

# Education System In Pesaantren Muhammad Saman

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**Abstract:** The progress of a nation is seen from the progress of its education system. If education is a developed country, then the human quality in it is advanced. Therefore education is the most important element in building a nation so that it can be interpreted that the quality of education is the determinant of the quality of a nation. One of the fundamental problems in the world of education is related to the morality of the younger generation. In order to improve the morality of the younger generation who are increasingly concerned today, the Pesantren Education Institute is one of the main choices for parents to educate children to prioritize religious values as the foundation of their children's education. Pesantren is considered as a typical Indonesian Educational Institution that has long existed Indonesia which is believed not only to print a generation of intelligent students but also noble character. With the system applied differently from other public schools, namely the boarding system. The number of students with various social and family economic backgrounds makes the condition of pesantren heterogeneous. Of course, the problems are also diverse, because there is a stereotype in pesantren students who are certainly noble. However, in fact the motives of parents to put children into pesantren not all start from good santri morality, but many students also have problems before and it is expected that pesantren can change the morality of the students.

**Keywords:** System, Education, Boarding School

## Introduction

Pondok pesantren is a long-established Educational Institution in Indonesia that is currently developing well. In addition, the boarding school education system provides its own color in the Education system in Indonesia with an Education system that is different from schools in general.<sup>1</sup>

The current pesantren portrait is basically a traditional Islamic boarding school where the students live together with caregivers, ustadz or kyai and study religious sciences and pesantren under the leadership of teachers or Kyai. The existence of boarding schools itself in the middle of

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<sup>1</sup> Gatot Krisdiyanto , Muflikha , Elly Elvina Sabara , Choirul Mahjud, SISTEM PENDIDIKAN PESANTREN DAN TANTANGAN MODERNITAS, *Jurnal Tarbawi: Jurnal Ilmu Pendidikan*, 2019.

the community has a very important role and as the center of the spread of religion in the community around pesantren.

Although pesantren is considered ancient or traditional, but with the times of the development of pesantren that have been considered more modern, but does not eliminate the culture of the pesantren itself.<sup>2</sup>

Nowadays, the transitional era of human morality change, especially teenagers who are increasingly prone to negative direction, boarding schools trusted by the community can form a pattern of character and noble morals. A special and boarding learning system with lessons that prioritize the field of religion makes pesantren an alternative for parents for their children to master the field of religion.

Understanding the Education system is the totality of interaction of a set of elements of Education and cooperate in an integrated manner, and complement each other towards the achievement of educational goals that have become the ideals of the perpetrators.

According to law number 20 of 2003 The national education system is an overall component of education that is intertwined in an integrated manner in order to achieve national educational goals.<sup>3</sup>

Pondok Pesantren Ma'had Muhammad Saman located in Telaga Sari Village, Sunggal District, Deli Serdang Regency, North Sumatra has a system that is divided into several sub systems or divisions that affect each other and are bound to each other. The system is divided into :

1. The founder of boarding school sheltered on behalf of Hajjah Nyak Kaoy Education Foundation
2. Madrasah Pendidikan division is specifically responsible for the implementation of formal education activities in schools and is divided into two levels, namely Tsanawiyah and Aliyah led by the Principal, and carried out by educators Ustadz and Ustadzah with various educational backgrounds from religious and non-religious fields.
3. Division of Parenting Santri which is responsible for all activities that are specific to messaging both in the field of worship, language, other non-religious activities<sup>4</sup>. The parenting division is also responsible for all the problems of student delinquency that occur in boarding schools. Therefore, it can be said that the division is very influential to form a pattern of morality and character of students in boarding schools. The perpetrators of this division are Ustad and Ustazah.
4. Facilities and Infrastructure: divided into Hardware Facilities and Software Facilities.

Hardware facilities are mosques, ustad and ustazah housing, offices, school buildings, dormitory buildings, dining kitchens, greening land, and others. While the software facilities consist of education curriculum, boarding school curriculum, school discipline, parenting discipline, RPP Education, schedule of worship activities, language activity schedule, and others.

In the past boarding schools were identified with educational institutions but the mondok system is still traditional and closed, due to the nature of most pesantren that stay away from

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<sup>2</sup> *Thaib, Hasballah, 99 Tokoh Aceh di Medan, 2015.*

<sup>3</sup> <https://www.jogloabang.com/pustaka/uu-20-2003-sistem-pondidikan-nasional>

<sup>4</sup> Wangsadanureja, Miftah, Jurnal Manajemen Pendidikan dalam keluarga, Islamic Management, VOL: 01/ NO: 02, 2018.

worldly properties. However, with the development of the times and technological advances there have been many pesantren that change their image into modern pesantren.

Pondok Pesantren Ma'had Muhammad Saman is currently based on a modern system. Why is it said modern?. In addition to the teaching system combined between the salaf and the syllabus set by the department of religion and the Education office. Then also established an Education unit to carry out formal learning. In addition, usually a boarding school is identified with a simple and traditional place. However, the Foundation of this boarding school provides facilities, infrastructure facilities that are accredited very well by the National Accreditation Board. Has a large green land, which is the only pesantren in north Sumatra with the concept of green environment. The founder, in its construction was inspired by Ponpes Ma'had Al-Zaytun in Indramayu, West Java, which is the grandest pesantren in Southeast Asia. In terms of curriculum, this ponpes uses 50% of the general curriculum and 50% of the cottage or religious curriculum. The cottage curriculum adopts a lot of ponpes Gontor curriculum. Seen from the books and books used by the students here. With the system eliminates the stigma in the community that pesantren only pursue in the field of religion, but also expected to excel in the field of public education.<sup>5</sup>

With the condition of society, especially teenagers who have deviated a lot from religious norms should be, Pondok pesantren is expected to be a place to be able to change the behavior that has deviated. Seen from the number of parents who intend to put their children into pesantren on the grounds that it can change the morality and morals that have been destroyed. But not a few parents who have aspirations to make their children become children who are soleh with a strong foothold in the teachings of religion so that one day become citizens who can become tauladan with a strong religious foundation. Ma'had Muhammad Saman boarding school has students not only around Medan and Sunggal but several other Sumatran provinces, such as Aceh, Riau, Riau Islands and West Sumatra.<sup>6</sup>

Pondok Pesantren Ma'had Muhammad Saman has been established since 2008. Established for 12 years, pesantren has completed as many as 7 alumni spread across various PTN & PTS in Indonesia with a total of hundreds of alumni.

In this paper, the author wants to discuss how the Education system in pesantren aims to form the morality and character of students from different backgrounds. For the sample the author chose Pondok Pesantren Ma'had Muhammad Saman located in Telaga Sari Village, Sunggal Subdistrict, Deli Serdang Regency which is one of the pesantren that are developing in the area.

## LITERATURE REVIEW

Pesantren As the oldest educational institution in Indonesia is a medium where learning yangb specifically learn religious lessons in addition to general learning standardized by the

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<sup>5</sup> Kholid Junaidi, *SISTEM PENDIDIKAN PONDOK PESANTREN DI INDONESIA (Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo)*, ISTAWA: Jurnal Pendidikan Islam, 2019.

<sup>6</sup> Guntur Cabaya Kesuma, *Refleksi Model Pendidikan Pesantren dan Tantangannya Masa Kini*, Tadris: Jurnal Keguruan dan Ilmu Tarbiyah, 2017.

Ministry of Education in Indonesia, which has a more complex and complex learning system but more dynamic in conducting daily learning.<sup>7</sup>

In Other Words Pesantren is An Educational Institution that Has Been Very Long And Tumbuh since Hundreds of Years Ago, which he has five elements that can not be separated from it, namely, : Santri, Kyiayi, Piondok, mosque, and islamic lessons n and Religious Knowledge. Timbuknya pesantren also started with the thought of Wali Songo, by Syeh Maulana Malik Ibrahim who is the Guardian of God from India. The Wali Songo did not find it difficult to build an Indonesian Pesantren, because there is already a Hindu-Budha Institution with a Dormitory System with Monks and Nuns Orn For Monks and Priests. Then the Teachings with the Hindu-Buddhist Education Institution system is replaced with a Pesantren System that prioritizes Islamic religious learning.

As the word affirmation above, Soeganda poerbawtja also affirmed, that pesantren comes from the word Santri, which is a person who learns Islam, which we then call pesantren is a place where people gather to study Islam <sup>8</sup>. Then Karel. A. Stenbrink, expressed the Opinion of Pesantren Namely, a traditional Islamic Learning Place and has Dormitories in Indonesia, This place of study presents typical Islamic studies and learning led by ulama who concurrently as a Religious Teacher for his Santri.

## Legal Law

Government of Indonesia Claimed the existence of Pesantren and Madarasah with its management under the Ministry of Religion, Pesantren is also expected by the government as an Institution that can give birth to children- children of the nation who excel and Have a good ahlakul Karimah . The legal basis for the establishment of pesantren is as follows:

Pancasila is the basis of the state and Fisafat Bangsa Indonesia specifically in Sila I which reads "Ket8hanan Yang Maha ESA" , This Means Institutions of diversity can grow and develop in Indonesia

1. Constitution 1945, As the Legal Basis of the State of The Republic of Indonesia, In article 33 concerning the Rights of every citizen to get a Proper Education
2. Constitution 1945, paragraphs 1-2 (BPKNP) Says: Religious education is part of the Education system in Indonesia
3. Law no. 22 of 2003: The National Education System Contains in Article 30 paragraphs 1-4: Explaining Boarding Schools Are Included in Religious Education and Part of the National Education system

This Law is very Specific in determining the purpose and policy in the handling of Boarding Schools in the future .

## Methods

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<sup>7</sup> Majalah online Nasional Indonesia : Visdib Pustaka edisi : Vol.14 No.2 .Agustus 2012 : Membangun Perpustakaan Digital Pada Industri Pesantren

<sup>8</sup> Nurhayati, Anin 2010, *Kurikulum Inovasi telaah terhadap pengembangan kurikulum Pendidikan Pesantren, Yogyakarta : TERAS bahn 47*

This research uses qualitative research methods. Qualitative research is expected to reflect and explain the findings that are considered related to the subject of this study. However, in the absence of hypotheses. By using this method, the author hopes to show the facts, concrete circumstances that exist in the field.

This is a library *research* and belongs to qualitative research category. The method used is the thematic method (*maudu'iy*), which is Data Collection that talks about Education. In addition to revealing the meanings and symbols in Education about Pesantren, the author uses *linguistic, semiotic, hermeneutic*, and psychological approaches. The main reason for the selection of thematic methods (*maudu'i*) in this study is because the method is widely developed by experts today, because it is more in accordance with the development and demands of the times that demand a lot of problem solving of certain cases comprehensively and completely. In general.

This research uses *content analysis* method. Content analysis is a research technique to make conclusions (inferences) that can be imitated (*replicabel*) and with *valid* data, taking into account the context. This method is intended to analyze the entire discussion of pesantren according to the thinking of M. Quraish Shihab in more depth and explore the meaning behind his thinking, which in this study, the author started from the stage of problem formulation, showing the frame of mind, determining the method of operationalization of the concept, determining the method of data collection, collecting data analysis methods that then came to the stage of interpretation of meaning.

In this title, the author complains about several techniques in data collection and processing, namely:

1. Interview
2. Interview techniques are conducted to sources who are considered to understand about the study materials that are being studied. In this research there are 4 people who are the speakers, namely:
  1. Mr. Hadian Firmansyah Reza, as the chief executive of Hajjah Nyak Kaoy Education Foundation.
  2. Ustad Addien Fahmi, S.Ag, as the caretaker leader of the boarding school Muhammad Saman
  3. Ustad Alirman, S.Ag, as head of madrasah Aliyah Ma'had Muhammad Saman
  4. Ustadzah Nuraini, S.Pd as Head of Madrasah Tsanawiyah Ma'had Muhammad Saman.
5. Observation.

Observation is collecting data through observations based on developments and facts that occur in the field. In this case, the researchers participated in the daily activities of Muhammad saman students to compare the interview results with the facts in the field.

## RESULT AND DISCUSSION

### History of The Establishment of Boarding School Ma'had Muhammad Saman

Ma'had Muhammad Saman located in Jalan Diski – Glugur Rimbun, Telaga Sari Village, Sunggal District, Deli Serdang Regency, North Sumatra has been established since 2008. This boarding school was founded by Hajjah Nyak Kaoy Education Foundation. Hajjah Nyak Kaoy (almh) is the founder of this Foundation. He is a figure who has a high social spirit and cares

deeply about the condition of the world of Education. In his twilight years, he wanted to donate all his wealth to the Foundation by establishing boarding schools so that children who are underprivileged or have economic limitations can get an education, especially Islam. Although he has a background as an entrepreneur, he does not discourage him from caring about education. He is also one of the known figures among the people of Aceh<sup>29</sup> Muhammad Saman, is the husband of Almh Hajjah Nyak Kaoy became the name used as the name of Pondok Pesantren. Currently, both Hajjah Nyak Kaoy and Muhammad Saman have died and are buried in the cemetery of Masjid Raya Al-Mashun Medan.

In its first year, the existing Santri only about 20 people, but now with the development ma'had Muhammad Saman already has a student as many as hundreds of people. Of course, this can be achieved because of the good management of the Education system and the increasing demand and acceptance of this boarding school in the community.

### **Vision, Mission, and Purpose of Ma'had Muhammad Summons**

#### **All**

To be a Useful and Proud Islamic Educational Institution ummat.

#### **Mission**

1. Implementing the values of AlQuran and Sunnah
2. Establish an intellectually, emotionally, and spiritually intelligent personality with multiple intelligence.
3. Make conscious, obedient and disciplined as a crown.
4. Have adequate facilities, infrastructure, complete, modern and quality
5. Towards the well-being of this world and the hereafter.

#### **Goal**

Forming a generation of *Thallabul Ilmi* who are intelligent, faithful and of noble character.

### **Teaching System at Pondok Pesantren Ma'had Muhammad Saman**

The teaching system in boarding schools has its own characteristics. Making the Quran and Hadith as guidelines, the system used to make Islam as a priority for the way of life and views of students in the cottage. The teaching system is made with a big concept from the Foundation and implemented well by the system actors, namely the Education and Parenting division.

There are 5 Souls instilled into the students during the mondok in pesantren. Panca Jiwa was instilled into the students since the beginning of the introduction period of the students. The Five Souls consist of:

1. Sincerity Soul

Sincerity can be interpreted as doing all activities but without expecting a certain desire but only for worship to God. This includes all life in pesantren such as teachers who sincerely teach, students who sincerely learn, and every educator who is sincere in nurturing and helping. So that the atmosphere of life in pesantren becomes harmonious. Teachers and students can respect each other and respect each other.

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<sup>9</sup> *Thaib, Hasballab, 99 Acehnese Community Leaders in Medan, 2015*

## 2. The Soul of Simplicity

Simple yet glorious. That's the concept applied in pesantren. Although students are considered to have a wealth of religious knowledge but must remain simple and have humility. Simplicity is not considered to be passivity or poverty but contains strength and fortitude of the heart so that when facing difficulties can master themselves to get out of the difficulty.

Behind the simplicity is expected to radiate a great soul, dare to go forward in the struggle of life and abstain in every circumstance. So that it can foster a strong mentality in the students.

## 3. The Soul of Self-Reliance

The purpose of this self-reliance soul is the ability to help oneself.

As a student, living away from parents is certainly not easy. Thus, oneself is a reliable one.

But, in pesantren the spirit of self-reliance is grown not only to help and take care of all its own interests, but also how the soul of self-reliance can grow, so that the life of the santri does not rely and depend on the mercy of others. Both students and teachers are obliged to do each job in pesantren individually.

### 1. Soul of Ukhuwah Islamiyah

Ukhuwah means brotherhood. The soul of Ukhuwah Islamiyah is very thick in pesantren. Each student has a warm and intimate atmosphere of brotherhood, because all the pleasures and difficulties are felt together with the interweaving of religious feelings (Ukhuwah Islamiyah).

This brotherhood is grown not only for the pesantren environment, but also affects the unity of the ummah and the community when the students return from pesantren.

### 2. The Soul of Freedom

There are several purposes of freedom that must be understood and possessed by a student. That is free in thinking and doing, free in determining the future in choosing the way of life in the community later by having a great soul and always optimistic in the face of difficulties in accordance with the positive values that have been taught in pesantren.

However, this freedom should not be abused. Do not be too free (liberal), so it can cause a loss of direction and principle in life. Therefore freedom is defined as free in a positive line of discipline with full responsibility, both in pesantren life and in public life.

With the understanding to the students about the 5 Panca Jiwa, it is expected to be a provision to the students when the education period is finished in the cottage and back to the community.

After knowing the basic understanding of students in the form of 5 Panca Jiwa, in Pondok Pesantren Ma'had Muhammad Saman technically divides two groups of teaching systems, namely the school/madrasah teaching system and the parenting teaching system.

### **School/Madrasah Teaching System.**

School/madrasah teaching system is a formalistic teaching system. Conducted in accordance with the hours of teaching and learning activities, structured, regularly scheduled with general lesson materials that follow with the Education calendar of the Education Office of Deli Serdang as well as cottage lessons that adopt from the curriculum ponpes Gontor. The implementation of this activity is carried out in the classroom. With daily schedule Monday to Saturday from 07.10 to 15.30.

Education level in boarding school Ma'had Muhammad Saman divided into 2 levels, namely:

1. Madrasah Tsanawiyah/MTS level is equivalent to Junior High School (SMP).
2. Madrasah Aliyah/MA level is equivalent to High School (SMA).

The division of students in the classroom, distinguished by their abilities. If at the level of Tsanawiyah divided over his ability to read the Quran. If at the Aliyah level is divided into two class groups. The first class is a class for students who come from Madrasah Tsanawiyah Muhammad Saman or advanced students, while the second group is students who enter ponpes directly to the Aliyah class. With the division, the targets and learning given especially for cottage lessons are certainly different levels of difficulty. Similarly, the level of knowledge obtained is also different.

Pesantren Muhammad Saman has two operational permits, namely a school implementation permit from the Deli Serdang Education Office and a message operational permit from the Ministry of Religious Affairs of North Sumatra. With the 2 permits, then when it has finished pesantren education later, students will get 3 diplomas mark the completion of study. 2 diplomas come from schools (junior high school & high school) and 1 certificate of order. So the graduation of Muhammad Saman pesantren is expected to be accepted at the next level of education depending on the ability and interest of the students whether they want to continue to the level of public university lectures or to universities that are religiously inclined.

The School Teaching System is conducted face-to-face between teachers and students. The class of students is separated between male and female students. Teaching is conducted from 07.10 to 15.30 starting from Monday - Saturday and holidays on Sundays and holidays of Islamic holidays such as Maulid Nabi Muhammad, Isra' Mi'raj and Islamic New Year / 1 Muharram. Teaching activities are carried out with 2 hours of rest in between. In the morning at 10.00 rest to perform duha prayer and at 12.30 to perform zhuhur prayer congregation and continue with lunch.

### **Parenting Teaching System.**

The parenting teaching system is a non-formil teaching system implemented in Muhammad Saman pesantren. Although it is said to be non formil, parenting has a very important role in shaping the morality and character of the students.

The implementation of parenting teaching hours starts at 15.30 to 07.10 am. The activity begins after the completion of the teaching time of Education in madrasah / school. Parenting activities include the pesantren environment in general and dormitories, mosques, santri dining rooms and other areas of santri activities.

Types of parenting activities can be divided into:

1. Implementation of Worship.

The implementation of obligatory 5-time prayers and other sunnah prayers are covered by the parenting section. Parenting is very strict about the behavior of students in performing worship. Both in terms of time discipline and discipline in dressing When the students are in the mosque. The mosque is a central place in carrying out worship activities. When the dawn prayer is finished, ishaa and maghrib all students are scheduled to read the Quran in congregation, grouped based on the ability of the students. If there are students who have not been fluent in reading the

Quran then parenting will foster the santri through *munaẓomah* or final-level students. At that time, ustadz parenting also often give lectures or kultum to students so that students remain well behaved and akhlakul karimah.

## 2. Implementation of Language.

Language activities are strictly carried out in pesantren. Some of the mandatory activities carried out to support the Language program are *Mufrodat*. *Mufrodat* is teaching in the form of arabic and English vocabulary. Mufrodat activities are carried out 2 times in 1 day, namely in the morning after dawn worship activities in the mosque and at night before bedtime in each dormitory.

The second activity is *Muhadatsah*. *Muhadatsah* or *Conversation* is teaching by forming groups and each group conducts conversations in the group with daily conversation materials whose difficulty level is adjusted to the language skills of each level of students. This activity is carried out twice a day, namely the afternoon before maghrib prayer and the evening before bedtime in the dormitory.

The third activity is *Muhadhoroh*. *Muhadhoroh* is a practice of speech or Public Speaking. Each student will be grouped into one class. And each student gets a turn to make a speech in front of his friend. Previously the speech material had to be prepared and corrected by ustadz / ustadzah who is responsible in the language section. Once corrected and approved the student can display his speech. Speeches are made in three languages, namely Arabic, English and Bahasa Indonesia. Muhadhoroh activities are held twice a week, namely on Wednesday night and Friday night.

At the end of the semester, the Language program will be tested with the materials that have been given. Be it *the mufrodat, muhadatsah and muhadhoroh* exams. The assessment results will be included in the student learning program at the end of the semester.

## 1. Safety and Hygiene.

With the variety of students in boarding schools, the rules must be enforced in order to create order. In addition, the environment is wide, while with a limited number of cleaning employees make the students must also have a sense or culture of environmental cleanliness. Cleanliness is Part of faith. Therefore cleanliness is not only the responsibility of pesantren but also the entire civitas that is there.

## 2. Santri Court.

In the implementation of activities in the pesantren environment, violations are certainly there. Not only violations that are disciplined in carrying out daily activities of students, but also all the subjects that include life in pesantren. Such as delinquency of students, smoking, running away, stealing, and problems between students. To overcome this, parenting established a santri court to follow up on all these problems. The head of parenting who is directly responsible for all activities in the court of santri.

## Curriculum at Pondok Pesantren

According to Law No. 20 of 2003 on the national Education system, explains that the curriculum is a set of plans and arrangements regarding the purpose, content, and learning materials, as well as the way used as learning guidelines to achieve educational goals. Curriculum

is the main guideline in carrying out learning, especially formal learning. Therefore, every teacher is obliged to design a curriculum as a guideline to achieve their learning goals. The role of curriculum is very important in an Educational Institution. Because of the existing curriculum can be seen the extent of the quality of education in the school.

Although usually boarding schools do not have a curriculum in determining their learning policy, in contrast to the boarding school Muhammad saman. Because of the existence of two operational permits, one of which comes from the Education office for operational permits for the implementation of education formal. So the curriculum is mandatory for teachers in pesantren. While in the teaching of parenting where the daily activities of students are carried out, there is no explicit curriculum. The policy of the founder and leader of pesantren that usually determines the policy of pesantren is adjusted to the development of the pesantren.

Because it adheres to the modern pesantren system, muhammad saman pesantren implement a curriculum based on 50% general and 50% cottage. The curriculum taught in Muhammad Saman boarding school is as follows:

1. Tsanawiyah/SMP level

No	Mata Pelajaran	Jenis Pelajaran	Kitab Pelajaran
1	Matematika	Umum	Penerbit Bumi Aksara
2	Ilmu Pengetahuan Alam	Umum	Penerbit Bumi Aksara
3	Ilmu Pengetahuan Sosial	Umum	Penerbit Bumi Aksara
4	Bahasa Inggris	Umum	Penerbit Bumi Aksara
5	PPKN	Umum	Penerbit Bumi Aksara
6	Seni Budaya	Umum	Penerbit Bumi Aksara
7	PJOK	Umum	Penerbit Bumi Aksara
8	Prakarya	Umum	Penerbit Bumi Aksara
9	Teknologi informasi dan Komunikasi (TIK)	Umum	Penerbit Bumi Aksara
10	Aqidah	Pondok	Aqidah Islamiyah
11	Bahasa Arab	Pondok	Kamus Al Arabiyah
12	Tafsir	Pondok	Daruttafsir
13	Mutholaah	Pondok	
14	Mahfuzot	Pondok	
15	Insya'	Pondok	-
16	Al Khot	Pondok	
17	Fiqh	Pondok	Al Bayan
18	Tarikh Islam	Pondok	Tarikh Islam
19	Tahfizh Al-Quran	Pondok	-
20	Hadits	Pondok	
21	Ushul Fiqh	Pondok	Ushluhuddin
22	Nahwu	Pondok	Al Nahwu
23	Shorof	Pondok	

1. Aliyah/High School Level

1.

No	Mata Pelajaran	Jenis Pelajaran	Kitab Pelajaran
1	Matematika	Umum	Penerbit Yudistira
2	Bahasa Indonesia	Umum	Penerbit Yudistira
3	Bahasa Inggris	Umum	Penerbit Yudistira
4	Fisika	Umum	Penerbit Yudistira
5	Kimia	Umum	Penerbit Yudistira
6	Biologi	Umum	Penerbit Yudistira
7	Geografi	Umum	Penerbit Yudistira
8	Sejarah	Umum	Penerbit Yudistira
9	Seni Budaya	Umum	Penerbit Yudistira
10	PJOK	Umum	Penerbit Yudistira
11	Aqidah	Pondok	Aqidah Islamiyah
12	Al quran	Pondok	
13	Hadis	Pondok	Bulughul Mahram
14	Tafsir	Pondok	Daruttafsir
15	Mutholaah	Pondok	Mutholaah 1,2,3
16	Bahasa Arab	Pondok	Kamus Arobiyah
17	Nahwu	Pondok	An Nahwul Wadhil
18	Shorof	Pondok	Ilmu Shorf
19	Akhlak	Pondok	Al Akhlak Lil Banin
20	Fiqh	Pondok	AL Fiqhul Wadhil
21	Ushul Fiqh	Pondok	Al Bayan
22	Tarbiyah	Pondok	Tarbiyah Amaliyah

### Extracurricular

Pesantren Muhammad Saman also activates extracurricular activities to hone the talents of students. Extracurriculars run in pesantren are:

1. Sports : Football, Futsal, Basketball. Every year there is a sports competition or Mahad Muhammad Saman Cup (MMS Cup) to improve the spirit of competition among students.
2. Scouting Field: Scouting activities are held on every Saturday after Asr. Muhammad Saman's scouting is well known at the district level. Every year, Pesantren Muhammad Saman holds LP 3 camp activities in the internal environment of Mahad Muhammad Saman.
3. Arts: Activities carried out in the field of art in the form of dance, calligraphy (al - khot).
4. Field of Qur'an Recitation: Qur'an recitation activity is an activity to develop the talents of students who have the ability in the field of Quran tilawatil. For this activity, students will be selected based on their abilities in this field.

## CONCLUSION

1. The Education System in Pondok Pesantren Muhammad Saman is divided into two major areas, namely madrasah/school education system or formal system and parenting teaching system or non formal system. These two systems are distinguished by their respective tasks but still with the aim of forming intelligence and also akhlakul karimah from the students.
2. The Education System in Pondok Pesantren Muhammad Saman is divided into two levels, namely Madrasah Tsanawiyah / SMP and Madrasah Aliyah / SMA.
3. Pesantren Muhammad Saman has two operational permits, namely from the Education office of Deli Serdang regency for the implementation of its educational activities, and permission from the Ministry of Religious Affairs for its messaging activities.
4. Both the madrasah education system and the parenting system are both guided directly by each head, if the madrasah is referred to as the principal while in the message is called ustadz / kyai.
5. The curriculum applied in Pesantren Muhammad Saman is based as a modern pesantren curriculum. With 50% general lesson curriculum and 50% boarding school lessons.

## REFERENCE

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