



**SHARI'AH TOURISM ISLAMIC BOARDING SCHOOL MODEL**  
(Case Study of Salafiah Bihāru Bahri Asali Fadlāilir Rahmah Islamic Boarding School Malang)

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**Abstract:** Islamic boarding schools are educational institutions in Indonesia that have the characteristics of learning using classical literature. Islamic boarding school education in Indonesia had existed before independence, and until now, it still exists with various pesantren models. One of the highlights is the model of a tourist boarding school in Sananrejo Village, Turen District, Malang Regency, which has aroused the author's interest in conducting this research. This research aims to describe the Islamic tourism boarding school model in the Salafiah Bihaaru Bahri Asali Fadlaailir Rahmah Islamic Boarding School. The research method used in this research is a qualitative research method with a descriptive approach. Data collection techniques were carried out through observation and interviews. Then the data were analyzed using inductive qualitative data analysis through three stages simultaneously: reduction, data presentation, and conclusion. The results of the study revealed that the Bi Ba'a Fadlrah Islamic boarding school is a salaf Islamic boarding school that only teaches religious material and does not open formal schools. The material taught is more on Sufism so that students become individuals who are good at being grateful, sincere, pleased, and qana'ah. Sharia tourism activities are open every day with a full 24-hour duration. Every day visitors reach tens of thousands, and the quietest is around three thousand, coming from various regions. Visitors are not charged an entrance ticket. Inside the pesantren is a shopping area in the form of culinary and souvenirs at affordable prices.

**Keywords:** Model, Tourism, Sharia, Islamic Boarding School

**Abstrak:** Pesantren merupakan sebuah lembaga pendidikan di Indonesia yang memiliki ciri khas pembelajaran menggunakan literatur kitab-kitab klasik. Pendidikan pesantren di Indonesia sudah muncul sebelum kemerdekaan, dan sampai saat ini masih exis dengan berbagai model pesantren. Salah satu yang menarik adalah model pesantren wisata yang ada di Desa Sananrejo Kecamatan Turen Kabupaten Malang sehingga memunculkan ketertarikan penulis untuk melakukan penelitian ini. Penelitian ini bertujuan untuk mendeskripsikan model pesantren wisata syariah yang ada di Pondok Pesantren Salafiah Bihaaru Bahri Asali Fadlaailir Rahmah. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data dilakukan dengan observasi dan wawancara. Kemudian data di analisis menggunakan analisis data kualitatif bersifat induktif melalui tiga tahap secara bersamaan yaitu reduksi, penyajian data dan penarikan kesimpulan. Hasil penelitian diketahui bahwa pondok pesantren Bi Ba'a Fadlrah merupakan pesantren salaf yang hanya mengajarkan materi keagamaan dan tidak membuka sekolah formal. Materi yang diajarkan lebih banyak materi tasawuf agar santri menjadi pribadi yang pandai bersyukur, ikhlas, ridla, dan qana'ah. Kegiatan wisata syariah dibuka setiap hari dengan durasi 24 jam penuh. Setiap hari pengunjung mencapai belasan ribu, dan paling sepi dikisaran tiga ribuan, yang berasal dari berbagai daerah. Pengunjung tidak dikenakan tiket masuk. Di dalam pesantren ada area tempat perbelanjaan yang berupa kuliner dan souvenir dengan harga terjangkau.

**Kata Kunci:** Model, Wisata, Syariah, Pesantren

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## INTRODUCTION

Talking Islamic boarding schools cannot be separated from Islam itself because pesantren are Islamic educational institutions. Looking at its history, Islamic educational institutions originate from traditional institutions in their Arab countries of origin, in the form of Kuttab, Mosques, Zawiyah, Ribath, and Halaqah (Suwarno, 2017). Then along with the development of Islam in the world, the tradition of Islamic learning also followed its pattern and model, just as Islam in Indonesia began with building a recitation institution which was the forerunner of the pesantren to galvanize the students (students in the term pesantren) which was founded by Syekh Maulana Malik Ibrahim (Idris, 2013). Syekh Maulana Malik Ibrahim's primary goal in establishing this study institution was to become an interpreter for preaching Islam before they entered society (Idris, 2013). However, the recitation institution founded by Sheikh Maulana Malik Ibrahim has not yet been named a pesantren.

Islamic boarding schools began to be known since the wali songo (wali nine) era, which was a place for teaching teachers and students. In Islamic boarding school terms, it was called Kyai (people who know the Islamic religion) and santri (people who study the Islamic religion) to teach Islamic sciences and life experiences (Abdurrahman, 2020). At that time, Sunan Ampel founded a hermitage for students who came from outside the area, such as Gowa and Tallo, Sulawesi (Abdurrahman, 2020). The alums then continued this tradition, and until now, Islamic boarding schools still exist amid technological developments and globalization. As an Islamic educational institution, pesantren has played a crucial role in changing the historical situation in Indonesia (Falikul Isbah, 2020).

The long history of Islamic boarding schools is proof that this institution is still the choice for children's education. In fact, amid educational competition, Islamic boarding schools continue to grow. It cannot be separated from the Islamic boarding school's efforts to continue to improve and develop it, starting from the curriculum and the Islamic boarding school model. In terms of the Islamic boarding school curriculum, it adapts to the national education curriculum, namely by including formal institutions such as Elementary Schools (SD), Junior High Schools (SMP), High Schools (SMA), and even Higher Education under the auspices of Islamic boarding schools. The curriculum was adapted between the study of classic books and the curriculum of the Ministry of Religion and the Ministry of Education and Culture (Ilyasin, 2020). So that currently, Islamic boarding schools not only teach classic books but also teach about modern education to information technology issues. The model is also growing. Various kinds of Islamic boarding school models have been developed by Islamic boarding school caregivers to equip their students with multiple types of expertise, such as education, economics, agriculture, animal husbandry, or moral and spiritual guidance (Fauroni & Quraisy, 2019). There is even a model of a tourism boarding school.

The tour has so far been connoted with negative things because tourism activities are activities to find a comfortable atmosphere on the sidelines of busy work. Activities to fill holidays in certain places are usually mixed between men and women. Sometimes, there are even tourist attractions that provide lodging rooms freely. It means that it does not matter if men and women stay in one room without any rules that they must be husband and wife.

The important thing is that the manager gets benefits. Therefore the concept of Sharia tourism is an option for Muslims to fill holidays or relieve fatigue.

Tourism activities are positive activities, and it is just how we interpret these activities. It could even be an activity that is worth worshipping, with meditation, seeing the beauty of nature, that this beautiful universe is God's creation intended for its creatures. Humans are creatures who are given an intelligent minds and will manage nature as well as possible, always maintaining the preservation of nature according to God's word.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: *Destruction has been seen on land and at sea caused by human hands; Allah wants them to feel some of the (results) of their actions so that they return (to the right path)* (Depag RI, 2007).

In verse above, it can be interpreted that this verse expects a Muslim to be aware of the importance of protecting and preserving the natural environment and also not causing damage to the natural environment (Abi Hasan 'Ali Ibnu Muhammad Ibnu Habīban Al-Maward, n.d.) this is where the Salafiah Bihaaru Bahri Islamic Boarding School Asali Fadlaailir Rahmah (Bi Ba'a Fadlrah) Turen Malang developed a shari'ah tourism Islamic boarding school model. Based on the initial survey, the researchers obtained data that this pesantren had been established since 1973, which was later developed into a Sharia tourist spot for the general public.

Research on Islamic boarding schools has been carried out by many previous researchers, including an analysis by Galuh Widitya Q entitled Urgency of Participation of Islamic Boarding Schools as Centers for Islamic Education and Moderation in Accelerating Halal Tourism in Indonesia, order to accelerate halal tourism in Indonesia (Qomaro, 2018). Then research by Nina Azizatus Shofiyah et al. entitled Model of Islamic Boarding Schools in the Millennial Era. The results of this study revealed that in the millennial era, various developments were carried out by Islamic boarding schools, including mastery of foreign languages, internship, information and communication technology (ICT), and other contemporary competencies (Shofiyyah, Ali, & Sastraatmadja, 2019). Next is research by Imam Syafi'i entitled Islamic Boarding Schools of Character Forming Educational Institutions. This study's results reveal that Islamic boarding schools are an ideal partner for government institutions to jointly improve the quality of education and the foundation of national character (Syafe'i, 2017).

Furthermore, research by Moh Suyudi et al. entitled Islamic Boarding Schools as Islamic Tourism SDI Certification and Education Centers in Strengthening the Halal Industry in Indonesia. This study's results reveal the offer to systematically integrate Sharia certification with Islamic boarding school products to produce young generations of Muslims who are prospective practitioners and academics of Sharia economics (Suyudi, Muhlis, & Mansur, 2020). Then research by Nurresa Sabil and Feri Diantoro entitled National Education System in Islamic Boarding Schools. The results of this study show that Islamic boarding schools are traditional educational institutions that form independence, discipline, responsibility, and moral references and form character education (Sabil & Diantoro, 2021).

From the several studies above, no one has discussed the Islamic tourism boarding school model, so there is still an opportunity for researchers to conduct this research to describe Bi Ba'a Fadlrah Turen Malang Islamic boarding school with its characteristics as an Islamic tourism Islamic boarding school.

## **LITERATURE REVIEW**

### **Review of Islamic Boarding School**

Islamic boarding schools are communities consisting of caregivers (kyai), ustadz (a person who teaches religion), students, and pesantren administrators living in an educational environment based on Islamic values, norms, and habits that are exclusively different from the general public, especially elites (Nurmadiansyah, 2016). According to Dhofier in Muh Hafidz, pesantren comes from the Tamil language, which means teacher of the Qur'an and yellow book; in Indian, it means a person who knows the holy book. The term pesantren comes from the word "santri", plus the prefix pe and the suffix a to become "Pesantrian" or "Pesantren", which means a place where students live (Hafidz, 2021). In the Acehese people, this type of education is called dayah (Hamdan, 2017). Pesantren is also a socio-religious institution that is a vehicle for education for Muslims to deepen their religious knowledge. It is because Islamic boarding schools have a distinctive icon, namely, the figure of Kyai, students, independence, and strong social networks of alums (Muhammad Zamroji, 2017).

Kyai (Javanese), Ajengan (Sundanese), or Tengku (Acehese) is essentially a title given to someone who has abilities in the field of religion, in this case, Islam. Kyai is the pioneer in the birth of the pesantren. He leads and becomes a holder and determinant of pesantren policies (Muhakamurrohman, 2014). Then the students are students who are studying at the pesantren. In the pesantren tradition there are the terms santri mukim and santri bat. Mukim students are students who live in boarding schools, while students are students who do not live in boarding schools (Kesuma, 2017). The santri dormitory is the place where the santri live while studying at the Kyai to make it easier for them to educate and teach all kinds of knowledge according to the pesantren curriculum (Rohimah, Biru, & Muhibah, 2022). From here, the students' independence will also grow because they are used to living away from their families, doing things without the help of their families, and at the same time fostering strong solidarity with fellow friends.

Islamic boarding schools have been recognized as the original Indonesian education system, which has similarities with the *gurukulla* system in India. *Gurukulla* is a place of learning for Hindus by using a boarding school system, just as Islamic boarding schools are places of Islamic learning which also provide dormitories for students (Zainiyati, 2018). So that the assumption appears that Islamic boarding schools result from engineering by Muslims who develop them from the Javanese Islamic religious system (Ariatin, Dhewanto, & Sudrajad, 2022).

### **Review of Sharia Tourism**

Shari'ah tourism or halal tourism is a form of special tourism for Muslim and non-Muslim tourists, which in this concept complies with shari'ah rules (Fawaid & Khotimah, 2019). According to Syaifudidn, shari'ah tourism prioritizes Islamic values and norms with

Islamic shari'ah as its primary foundation (Saifuddin & Mukarromah, 2021). Currently, the tourism industry is indeed dominated by tourists who only pursue financial gain. Without paying attention to the moral values that exist in society, thus creating a negative impression of tourism.

Several local governments are currently promoting Shari'ah tourism, based on the fatwa of the national shari'ah council regarding guidelines for organizing tourism based on shari'ah principles. Tourism is a travel activity carried out by a person or group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions temporarily. Shari'ah tourism is by the principles of shari'ah (Fatwa Dewan Syariah MUI, 2016).

## **RESEARCH METHODOLOGY**

### **Research Design**

This study uses a qualitative research method with a case study approach. Namely, a research design focuses on one chosen phenomenon and wants to be understood in depth, ignoring other phenomena (R. Burke Johnson, 2014). The phenomenon that is the focus of this research is a policy model of the Bi Ba'a Fadlrah Islamic boarding school located in Sananrejo Village, Turen District, Malang Regency, East Java. The research process was carried out in stages (1) Pre-field; at this stage, the researcher prepared the initial research design, arranged research permits and field assessments, perfected the research design, selection, and interaction with subjects and informants, and prepared supporting tools for field activities. (2) Field Activity Stage, at this stage, the researcher selects informants who can provide solid and reliable information about Bi Ba'a Fadlrah Turen Islamic boarding school Malang. In determining the amount and time of interaction with data sources, researchers used the sampling concept recommended by Norman and Lincoln, namely maximum variation sampling, to document unique variations (Norman K. Denzim, 2019). The researcher will stop collecting data if no new variations are found from the data source. With this concept, the number of data sources is not the primary concern, but the completeness of obtaining information with the existing diversity. (3) Post-field Stage. At this stage, the researcher compiled a research report.

### **Data Collection**

Data collection techniques are carried out through observation, interviews, and documentation. Observations were used to see conditions at the research location regarding the existence of Islamic boarding schools. At the same time, interviews were conducted to gather information about the history of Islamic boarding schools, learning at Islamic boarding schools, tourism activities at Islamic boarding schools, and documentation to strengthen the data from observations and interviews. The informants interviewed were pesantren administrators and tourists.

### **Data Analysis**

Data analysis used descriptive qualitative research, including three stages of activity: data reduction, data presentation, and conclusion (Noor, 2015).

## FINDINGS AND DISCUSSION

### Finding

Pondok Pesantren Salafiah Bi Ba'a Fadlrah Sananrejo Turen Malang was built by Kyai Haji (KH) Ahmad Bahru Mafdlaluddin Shaleh Al-Mahbub Rahmat Alam (commonly called Romo Kyai Ahmad) in 1978. The construction was carried out by the students and the congregation little by little without using heavy equipment so that the local people were not visible. That was the end of the rumor that most people said the Tiban (suddenly there) mosque was built by a powerful genie in one day (Sugeng, 2022). The mosque, which now stands majestically and luxuriously with motifs decorating its walls, is not only a place of worship for the congregation and students but also a tourist attraction frequented by tourists from within and outside the city. The mosque's main building has ten floors (Suwarno, 2022). Like the picture below.



Figure 1. 10 Floor mosque building

The 1st floor of the mosque is used as a place to rest and also a prayer room. The 2nd floor is a resting room, dining room, and kitchen. On the 3rd floor, there is a prayer room, aquarium, and mini zoo. The 4th floor is a place for the extended family of the cottage's caretaker, including Kyai Ahmad's Ndalem (house) (Sugeng, 2022). In front of Kyai Ahmad's house, there is a miniature coconut tree as an illustration that humans must take an example from coconut trees because coconut trees are trees that can be utilized optimally. The stems can be used for building materials, the fronds can be used for firewood, the leaves can be used to make the diamond, and the sticks can be used for brooms (Sugeng, 2022).



Figure 2. Miniature coconut tree

On the 5th floor, there is a prayer room. The 6th floor is a resting place for the students. On the 7th and 8th floors, there are kiosks owned by Islamic boarding schools which female students manage. The 9th floor is a building designed as a mountain slope and cave, and the peak is on the 10th floor. (Sugeng, 2022). Another uniqueness that the Tiban

Turen Malang Mosque has is that the mosque has a swimming pool equipped with a boat that only children can ride -child. In addition, a mini zoo has several types of animals, such as deer, monkeys, rabbits, chickens, and birds. This uniqueness is certainly rarely owned by other mosques. The shape of the mosque is unique, and the Middle East, China, and Modern influence its architecture. On one side of the mosque, it looks like a golden pagoda with distinctive calligraphy carvings. This mosque is many towering towers make the mosque seem more majestic and luxurious (Suwarno, 2022).

Kyai Ahmad was born on September 14, 1943 in Sananrejo Village, Turen District, Malang Regency. During the Religious Teacher Education (PGA) school, he immediately recited the Koran (religious study) at Kyai Sholeh, who was the biological father of Kyai Ahmad himself. Kyai Sholeh is an alumnus of the Tebu Ireng Jombang Islamic boarding school, which Hadrotus Syaich KH Hasyim As'yari raised at that time. Kyai Sholeh is a Nahdlatul Ulama (NU) figure in Sananrejo Village, Turen District, and he even served as manager Majelis Deputy Branch (MWC) of NU in Turen District until he was unable to help, so he did not serve. (Suwarno, 2022). Since he was young, Kyai Ahmad has been fond of riadloh (the spiritual practice of purifying the soul by combating lustful desires). To get closer and increase his love for Allah SWT, he always locks himself in his room by doing dhikr and asking for guidance from Allah SWT. Apart from that, he also does a spiritual journey traveler, with a pilgrimage to the graves of the auliya (guardian of God) and so on, including a pilgrimage to Batu Ampar Madura.

The journey was taken on foot, using a little money, his clothes, and the sarong, which he never left wherever he went. This trip taught many things that Kyai Ahmad learned from; for about one year, he was looking for the expected place of study. Finally, Father Kyai Ahmad received instructions to study at the "Bahrul Ulum" Islamic boarding school in Sidorangu, Krian, Sidoarjo, which was raised by Hadrotus Syaich KH Sahlan Talib, who is affectionately called Mbah Kyai Sahlan. (Sugeng, 2022). Currently, the Salafiah Bi Ba'a Fadlrah Sananrejo Turen Islamic Boarding School, Malang, has 350 students, who come from various regions and various age groups, and there are even students who are already married and live in the pesantren.

Santri at the Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic boarding school also do not pay or are free. All living expenses and the needs of the students are borne by the Islamic boarding school, which is sourced from the shopping center in the pesantren area, which is on the 7th and 8th floors of the Tiban mosque. According to Sugeng, a married santri, previously he was a drug addict, and then he entered the Bi Ba'a Fadlrah Islamic boarding school in 2010. And now he feels the serenity of living with his wife and children in the Islamic boarding school environment. (Sugeng, 2022). The Bi Ba'a Fadlrah Islamic boarding school has no formal schools such as elementary, junior high, high school, or university. Santri learning is directed at building a heart, meaning that students are taught to be individuals who are always sincere, good at being grateful, always accepting what is obtained, and do not worry about being unable to eat (Sugeng, 2022).

Tourism activities at Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic Boarding School are open 24 hours a day. Tourists come from various regions, both Muslim and non-Muslim. The tourists are also not subject to an entrance ticket but are provided alms



sincerely for tourists (Sugeng, 2022). To enter the pesantren, it is enough to report to the pesantren administrators, in this case, the guard on duty at the entrance to the pesantren location, with several conditions that must be obeyed by tourists, namely covering their private parts and maintaining modesty. Good manners while in the boarding school location. This provision is written in several pesantren locations, which read, " Here Is the Islamic Boarding School. Not a Recreation Area. Muslim Visitors Please Dress Muslim" (Suwarno, 2022).

Traveling at the Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic boarding school feels comfortable and enjoyable. Based on the results of interviews with visitors, he felt satisfied and comfortable when visiting the Bi Ba'a Fadlrah Sananrejo Turen Islamic boarding school, Malang. There is no doubt about the sharia nuance. Visitors cover their private parts, are polite, and maintain manners. Visitors are spoiled with the artistically magnificent building of the Tiban mosque. The natural panorama around it is also beautiful (Azizah, 2022).



Figure 3. Visitors to the Islamic boarding school are dressed modestly

## Discussion

From the findings above, the Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic boarding school has met the criteria of being a pesantren because in it there are clerics, mosques, students, boarding schools, and teaching books classical Islam as stated by Ferdinand that the elements in Islamic boarding schools consist of kyai, mosque, students, boarding schools and teaching books Classical Islam (Ferdinan, 2018), which is often referred to as the yellow book. After all, this book is printed on yellowish paper, and the contents of the writing do not have a vowel (Kustati, 2020), such as monotheism, fiqh, hadith, morals, dates, interpretations/interpretations, and Arabic (Rumainur et al., 2022).

Then from the scientific point of view, the founder of the pesantren also fulfills the criteria whereby a kiyai or pesantren leader must have a scientific sanad. Kyai Ahmad has a scientific sanad (connected) from his father, who studied with KH Hasyim Asy'ari. In addition, also from KH Sahlan Talib. Sanad, or a network of scientific links, is very important in Islam because tomorrow, on the Day of Resurrection, humans will be held accountable and asked where they did something (Hasanah, 2015). Because the transmission of knowledge through sanad is an important value in scientific validity in Islamic boarding schools. (Sanusi, 2013). Scientific Sanad in Islamic boarding schools maintains religious knowledge that can be accounted for (Musofa, 2020).



The Bi Ba'a Fadlrah Islamic Boarding School does not limit its students in studying, and there is no term for graduating from a pesantren. It is the true concept of lifelong learning to develop the potential of students to become human beings who believe in and fear God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, and independent, as well as a democratic citizen. (Presiden Republik Indonesia, 2003). The concept of lifelong education can be carried out anywhere, starting from the family environment since childhood, adolescence, and adulthood, and even up to old age (Huda, 2019), teenagers and adults, as in the Bi Ba'a Fadlrah Islamic boarding school above.

The symbol of a miniature coconut tree in front of Kyai Ahmad's house is teaching so that humans can be of benefit like coconut trees. Starting from stems, leaves, sticks, and fruit are all useful. Such is the hope of Kyai Ahmad that whoever we are, whatever our work should benefit others. As the Prophet said, humans become useful to other humans.

عَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

Meaning: "*Jabir RA told me that Rasulullah SAW said: "The best human being is the most beneficial for human's"* (An-Naisaburi, 1994).

From a learning point of view, Bi Ba'a Fadlrah Turen Islamic boarding school in Malang does not have formal schools such as elementary, middle, and high schools because the focus of education in the pesantren is the teachings of tasawuf/tasawuf (knowledge in Islam which focuses on staying away from worldly things) (Akhiyat, 2016), which is the essence of the teachings of repentance, wara' (safeguarding oneself from the dangers of Allah SWT abstinence prohibition), asceticism, poverty, patience, submission, and Ridha (accepting all of Allah's decrees) (Fahrudin, 2016) can also be categorized as a practical science, meaning that what is taught is not only theory but direct practice.

In real life, where students are taught about managing their hearts, and at the same time, students are also introduced to implementing their knowledge through activities to build Islamic boarding schools, become carpenters and coolies for men, and sell at Islamic boarding schools for women. Activities like this indirectly provide life skills so that when students return from Islamic boarding schools and mingle with the community, they can develop their potential and expertise to face their societal role. Do not depend on job vacancies from the government or companies.

With the provision of skills, students become independent individuals, able to create their jobs (Niam, 2019). It is through these activities that students are taught to be sincere, good at being grateful, qana'ah, and resigned because, from these activities, of course, there are complaints of their own. But with the knowledge of managing the heart, they are still willing to live it (Daud, 2017), and become individuals who obey religious, social, and legal norms, believe in God Almighty, have a noble character, are fair, honest, commendable, have an ethos work, responsibility and can be trusted. (Suwarnoto, 2020).

Bi Ba'a Fadlrah Sananrejo Turen Islamic Boarding School Malang is a type of salaf boarding school. Based on the findings above that the Bi Ba'a Fadlrah Sananrejo Turen Islamic Boarding School Malang does not provide formal education starting from elementary, middle, and high school. In general, there are four types of Islamic boarding schools, namely Salaf Islamic boarding schools and Khalaf Islamic boarding schools,

Islamic boarding schools that combine Salaf and Khalaf, and special Islamic boarding schools (Rangkuti, 2018). Salaf Islamic boarding schools are Islamic boarding schools that provide education based on classic books or yellow books compiled by Salaf scholars and kiai as central figures (Khamid, Latief, & Umam, 2021). This pesantren does not organize formal education such as SD/MI, MTs/SMP, SMA/SMK/MA, or other forms of formal education (Minarti & Isroani, 2022).

While the Khalaf pesantren is a pesantren that organizes education with modern management. The center of education is not emphasized on a kiai, but rather on a system in the form of curriculum and formal education administration (Arif & Aziz, 2021). But there is also a type of pesantren that combines salaf and Khalaf. This type of pesantren still organizes teaching of classic books with the kiai as the central figure but also organizes formal education such as SD/MI, MTs/SMP, SMA/SMK/MA, or other forms of formal education other.

Type of boarding school that combines salaf and khalaf. This type of Islamic boarding school still organizes the teaching of classic books with the kiai as the central figure but also organizes formal education such as SD/MI, MTs/SMP, SMA/SMK/MA, or other forms of formal education (Kholish, Moch. Khoirul Anam, & Abrori, 2022). Then the special or special pesantren, this type of pesantren is special in learning certain materials (Mubarak, 2021). For example, the Koran tahfiz boarding school (Saimima & Dhuhani, 2021). There are also special Islamic boarding schools. Then the special Islamic boarding school for materials on hadith, and so on (Nihwan & Paisun, 2019). The system uses more of the modern salafiyah pesantren pattern, which has formal education. The advantage of the takhassus pesantren is the quality of alumni in certain fields (Walid, 2021).

Then from the tourist side. Tourism at the Bi Ba'a Fadrah Islamic boarding school can be categorized as shari'ah tourism. It can be seen from the suggestion in the form of writing for visitors to dress according to the syar'i by covering their genitals, as found above. As is the fatwa of the shari'ah council, shari'ah tourism is tourism that follows shari'ah principles (Fatwa Dewan Syariah MUI, 2016). At this Islamic boarding school, visitors can witness the beauty of the mosque, which was built in 1978. Visitors can also enjoy a variety of culinary goods and goods traded on the 7th and 8th floors of the Islamic boarding school at affordable prices.

The proceeds from the sale are used for the operational activities of the Islamic boarding school, thus making this Islamic boarding school financially and economically independent, not dependent on assistance from anywhere, including the government. As stated by Marlina, the potential of Islamic boarding schools to develop Islamic economics is at least in three respects, namely (1) pesantren as agents of social change in the field of Islamic economics; (2) Islamic boarding schools as sharia business laboratories; and (3) Islamic boarding school as a center for learning Islamic economic (Marlina, 2014).

Visiting the Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic boarding school can be used as a place for contemplation of God's creation so that they can foster awareness within themselves about the power, greatness, and majesty of Allah SWT in every object of His creation (Saiin, 2023). Islamic boarding school buildings that are so beautiful and artistic are none other than a gift from Allah SWT in the form of reason in humans. By reason, humans

are distinguished from other creatures. The reason is also a tool that can convey the truth and at the same time acts as a proof and differentiator between what is true and what is false, and what is found can be confirmed as true, as long as the requirements for its work function are maintained and not ignored (Jamaruddin, 2015). It is a reason that humans can gain knowledge (Yunus, Rijal, & Yasin, 2020), and it is from this knowledge that humans can create magnificent buildings such as the Tiban Malang mosque.

Before developing the term shari'ah tourism, the term religious tourism had previously appeared. In general, religious tourism is in the context of visiting sites, especially the tombs of saints and scholars, to make pilgrimages by praying and showing respect for them (Anwar, 2019). It is what distinguishes religious tourism from Sharia tourism. The main purpose of religious tourism is to worship. Meanwhile (Rosana & Rosana, 2022), halal shari'ah tourism is intended for recreation, like tourism in general (Yulasmī, 2019).

The Islamic tourism boarding school model is still very rare in Indonesia. Therefore, Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic Boarding School can become a role model for developing Islamic tourism cottages and providing tourism with shari'ah principles for Muslims in particular and the whole community in general. For Bi Ba'a Fadlrah Sananrejo Islamic Boarding School, Turen Malang can also continue to develop its potential, such as developing educational tourism. With the number of visitors reaching thousands of people every day, it is no longer difficult for Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic Boarding School to get tourist visits if educational tourism is developed. For local governments, this potential can be used as a reference for making policies to advance their regions (Suwarno, 2016).

## CONCLUSION

Based on the presentation of the results of the research above, it can be concluded that Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic boarding school is a salaf Islamic boarding school, namely a type of Islamic boarding school in Indonesia that only teaches religious material to its students and does not open formal schools from elementary, junior high, high school, and tertiary institutions. Existing boarding school tourism is a feature of the Bi Ba'a Fadlrah Sananrejo Turen Malang Islamic boarding school, which is open every day for 24 hours.

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