EVOLUTION OF LEARNING MODELS AND SPACES IN THE HISTORY OF ISLAMIC EDUCATION: FROM THE PROPHETIC ERA TO THE SULTANATE PERIOD IN NUSANTARA

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Abstract*: This study explores the historical evolution of learning models and spaces in Islamic education, from the Prophetic era to the Indonesian Sultanate period. Employing a qualitative methodology grounded in a comprehensive review of historical documents and relevant literature, the research analyzes the transformation of pedagogical practices and learning environments.The findings reveal a diverse array of learning models, commencing with the halaqah gatherings prevalent during the Prophetic era, typically centered in mosques, and culminating in the bandongan and sorogan systems characteristic of pesantren (Islamic boarding schools) during the sultanate period. The study further elucidates the development of learning spaces, from the initial reliance on mosques and scholars' residences to the emergence of formal institutions such as madrasahs (Islamic schools) and pesantren. Moreover, the research identifies key social, political, economic, and religious factors that influenced these evolutionary shifts. This study contributes to a deeper understanding of the historical tapestry of Islamic education and offers insights for the development of pedagogically relevant learning models in contemporary contexts.*

Keywords*: learning models, learning spaces, Islamic education, history*

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Introduction

Islamic education has played a pivotal role in shaping global civilization, contributing to the preservation of knowledge, advancements in various fields, and the development of intellectual thought. However, the historical evolution of learning models and spaces within Islamic education, particularly in the context of the Indonesian archipelago (Nusantara), remains an area with significant research gaps. This study addresses this gap by investigating the dynamic development of learning models and spaces in Islamic education, from the Prophetic era to the Nusantara sultanate period.

The urgency of this research stems from the need to understand how historical pedagogical practices and learning environments have shaped contemporary Islamic education in Indonesia. By examining the factors that influenced these shifts, including socio-political changes, the rise of Islamic scholarship, and the evolving needs of Muslim communities, this study aims to provide valuable insights for contemporary educational practices. Specifically, it seeks to uncover how teaching methods evolved and the corresponding transformations in learning spaces, from informal gatherings to dedicated institutions like *pesantren*.

This research has the potential to make significant contributions to several fields. In Islamic education, it will provide a deeper understanding of the historical development of pedagogical practices and the evolution of educational institutions. For historical studies, it will enrich our understanding of the sociocultural and intellectual landscape of the Nusantara region during this crucial period. Moreover, by examining successful historical models of Islamic education, this research can offer valuable lessons for contemporary educational practices, particularly in terms of developing culturally relevant and effective learning environments.

By focusing on the Indonesian archipelago, this study provides a unique perspective on the evolution of Islamic education in a region with a rich and diverse history of Islamic scholarship and practice. The findings of this research will not only contribute to the academic understanding of Islamic educational history but also offer practical implications for educators and policymakers seeking to enhance the quality and relevance of Islamic education in contemporary Indonesia.

Literature Review

This literature review examines the evolution of learning models and spaces within Islamic education, spanning from the Prophetic era to the Nusantara sultanate period. It analyzes the significant transition from informal gatherings to dedicated institutions like pesantren, highlighting the dynamic interplay between traditional Islamic scholarship and modern educational practices. The review explores how learning models have adapted to the evolving needs of Indonesian society, providing a nuanced understanding of the diverse landscape of Islamic education in Indonesia.

Learning Models

Learning models are approaches or methods used in the educational process to help students acquire information and skills through interactions between students and teachers or their surrounding environment. These models facilitate knowledge acquisition and skill development by providing a structured framework for learning. Various learning models, such as social interaction, information processing, personal, behavior modification, problem-based display

theory models, and components, have been established to improve the quality of learning in diverse educational environments(Wantu et al., 2023).

Learning Spaces

Learning spaces are environments specifically designed to facilitate purposeful activities related to education. They encompass a variety of physical and social settings that influence how individuals engage with learning. These spaces can include classrooms, libraries, and innovative learning environments, shaped by factors such as light, sound, and furniture arrangement. The design and use of these spaces aims to enhance learning outcomes by providing opportunities for interaction, collaboration, and deeper engagement in the learning process(Kvan, 2020).

Islamic Education

Islamic education is defined as a process of guidance for human beings that encompasses both physical and spiritual aspects, based on Islamic teachings and dogmas. Its purpose is to develop one's character in accordance with Islamic principles, which ultimately leads to happiness in the afterlife. This educational approach seeks to shape the ultimate personality in harmony with Islamic rules, ensuring that individuals are well-rounded in their religious and moral development throughout their lives(Muhammad Ro'yi Alfadhili Nasution et al., 2023).
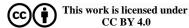
Historical Overview of Islamic Education

There are three common periodizations used in the study of the history of Islamic education. The first period refers to the change of power, in which the development of Islamic education is divided into six periods. First period is Islamic education during the time of the Prophet Muhammad, The second one is Islamic education during the Al-Khulafa' al-Rasyidin era, the third one is Islamic education during the Umayya dynasty, the fourth one is Islamic education during the Islamic era of Abbasid dynasty, The fifth one is Islamic education during the Three Great Kingdoms, The sixth is Islamic education during the Western Colonial period, and The last one is Islamic education during the nation state, and so on(Asari, 2018). The second model of periodization refes to the time frame that the history of Islamic civilization has pass through in general. In this sense, the history of Islamic education is classified into three periods, i.e. Islamic education in the classical period (600 – 1250), second is Islamic education during the middle ages (1250 – 1800), and the last period is Islamic education in modern times (1800 onwards)(Asari, 2018).

The third model of periodization is based one the history of Islamic education referring to the qualitative dynamics of Islamic education itself. This model gave a rise to the following periodization: first, Islamic education during the founding period. Second, Islamic education in the early development period. Third, Islamic education in its golden age. Fourth, Islamic education at its stagnation time. Fifth, Islamic education during the renewal period(Asari, 2018). In this study, the period of study objective is focused on the Islamic education during the turn of power(Hitti, 2002; Khan, 1967; Lubis et al., 2011; Prof. Dr. H. Abuddin Nata, 2014; Shalaby, 2005; Tibawi & Tībāwī, 1972).

Method Research

This research employed a qualitative approach to investigate the evolution of learning models and spaces in Islamic education from the Prophetic era to the Indonesian Sultanate period. The

study involved a comprehensive literature review, which included identifying relevant databases and search terms, screening and selecting studies, and extracting and synthesizing data to provide a historical overview. To validate and contextualize the findings, structured interviews were conducted with historians specializing in Islamic education in Indonesia. Scoping reviews are essential for researchers looking to understand the landscape of existing literature on a given topic(Lavrakas, 2008). They offer flexibility in methodology and inclusivity in sources, making them particularly valuable in rapidly evolving fields. By systematically mapping literature and identifying gaps, scoping reviews pave the way for informed decision-making and future research initiatives.

The study also incorporated field observations of several *pesantren* across Java, representing diverse educational approaches and historical backgrounds. These observations served to verify the historical information gathered from the literature review and provide firsthand insights into contemporary learning models and spaces. The data collected from these phases were analyzed using descriptive content analysis to answer the research questions and provide a comprehensive understanding of the evolution of learning models and spaces in Islamic education.

Result
This section examines the evolution of Islamic education during the formative period of Islam, encompassing the Prophetic era in Mecca and Medina, and extending into the Rashidun Caliphate. This analysis aligns with the historical periodization focusing on the transfer of authority, specifically the first two phases: the time of Prophet Muhammad and the era of the Rightly Guided Caliphs (Al-Khulafa' al-Rasyidin)(As-Suyuthi et al., 2000; Hitti, 2010; Khan, 1967; Yusanto, 2001). This examination will explore the changing venues of learning, pedagogical approaches, and the gradual institutionalization of Islamic education during this crucial period.

Summary of the Development of the Islamic Education System during the Time of Prophet Muhammad (PBUH) and the Rashidun Caliphate

During the Meccan period (610-622 AD), Islamic education was primarily informal and conducted in various locations. The house of Al-Arqam bin Abil Arqam served as an early center for disseminating the message of Islam and teaching its tenets(Pulungan, 2019). Additionally, the Prophet's own house and the houses of his companions were utilized for instruction. The kuttab, a pre-Islamic institution focused on literacy and basic arithmetic, also played a role, with the content gradually incorporating the teachings of the Quran(As-Suyuthi et al., 2000). This period emphasized understanding and memorization of the Quran, with teaching primarily conducted face-to-face, fostering a close relationship between teacher and student(Hafiddin, 2015). The Dar al-Qurra, a place specifically for learning Quranic recitation, also emerged during this time, further highlighting the focus on Quranic studies(As-Suyuthi et al., 2000). The mosque had not yet become a central place of education.

With the migration to Medina (622-632 AD), the educational landscape shifted. The Prophet's Mosque (Masjid Nabawi) became a central hub for religious and educational activities. The Suffah, a shaded area within the mosque, provided shelter and a learning space for those who had migrated from Mecca and lacked resources(Abdullah, 2021; Pulungan, 2019). This marked a significant step towards the institutionalization of Islamic education, with the mosque serving as a multi-functional space for worship, learning, and community gatherings. While some

sources suggest the kuttab was less prominent in Medina(Abdullah, 2021), other forms of informal instruction continued in homes and other spaces.

The Rashidun Caliphate (632-661 AD) witnessed a further consolidation of educational practices. During the caliphates of Abu Bakr and Umar, the mosque continued to be the primary center for education, with appointed teachers instructing in various regions(As-Suyuthi et al., 2000; Badwi, 2017; Muhammad Rahmatullah, 2014). Umar's caliphate saw the appointment of qashsh (storytellers/reciters) in mosques in major cities, further emphasizing the role of the mosque in disseminating religious knowledge(Hafiddin, 2015). This period also saw the standardization of the Quran under Uthman, a crucial step for ensuring the accurate transmission of the holy text(Aminah, 2015). While the caliphate of Ali faced political instability, the established educational patterns generally continued(Badwi, 2017).

Table 1. Summary of the education system during the Prophet and Rashidun Caliphate administration

No	Period	Year	Venue of study	Remarks
1	Mecca	610 AD – 622 AD	1) The Prophet's House 2) The house of al-Arqam bin Abil Arqam 3) Dar al-Qurra 4) Kuttab	There are four places in the phase of the Prophet's da'wah in the Mecca era, the type of informal learning, the mosque has not been used as the center of education
2	Medina	622 – 632 AD	The mosque of Nabawi The Prophet's House The companions' houses Dar al_Qurra Kuttab Suffah	There were six places where education took place in the Medina era, informal learning types & mosques were used as learning centers
3	Rashidun Caliphate Abu Bakar Umar Uthman Ali	(11-13 AH/632 – 634 AD) (13-23 AH/634 – 644 AD) (23-35 AH/644-656 AD) (36 – 41 AH/656 – 661 AD)	Mosque The companions' houses Dar al_Qurra Kuttab Suffah	There were six places where education took place in the Rashidun Caliphate era, informal learning types & mosques were used as learning centers

In summary, the transition from the Meccan to the Medinan period and into the Rashidun Caliphate demonstrates a clear evolution in Islamic education. From informal instruction in private homes and the kuttab in Mecca, education gradually became more centralized around the mosque in Medina and during the Rashidun era. This shift marked the beginning of a more structured approach to Islamic learning, with the mosque serving as a central institution for both

religious practice and education. The emphasis on Quranic memorization and understanding remained constant, while new methods of instruction, such as the use of qashsh, emerged. This foundational period laid the groundwork for the further development of Islamic educational institutions and practices in subsequent centuries.

After the time of Prophet Muhammad and his Companions, Islamic education experienced substantial growth and diversification, particularly during the reigns of the Umayyad, Abbasid, and Ottoman Turkish caliphates. Diverse educational institutions have emerged, encompassing primary as well as higher levels of education. The kuttab, a fundamental institution for primary education strongly embedded in the Arab educational heritage, served as a crucial center of learning. It thrived with several schools in important Islamic cities. The kuttabs, commonly linked to mosques, had a primary emphasis on instructing the Quran, Islamic studies, and fundamental reading abilities. They played a crucial role in the Islamic Golden Age, providing education to numerous pupils and symbolizing the importance of religious and ethical instruction in Islamic society. During this period, various educational institutions flourished, including scholarly residences, mosques with accommodations for scholars, royal palaces hosting scientific gatherings, the renowned Bayt al-Hikmah (House of Wisdom), observatories, hospitals that integrated medical education with healing practices, madrasahs (prominent Islamic schools), and specialized facilities for studying the Quran and Hadith known as Dar Quran and Dar al-Hadith. These varied educational institutions exemplify the extensive and diversified character of learning in Islamic history, showcasing the civilization's dedication to knowledge in different areas and levels of education.

Table 2. Periodization and models of Islamic education learning places

No	Period	Year	Learning place	Remark
	East Umayyad Caliphate	41-132 AH / 661-750 AD)	Kuttab, mosque, literary assembly, madrasa dan universties	Madrasas and universities were built separate from a mosque
	West Umayyad Caliphate	711-1492 AD	Madrasa and universities	-
	Abbasid Caliphate	132-656 AH / 750 – 1258 AD	Kuttab or maktab Mosque Khizanah al-Hikmah and Bayt al-Hikmah University of Nizhamiyah Elementary education at palace Ulama's residence Bookstores (Al-Hawarit Al-Waraqin)	Bayt al Hikma libraries and educational institutions did lot of research equipped with observatories Bookstores as a center of study with growing number of study circles
	Ottoman Empire/Caliphate (1299 – 1924 AD)			
	Education in medieval Ottoman		Mosques, madrasas, and libraries	-

No	Period	Year	Learning place	Remark
	(Uthman I to pre-Mahmud 2)			
	Syafawi Kingdom	1501 – 1736 AD	Mosques, schools, madrasas, colleges, high schools, institutes, universities, research institutes, andlibraries	-
	Kingdom of Mughal	1526 – 1858 AD	Mosques, khanqah (Islamic boarding schools), madrasas, universities, and libraries,	A mosque has an elementary school. The khanqah (Islamic boarding school) is led by a ulama
	Education in modern era of Ottoman Empire			
	Mahmud II		Schools, academies and madrasas	Medical school, royal music school, royal military academy. Madrasas of general knowledge and literature, Mektebi Ma'arif and Mektebi Ulum-u Adebiye. military schools, technical schools, medical schools and surgical schools.
	Tanzimat era		Schools, academies and higher education	Naval school, military school (1793), technical and medical school (1827), and academy of military sciences (1834). An ambitious plan for education began in 1846.
	Abdul Hamid (The Young Ottoman)		Colleges, high schools, law schools, teacher college, and universities.	College, College of Law (1878), College of Finance (1878), College of Arts (1879), College of Commerce (1882), College of Engineering (1888), College of Veterinay (1889), College of Police (1891), and

No	Period	Year	Learning place	Remark
	The Young Turk (Abdul Majid II)		High school and college	University of Istanbul (1900). College for Teachers. Women/girl's schools at middle and high school level

At this phase, the levels of school education are divided into 3 levels; (1) ibtidaiyah; (2) mutawasithah; and (3) tsanawiyah. At this level, the subjects are divided into 3 groups: (1) Arabic language, (2) Islamic culture; and (3) science, technology, as well as skills and arts. At the tsanawiyah level, various special programs are provided, such as cultural studies, science, industry, agriculture, trade, and home economics (specifically for women). The subjects directly relate to the formation of an Islamic personality, such as Arabic language and Islamic culture (the Quran, Hadith, creed, jurisprudence, biography, preaching, etc.), which are taught at each stage with a larger allocation of time. Meanwhile, higher education levels are divided into two types: (1) Higher education equivalent to diploma and bachelor's degrees, and (2) Higher education equivalent to master's and doctoral degrees. Based on the description above, there are 12 places where learning activities take place, including: Kuttab, houses of scholars, mosques, royal palaces, Bayt al-Hikmah, libraries, observatories, hospitals, madrasahs, dar al-Quran, dar al-Hadith, ribath, zawiyah, Khanqah, and bookstores.

Islamic Educational Institutions in Java

Padepokan in Java is often called a boarding school. It is an Islamic learning place which was initially non-formal and then became formal education(Abdullah, 2021). Historically, the early development of towns estimated to have Muslim communities since the 11th century began from the northern coast of Java. Several towns on the North Coast of Java Island had Muslim-style towns, such as Gresik, Tuban, Surabaya, Kudus, Demak, Jepara, Cirebon, and Banten. These towns were made up Muslim communities and greatly influenced by the Islamic movement to summon people to embrace Islam by the Wali (Anam, 2017; Marwoto, 2016; Musthofa, 2015)

Pondok Pesantren has established since the spread of Islam in the archipelago in the 15th century AD. Maulana Malik Ibrahim, one of the Wali Songo, is believed to be the first prominent person to establish a pesantren, which was used as a center for the Islamic propagation. In further developments, the one who developed the next pesantren was Sunan Ampel (Raden Rahmat), also the son of Maulana Malik Ibrahim. He later founded several other Wali Songo Islamic boarding schools, such as the Giri Islamic Boarding School, Demak Islamic Boarding School, Tuban Islamic Boarding School, Derajat Islamic Boarding School, and other Islamic boarding schools in Tatar Sunda (West Java), etc. Thus, pesantren is the oldest Islamic educational institution in Indonesia that has contributed significantly to the development of human resources (Hidayat & Abdussalam, 2019).

It was stated that the Ampel Islamic Boarding School, which was founded by Shaykh Maulana Malik Ibrahim, is the forerunner to the Islamic boarding schools' establishment in the country. It is because that after the study completion, the ex-students returning to their regions disseminated their knowledge. Therefore, more Islamic boarding schools were established

according to what have been taught at the Ampel Islamic Boarding School. For instance, the Giri Islamic Boarding School in Gresik and similar institutions in Samudra Pasai became the centers of the spread of Islamic civilization to various regions in the archipelago. The Ampel Denta Islamic Boarding School became a place for the Walis, who later became known as Wali Songo (the Nine Guardians). From the Giri boarding school, a santri from Minang, Datuk ri Bandang, brought Islamic civilization to Makassar and other eastern parts of the Archipelago. Later, it set a stage for Sheikh Yusuf, a great scholar and leader of the nation's movement, voyaging from Makassar, Banten, Sri Lanka, and finally to South Africa (Herman, 2013).

At the Islamic boarding school, people can learn very well about Islam and Islamic life freely. The Islamic boarding schools are equipped with a mosque, dormitories, religious study rooms, and various books of Islamic subjects. Santri as the students of Islamic boarding schools also reside in its dormitory where they gain knowledge from a Kyai as its main principal (Akhiruddin, 2015; Maulida, 2016; Susilo & Wulansari, 2020).

The term 'pondok and pesantren' is popularly used in Java and Madura, while in Aceh, it is better known as '*dayah*', '*rangkang*', or '*meunasa*'. Meanwhile, in Minangkabau, people call them as 'surau' (Maulida, 2016). Islamic educational institutions that are built and developed in Indonesia include pesantren, surau, meunasah, and madrasa. It is among of Indonesian traditional and modern Islamic educational institutions. In the pesantren, the students are expected to implement Islam in daily life with an emphasis on morals in social life. Meanwhile, a surau is a place of worship that was first established in West Sumatra, precisely in Minangkabau which is currently used as a means of children religious education. Another established educational institution in Indonesia is a meunasah, the lowest Islamic education. The term 'meunasah' originally comes from the Arabic, which refers to 'madrasa' or school. The meunasah is a building often used for religious occasions, receiving zakat, and other religious activities. The fourth educational institution is a madrasa; similar to meunasah, it also comes from Arabic, i.e., 'madrasatun'. It refers to the verb 'darasa' in the form of 'venue for activity' (place), which means a place to study for students (Akhiruddin, 2015).
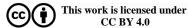
Periodization & model of Islamic education learning place in Walisongo era. According to notes from Al-Habib Hadi bin Abdullah Al-Haddar and As-Sayyid Bahruddin Ba'alawi Al-Husaini is presented in the following table. Periodization & learning model of Islamic education during Walisongo (the Nine Guardians) period, according to Al-Habib Hadi bin Abdullah Al-Haddar and As-Sayyid Bahruddin Ba'alawi Al-Husaini.

Discussion
In Indonesia, traditional (pesantren salaf) and modern (pesantren modern) Islamic boarding schools differ in curriculum, teaching methods, and Kyai (religious leader) roles. It examines the dynamic relationship between traditional Islamic learning and modern education and how pesantren have changed with Indonesian culture. The discussion examines the different types of pesantren and their teaching methods and integration with the national school system to better comprehend Islamic education in Indonesia.

The relationship between the analyses of the learning model & learning space in *Pondok pesantren* to the research context
Indonesia had other Islamic schools by the early 1900s besides pesantren and conservative institutions. Since the madrasa was a more modern institution, Muslim students in conventional

institutions dwindled over the 20th century. Religious science training combined with general education courses distinguishes madrasas from higher education in the Islamic sciences(Arjmand et al., 2018)

Comparison of traditional and modern Islamic boarding schools Islamic boarding schools have played a major cultural and historical significance in earlier Islamic countries, but there is a void in the literature on their spatial architecture, including traditional and modern adaptations. Islamic boarding schools have evolved their education structure. Thus, it is divided into Salafiyyah and Khalafiyyah Islamic Boarding Schools (Ministry of Religious Affairs, 2002). Zuhry (2011) added a third category that mixes Salafiyyah and Khalafiyyah.. According to this classification, each type has a different curriculum and learning method as follows(Herman & DM, 2013; Tolib, 2015; Usman, 2013).

Traditional Islamic boarding school (Salafi Islamic boarding school).
Curriculum and teaching methods remain original in this type of institution. Arabic publications by historic Islamic masters are used to educate Islamic religious themes. Although many employ the classroom technique, the learning paradigm uses 'bandongan' (individualised instruction) and 'sorogan' (collective learning). In bandongan and sorogan, students sit around a Kyai who reads, translates, and explains the lesson, which they repeat(Shiddiq, 2015).

The rural pesantren approach is simple and uses traditional schooling, administration, and leadership practices that the Kiai plays a prominent role in. However, some incorporated new curricula, management education, and pesantren leadership ideals over time, without changing their main traits(Yuli, 2015, 2019). Usman claims that teaching Arabic Islamic writings by mid-century academics preserves the organisations' original form. The teaching model uses mosque-based halaqah. Additionally, Kyai, the pesantren chief, sets the curriculum(Usman, 2013). The new salaf Islamic residential school teaches religion and character. As the foundation of education, it uses classical references. Adherence to classical authority and madhhab (Islamic legal school) persist. Indonesian Syafi'ie is mostly conventional Muslim madhhab.(Lukens-bull, 2010; R. Lukens-Bull, 2014; R. A. Lukens-Bull, 2000, 2001).

Modern Islamic boarding school (khalafi Islamic boarding school).
Modern Islamic boarding schools like salafiyah pesantren teach Islamic religious courses well. They offer natural and social sciences, too. It follows the Ministry of National Education and Ministry of Religious Affairs' madrasah curriculum. The level includes elementary, junior high, senior high, and higher education. The khalafiyah model decentralises authority and duties among management, unlike the Salafi pesantren. Thus, there is no leadership concentration like in classical pesantren. This technique fully adopts classroom learning, Usman said. This model uses schools or madrasas. It follows the national curriculum. Ulama is a learning executive coordinator and classroom instructor. In the local curriculum, Islamic and Arabic courses are more prominent(Usman, 2013).

Integrated Islamic boarding school
This sort of Pondok pesantren combines traditional and modern education and teaching methods. The yellow book is taught utilising sorogan, bandongan, and wetonan methods at night after Maghrib and Fajr prayers. In madrasas/schools, classical learning is done from morning to afternoon. Most pesantren today are combination because they use all four curriculum styles. However, this group varies greatly(Lukens-bull, 2010). Most pesantren are

integrated, indicating modifications. Multiple integrated pesantren categories exist. It suggests intermediate, integrated, or blended. Most pesantren consider themselves integrated, indicating that mixing traditional faith with modern schooling is best(Lukens-bull, 2010a).

The Indonesian Ministry of Religious Affairs categorizes Islamic boarding schools, known as *pesantren*, into four types: A, B, C, and D. Type A *pesantren* maintain traditional characteristics, with students residing near the *Kyai's* (religious leader) house and the *Kyai* having full control over the curriculum and teaching methods. Type B *pesantren* incorporate *madrasahs* (Islamic schools) that teach both religious and secular subjects, following either their own curriculum or guidelines from the Ministry of Religious Affairs. Type C *pesantren* include type B characteristics and also have public schools run by the Ministry of Education and Culture. Type D *pesantren* primarily provide dormitories for students who attend schools outside the *pesantren*.

In general, *pesantren* consist of a *Kyai*, students (*santri*), a mosque, the yellow book (classical Islamic texts), and dormitories. They are broadly classified as *salafi* (traditional) or *khalafi* (modern), with some incorporating elements of both. Students can be resident (*mukim*) or non-resident. This typology reflects the dynamic nature of *pesantren* in Indonesian society, as they adapt to changing educational needs while preserving traditional Islamic values.

The development of learning models in traditional & modern pesantren

This section explores the development of learning models in traditional and modern Islamic boarding schools, or *pesantren*, focusing on the curriculum, teaching and learning methods, the role of the *Kyai* (religious leader), and the types of education levels and graduation requirements. The analysis highlights the dynamic interplay between preserving traditional Islamic scholarship and adapting to modern educational practices (Firmansyah et al., 2020, 2021; Wiyatasari et al., 2022).

Curriculum

The curriculum in traditional Islamic boarding schools, or *pesantren*, is deeply rooted in classical Islamic texts, often referred to as the "yellow books." These texts cover a wide range of subjects, including fundamental Islamic sciences, *fiqh* (Islamic jurisprudence), *ushul fiqh* (principles of jurisprudence), *aqidah* (Islamic theology), *tafsir* (Quranic exegesis), Hadith (Prophetic traditions), and *tasawwuf* (Islamic spirituality). The emphasis on these classical texts underscores the *pesantren*'s role as a preserver of traditional Islamic scholarship.

In contrast, modern *pesantren* often integrate a more comprehensive curriculum, combining classical Islamic studies with secular subjects regulated by the Ministry of National Education. This blended approach aims to equip students with both religious and secular knowledge, preparing them for a wider range of opportunities in the modern world. Some modern *pesantren* also offer specialized curricula, such as the Tarbiyatul Mu'allimin Al-Islamiyyah (TMI), which is equivalent to junior and senior secondary education levels.

Teaching and Learning Methods

Traditional *pesantren* typically employ classical teaching methods, such as *sorogan* (individualized instruction) and *bandongan* (collective learning), where students gather around the *kyai* (religious leader) to listen, memorize, and discuss the yellow books. These methods

emphasize direct transmission of knowledge from the *kyai* to the students, fostering a close relationship between them.

Modern *pesantren*, on the other hand, have incorporated more student-centered pedagogical approaches, including discussions, debates, and project-based learning. This shift aims to encourage critical thinking, creativity, and active participation among students. While traditional methods like *sorogan* and *bandongan* are still widely used, modern *pesantren* also utilize contemporary teaching tools and technologies, such as ICT and multimedia resources, to enhance the learning experience.

Kyai's Position

The *kyai* holds a central position in traditional *pesantren*, serving as a religious leader, teacher, and mentor. Their authority and influence extend beyond the classroom, often playing a significant role in the community. The *kyai*'s leadership is often based on their knowledge, piety, and charisma, which attracts students and maintains the *pesantren*'s reputation.

In modern *pesantren*, while the *kyai* may still hold a prominent position, their role may be more diversified or shared with other administrators and teachers. This reflects a shift towards more institutionalized management structures in modern *pesantren*. However, the *kyai* often remains a respected figure, providing spiritual guidance and maintaining the *pesantren*'s religious identity.

Type of Education Level and Graduation

Traditional *pesantren* often have flexible educational levels, sometimes based on the completion of specific books or subjects rather than fixed grade levels. Graduation in traditional *pesantren* is often determined by the *kyai*'s assessment of the student's mastery of the material. Modern *pesantren*, in contrast, typically follow the national education system, with structured grade levels and standardized graduation requirements. This allows students to obtain recognized diplomas and pursue higher education opportunities. Some modern *pesantren* also incorporate additional requirements, such as community service or internships, as part of their graduation criteria.

Learning space development in traditional and modern Islamic boarding schools

There is a close relationship between the meaning of buildings in one settlement with neighboring buildings. Not only is it in the activities in each house but also in spatial planning and zones. It results from the religious values and people's understanding and aspirations about the ideal space(Yuli, 2019).

In terms of physical buildings or educational facilities, the type of buildings at Islamic boarding schools are classified into five types, i.e., 1) buildings consisting of mosques and Kyai's houses, used as study rooms; 2) the building consisting of a mosque, Kyai's house, and a dormitory or boarding school for students from outside the pesantren district; 3) the building consisting of a mosque, Kyai's house, dormitory, and madrasa (school) where teaching takes place; 4) buildings consisting of mosques, Kyai's houses, dormitories, madrasas, and the building where skills pieces of training take places, such as animal husbandry, agriculture, culinary, fashion, cooperation, and shops; 5) the building consisting of a mosque, a kyai's house, dormitories, a madrasa, a meeting hall, a sports center, a public kitchen, guest houses, and public schools, such as junior and senior high schools, and universities.

Traditional and modern pesantren (Islamic boarding schools) exhibit significant differences in spatial characteristics and educational approaches. Traditional pesantren typically feature simple infrastructure, including mosques, kyai residences, student dormitories, madrasahs (classrooms), and hermitages. In contrast, modern pesantren often have more extensive facilities, such as libraries, laboratories, and sports facilities, adhering to Ministerial Regulation No. 24 of 2007, which mandates at least 13 infrastructures. Traditional pesantren prioritize classical Islamic teachings, emphasizing subjects like fiqh (Islamic jurisprudence), ushul fiqh (principles of jurisprudence), aqidah (Islamic theology), tafsir (Quranic exegesis), Hadith (Prophetic traditions), and tasawwuf (Islamic spirituality). They utilize traditional teaching methods like sorogan (individualized instruction), bandongan (collective learning), and wetonan (time-specific recitations). Modern pesantren incorporate a broader curriculum, including secular subjects, and employ contemporary teaching methods like lectures, dialogues, discussions, and muhadoroh (academic presentations) (Firmansyah et al., 2021).

The role of the Kyai (religious leader) also varies. In traditional pesantren, the Kyai holds a central position, while in modern pesantren, their role may be shared with other teachers and administrators. These differences reflect the adaptation of pesantren to modern educational needs while preserving traditional Islamic values.

Table 3. The comparison between traditional and modern Islamic boarding schools

Aspects	Traditional (Salafiyah)	Modern (Khalafiyah)
Type	No level of education, graduation follows subject/book completion Some have used classical classes, such as I'dad, ibtida, wustho, and ma'had aly. Giving a diploma from Kiai signifies	Elementary, junior high, senior high school levels, and some are up to college level Known as diniyah ula (basic level), wustha (intermediate level), ulya (upper level)
Curriculum	Fundamental subjects, such as fiqh and ushul fiqh, aqidah or tauhid (ushuludin), tafsir al-Quran, Hadith and Hadith Sciences, morals and sufism (known as the yellow book) (Lubis, Barat, et al., 2011b)	The combination of the Ministry of Religious Affairs and the Ministry of Education and Culture as well as a particular curriculum for Islamic boarding schools, such as the tarbiyatul mu'allimin al-Islamiyyah (TMI), the Al-Basyariah Islamic Boarding School in Bandung (Ministerial Decree No. 240/C/Kep/2003 accredited rank based on the Decree of the determination of the accreditation results BAP-S/M No. 02.00/322/BAP-SM/XI/2010)
learning methods	Sorogan: A santri submits his book in front of a kyai or his assistant called a badal. Sorogan	Modern learning methods (tajdid): sorogan, bandungan,

Aspects	Traditional (Salafiyah)	Modern (Khalafiyah)
	method includes individual study. Bandungan: a kyai reads a specific yellow book, while santris take notes on their book according to the explanation. Wetonan method: The term weton comes from the Javanese language, which means time, because the recitation is given at a specific time, i.e., before or after performing the obligatory prayers or on certain days.	halaqah, lecture, dialogue, discussion, muhadoroh
Facilities	Kiai's residence Mosque Madrasa (classroom) Padepokan/hermitage (some Islamic boarding schools do not have this building) Residential building for students (pondok)	At least consist of 13 infrastructures stipulated in the Ministerial Regulation No. 24 year 2007 Other facilities such as asatidz residence, mosque, classrooms, dormitories, library, laboratories, prison, kitchen, canteen, office, sports facilities
Kyai's position	A Kyai has central position (Fadhilah, 2011; Fauzi, 2012a, 2012b; Usman, 2013) ; (T. Hidayat & Syahidin, 2019). Some are supported by assistants such as ustadz, and gus (Baso, 2019)	Some are central, and some others are not because they are replaced by ustadz A special discussion about kyai, gus, & lora (Thoriquttyas, 2019)
Pesantren location	Known as 'babad alas (Baso, 2019) In remote areas (far from the city center)	In towns and villages

Conclusion
This study examined the historical development of learning models and spaces in Islamic education, from the Prophetic era to the Indonesian Sultanate period. The research revealed a significant shift from informal settings to structured institutions, highlighting the dynamic interplay between traditional Islamic scholarship and modern educational practices. The findings contribute to a deeper understanding of the diverse landscape of Islamic education in Indonesia and offer valuable insights for developing culturally relevant and effective learning environments in contemporary contexts.

Acknowledgements

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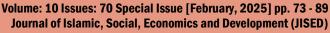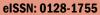
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