

# Islamic boarding school, the transformation of Islamic education institution and its strategic role in global era

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## Abstract

Islamic boarding school (*Pesantren*) as the oldest education institution in Indonesia and as boarding based Islamic education, has strategic position in the society, especially for the students (*santri*), this position enables the Islamic boarding school to be effective medium to empower the society with any alteration and institution transformation which holds on to the underlying cultural values. The objectives of this research are to investigate the process of institution transformation, students' revival, and Islamic boarding school strategic roles in global era by employing qualitative approach. The research findings indicate; First, Nuur El-Falah Foundation has transformed its institution from an orphanage for conflict victim children into Nuur El-Falah Agro Foundation which established Islamic Boarding School and formal education (Junior High School, Vocational High School, and Islamic Senior High School); Second, students' revival are seen from its transformation from classic (*salaf*) students into modernization by going to formal education from Junior High School, Vocational High School, and Islamic Senior High School, even more students continue their study to public University and Islamic University; Third, Islamic boarding school administrators have strategic position in global era to be the front guard in escorting the students' moral. The Islamic boarding school role as one of Indonesian students' character builder should be preserved from year to year.

**Keywords:** Transformation, Islamic Boarding School, Islamic Education Institution

## INTRODUCTION

The rapid development of era requires Islamic education institutions to race in developing their education quality to preserve their existence as the society choice and keep their trust (Zaenuri, 2018). Typical Indonesian Islamic Education is *Pesantren* (Islamic Boarding School) which is characterized as traditional teaching that focuses on deepening religious knowledge and moral education among society, and recently, Pendidikan Islam yang khas di Indonesia merupakan Islamic boarding school is admitted as the education institution which takes part to improve the nations' intelligence which is proven by the number of Indonesian freedom hero and nation's figures graduated from this institution (Amir, 2019). Education as a mean to improve the humans' competences has progress dimension (Dewi, 2012). Islamic boarding institution is popular with traditional Islamic education which means this institution strongly focuses on some comprehensions including ideas and thoughts from some *fiqh*, interpretation, monotheism and *tasawuf* clerics from the Middle Ages (Dhofir, 1994). Generally, Islamic boarding school has important position and role in influencing the development of education system in Indonesia (Faisal Kamal, 2018: 21).

The development of science and technology as the human manifestation in elaborating their thought and reasoning, causes social changing which involves broader life matter, including economy, communication, politics, and other sectors that involve in real dynamics of society life. Even, education sector is also involved in building human resource to prepare future generation which needs appropriate design to facilitate students to reach their maturity to develop, since education is a conscious attempt which is conducted directly and indirectly (Amirudin, 2008).

Traditional Islamic education institution which is frequently called as *pesantren* has taken part in educating children up to know especially for comprehending the thought from *ahlu fiqh*, monotheism, interpretation, and *tasawuf* clerics from the middle age era (Dhofier, 1994). *Pesantren* were spread not only around Java but also all around area in Indonesia. It indicates that *pesantren* could also be found outside of Java Island. *Pesantren* is called as *Dayah* in Aceh and *Surau* in Minangkabau. Various researchers found that *pesantren* became the center of Islamic education institution after mosque in the early of 16 century (Martin, 1995).

Nowadays, the changing of Islamic education form threaten the traditional Islamic education institution including *pesantren* around Indonesia. It is seen from number of

traditional Islamic boarding school which could not stand due to the rapid emergence of general education system otherwise the Islamic boarding school finally adapt to the new trend and adopt general education into its education method and content (Azyumardi, 2002). The system of Islamic education curriculum in Islamic boarding school has become interesting discourse to discuss beyond the dynamic policy on developing national education curriculum. Dynamically, *pesantren* also establishes formal education institution as the answer to the society demand, where this institution also provides formal school certificate as the graduation mark (Zaini, 2018). *Pesantren* has transformed from time to time following the trend. The transformation is in form of its intensity and institution.

Responding to the above problems, it requires an Islamic boarding school which has strategic actions to meet the society needs, thus, we need to synchronize and transform education institution in *pesantren*. The problems above becomes the consideration to formulate the research problems which focuses on the transformation of Islamic education institution and the resurrection of Moslem leadership, thus, it can be stated that the research problems are as follow: (1) How is the process of transformation of Islamic education institution at Agro Nuur El Falah Islamic Boarding School?; (2) How is the students' revival at Agro Nuur El Falah Islamic Boarding School; (3) How is the strategic action done by the institution responding to the global era?

The writer would like to describe the form and the transformation development of Islamic Boarding school as parts of Moslem institution in Indonesia, which is started with what Wahid (1988) said about the transformation of Islamic boarding school institution. The development of the institution is seen in the following table:

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1920s	1930s	1960-1970s
<i>Pesantren</i> founded exclusive religious school insitution	<i>Pesantren</i> combined the general curriculum at school and religious curriculum	Formal school at <i>pesantren</i> transformed fully into general school

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The above challenges get special attentions from *pesantren* administrators, where they are demanded to make an innovation. Thus, it emerges a trend of some non-formal schools becoming formal school.

In interpreting the *pesantren* (Islamic boarding school) there are some terms need to comprehend dealing with the transformation of Islamic education institution and the revival of Moslem leadership as follow:

First, Islamic boarding school (*pesantren*) is social religious institution which is known as the education medium for Moslems to deepen their learning especially religious knowledge, and it has typical characteristics which we found in all Islamic boarding schools; They have a *kyai* (cleric) as the head of Islamic boarding school; They built a mosque as the learning center and the boarding; They have 'yellow book' (sets of traditional Islamic texts) as the handout for their learning (Zainul, 2016).

Second, transformation can be defined as changing. Transformation is conceived as participative, overt, emancipatory, holistic and reflective changing movement in all dimensions related to the teachings including values, behaviors, social formation including social life structure (Moeslim, 1997). Thus, education transformation can be defined as the changing of education face and character.

Based on the problems above, the writer is motivated to investigate “Islamic Boarding School; the transformation of Islamic Education Institution and the revival of Moslem Leadership, a Study at Agro Nuur El-Falah Islamic Boarding School Salatiga”. The previous researches dealing with the transformation of Islamic Education at Islamic boarding school are as follow:

Zaini Tamin AR's research (2019) entitled “Islamic Boarding School transformation: a Study of Dialectics Curriculum and Islamic Boarding School Institution at Rifaiyah Islamic Boarding School Pati”, found that Rifaiyah Islamic boarding school transformation has interesting and dynamic case, it has shifted its curriculum, intellectual tradition and it is found some changes in the modernity of Islamic institution transformation.

Dian M Hakim's research (2019) entitled “The Transformation of Islamic Boarding School Curriculum through Yellow Book (*Kitab Kuning*) in Developing Its Institution, a Case Study at Al Hikam Islamic Boarding School Malang” showed that there are some curriculum transformation which are implemented and there are some methods to teach using classical references. It seems that this boarding school keeps its principle: “Preserve the good old traditions and take on the new better ones”.

Adi Sudrajat's investigation (2017) entitled “*Pesantren* (Islamic Boarding School) as the Transformation of Islamic Boarding School in Indonesia” resulted that Islamic boarding school in Indonesia generally is divided into two kinds traditional and modern. *Pesantren* has its' typical learning method namely *wetonan*, *sorogan*, memorizing, and discussion. Many improvements happening in *pesantren* allows it to contribute on some transformations, one of them is Islamic education for social culture and politics.

Based on the previous studies which present many sides of Islamic boarding school transformation, the writers are interested to write about the transformation of Islamic boarding school transformation. The distinction of this research compared to the previous researches is on the research setting which will be investigated, which is Agro El Falah Islamic boarding school Salatiga. This Islamic boarding school has its own uniqueness in its institution transformation, which formally was an orphanage transforming into an Islamic boarding school that applies military disciplines, then this boarding school transforms into formal education institution having some education levels from junior high school (SMP Dharma Lestari), Vocational school (SMK Dharma Lestari), and recently this institution will open a new school for Islamic senior high school MA Agro Nuur El-Falah. MA Agro Nuur El-Falah will combines Islamic teaching and agriculture studies especially in developing agro business and agro industry.

## **METHOD**

This research was investigated using qualitative method, so practically this research applied descriptively some aspects of research including incident, phenomenon, perception, social, behavior, which is combined with collective or individual's thought. Bungin (2015) stated that the primary resources are sourced from direct observation and interview with some respondents who take part as the administrators of Agro Nuur El-Falah Islamic boarding school. The secondary sources were sourced from research results sourced from any journals, books, news, and others resources which support this research. The method of collecting data of this research used observation, interview and others. Then they are analyzed. Sugiyono stated that in validating the data, the researcher could implement data credibility, transferability, dependability, conformability test (Sugiyono, 2011). The data used in analyzing and discussing the problems were sourced from the interview results with the respondents. Thus, the data which were presented were in form of words proceeded into description, and interpretation rather than numbering. The interview results were supported with the other references from relevant books and other sources.

## **RESULT AND DISCUSSION**

**The Transformation Process of Islamic Education Institution at Agro Nuur El-Falah Islamic Boarding School Salatiga**

Agro Nuur El-Falah Islamic institution is located at the border of *Jalan Lingkar Salatiga* which is exactly at Dipomanggolo Street RT 04/RW 05, Pulutan village, Sidorejo district, Salatiga city Indonesia. Historically, Agro Nuur El-Falah was formally an orphanage which was founded by H. Darmono Supono on his private land which was about 2 hectares in 2002. This orphanage accommodated 53 children who became the conflict victim from Aceh, Poso, and Nusa Tenggara Timur.

The orphanage which finally becoming Agro Nuur El-Falah foundation is a foundation which educate and prepare its students with skills especially on agriculture, and this foundation puts its special attention especially on agro business and agro industry. Since, Indonesia is an agrarian country, graduate students are expected to have skills in agriculture, good moral behavior, and productive and independent personality as the provision to preach Islamic knowledge and struggle among the society.

This orphanage is formally intended to facilitate children coming from poor family who have problems in entering their children to study due to the limited funding, so, poor children will have similar right to have education. All school needs are fully funded by the founder proven by attaching the certification letter from village government.

After facing up and down in 2003, this institution finally transformed into Agro Nuur El-Falah Islamic boarding school and it is widely open to all students outside the conflict victim children from any regions, then, this institution is increasing year by year in its students' volume. Since 2014 up to now, this institution implements cross subsidy funding by opening *infaq* and *shadaqoh* (charity) to students from rich family and giving fully funded study to students from poor family. This system is effective to interact more students from any regions in Indonesia to study there.

Agro Nuur El-Falah Islamic boarding school Salatiga combines modern Islamic boarding school and traditional Islamic boarding school (*salafiyah*) as the learning method. It has morning activities which implements modern learning, classical class discussing yellow book (*kitab kuning*) to comprehend the Islamic knowledge, *sorogan* activity to fluent Qur'an reciting, class for comprehending yellow book. In addition, it provides *takror* for evening activity as the way to actively habituate students with learning materials. Students are prepared with some programs to face modern era. Students are expected not only to be active and responsive to the learning materials delivered by the teachers but also to practice the learning materials and to preach them to other people.

Responding to the society demand on Islamic education institution, it needs more Islamic education institution existence. Thus, the institution transforms its institution from orphanage into Islamic boarding school which continuously transforms its management in order to shape children's character and individual independency, and teach general and religious knowledge. One of achievements of Agro Nuur El-Falah foundation is its opening of formal Islamic boarding education based school:

*First, Dharma Lestari Junior High School (SMP).* Dharma Lestari Junior High School was founded under Dharma Lestari Orphanage and its establishment permit was issued by a notary Muhammad Fauzan, SH (based on the certificate of Ministry of justice of Republic of Indonesia No. C.35 HT.03.01 1991 on May 20, 2002 Number 43). In the mid of 2002 Dharma Lestari orphanage then integrate formal education institution with Islamic boarding school. The first batch of this school were 30 students consisting of 15 students coming from Poso conflict victim of Nusa Tenggara Timur who recently graduated from elementary school or Islamic elementary school, while the remaining students were coming from Indramayu. Those students were facilitated and educated in an Islamic education institution which later on they will be the pioneer leader in their hometown (Interview result, June 8, 2022).

Previously, Agro Nuur El-Falah Islamic boarding school's name was Nuur El-Falah Islamic boarding school. At that time, the Islamic boarding school management got chance to meet Ir. Suprianto and Ir. Reza Fauzi and other agriculture experts that finally inspired them to develop the agriculture, thus, this agenda became a point for the management to proclaim its transformation into Agro Nuur EL-Falah Islamic boarding school Salatiga.

The presence of formal Islamic boarding school based education institution attract more students to learn general and religious knowledge, it is proven with the improvement of number of students who are studying at SMP Dharma Lestari not only from conflict victims children but also from any parts of regions.

*Second, Dharma Lestari Vocational High School (SMK).* Regarding on the improving trust of Islamic based institution from the society, Dharma Lestari foundation finally established a formal education under this foundation. This formal school is as the alternative for its students who graduated from Dharma Lestari junior high school to higher school. On 2005, SMP Dharma Lestari firstly graduate its alumni. To facilitate its alumni to continue their study in similar foundation and keep the society trust, then, finally Dharma lestari

foundation established vocational high school which majored in agriculture integrated with Islamic boarding school curriculum. This school is under supervision of Agricultural Human Resource Development Agency (PBSDM) (Interview Result, June 08, 2022).

The school curriculum is fully referred to the Center of Agricultural Human Resource Development Agency (PBSDM). Besides, the school also integrate the curriculum with some Islamic knowledge and introduce students with Islamic boarding school based teaching by introducing and practicing some Islamic knowledge such as, *fiqih ibadah*, *fiqih muamalah*, *hadist*, *sorogan*, and *bandongan* for classic/ *salaf* books.

In 2008 and 2009, SMK Dharma Lestari graduated its 24 alumni. Nowadays, SMK Dharma Lestari has its rapid improvement in alumni number. The students are educated with discipline and full responsibility from the teachers and other parts who involves in educating students. Moreover, more SMK Dharma Lestari alumni have been absorbed in any jobs and some of them are continuing their study to higher educations.

Based on the SMK Dharma Lestari's outcome, it shows that this school educates the students not only teaching the theory but also facilitate its students to apply what have been learned their daily life. By teaching both general and Islamic knowledge, the students are expected to be multifunctional students to supply and supervise other people with knowledge and moral, those are the expected outcome by integrating formal and non-formal education.

*Third*, Agro Nuur EL-Falah Islamic Senior High School. MA Agro Nuur El-Falah which was established on 2021 and started to open the admission on 2021/2022 academic year becomes one of attempts of Islamic boarding school institution transformation by presenting formal Islamic education as the realization of foundation commitment in creating knowledgeable and morally institution. MA Agro Nuur El-Falah Salatiga always tries to improve its quality based on the development era and educate students with full of discipline as well as military discipline (Interview result, June 8, 2022). The military discipline implementation is reflected on how MA Agro Nuur El-Falah students depart from their boarding school to the school building by marching tidily as well as in military area.

MA Agro Nuur EL-Falah always accommodate student' interest. Moreover, considering on the society's anxiety towards nowadays' developing juvenile delinquency which was caused by the lack of teenagers' comprehension toward religious knowledge as the way to prevent this incident, the foundation tries to improve and make changes by



establishing MA Agro Nuur El-Falah with the focus on deepening religious knowledge for students.

MA Agro Nuur El-Falah is a new formal education which recently graduates its 15 alumni consisting of 13 female students and 2 male students. This school always tries to succeed and improve its quality from any aspects including education staff, input quality, facilities and human resources.

Based on the strategic attempts that have been tried by MA Agro Nuur El-Falah to improve its quality has high potency to improve its school especially in Salatiga. Seeing from its location which is located in the strategic place in Salatiga makes this school becoming an alternative for SMP graduates to continue to MA Agro Nuur EL-Falah. Moreover, it is near from IAIN Salatiga finally transformed into UIN Salatiga gives alternative for MA Agro Nuur EL-Falah alumni to improve their knowledge to higher education after graduating from MA Agro Nuur EL-Falah

### **Students' Spirit Revival of Agro Nuur El-Falah Islamic Boarding School**

Looking back to the history, Nurcholis Madjid cited in Faisal stated that traditional Moslem groups will bring up second Moslem intellectual revival in Indonesia. The first Moslem started to build their intellectual basis on 1970' and it is estimated on 2006, there will be the second Moslem intellectual awakening pioneered by traditional Moslem (Faisal, 2004).

The number of Islamic boarding school students around the country has been increasing rapidly. The improvement of Islamic boarding school is highly influenced by conducive socio-cultural religion that makes Islamic boarding school existence is widely spread and rooted in the Indonesian culture and life.

The above reflection and prediction becomes the fundamental element contributing to motivate the administrators to transform their Islamic boarding school institution. The indicators could be used as the reflection and consideration for every Islamic education institution administrators especially for Islamic education institution who generally are coming from traditional Moslem with their traditional religion understanding, due to their lack of access on formal education as well as higher education.

The presence of Agro Nuur El Falah foundation gives real contribution bring up Moslem intellectuals spirit with their large knowledge. Moreover, Agro Nuur El Falah

foundation which has transformed its institution by establishing formal school becomes prove of Islamic boarding school students' revival as the way for the students to comprehend modernization era.

Students do not only concentrate on learning Islamic knowledge typically on learning traditional yellow book (*kitab kuning*) but also one step ahead study at general school in similar foundation, such as: SMP Dharma Lestari, SMK Dharma Lestari, and MA Agro Nuur EL-Falah. Besides, students are allowed to continue their study to Islamic university as well as general university.

The increasing era is getting more modern now. It is seen from the number of Islamic boarding school students who are continuing their study to university. Moreover, some teachers at Islamic boarding school continue their study to master degree, even they receive scholarship to pursue their master degree. It shows that Agro Nuur El-Falah foundation has increased rapidly its human resources in the students as well as the teachers that is in line with foundation mission which is transforming its institution. Thus, the enlightening intellectuals is firstly begun with the students' movement to enter education world and civilization in this global era.

### **Agro Nuur El-Falah Islamic Boarding School and its Strategic Role in Global Era**

Based on socio-culture perspective, the Islamic boarding school administrators' outlooks are divided into two components: first, the administrators including cleric and the teachers try to preserve the Islamic values by implementing *pesantren* education system through keeping the traditional/ *salaf* cleric tradition. Second, the cleric and teachers attempt to insert the general knowledge into Islamic boarding school curriculum and still keep the Islamic values tradition (Mahmudin, 2006).

The crucial role of Islamic boarding school institution cannot be separated with Moslem's life. The establishment of Islamic boarding school is mainly aimed to free up the Moslem from their backwardness in education and socio-economic matter and as the mean of spreading Islamic knowledge and values. It becomes consideration that Islamic boarding school is the center for shaping moral and knowledge, even Islamic boarding school also takes part in improving brotherhood and solidarity spirit (*ukuwah Islamiyah*) (Thoriqul, 2017).

In its development, Islamic boarding school or *pesantren* is not typically known as its traditional rules, but it has transformed into modern system by keeping their traditional

culture which is firmly rooted inside the *pesantren* spirit. Modern education system completes the traditional education system which exist formerly, or it can said that Islamic boarding school integrate traditional and modern tradition as the way to reach synergic education system (Kariyanto, 2019).

In the developing globalization era, Islamic boarding school keeps try to absorb as much as information until it is well informed (having complete information) dealing with the inside and outside phenomenon. It is important to have comprehensive information since we are facing the third wave of civilization development (Faisa, 2004).

Regarding the above clarification, it considers that Agro Nuur El-Falah Islamic boarding school Salatiga try to improve and adapt to the development of globalization era. Thus, the administrators try to keep the classic/ *salaf* teaching method but they do not refuse the possibility to transform its buildings, especially in its physical facilities in Islamic boarding school, into modernization as the way to support the developing era which demands the Islamic boarding school institution to transform its management.

Agro Nuur El-Falah Islamic boarding school does not refuse to the development happening in this era. On the other hand, the authenticity of *pesantren* tradition and its values are still existing and being implemented. Agro Nuur El-Falah Islamic boarding school Salatiga makes some modifications of its education system as the way to respond the rapid transformation in socio-culture and the modern civilization. The strategic move dealing with this phenomenon is seen from the Islamic boarding school institution action which begins to open its mind to adapt with the newest situation. The institution begins to open any formal education from the basic into the advance level. It is a strategic way that is used by the Islamic education institution as the way to follow the new trend in global era to keep their existence in the mid of modern era without reducing Islamic boarding school culture values.

To meet the globalization era, Islamic boarding school tries to modernize and innovate the programs. To implement those programs, it needs some new skills to master. Thus, Agro Nuur El-Falah Islamic boarding school always tries to make some innovation to realize the programs by holding some events such as workshop, seminar, and other discussions with the experts as the way to improve its human resources.

Therefore, it is a good way for the Islamic boarding school administrators to keep overseeing and implementing the Islamic knowledge in the mid of global era and becomes the

front guard of this transformation by anticipating positive and negative aspect which might happens among Islamic institution.

The positive values which emerges in the implementation of transformation of Islamic boarding school institution are still adopted, even it makes some innovation based on the era demand, while the negative values which contradicts with Islamic values and Five Pillars of Indonesia (*Pancasila*) should be left behind.

*Pesantren* role as place to build the nation character should be preserved. Besides, it becomes the oldest education institution in Indonesia which is well known as the institution which preserve and becomes the nation's moral bastion from time to time.

## CONCLUSION

Typical education in Indonesia is *pesantren* (Islamic boarding school) which is characterized with its traditional education which focuses on comprehending religion knowledge. Agro Nuur El-Falah foundation faces its institution transformation starting from establishing an orphanage to relocate conflict victim children, transforming into Agro Nuur El-Falah foundation which includes some education institutions transformation from Islamic boarding school into formal school including SMP Dharma Lestari (junior high school), SMK Dharma Lestari (vocational high school), and MA Agro Nuur El-Falah (Islamic senior high school).

Islamic boarding school students' (*santri*) revival and fighting spirit is seen from more Islamic boarding school students which are usually regarded as *salaf* or classic students are now transforming into formal education in any level including junior high school, vocational high school, and Islamic senior high school, even more *santri* are continuing their study at bachelor degree even master degree in Islamic major as well as general major.

Strategic role which are implemented by Islamic boarding school administrators to face global era is by keep implementing and overseeing Islamic moral teaching and becomes the front guard to anticipate the positive and negative impact happening in Islamic institution when the modernization entering the Islamic institution. *Pesantren* role as place to build the nation character should be preserved. Besides, it becomes the oldest education institution in Indonesia which is well known as the institution which preserve and becomes the nation's moral bastion from time to time.

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