

The Development of Nur El-Falah Islamic Boarding School in Kubang Village, Petir Subdistrict, Serang Regency, 1989-2015

Dego Setiawan^{1*}, Tubagus Umar Syarif Hadi Wibowo², Rikza Fauzan³

^{1,2,3}History Education, Faculty of Teacher Training and Education, Universitas Sultan Ageng Tirtayasa, Indonesia

*correspondence email : degosetiawan06@gmail.com

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Abstrak

Penelitian ini bertujuan untuk memaparkan perkembangan dari Pondok Pesantren Nu El-Falah tahun 1989-2015: 1) bagaimana sejarah pendirian dan profil Pondok Pesantren Nur El-Falah, 2) perkembangan Pondok Pesantren Nur El-Falah dari tahun 1989-2015, 3) peran Pondok Pesantren Nur El-Falah sebagai Lembaga Pendidikan Islam. Metode yang digunakan dalam penelitian ini ialah metode penelitian sejarah terdiri dari heuristik, kritik, interpretasi, dan historiografi. Pondok Pesantren Nur El-Falah berdiri atas usul dari guru K.H Abdul Kabier yang menyarankan beliau untuk membangun sebuah lembaga pendidikan di kampung halamannya. Setelah itu K.H Abdul Kabier membuka sekolah formal yaitu Sekolah Muamilin untuk mencetak guru. Pada masa pimpinan K.H Idy Faridy Hakim yang mampu membangun dan membesarkan nama Pondok Pesantren baik dari segi pembangunannya serta menarik santri karena kharismatik dan kewibawaannya. Sebagai lembaga pendidikan Islam Pondok Pesantren Nur El-Falah terus memperbaiki kualitasnya mulai dari kurikulum, guru dan juga memberikan sarana yang mampu membuat santri mandiri.

Kata kunci: pesantren, pendidikan islam, pondok pesantren nur el-falah.

Abstract

This research aims to explain the development of the Nu El-Falah Islamic Boarding School from 1989-2015: 1) the history of the establishment and profile of the Nur El-Falah Islamic Boarding School, 2) the development of the Nur El-Falah Islamic Boarding School from 1989-2015, 3) the role Nur El-Falah Islamic Boarding School as an Islamic Education Institution. The method used in this study is the historical research method consisting of heuristics, criticism, interpretation, and historiography. The Nur El-Falah Islamic Boarding School was established at the suggestion of teacher K.H Abdul Kabier, who advised him to build an educational institution in his hometown. After that, K.H Abdul Kabier opened a formal school, namely the Muamilin School, to produce teachers. During the leadership of K.H Idy Faridy Hakim, he was able to build and raise the name of the Islamic Boarding School both in terms of its construction and attracting students because of its charisma and authority. As an Islamic educational institution, Pondok Pesantren Nur El-Falah continues to improve its quality starting from the curriculum, teachers and also provides facilities that can make students independent.

Keywords: boarding school, islamic education, nur el-falah islamic boarding school.

INTRODUCTION

Islamic education in Indonesia emerged through the efforts of Indonesian scholars who performed the Hajj pilgrimage while simultaneously pursuing knowledge in the Haramain (Mecca and Medina). Upon returning from the Haramain, these

scholars established Islamic educational institutions in Indonesia in relatively simple forms, such as *Surau* in West Sumatra, *Pesantren* in Java, and *Meunasah* or *Dayah* in Aceh (Nurhayati Djamas, 2009:7). Each *ulama* or *kiai* possessed different areas of expertise and focused

their teachings on particular branches of Islamic knowledge. Consequently, Islamic educational institutions specializing in specific religious sciences began to emerge (Zaini Dahlan, 2018:143-144).

The Islamic boarding school (*pondok pesantren*) represents an educational institution that can be regarded as integral to the historical development of Indonesia's educational system. From a historical perspective, *pesantren* are not only synonymous with Islamic education but also embody an indigenous character, reflecting Indonesia's cultural authenticity (Nurcholish Madjid, 1997:3). In another perspective, *pesantren* were not initially established solely as centers for Islamic learning but also functioned as fortresses of resistance and centers for Islamic proselytization (*dakwah*) within society (Jamali, 1999:129).

Pondok Pesantren Nur El-Falah, one of the Islamic educational institutions located in Kubang Village, Petir Subdistrict, Serang Regency, was founded in 1943 by KH. Abdul Kabier, a prominent educational figure from Banten. The establishment of this *pesantren* began after KH. Abdul Kabier studied in various Islamic boarding schools across Java, particularly under KH. Hasyim Asy'ari. His courage in resisting Dutch colonial forces during the Second Military Aggression led to the *pesantren* being burned down and

destroyed by the Dutch in 1948, as it was perceived as a center of rebellion.

In 1959, KH. Abdul Kabier revived the *pesantren* that had once been devastated by the Dutch by opening a formal educational program called *Muamilin*. Subsequently, he expanded it to include other formal educational institutions such as *Madrasah Ibtidaiyah*, *Madrasah Diniyah*, *Madrasah Tsanawiyah*, Junior High School, Senior High School, Vocational High School (SMK), *Madrasah Aliyah*, and eventually the Islamic Higher Education Institution named KH. Abdul Kabier Islamic College (*Sekolah Tinggi Agama Islam KH. Abdul Kabier*).

Pondok Pesantren Nur El-Falah has played a pivotal role in advancing education among the people of Serang and Banten, particularly in the surrounding communities where educational opportunities were scarce and public awareness of the importance of education was limited. It was in response to these conditions that Pondok Pesantren Nur El-Falah was established.

METHODS

According to Daliman (2012:27), the historical method is defined as a set of systematic principles and rules designed to effectively assist in the collection of historical sources, their critical evaluation, and the synthesis of the findings, which are generally presented in written form. Furthermore, Daliman

(2012:51) outlines that this method involves a series of steps, namely heuristics, source criticism (both internal and external), interpretation, and finally historiography.

In relation to the research topic "*The Development of Pondok Pesantren Nur El-Falah, Kubang Village, Petir Subdistrict, Serang Regency, 1989-2015*", both primary and secondary sources were utilized. The primary sources in this study consisted of interviews, conducted with the following individuals:

1. K.H. Athoillah Kabier, advisor of the pesantren and the fourth son of K.H. Abdul Kabier.
2. H. Ahmad Yury Alam Fathallah, Lc., M.Ag., head of Pondok Pesantren Nur El-Falah and grandson of K.H. Abdul Kabier.
3. M. Rohman A. S., teacher at SMA Nur El-Falah and alumnus of Pondok Pesantren Nur El-Falah (class of 2000).
4. Nahrowi, teacher at MTs and MA Nur El-Falah and alumnus of Pondok Pesantren Nur El-Falah (class of 1984).
5. K.H. Muhammad Robi, Lc., M.A., chairman of the Nahdlatul Ulama Branch (PCNU) of Serang Regency.

The secondary sources used in this research included the following works:

1. *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai*

Masa Depan Indonesia by Zamakhsyari Dhofier.

2. *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan* by Prof. Dr. H. M. Ridwan Nasir, M.A.
3. *Bilik-Bilik Pesantren* by Nurcholish Madjid.
4. *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren* by Mastuhu.

RESULTS AND DISCUSSION

The History and Profile of Pondok Pesantren Nur El-Falah

Historically, Islamic educational institutions such as pesantren have existed since the Hindu-Buddhist era, with Islam later continuing and Islamizing the already established educational institutions (Nurcholish Madjid, 1997:3).

In its development, pesantren continued to grow both in rural and urban areas. Not only did the *salafi*-type pesantren emerge in rural communities, but modern pesantren also began to flourish. Moreover, several *salafi* pesantren undertook innovations and reforms toward modernization, including Pondok Pesantren Nur El-Falah, which initially adhered to the *salafi* model but eventually evolved into a modern pesantren. The institution is located on Jl. K.H. Abdul Kabier, Kubang Village, Kubang

Jaya Sub-Village, Petir District, Serang Regency, Banten Province.



Figure 1. Photograph of K.H. Abdul Kabier
Source: Documentation of Pondok Pesantren Nur El-Falah

Historically, Pondok Pesantren Nur El-Falah was founded and pioneered by K.H. Abdul Kabier. He was born on January 15, 1916, to H. Marzuki bin H. Madi and Hj. Kanah binti H. Jarman. As a child, he pursued formal education at the Tunjung Teja Public School while simultaneously studying religious sciences under the guidance of K.H. Idris, a religious figure from Kelapa Condong, Jagabaya Village, Warunggunung. After completing his formal schooling in 1926, his teachers and principal encouraged his mother to send him to the *Hollandsch-Inlandsche School* (HIS) in Serang, although he only studied there for one year.

He then continued his religious education at several pesantren across Banten and West Java—such as Pesantren Cilaku (Cianjur), Pesantren Plered (Purwakarta), Pesantren Buntet and

Ciwaringin (Cirebon), and Pesantren Guntur (Garut)—before moving to Pesantren Tebu Ireng in Jombang, East Java. Under the leadership of K.H. Hasyim Asy'ari, he studied there for approximately four to five years. During this period, he developed close ties with the Hasyim Asy'ari family, including K.H. Wahid Hasyim, and was often entrusted with caring for young Abdurrahman Wahid (later known as Gus Dur).

In 1943, guided by his teacher's advice, K.H. Abdul Kabier established a pesantren in his hometown, Kampung Kubang, Petir District, Serang Regency. He returned with twelve companions from his studies in Java, who became his first students. However, in 1948, the pesantren was destroyed by Dutch forces during the Second Military Aggression, as it was perceived to be a hub for rebels and resistance fighters. At that time, K.H. Abdul Kabier also served as Vice Commander of the Guerrilla Staff in the Pamarayan District.

In 1949, he was appointed Wedana (district head) of Pamarayan by K.H. Tb Ahmad Chatib, serving until 1950 before being transferred to Ciomas, where he remained until 1956. Subsequently, he was elected as a member of the Indonesian Constituent Assembly in Bandung through the Nahdlatul Ulama (NU) faction, alongside Nj. Ratu Fatmah Chatib, serving until the assembly was dissolved by

President Soekarno's Decree of July 5, 1959.

In the same year (1959), he founded his first formal school, *Sekolah Muamilin*, followed by the establishment of *Madrasah Ibtidaiyah* in 1960. K.H. Abdul Kabier passed away in 1975, ending his tenure as leader of the pesantren. Leadership was then continued by his fourth son, K.H. Athoillah Kabier, though only until 1985. He was succeeded by K.H. Idy Faridy Hakim, who had completed his studies in Egypt. Under his leadership, the pesantren expanded further, with the establishment of a Senior High School in 1988, the College of Islamic Studies K.H. Abdul Kabier in 2003, and a Vocational High School (SMK) in 2013.

The Development of Pondok Pesantren Nur El-Falah (1989-2015)

Pondok Pesantren Nur El-Falah occupies approximately seven hectares, surrounded by rice fields along the main provincial road connecting Serang Regency and Lebak Regency. The visionary outlook of K.H. Abdul Kabier has been consistently preserved, particularly his emphasis on adopting modern education. This vision is encapsulated in the motto "*Meng-Ulamakan Intelek dan Meng-Inteleakkan Ulama*" (to cultivate intellectual scholars and scholarly intellectuals). Based on this motto, the pesantren formulated its vision: "*to produce intellectual scholars with noble character, practical knowledge*

(*'ilm al-'amali**), and scientific practice (*'amal al-'ilmi*)."

The pesantren also introduced its unique identity under the slogan "*Pesantren Teknologi*" (Technological Pesantren), reflected in the implementation of digital systems in administration, information management, and teaching practices.

Leadership transitions have marked the history of Nur El-Falah. The first leader was K.H. Abdul Kabier (1943-1975), followed by his son K.H. Athoillah Kabier (1975-1985). Leadership then passed to K.H. Idy Faridy Hakim (1985-2015), who passed away in 2015. Since 2016, the pesantren has been led by his son, H. Ahmad Yury Alam Fathallah.

K.H. Idy Faridy Hakim, born in 1953 as the fifth child of K.H. Abdul Kabier and Hj. Syukraini, began his education at Tunjung Teja Public School at the age of six. After six years of schooling, he continued at the Muamilin School established by his father, where he studied for five years before advancing in his religious and formal education.

After completing his education at Muamilin, he continued his studies at the Islamic University of Jakarta, where he obtained a Bachelor of Law degree after five years of study. Upon graduating, he pursued further education abroad in Cairo, Egypt, specifically at Al-Azhar University, where he studied for four years and earned the degree of LML (Licence of

Muhammadan Law). He then continued his doctoral studies at Al-Azhar University. However, at the request of his extended family, he returned to Indonesia, where in 1985 he was entrusted with the responsibility of continuing the leadership of Pondok Pesantren Nur El-Falah.

1. Development of Santri at Pondok Pesantren Nur El-Falah (1989-2015)

Santri constitute an essential component of every Islamic boarding school (pondok pesantren) without exception. They are the core element alongside the kiai, the mosque, and kitab (classical Islamic texts) learning. Without santri, a pesantren cannot function properly.

Pondok Pesantren Nur El-Falah has attracted students from various regions, including Jambi, Jakarta, Tangerang, Rangkasbitung, Pandeglang, and Lampung. However, the majority of students predominantly come from Kresek, Tangerang, and Lampung.

2. Development of Teachers at Pondok Pesantren Nur El-Falah (1989-2015)

Teachers at Pondok Pesantren Nur El-Falah are not only educators who deliver lessons and provide academic guidance to the santri; they also play a crucial role in shaping the students' character and moral values. Their task is to ensure that upon graduation, the

students can become individuals who are both beneficial to society and capable of self-reliance.

In addition, teachers at the pesantren are expected to act as educators who follow the directions of the pesantren's leadership, instilling the values of Ahlussunnah wal Jamaah and nurturing the spiritual essence of Islam in the hearts of their students. This aligns with Zamakhsyari Dhofier's (1994:23) assertion that pesantren education is essentially a process of transmitting values and religious teachings from the kiai or teachers to their students.

During the leadership of K.H. Idy Faridy Hakim, the number of teachers was relatively limited, supplemented by alumni who voluntarily returned to serve the pesantren. At that time, the number of resident santri was still relatively small—as indicated by enrollment figures between 1989 and 2004, which show fewer than 100 students. In 1989, teaching was primarily conducted by members of the extended family, assisted by two former students of K.H. Abdul Kabier and a few ustadz appointed by the family. Alumni also contributed to the teaching process to ensure that learning proceeded smoothly and according to the expectations of the pesantren leadership.

3. Curriculum of Pondok Pesantren Nur El-Falah

In its early years, Pondok Pesantren Nur El-Falah focused primarily on teaching classical texts (*kitab kuning*) and core Islamic sciences such as *fiqh*, *aqidah*, and *akhlaq*, using traditional methods such as *sorogan* (individual recitation), *wetonan* (lectures), and memorization. According to Yasmadi (1998:54), one of the key reasons why many pesantren struggle to adapt to modern developments is their weak vision and lack of clear educational objectives. Only a few pesantren are able to articulate their vision and mission into structured programs, including curriculum development.

Over time, however, Nur El-Falah began to adopt and adapt curriculum models from renowned pesantren such as Gontor and Sidogiri. The curriculum was developed collaboratively by the leadership and the *ustadz*, who carefully designed it to meet the needs of the students. The overarching goal was not only to deepen students' knowledge of Islamic sciences, but also to equip them with skills such as Arabic and English language proficiency, mastery of classical texts, Qur'anic memorization, and extracurricular activities that foster talents, hobbies, and entrepreneurial skills to prepare them for life after graduation. The

pesantren divides students into several levels: Al-Mubtady, Al-Tsanawi, Al-Ali, and Al-Ulya.

4. Development of Facilities and Infrastructure at Pondok Pesantren Nur El-Falah

When Pondok Pesantren Nur El-Falah was first established, it consisted of only a few *kobong* (dormitory huts) built by the parents of students. These structures were made of woven bamboo and divided into simple rooms.

As time passed and the establishment of the formal school *Muamilin* took place, additional buildings were constructed to support formal education. During the leadership of K.H. Idy Faridy Hakim (beginning in 1985), significant infrastructural development began. Facilities such as a mosque, formal classrooms, male and female dormitories, and other essential buildings were gradually constructed to meet the growing needs of the pesantren community

The Role of Pondok Pesantren Nur El-Falah as an Islamic Educational Institution

1. The Role of Pondok Pesantren Nur El-Falah in Improving the Quality of Santri

Since its establishment, Pondok Pesantren Nur El-Falah has

functioned as an Islamic educational institution that plays a vital role in multiple aspects of community life. The pesantren also serves as a center for character development in accordance with Islamic teachings within society.

In addition, the pesantren enhances students' knowledge through supplementary activities not covered in the standard curriculum, such as seminars and routine training sessions conducted in collaboration with external institutions.

With regard to Qur'anic recitation, students are first assessed to determine their level of proficiency, after which they are placed into classes that match their ability. For example, the *Tarkib* group, limited to a maximum of five students, is designed to ensure that participants can quickly master Qur'anic recitation under the guidance of assigned instructors. In the *Tahsin* class, students are trained to recite the Qur'an with proper tajwid, with the primary objective of minimizing errors and cultivating awareness of correct pronunciation. Meanwhile, in the *Tahfidz* class, students are required to memorize at least three *juz* of the Qur'an.

As an initial step, students are given memorization assignments,

which are then submitted to their instructors for verification. Once a student successfully completes a section, the instructor provides a signature as confirmation. Altogether, students are expected to complete the memorization of 128 selected texts.

To maintain overall discipline, Pondok Pesantren Nur El-Falah entrusts guardians or supervisors (*wali asuh*) with the responsibility of overseeing student behavior. Any violations of established rules are subject to disciplinary measures, ranging from minor to moderate and severe sanctions, depending on the gravity of the offense.

2. The Relationship Between Nahdlatul Ulama and Pondok Pesantren

Nahdlatul Ulama (NU) cannot be separated from the pesantren community, as pesantren serve as the foundation and platform for NU to unify the endeavors of Islamic scholars. Initially, NU was a social organization concerned with Islamic education and instruction. To broaden its teachings, NU established madrasahs at various branches and sub-branches to educate Muslim communities and promote moral refinement.

This vision was also embodied by K.H. Abdul Kabier, who, after

completing his pesantren education at Tebu Ireng Jombang under the guidance of K.H. Hasyim Asy'ari for four to five years, returned to his hometown. In 1943, he established Pondok Pesantren Nur El-Falah, fulfilling both the directive of his teachers and his own aspiration to provide education for his community. Despite beginning with only twelve students—his former disciples from Tebu Ireng—he was committed to cultivating religious knowledge among the local population.

The relationship between NU and Pondok Pesantren Nur El-Falah is further evident in the fact that K.H. Abdul Kabier was a disciple of K.H. Hasyim Asy'ari and later became actively involved in NU when it functioned as a political party. He even served as a member of the Constituent Assembly in Bandung from 1956 to 1959. Consequently, the religious culture and orientation of Nur El-Falah have been closely aligned with the principles of NU.

The chairman of the Nahdlatul Ulama Branch (PCNU) of Serang Regency emphasized that in the modernization of pesantren education in the region, Pondok Pesantren Nur El-Falah has served as a role model. The institution has successfully integrated information

technology into traditional pesantren learning, thereby facilitating teaching and learning activities and demonstrating to students that pesantren education can be competitive, independent, and innovative.

Moreover, one of NU's responsibilities has been to review the religious texts used in pesantren, ensuring that they conform to the traditions of *Ahlussunnah wal Jama'ah* and avoiding works considered as deviant (*ahl al-bid'ah*).

CONCLUSION

The establishment of Pondok Pesantren Nur El-Falah cannot be separated from the struggles of K.H. Abdul Kabier, who pursued knowledge both in formal schools and in various Islamic boarding schools (*pesantren*). During his youth, K.H. Abdul Kabier frequently moved from one pesantren to another in order to broaden his understanding of Islamic sciences. The early foundation of Pondok Pesantren Nur El-Falah began with students who were his protégés, accompanying him when he returned to his hometown in Kubang, Petir.

After the passing of K.H. Abdul Kabier in 1975, leadership of the pesantren was assumed by his son, K.H. Athoillah Kabier, who served until 1985. The return of K.H. Idy Faridy Hakim to his

hometown in 1985, after completing his studies in Cairo, Egypt, marked a new chapter for the institution. Under his leadership, numerous developments were made, including improvements to facilities and the establishment of various formal schools such as senior high schools (SMA), madrasah aliyah (MA), vocational schools (SMK), junior high schools (SMP), and other educational institutions.

Pondok Pesantren Nur El-Falah has played a significant role in the community as an Islamic educational institution, providing insights into the importance of education in society, while also strengthening the faith (*aqidah*) and morality (*akhlak*) of its students in accordance with the teachings of *Ahlussunnah wal Jama'ah Annaahdiyah*. Furthermore, the relationship between Nahdlatul Ulama (NU) and the pesantren is deeply interconnected, as NU itself was born out of the pesantren tradition, with Islamic boarding schools serving as one of its primary bases of movement and influence.

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