

Internalization of Islamic Boarding School Values in an Indonesian Islamic Educational Institution

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ARTICLE INFO

Keywords:

Islamic Boarding School values;
Islamic Educational Institutions;
PTAI.

Article history:

Received 2022-01-02

Revised 2022-06-22

Accepted 2022-12-20

ABSTRACT

The education system and culture attached to Islamic boarding schools are one of the historical facts that play a role in building and guarding the Indonesian nation. This study aims to determine the development of Islamic educational institutions (PTAI) in the era of globalization and to determine the application of PTAI in Indonesia. This research uses a descriptive qualitative method which is carried out using a case study and the object of this research is an Islamic university, Central Java. The result reveals that Islamic boarding schools in the education system occupy an important position. Ethical Politics causes the transformation of science to run rapidly. Islamic boarding school-based PTAI, has a strong base. Its scientific paradigm is normative as well as historical, theoretical and practical, immanent and transcendent. The values internalized by the institutions are adapted from several boarding schools. Those values are *Al-Amanah*, *Al-Tawadlu'*, *Al-Istiqamah*, *Al-Uswah*, *al-Hasanah*, *Al-Tawashshuth*, *At-tawâzun*, *Al-Barakah* and *Tawasul ilmi*.

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1. INTRODUCTION

Islamic boarding schools are conventionally seen as the oldest traditional Islamic educational institutions embedded in the life of the Indonesian people since hundreds of years ago, and have contributed a lot to the development of the nation. Thus, it is not surprising that education experts like Ki Hajar Dewantara and Soetomo were once aspiring to this education system as a model for the development of the national education system (Syamsul, 2018; Towaf, 2016). Ki Hajar Dewantara believes that Islamic boarding schools are the basis and source of national education because they are in accordance with the soul and personality of the Indonesian nation, and Soetomo considers Islamic boarding schools to be worthy of being a typical Indonesian education model, because in them there is character education that is compatible with the ideology of the Indonesian nation.

Pesantren as an educational institution for *'ulama* (intellectuals) in general continue to carry out their mission so that the people become *tafaqquh fiddin* and motivate a cadre of *ulama* in their function

as *warasat al anbiya'* or the successors of the Prophet. Pesantren is one of the Islamic educational institutions that can still be expected to actualize democratic values (Maksum & Asy'arie, 2020). The historical capital which is quite long, coupled with a very large mass base, and great influence in people's lives is a strong reason to place high hopes on Pesantren. The jihad resolution issued by KH. Hasyim Asy'ari in 1945 for example, became one of the historical facts that cannot be denied regarding the magnitude of the role of this institution in building and guarding the Indonesian nation. In this place, students usually live in a boarding school (dormitory) with teaching material for classical books and general books, which aims to master Islamic religious knowledge in detail, and practice it as a guideline for life by emphasizing the importance of morals in social life. According to Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education chapter I article 1 paragraph 4, Islamic boarding schools or Islamic boarding schools are community-based Islamic religious education institutions that provide *Diniyah* education or in an integrated manner with other types of education.

Definitively, it would be difficult to give firm boundaries about Islamic boarding schools, but there is a flexibility of understanding that fulfills the characteristics that give the meaning of Islamic boarding schools (Halik, 2016). So, there is no more concrete understanding of Islamic boarding schools, because they still include several elements to be able to interpret Islamic boarding schools comprehensively. In fact, along with the development and dynamics of the times, the definition and perception of Pesantren have changed too, if initially Pesantren were given meaning and understanding as traditional educational institutions, but now Pesantren as traditional educational institutions are no longer true forever.

The survival of the Pesantren until now is because this educational institution is not only identical with the meaning of Islam, but its existential character implies the authenticity of Indonesia (indigenous), because before the arrival of Islam to Indonesia, this Pesantren-like institution already existed in Indonesia and Islam just had to continue, preserve and Islamize it. In other words, Pesantren is the result of the absorption of acculturation of Hindu-Buddhist culture and Islamic culture which later transformed into an institution that we know as Islamic boarding schools (Isbah, 2020). As an indigenous educational institution, Islamic boarding schools have socio-historical roots that are strong enough to enable them to occupy a relatively central position in the scientific world of society and at the same time survive in the midst of various waves of change. Therefore, many basic values of Pesantren inspire the basic foundation of current Islamic higher education institutions (PTAI) in Indonesia.

Previous studies have examined the values of Pesantren and their contribution to the life of individuals. For instance, a study of Suhartini (2016) that attempted to find out students' morality in pesantren. From her study, it was summarized that more than fifty percent of students in the research setting performed good morality (*akhlak*). Another study was conducted by Anam et al. (2019). They revealed several positive values taught in Pesantren such as democratic, pluralist, and tolerant of differences in language, culture, ethnicity, and religion. A more current study was published by Maksum et al. (2020) which mentioned the democratic value that is oftentimes taught by the teachers in Pesantren. Having understood such invaluable values of Pesantren, it is believed that higher education institutions in Indonesia are qualified when they adapt the lessons learned in Pesantren. This recent study tried to seek how these values were implemented in the real situation. Therefore, a research question is formulated, as follows: "How are the implementation of Islamic Boarding School values in Indonesian higher education institutions?" This study is expected to inform readers that Pesantren holds many positive values that can be transferred to other levels of education.

2. METHODS

This research is conducted using a case study as the method. This is said to be a case study because there is only one university that is used as the object of research, namely an Islamic university in Central Java. In accordance with the nature of the case study, this research did not prioritize the number of institutions studied, but is based on the sharpness of the researchers in seeing the internalization of Islamic boarding school values at the research setting which is the object of research. In its implementation, this research requires various tools of knowledge and abilities that support the observation, recording, management and description of facts and phenomena that occur in the field to have scientific strength. For this reason, the researchers used two approaches, namely the socio-anthropological approach and the phenomenological approach. The data collection technique is carried out by observation (participant observation) and interviews. The observed participants were school Head of Schools, lecturers, and students. Meanwhile, to search further information, interviews were conducted to three heads of schools, four lecturers, and five students.

The obtained data were then analyzed using descriptive-analytical methods, with historical and sociological approaches, phenomenological. As a philosophical basis, the data analysis is qualitatively rationalistic with the method of thinking using deductive-inductive and or reflective thinking, namely the abstraction of a deductive-inductive combination going back and forth through horizontal-divergent thinking, based on a rationalistic qualitative basis.

3. FINDINGS & DISCUSSION

3.1. The Synergy between PTAI and Islamic Boarding School

In the beginning, Islamic higher education institutions (PTAI) and Pesantren were two sides of education that had many differences. PTAI are identical with modernity and Pesantren are synonymous with traditionalism. PTAI place more emphasis on liberal approaches, while pesantren place more emphasis on conservative attitudes because they are centered on the figure of the Kyai. The perception of such dichotomic dualism may be less accurate, because in fact many Pesantren have made changes both structurally and culturally. From the observation conducted in the research field, it was found a synergy between the two, where this place attempted to modernize the traditional Pesantren. The observation was strengthened by interviews conducted with the Head of School which mentioned that, *"It is very essential to hold on the values of Pesantren to survive this PTAI because the basic principles that can be transferred to students are gained from Pesantren. These values cannot be changed by other paradigms"* (Head of School).

The emergence of many Islamic boarding schools with claims of modern Pesantren, which may seem supervisory, has become an important indication that Pesantren do not always show a static development or status quo. So, if universities are often given the extravagant image, it does not mean that their existence is superior to Pesantren. In fact, when viewed from the standpoint of independence, Islamic boarding schools have advantages. In the history of the growth and development of education in Indonesia, it seems undeniable that Islamic boarding schools have become a kind of local genius (Zakaria, 2010). Among Muslims themselves, Pesantren has so far been considered a model of educational institution that has advantages both in terms of its scientific tradition as well as on the transmission and internalization of Muslim morality. This statement is supported by the teachers in the PTAI where this study took place.

- Lecturer HIS : *"As I experienced, the model of teaching in this PTAI must be connected to Al-Qur'an and Hadith. This is mandated by the Head of School to all teachers."*
- Lecturer BR : *"Students must be introduced to the basic principles of Islam, therefore, I as teacher must also have a strong faith and knowledge in Islam. This happens because the curriculum is in line with the Islamic values."*

Universities that have advantages in terms of rationality coupled with enrichment in the field of skills, but sometimes lack moral enrichment, in reality only produce intelligent humans but lack ethical and moral sensitivity (Abubakar, 2018). On the other hand, Islamic boarding schools have advantages in terms of morality but minus moral traditions, even though they are able to produce individuals who are mentally strong, but intellectually weak (Putri, 2020). Taking into account the implications of such a basic nature, as has been described if education is allowed to persist in a dualism-dichotomous pattern, then it is time to look for efforts towards the creation of a convergence or synergistic synthesis so that a unity between rationality, spiritual-physical morality can be achieved. The solution is a Pesantren-based PTAI (Afifah et al., 2022).

The development of Islamic boarding school-based PTAI to be competitive, independent and confident (quality education) is not an easy job that can be achieved in a short time. Therefore, it is necessary to have political will and good will from all existing stakeholders, including the community (Humaidi, 2021). Broadly speaking, the increased participation of stakeholders in empowerment can be described as follows. First, increasing the participation of stakeholders in empowering education management, namely the development of more accountable management, both in terms of finance and the educational organization itself; Second, increasing the participation of stakeholders in the development of quality-oriented education, namely quality and superior education, which in turn will encourage the development of Islamic boarding schools based PTAI into centers for excellence, which produce graduates with a comprehensive scientific paradigm, namely general knowledge and religion, and Third, increasing the participation of stakeholders in the management of other learning resources in the community, so that the Islamic education system cannot be separated from the Muslim community as a whole. So that, pesantren-based PTAI graduates have global insights, which view that the entire face of the earth belongs to Allah as a place of service, pesantren-based PTAI must also have global insights. How is it possible that a pesantren-based PTAI that does not have global insight can produce graduates who have global insight. So, the figure who is expected to be able to face globalization is a graduate figure who has various intelligences in him, be it physical intelligence, intellectual intelligence, social intelligence, emotional intelligence, and spiritual intelligence. To support this view, students from the PTAI argued.

- Student DN : *"The teacher always reminds me to be a good student. Being good is better than being clever, he said. But being good and intelligent is the best."*
- Student YK : *"There are many things that I get during the study, one of them is the morality. I must act as a kind person, be kind to everyone for myself not for others."*
- Student IIL : *"Creativity is also taught and instilled every time. Besides that, we must be able to control our emotions."*

Thus, it is clear that intelligence, creativity, and adaptability are highly needed figures for higher Islamic education. With the competence of graduates who have qualifications that include attitudes, knowledge, and skills, Islamic boarding school-based PTAI, which is generally a community-based education, has a strong base, because it comes from and for the people, and has a high value of perfection. humanistic and divine, namely the educational process that pays more attention to aspects

of human potential as social beings, and religious beings, as well as individuals who are given the opportunity by Allah to develop their potentials.

3.2. The Scientific Paradigm in the Research Field

Pesantren values are the key words for the idea of a Pesantren-based PTAI both in the realm of research, learning, and community service. To understand more clearly about “the Pesantren values”, it can be seen in the following brief description. Pesantren-based PTAI was established as part of strengthening Pesantren as one of the nation’s transformative forces. New challenges and opportunities that arise require higher education-based responses that are rooted in the values of the Pesantren. As a basis for development orientation and operational guidance, a scientific paradigm has been formulated that is based on the values of the Pesantren.

Islamic Boarding School-based PTAI, based on the values and teachings of *Ahlus sunnah wal-jamaah* which views texts (al-Qur'an, Hadith Sahih, *Atsar* Companions) as the highest source of knowledge, but places the interpretation of the texts in a relative area and contextualization arena. Therefore, the Islamic boarding school-based PTAI scientific paradigm is normative as well as historical, theoretical and practical, immanent and transcendent (Yusuf, 2019). The Pesantren-based PTAI paradigm is a living paradigm that does not separate science and charity, unites theory and practice, is reluctant to accept various forms of epistemological extremism, does not stand on an ontological separation between the world and the hereafter, does not separate individual and social piety, and does not put religious values solely in the private space. For this practice, some students claimed,

Student ILL : “One crucial issue that is always embedded in daily teaching and learning is the integration of religion and science. We must be able to find the connection between the two.”

Student YA : “The concept of integrating science and religion is always emphasized by teachers.”

As a consequence of this paradigm, the study model also avoids the problems of dualism of scientific basis, universalism of knowledge, and the dichotomy of religion-world science. The Islamic boarding school-based PTAI study model is not oriented in the first place to answer the problems of dualism, universalism, and the tension between the truth of texts, social sciences, humanities, and natural sciences (Apriyanto & Hidayati, 2022). In this study model, the objectives of research, study, seeking knowledge, learning, and community service are closely related to what is considered important for or what is considered noble by the values of the Pesantren. This model of thinking is also not merely an aimless scientific exploration; knowledge for science, but guided by *syar’i* goals such as eradicating ignorance (liberation-transformation), achieving happiness in the world and the hereafter, *amar-ma’ruf nahi-munkar*, which culminates in attaining the pleasure of Allah SWT.

3.3. Internalization of Pesantren values at the Site of the Research

According to Aribah (2022), basically pesantren was built on the mutual desire of two communities that met each other, namely the community of students who want to gain knowledge as a provision for life and Kyai/teachers who sincerely want to teach their knowledge and experience. *Kyai* and *santri* (religious students) are two entities that have the same awareness to jointly build a religious community called Pesantren. They live in one campus based on Islamic religious values which are equipped with their own norms and habits. The religious community of Islamic boarding schools is based on the desire to meditate on or study religion with *Al-muhafzlah* principles, *Al-qadim al-shalih wa al-akhdaz bi al-ashlah* (maintaining old traditions and adopting new, better traditions). It is these desires and rules that underlie the life of the Pesantren. A form of philosophy that is quite simple, but is able to transform the

potential and make the Pesantren itself as an agent of change for the community. So, the existence of Pesantren is identical with community development institutions. In addition to the two values above, the existence of the Pesantren is solid because it is inspired by what is known as the five souls of the Pesantren.

Pesantren is not only different from other educational institutions, but does have its own culture or culture, namely the culture of Pesantren. What is desired from Pesantren education, such as independence, simplicity, responsibility, freedom and Islamic brotherhood, is what the Islamic boarding school-based PTAI aspires to, which is expected to be able to produce graduates who are distinctive, different from graduates of Islamic boarding schools and universities in general (Fauzi et al., 2018). As an evidence, the lecturers reported as follow,

- Lecturer HIS : *"We are demanded to educate students with Quranic values that have high responsibility and independence..."*
- Lecturer BR : *"...the expectation of the elders to us is the production of students with good morals and attitudes that are different from general university graduates."*

Therefore, Pesantren-based universities should not imitate other existing universities, but should indeed be different from others. Its presence is not only adding to the existing ones, but also providing a new alternative to the various universities that have existed before, so that its presence will answer the big problem that has been felt by many people, namely giving birth to people who have three strengths at once, namely humans who excel in academics, intellectual, strong in spiritual and excellence with morality, in other words, intelligent but also has a soft heart and noble morality. Thus, at least, two human powers, namely the heart and reason / mind, want to be developed together.

These big and noble ideals, even though they are hard and difficult to realize, seem very possible to be realized. Of course, in order for the big ideals to really be achieved, there are several conditions that must be met. First, combining the Pesantren tradition and the higher education tradition, Second, the availability of four important components that must be prioritized to be developed jointly. same. (a). Mosque, (b). Laboratory, (c). Libraries, (d). scientific activity centers. In addition to the two things above, Islamic boarding school-based PTAI must also strive to form awareness of its teaching staff (lecturers) and students, that they are lecturers. researchers, scientists as well as kyai, the students must at the same time become *mahasantri* or religious students in PTAI, who still firmly adhere to the values, traditions and culture of the Islamic boarding school that are superior (Munawara et al., 2020).

3.4. Major Values Implemented in the Research Field

However, besides the five souls, Islamic boarding school-based PTAI must also internalize the values of Pesantren which are superior in the life of its academic community. In more details, the pearls/ values of the Pesantren can be explained as follows:

3.4.1 *Al-Amanah* (honesty)

Honesty is a basic trait that must be possessed by PTAI Berbasis Pesantren. Etymologically, "trust" means "deposit" (Munawwir, 1997). There is a close connection between faith and mandate, as explained in the words of the Prophet narrated by Ahmad from Anas bin Malik: (Not (perfect) is the faith of one who does not trust, and not [perfect] is the religion of one who does not keep his promises). One form of trust /honesty is not to abuse the department. All forms of abuse of office for personal, family, family or group interests as seen in acts of corruption including reprehensible acts that violate trust. Some forms of abuse of office, for example: accepting commissions, gifts related to office as well as appointing people who are incapable to occupy certain positions simply because (he) is a relative or

acquaintance (nepotism), while others are more capable and appropriate to occupy such a position can be termed as an act of breach of trust. Trust/ honesty here is also defined as a sporty nature as well as an effort to avoid competition that destroys each other.

3.4.2 *Al-Tawadldlu* ' (humbleness)

Tawadhu 'linguistically means low on something. While in terms of showing humility to something that is glorified. There are also those who say that 'tawadhu 'is to glorify people because of their virtues. Tawadhu 'is accepting the truth and not going against the law. There is no denying, tawadhu 'is a noble morality. Which begs the question, to whom do we humble ourselves. Allah عزوجل describes His beloved servant in His word;

" Who is gentle towards the believers, who is harsh towards the disbelievers." (QS. Al-Maidah [5]: 54).

3.4.3 *Al-Istiqamah* (discipline)

Discipline is very important, especially for people who want to achieve a goal. People who are accustomed to discipline will have a daily program and rules, and he is committed to the program he has created. If you are not used to it, of course this discipline will feel heavy, that's why this discipline is not as easy as turning the palm of the hand, but it takes a long process and persistent struggle, especially in instilling discipline in children, such as discipline in achieving goals, discipline in worship, discipline in learning and discipline in daily practice.

So, a Muslim who has Istiqamah is a Muslim who always maintains his faith and belief in any situation and condition. It is like a rigid rock facing the onslaught of waves that come alternately. It is not easy to be lazy in carrying out religious orders. He is always patient in the face of all temptations. That is the true Muslim man, always Istiqamah in all the way.

3.4.4 *Al-Uswah al-Hasanah* (exemplary)

Meaning of Uswatun Hasanah, in terminology, the word al - uswah means a person who is imitated, the plural form is uswan. While hasanah means good. Thus, uswatun hasanah is a good example, an imitated goodness, an example of identification, a role model or role model. Exemplary as the main principle in leadership of this nature is developed into a form of open, democratic communication, can be a role model for others, ready to lead as well as willing to lead.

3.4.5 *Al-Tawashshuth* (Moderate) and *At -tasâmuh* (tolerance/tolerance)

At-tawassut (التوسط) is a middle or moderate attitude that does not tend to the right or to the left. In the management of the academic community of the research setting in Central Java, this moderate thinking is very urgent to be a spirit in accommodating various interests and disputes, then try to find the most ashlah (best) solution, this attitude is based on the word of God in Surat al-Baqarah. "And so (also) We have made you (Muslims), a nation that is just and chosen so that you are witnesses over (the deeds) of people and so that the Messenger (Muhammad) is a witness over (deeds) you". (Al-Baqarah/2: 143)

Meanwhile, *Attasâmuh* is an attitude that always respects each other between human beings. As social beings, we all need each other, because each has strengths and weaknesses according to their potential. This attitude is based on the word of Allah, which means: O you who believe, stay away from most preconceived notions (suspects), because some of the preconceived notions are sins. And do not look for the bad in people and do not gossip about one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then of course you feel disgusted with him. and fear Allah (Al-Hujarat: 12).

3.4.6 *At-tawazun* (التوازن) or balanced

At-tawâ zun is included in the use of *dalil 'aqli* (evidence derived from the rational mind) and *dalil naqli* (derived from the Qur'an and Hadith). Allah SWT's words in surah al-Hadid: 25 It means "Indeed, we have sent our messengers with clear proofs of truth and we have sent down with them the book and the balance (scales of justice) so that people can carry out justice".

In the Qur'an Allah SWT says in surah Al-Maidah: 8 Meaning "O you who believe, let all of you be the ones who stand up for (the truth) because Allah is a witness (measure of truth) that is fair. And let not your hatred of a people make you unjust. Doing justice because justice is closer to piety. And keep your duty to Allah, for verily Allah is Seer of what ye do. "

3.4.7 Simplicity

This simplicity has a great meaning, and does not mean passive and does not mean poverty or destitution. But it contains elements of strength or fortitude, self-control in the face of life's struggles with all difficulties. And from behind this spirit of simplicity, a great soul will radiate, daring to move forward in the face of life's struggles and unyielding in all circumstances. Besides that, it will also grow from this sincere spirit, a strong mental/character that is a requirement for the success of the struggle in all life. The nature of simplicity and humility in the context of social relations is embodied in the form of politeness and modesty in speaking and acting. It is also the nature of *Al-Tawadlu'* that underlies one's respect for teachers and elders without compromising dynamic academic dialectics.

3.4.8 *Al-Barakah*

As a complement and complement to the previous values, this last thing is a value that is 'invisible' but felt its presence and was achieved after the previous value was complete. The teacher's blessing really exists and can only be achieved by "Getting His *Ridlo* " even though it often happens that it is out of the ordinary, it is really hard to understand.

3.4.9 Scientific *Tawasul*

Tawasul here is to establish a spiritual relationship between a student and his murshid teacher up to the Great Master, the Prophet SAW. Spiritual connection in the sense of connection of feelings and togetherness in worship to achieve an approach or *taqarrub* to Allah SWT. The culmination of the implementation of *tawassul* is to make a disciple be in a genuine spiritual fellowship with his pious teachers which achievement is recommended by Allah SWT through His commandment:

"O, you who believe, fear Allah, and be with the people of *shiddiq*". (QS.at Taubah/19).

If the path of worship is performed without *tawassul*, in the sense that without obtaining the guidance of spiritual murshid teachers, then it is feared that the worship is even guided by the devil. As a result, the devil will divert the direction of the purpose of worship, which is implied by an expression: "Whoever does good deeds without a teacher, then his teacher is the devil". With such worship, instead of getting closer to God but even moving away from Him.

4. CONCLUSION

From the discussion above, there are several important things to note. First, Islamic educational institutions (Pesantren) that have existed since before the independence of the Republic of Indonesia have faced serious challenges due to the changing demands of society; which increasingly demands quality Pesantren. However, in addition, the shift in values driven by the demands of globalization has made Islamic boarding schools based on PTAI that combine general knowledge and religious knowledge increasingly have the opportunity to prepare a generation that is ready and able to face the challenges of the times. Seconds, with strong religious moral capital, modern science and technology

that are necessities of life, Islamic boarding schools based PTAI as community-based education will remain the choice of consumers, not only sending their children to this institution, but also participating in the implementation of education, quality, able to encourage the cultivation of the basics of competitive advantage that is able to compete in the global era. This article lacks scientific judgment; therefore, future researchers are suggested to use approaches of investigation more scientifically.

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