the gap between the student's expectations and the reality of the Islamic boarding school is vast, it is very likely that the student will leave or, conversely, the Islamic boarding school will fire him. Third is the assimilation process, where students accept Islamic boarding school values and merge them into their self-values so that they become actual students (tafaqquh fi al-din).

3. Kiai as a model for santri. In the view of the santri, the central figure and role model for the santri, both in how they think and behave, is the kiai.

He is a role model who encourages students to identify with them and internalize their beliefs, values, habits, and philosophy. With these three ways of forming culture, the entire personality of the founder (in this case, the kiai) becomes embedded in the Personality Formation (salafi Islamic boarding school)

The Islamic boarding school provides learning using the following principles(Munawiroh, 2012):

1. Oriented towards developing students' potential in a comprehensive and integrated manner;

2. Exemplary implementation of character education in each educational environment;

3. Takes place through habituation and throughout time in everyday life

Thus, implementing character education does not just teach about right and wrong. However, education requires conscious and deliberate efforts to instill various habits and education that will form a superior personality. It is in line with the results of research that researchers have obtained from several informants, saying that the students of the Salafiyah Islamic Boarding School in Banten choose to enter Islamic boarding school education starting from elementary school (SD) to tertiary education (PT) where as teenagers they are in the phase of having a sense of curiosity. its more to try something new(Najmudin et al., 2020). Various factors encourage individuals to enter this institution, whether from personal desires, encouragement from parents, or the needs of the environment, which forcefully follows the rules contained therein. Some don't infer or refuse, such as two informants who said, "Sometimes, they stay out longer after lectures so as not to attend the recitation." However, as time goes by and the processes are undertaken, individuals will become aware of their rights and obligations during Islamic boarding school education, which also provides knowledge regarding life in this world and the afterlife.(DeMarco et al., 2021).

Then, the existing rules in Salafi Islamic boarding school education in Banten are determined verbally by the kiyai but are strictly adhered to and obeyed by all female and female students. The kiyai is still highly respected and is the guiding force in the Islamic boarding school movement.

It is one of the influences on the existence of Salafi Islamic boarding schools in this modern era. Even though the rules are not visible, they can form compliance and create improvement (Ahid et al., nd). For example, they wore sarongs in the Islamic boarding school environment, asking permission when going out or coming home at night or home. It is done as a means of cultural preservation and a supervisory function. However, often, there is still a lot of deviant behavior due to both the economic

factors of the students and the open nature of Salafi Islamic boarding schools. For example, there is theft by both students and outsiders, as well as dating behavior and several other minor behaviors that violate Islamic boarding school rules and regulations. Of the violations committed, usually, if students commit them, they are resolved amicably by the boarding school. They are generally reported to the students and female students without the perpetrator's name. This law has a deterrent effect in changing students' deviant behavior towards a better direction(Qutub et al., 2016). However, it will be handed over to the authorities if outsiders carry it out. It provides a deterrent effect so that it does not happen again.

The nature of Salafi Islamic boarding schools in Banten, which are close and open to the community, requires students to participate in community activities. Such as helping to care for the dead, attending routine recitations for mothers and fathers, and participating in other activities in the community.(Damanhuri et al., 2013). The surrounding environment also influences the formation of adolescent character and behavior patterns. Also, the cost of living in Salafi Islamic boarding schools is relatively cheaper, and the activities therein provide more lessons related to religion, polite behavior, and a high sense of solidarity between people. They are forming individuals who are responsible for what they do.

Many aspects of daily life and routines contribute to the formation of individual Santri personalities. One of these aspects is the strong emphasis on family values in the Salafi Islamic boarding school environment. Santri and Kiai share the same environment in which they live. Students are not required to pay rent to reside in kobongs that two to five people occupy. The only exception to this rule is the monthly electricity fees imposed on Islamic boarding schools with electricity facilities. In a similar vein, if you take a look at the relationship between Kiai and Santri, you will notice that it is incredibly close and full of the family without crossing the boundaries of politeness and authority that Kiai have as pesantren owners, teachers, and community leaders, and role models for santri. This particular family culture can also be observed in how the Kiai interacts with his santri.

When students reported running out of rice for cooking, he did not hesitate to assist them. Likewise, in several Salafi Islamic boarding schools with rice fields, the students work in the fields, the results of which are to meet the needs of all members of the Islamic boarding school. This family value can also be seen when building a hut or kobong by involving the participation of students and the surrounding community and using building materials found around the hut environment, such as bamboo, coconut trees, etc. This family value is reflected in the Kiai's attitude. Additionally, he acts as a foster parent for the students in addition to his role as a teacher. Salafi Islamic boarding schools have no set time limit for the duration of the educational experience. If it is determined that a santri has mastered all of the kiai's known information, then that santri is considered complete. In this manner, the student's study period can last for years, and the interaction between the students and the kiai can be compared to that of a family relationship. During the process of Personality Formation, these family

values serve as the glue that holds the process together. Loyalty and a high level of dedication to the organization will be developed by applying family values.

Because the students are obedient and loyal to the Islamic boarding school, the likelihood of students leaving or switching Islamic boarding schools before they graduate is significantly reduced. Apart from family culture, another habit, namely family values, is very strong in Salafi Islamic boarding school life. Kiai lives in the same environment as Santri. The students live in kobongs containing two to five people without being charged rent (except monthly electricity fees for Islamic boarding schools that already have electricity facilities). Likewise, suppose you look at the relationship between the Kiai and the students. In that case, it is very close and full of family without violating the boundaries of politeness and authority of the kiai as boarding school owners, teachers, community leaders, and role models for the students. This form of family culture can also be seen in Krai's attitude toward his students. He did not hesitate to help students who had run out of rice for cooking. Likewise, in several Salafi Islamic boarding schools with rice fields, the students work in the fields, the results of which are to meet the needs of all members of the Islamic boarding school. This family value can also be seen when building a hut or kobong by involving the participation of students and the surrounding community and using building materials found around the hut environment, such as bamboo, coconut trees, etc. This family value is reflected in the Kiai's overall attitude.

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Then other habits that are reflected in daily life are the value of togetherness and helping. The kiai instills it through actual daily attitudes and behavior. He is a role model for the students so that the students will imitate his attitudes and behavior. Kiai lives in the Islamic boarding school environment as an embodiment of the value of togetherness and the value of helping, therefore not only acting as a teacher for him but also as a substitute for the parents of the students, as explained above. This value of togetherness and helping becomes a strong bond between the students. They feel like they share the same fate and have an Islamic ideology that is passionate about Islamic teachings. Azra calls it "pure Islam," free from bid'ah, khurafat, and superstition. Even in some Salafi Islamic boarding schools, they are caught up in issues of radicalism, calls for jihad, implementation of sharia law, sweeping actions, styles, and patterns of clothing, which have placed them in the Islamic group. Conservative. This culture

of togetherness is also carried out in the surrounding community. Kiai and santri are always involved in every social activity organized by the community. This attitude can be seen as a form of remuneration for the community's acceptance, participation, and assistance towards the Islamic boarding school so that the Islamic boarding school can continue to exist and develop forward. (Jauhari, 2018).

This method is similar to the discussion method, which discusses issues of worship, aqeedah, and religious matters in general. The quality of students is a measure of the success of a Salafiah Islamic boarding school because after completing their education at one boarding school, they will move to another Salafiah Islamic boarding school to continue studying other books that they have not yet studied. And so on until the students feel they have mastered all the necessary books. One book and another are interconnected and complementary; this is what causes students to move between Islamic boarding schools because each Salafi (kiai) Islamic boarding school has a specific book that it masters. With the educational process described above, you can be sure that the quality of the students is very high. Likewise, society's view of the quality of students

Is very high. They are seen as a group of people who are educated (in religious knowledge), pious (obedient in worship), and trustworthy (maintained behavior). Public expectations for Islamic boarding schools grow stronger when many Islamic boarding school graduates become famous ustadz, ulama, or kiai. The culture of quality, as described above, has been maintained by Salafi Islamic boarding schools from generation to generation in the Kiai family and has been adopted by other Salafi Islamic boarding schools.

According to the research findings, the most significant value that the students at the Salafiyah Islamic boarding school in Banten possess is the ability to be honest and take responsibility for their actions. Because this is connected to the formation of Islamic character, the kiai places significant emphasis on it. After graduating, it is hoped that the students will become genuine Muslims or Muslim women, which is the goal of the Salafi Islamic boarding school, referred to as tafaqquh fi al-din, which means preparing for future ulama. It is accomplished through honesty and a substantial sense of responsibility. When we talk about integrity, we refer to being honest and trying to explain the truth to others. Integrity is the most critical aspect of trust because it encompasses moral character and fundamental honesty. Without both of these components, the trust dimension lacks any significance. Based on the explanation above, Salafi Islamic boarding schools pay great attention to and emphasize the values of honesty and morals as part of the values that apply in the organization because honesty and responsibility are the basis for fostering trust in the community. The student's responsibility is to study seriously to master the knowledge taught by the Kiai. The responsibility of seeking religious knowledge is establishing Islamic boarding schools to teach religious knowledge, disseminate teachings, and produce prospective scholars. This goal will not be realized without honesty and responsibility as aspects of the student's basic morality. It is believed that the students' obedience to the kiai is part of hoping for blessings from the kiai's knowledge so that it will bring goodness in this world

and the afterlife. This attitude encourages students to be honest and responsible for whatever the Kiai orders the students to do. They worry that being dishonest and irresponsible will bring bad things to their lives in the future. The value of honesty and responsibility is a moral value inherent in every santri so the surrounding community respects the attitudes and behavior of this santri and places them in a high social status. Familiarity or intimacy between Kiai and santri, santri and ustadz, and santri and santri is built through interpersonal relationships. When the students first arrive, the parents of the students accompany and entrust their children to the kiai to be trained as future ulama. Kiai accepted him not only as a protégé but treated him like a biological child. This attitude then crystallizes into obedience to parents.

The intimacy between students and ustadz or senior students is also extreme, so an attitude of total obedience is shown in interpersonal relationships at Salafiah Islamic boarding schools. Because they have faith in the truth taught by the kiai (centric kiai), there are almost no distinguishing characteristics between them regarding understanding and understanding thoughts. Because of this attitude, westerners have the perception that Islamic boarding schools are a breeding ground for the development of radicalism and militancy within the Islamic community. A Muslim needs to uphold the values of honesty and responsibility. Because of this, the Kiai strongly emphasizes the significance of instilling this trustworthy and accountable mindset in the lives of students attending Salafi Islamic boarding schools. The experience of living together at the cottage helps to instill a sense of responsibility and honesty in its inhabitants. Farming and farming work, cooking, cleaning the environment, building kobong, studying, worshiping, and other activities collectively contribute to the other's success while maintaining their autonomy and a sense of responsibility. The unpretentious and uncomplicated way of life, known as zuhud, is the defining characteristic of Salafi Islamic boarding schools. They are taught to endure adversity and constraints to put them in a position to be prepared to deal with various challenges that they will encounter in society in the future.

Then, in this research, the researcher also examined the aspects of the Learning System at the Salafi Islamic Boarding School in Banten. The student learning system model carries out its learning activities at Masdji and in classes that combine the Salafi Islamic boarding school system in activities, starting in the evening while studying mukhodaroh, lectures, marzipan, and learning three languages (Arabic, English, and Indonesian).

Santri is required to study Islamic boarding school knowledge in gaps in time at empty schools; studying starts at 7:30. Until 13:00 after completing the learning tasks, students are temporarily released (to rest for 1 hour). At 14.00, students/santri start working on study assignments until the Ashar prayer approaches. After the Asr prayer, activity assignments are filled out before the congregation's evening prayer. After the evening prayer, they receive study guidance from the Ustadz, who is none other than the senior students, and the kayak, who guides the students in reading the Koran and understanding it. His students. Until the evening prayer comes together again, after the Isha prayer in the congregation,

immediately participate in study activities and learn to read and memorize the Qur'an and the Yellow Books for 2 hours (from 20.00 to 22.00) after the study. Rest (sleep for 3 hours). Get up, prepare for the tahajjud prayer (qiyamul lail), take a short break (dhikr), get up, and get ready for the morning prayer after dawn. So be prepared to take care of the essential matters that support the smooth running of learning and recitation.

It was also found about the development of teachers and student/santri learning places through a leadership policy system, which was elaborated with a student-student learning model that was adapted to the demands of local situations and conditions where students studied while developing participatory learning methods and systems which were used as foundations and guidelines for learning conventional but sophisticated learning models. It was also found that it has been proven to be beneficial for the residents of the environment by teaching Islamic religious values naturally, which takes place with simple learning facilities and facilities. However, this does not prevent the students from learning actively. Students learning through the Islamic teachings educational method approach makes Muslims understand the appropriate anthropological structure in humans, including the spirit, mind, and body, so the behavior education of teachers and student workers is more suitable if you want to define Islamic education as humanizing humans. According to information (Kusoema, 2007) answers multi-dimensional crisis times and according to KH. Muslikh (2010) in his work, states that to be able to realize behavioral education, teachers and workers must have better and more intelligent behavior that can be friendly with the demands of the world, love Islamic religious education, and work flexibly and patiently towards human social change and institutions of economic life (Ghufron, 2014).

CONCLUSION

The conclusions from research on the Banten Salafiyah Islamic Boarding School show that this educational institution has a significant role in imparting moral education to the students. The Islamic boarding school tradition carried out by the Islamic boarding school community is a reflection of the vision and mission of the institution, with the moral educational values contained therein. The student learning system based at the Banten Salafiyah Islamic Boarding School uses the Love System (SKS) approach, which has succeeded in forming students/santri who obey the rules and regulations and can adapt to life inside and outside the Islamic boarding school. Salafi Islamic boarding school education in Banten is considered an effective means for parents to help shape individual behavior in accordance with the values of religion, state and society. Even though it is faced with the challenges of modernization, Islamic boarding school education is still considered relevant in shaping good moral behavior through religious activities and inherent rules.

The behavioral patterns that are formed are not always positive, and there are still certain deviations. However, the personality formation of Salafi Islamic boarding schools is maintained through the values of family, togetherness, helpfulness, honesty and responsibility which are upheld in high

regard. The existence of Salafi Islamic boarding schools is also supported by the centralized role of kiai as role models in everyday thinking, acting and behaving, as well as community support in the form of grants, endowments, infaq, shodaqoh and mutual cooperation. Facing challenges and threats from both internal and external sources, Salafi Islamic boarding schools remain strong in their existence and able to develop in society. Salafi Islamic boarding school culture can be a strategy in fostering and developing Islamic boarding schools towards modern Islamic boarding schools without losing their distinctive characteristics. Thus, it is hoped that Salafi Islamic boarding schools will remain relevant in producing a young generation of Muslims who can become leaders of religion and the state.

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