

## **Leadership Model of Pondok Pesantren Salafiyah in Banten Province: Exploration of the Leadership of Non-Formal Islamic Educational Institutions**



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**ABSTRACT:** Pondok Pesantren is one of the Islamic religious education institutions in Indonesia. The number of criticisms regarding the pattern of pondok pesantren leadership that cannot keep up with the times is the reason for this study being conducted. This study examines the leadership model of pondok pesantren in Banten Province. The approach used is a qualitative approach with a descriptive-analytical method. The stages of data collection, processing, and analysis are then described narratively. The research was carried out in four pondok pesantren representing Banten Province regions. The study results show that the leadership model of pondok pesantren leaders in Banten Province is still charismatic-authoritative. This model is hereditary. The effectiveness of the leadership of Pondok Pesantren varies. Some are effective, and some are not.

**KEYWORDS:** Islamic boarding school, Islamic education, leadership, Pondok pesantren

### **I. INTRODUCTION**

Pondok Pesantren is Indonesia's Islamic education and teaching institution (Tolib, 2015). Many criticisms have been made lately about the leadership pattern applied in pesantren because pesantren are often considered unable to keep up with the times. As a result, criticism has contributed to undermining the authority of pesantren leaders, commonly called kyai. In addition, the cause of the degradation of the kyai's authority is their inability to respond to various current demands and several other factors, such as the stagnation of leadership development when the pesantren is experiencing rapid development. This gap in the realm of authority ultimately results in the disruption of the pesantren's journey. Strictly speaking, a leadership crisis in the pesantren cannot be avoided, thereby disrupting the stability of the pesantren (Wahid, 2001).

Many things have been the cause of the ups and downs of the pesantren leadership pattern so far. The most important is the long-lasting charismatic character in the leadership of the pesantren itself, especially in salafiyah pesantren (Soebahar, 2013). Banten province is no exception. The progress of Pondok Pesantren salafiyah (Islamic boarding schools) in Banten province, in general, is very much influenced by the leadership figure of the kyai. Even if the kyai dies and is replaced by his son or brother, the pesantren's development will decline. Even though both his son and his younger brother are qualified scientifically in their field, it seems very difficult for the pesantren to grow and develop as it was during the leadership of the previous kyai.

According to Horikoshi quoted by Tafsir (2005) that the strength of the kyai or cleric is rooted in (1) moral credibility, (2) the ability to maintain the desired social order. He even stated that not all Islamic functionaries are clerics, and not all clerics have authority. So, it is not surprising that the leadership of the kyai in pondok pesantren, especially pondok pesantren, is very much influenced by the figure of a kyai, and another does not easily replace his leadership influence. According to Tafsir (2005), there is one element that is also important and gets great attention from the community, namely the existence of supra-rational abilities possessed by some kyai. This ability usually occurs in pondok pesantren salafiyah. Kyai is believed to have something that no one else has. That is why it has become a common understanding in society about circulating several legendary stories about the efficacy and magic of a kyai (Soebahar, 2013). Regardless of whether the kyai have that ability, research is needed. Because people's trust in this matter has a large enough influence to gather sources of power for the kyai, it makes people interested in coming to the pesantren so that it influences the development and progress of Pondok Pesantren is growing rapidly. This belief can also strengthen the kyai as an influential and authoritative person so that when the kyai dies and is replaced by his son or brother, getting more attention from the community is not easy. It is not uncommon for the development of the pesantren to decline.

On the other hand, according to Malik Tafsir (2005), internal institutional problems are felt by Islamic educational institutions, covering the entire educational system, especially the management system and work ethic, facilities, and amenities. Suppose the leadership of the kyai is related to the concept of Islamic education management. In that case, the kyai, the leader of

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pondok pesantren, has a central position because leadership is the essence of management. According to Danim & Suparno (2008), leaders are the core of management, and leadership behavior is the core of management behavior. Therefore, the leaders will be delegated the authority to move and control the people around them to achieve certain goals based on management functions such as planning, organizing, actuating, and controlling. In his leadership, the leader will have different leadership styles, including the leader of a pondok pesantren, because a leader as an individual will deal with several other individuals who have different personalities, dispositions, and characteristics. In such circumstances, the leader must understand, appreciate, and try to unite different personalities, including the personality he must be able to be in a joint effort to achieve the desired goals. Therefore, a leader must have skills and commendable personality/behavior, especially for the leadership of Salafi pesantren, so that they become role models and role models for their members and the community. Therefore, leadership shows a very complex situation because leadership is not only concerned with individual affairs but also about the affairs of many people (social). Based on this phenomenon, the authors are interested in examining the effectiveness of the kyai's leadership in Pondok Pesantren salafiyah.

### **II. METDOD**

#### **A. Research Approach**

The approach used in this study is qualitative. This method is implemented with naturalistic-inquiry activities, namely natural investigations. According to Moleong (1999), the implementation of naturalistic inquiry is used to explore and collect natural data in the original or sober sense without certain treatment or treatment, as in quantitative research.

#### **B. Data Data collection technique**

The techniques used in this study include 1) Interviews with all relevant parties as mentioned in the types and sources of data above; 2) Distribution of questionnaires/questions to all relevant parties; 3) Observation, namely making direct observations in the field and recording the results in a checklist or observation sheet; and 4) Documentation study of relevant records, documents, and archives.

The data collection tools used in this study include 1) interview guides, 2) questionnaires, and 3) a checklist/observation sheet. The questionnaire used in this study was addressed to subjects who could not be interviewed. The contents were the same as the interview guide.

#### **C. Data Analysis**

After obtaining the data, the data is analyzed. Data analysis is the process of compiling data so that the data can be interpreted (Kahmad, 2000). Technical data analysis is done by: 1). Data reduction, namely the process of selecting, focusing on simplifying, abstracting, and transforming "rough" data that emerges from written records in the field; 2) Data display/data presentation, namely organized data collection from information that should be concluded, and determining the next step. 3). Drawing Conclusions and Verification, namely drawing conclusions and verifying (data proof). Concluding is an advanced analysis of data reduction and data display so that researchers can conclude the data.

#### **D. Research Locations**

The Research setting consists of 4 Pondok Pesantren (Islamic boarding schools), which represent the area and quality of Islamic boarding schools, including:

1. Pondok Pesantren Turus in Pandeglang district
2. Pondok pesantren Nahdlatul Ulum in Tangerang district
3. Pondok Pesantren Athohiriyah di Serang City
4. Pondok Pesantren Raudlatus Sholihin in Lebak district

The reason for choosing this location is because the data available at the Islamic boarding school are relatively more attainable (easier to obtain/reach) and more reliable because their accuracy can be trusted. This assumption is based on the researcher's interview with Dr. H. Mahfudin, M.Sc, as Chair of the Islamic Religious Education and Religious Affairs Regional Office of the Banten Ministry of Religion.

### **III. RESULTS AND DISCUSSION**

#### **A. Results**

##### **Type of Leadership of Pondok Pesantren Turus**

KH Tubagus Muhammad Idrus was the leader of the pondok pesantren Turus as well as the founder of the pondok pesantren Turus, namely in 1942. Apart from being the founder of pondok pesantren, he also managed and led pondok pesantren. He is a charismatic kyai figure and highly respected by his students and the community. In 1975 KH Tubagus Muhammad Idrus died, and the leadership of the pesantren or mudir was replaced by Mama Idrus's first son, K.H. Tb. Quasjini Idrus, The caretaker of pondok pesantren is his son-in-law, KH Tb Muhammad Hasyim. In the leadership of K.H. Tb. Quasjini Idrus and K.H. Tb Muhammad

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Hasyim, the development of pesantren are very rapid. The increasing number of students from year to year indicates this. But in 2000, K.H. Tb. Quasjini Idrus died, and the leadership of the pesantren was replaced by Mama Idrus's 2nd son, K.H. Tb. Shihabudin Idrus.

At the pondok pesantren Turus, the one who has the greatest influence is the caretaker of the boarding school because he is the one who takes care of, and educates the students so that all the problems of the students are usually reported to the caretaker of the pondok pesantren. Furthermore, in 2009 K.H. Tb Muhammad Hasyim died, and the caretaker of the pondok pesantren Turus was replaced by Mama Idrus's 5th son, namely K.H. Tb. Tatang Taftazani Idrus. But in 2012, K.H. Tb. Tatang Taftazani Idrus died, and the caretaker of the pesantren was replaced by Mama Idrus's 4th son, KH. Tb. Dahlani Idrus. Moreover, on Tuesday, March 1, 2016, K.H. Thus, this shows that the leadership model of the Pondok pesantren Turus is hereditary.

In his leadership, K.H. TB Dahlani Idrus is assisted by his family and alumni, especially in teaching. However, in decision-making, KH Dahlani previously consulted with the family. At the same time, the administrators or ustadz (alumni) only carried out all orders from the kyai/boarders of the pesantren. However, in matters of teaching and the activities of the students, Kyai Dadang asked for the opinions of the senior students and involved them in the implementation.

After being abandoned by its leaders like K.H. T.B. Moh. Hasyim in 2009, K.H. TB Tatang Taftazani Idrus in 2012, K.H. TB Syihabudin Idrus on March 1, 2016, K.H. TB Dahlani Idrus remains confident that even though he is the only one who must continue the leadership of the Turus Islamic boarding school, he remains strong and believes that can carry out the mandate to continue the leadership of the Turus boarding school in the future better. He believes that Allah SWT is always with him. Therefore, K.H. Tb Dalani has characteristics, namely:

1. Have high self-confidence
2. Able to carry out the mandate
3. Have a strong belief
4. Wise, and
5. Likes to help. For example, when his students have not paid for the canteen, Kyai Dadang still allows his students to eat in the canteen.

### **Type of Leadership of Pondok Pesantren Nahdlatul Ulum**

Pimpinan pondok pesantren Nahdlatul Ulum is KH. Imaduddin Uthman, S.Ag., MA, on the 23rd of Sya'ban 1423 Hijriah to coincide with 2002. K.H. Imaduddin Utsman, S.Ag., MA, aside from being the leader of pondok pesantren, is also the founder of pondok pesantren. K.H. Imaduddin Utsman, S.Ag., MA, completed his bachelor's degree at STAIN Sultan Maulana Hasanudi Banten Serang class of 1997, graduating in 2001, majoring in Dakwah. After completing his bachelor's degree, he continued his education to a master's degree at PTIQ Jakarta in 2008, graduating in 2010. In addition, K.H. Imaduddin Utsman, S.Ag., MA, has also attended pondok pesantren at the Pondok Pesantren Ashabul Maemanah Tanara Pontang for four years. He also attended Pondok pesantren at Riyadul Alfiyah Pandeglang, had Islamic boarding schools at the Al-Hidayah Islamic boarding school led by KH Bustomi Cisantri Pandeglang, also once went to boarding school at Athohiriyah Islamic boarding school Kaloran Serang in 1997-2001.

Based on his experience of 'Mondok' in various Salafiyah Islamic boarding schools in Banten Province, it seems that K.H. Imaduddin Utsman, S.Ag., MA, greatly admired the learning of Salafi Islamic boarding schools, so that in 2002 he founded a Salafi Islamic boarding school on his 9000-square-meter land. Until now, there has never been a change of leadership since the establishment of the pesantren. K.H. Imaduddin Uthman, S.Ag., MA himself, still leads it.

KH Imaduddin Uthman S.Ag M.A has relatively high intelligence. This capability can be seen in several of his books, such as the Book of Syarhu Matnil Awaamil, Atta'aruf fii limit tasawwuf, Asyawaqoh fi risaalatis shorfiyyah, Al Burhan fi Tajwiidil qur'an, Tuhfatutolibin fil masailil fiqhiyah, Tuhfatunnadzirin fil Mantiqi and others. The Kyai also studied at several Islamic boarding schools and continued his studies at the PTIQ Jakarta postgraduate with a scholarship from the Ministry of Religion. He even planned to continue his studies to the doctoral level. Kyai Imadudin is also a young kyai full of initiative and innovation. This leadership can be seen in how he developed his Islamic boarding school by establishing a formal school without losing his religious characteristics.

Based on the above, KH Imaduddin Utsman S.Ag M.A has the following characteristics:

1. Have high intelligence.
2. Have the motivation to excel and the desire to succeed.
3. Have maturity and breadth in social relations
4. Have high self-confidence
5. Full of Initiative, or the ability to act independently, develop activities, and find new ways and innovations.

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### **Type of Leadership of Pondok Pesantren Athohiriyah**

Pondok pesantren Athohiriyah founded by K.H. Tb. Ahmad Hasuri Thahir, and until now, he is the one who leads the Pondok Pesantren. K.H. Tb. Ahmad Hasuri Thahir is old, so his sons often represent the Kyai in Islamic boarding school activities. Therefore, the replacement candidate for the leadership of the Athohiriyah Islamic boarding school is also the son of the first kyai, namely Tb. Faiz As'ad Hasuri is a candidate to replace his father, K.H. Tb. Ahmad Hasuri Thahir to become the leader of the Athohiriyah Islamic boarding school if the kyai later dies.

In leadership at the Pondok Pesantren Athohiriyah, the Kyai manages and is responsible for the activities carried out by the Islamic boarding school. However, some of the activities of the santri are initiated by the Santri administrators, who are then approved by the Kyai, such as activities commemorating Islamic holidays, teaching and learning process as well as supervision of students. Besides that, senior santri carry out the mandate of the kyai or carry out the kyai's orders to assist the kyai in guiding the students and female students.

The leadership model of the Pondok Pesantren Athohiriyah is still hereditary, and policymakers are centered on the kyai but not completely because some are also handed over to the senior santri, who become the administrators of the boarding school. Based on the author's interview with one of the Athohiriyah students, he said that K.H. Tb. Ahmad Hasuri Thahir has the following characteristics:

1. Have strong faith
2. Have a noble character
3. Have charisma
4. Be responsible
5. Smart and Trustworthy

### **Type of Leadership of pesantren Raudlatus Sholihin**

Pimpinan Pondok pesantren Raudlatus Sholihin is KH Badruddin. He was the one who founded the pesantren as well as the leader of the pesantren. Since its founding, the Riyadus Sholihin Islamic boarding school has been led by KH Badrudin, and his deputy is his son, Ustadz Imanudin.

Based on the results of the author's interview with one of the ustadz of the Roudlatus solihin Islamic boarding school, namely ustadz Asep, on April 15, 2016, it was Ustadz Imanudin who would later become the successor of his father, namely KH. Badrudin to lead the Roudlatus Solihin boarding school. Besides that, according to ustadz Asep at the Riyadus Sholihin Islamic boarding school, leadership authority rests with the kyai, meaning that all forms of decisive decisions are made by the kyai himself, which are then carried out by the santri and supervised by the kyai. However, in teaching matters, the kyai is also assisted by alumni and senior students.

In addition, according to ustadz Asep, the Kyai of the Pondok Pesantren Roudlatus Sholihin has charisma and is tolerant and wise in making decisions. The kyai often helps his students if they have not received a message from their parents. Therefore, the characteristics of KH Badrudin's leadership are:

1. Tolerant,
2. Wise in making decisions
3. Charismatic
4. Helpful and patient
5. Have a high social life

Based on the explanation above, the leadership of the kyai in the Pondok Pesantren Salafiyah in the Banten province is authoritative and hereditary. While leadership management is centered on the kyai or centralistic management, all planning, decisions, and policies are centered on the kyai as the leader of the pondok pesantren. At the same time, the administrators are only executors of what the kyai/caretakers order. This system shows that the kyai is a central figure who controls all policy forms. However, on the other hand, senior santri are sometimes involved in certain matters, especially in supervising and teaching new santri or students who are not yet senior. The involvement of administrators and ustadz in core or urgent decision-making has not been carried out. Usually, they only receive instructions from the kyai which are then carried out. In general, the characteristics of the kyai leadership in salafiyah Islamic boarding schools in Banten province are charismatic.

## **B. Discussion**

### **The Impact of Leadership on the Development of Pondok Pesantren**

Every pondok pesantren has a different type of leadership and a management system that is also different from the management system of other Islamic boarding schools, even though they are both Pondok Pesantren Salafiyah. However, based on the results of the research, the leadership of the Pondok Pesantren Salafiyah in Banten is charismatic-authoritative, meaning that the kyai is a charismatic and authoritative figure who is the central determinant of all policies in Islamic boarding schools, and with his

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charisma and authority all his orders are always obeyed by his students, even carrying out orders. Kyai, is a form of ta'dzim. The term 'ta'dzim' towards a kyai means a santri obeys or obeys whatever the kyai says so that they get the blessing of the kyai.

Thus, the leadership of the kyai with a charismatic-authoritative type at the Pondok Pesantren Salafiyah does not seem to have a negative effect on the santri in carrying out their activities. They remain obedient and enthusiastic about carrying it out because they consider carrying out the kyai's orders as reverence for the kyai and praying for blessings. Likewise, centralistic management centered on the kyai is also considered commonplace among Salafi pesantren because the kyai is indeed the policymakers in the Islamic boarding school environment. The change of leadership in the Pondok Pesantren Salafiyah is still hereditary. This leadership often causes problems, namely when their successors cannot be like the previous kyai in terms of their abilities and strengths. It has an impact on the development of the Islamic boarding school itself, including that it has experienced a decline in its development.

### **The Level of Effectiveness of Pondok Pesantren**

Effectiveness comes from the word effective, which means an effect can bring results or be effective. In contrast, effectiveness is a success (Depdikbud, 1991). So an effective leader is a leader who succeeds in achieving the intended goals or the expected goals. Another meaning shows the level of achievement of a goal. An effort is effective if it achieves its goals (Shadily, 1980). While leadership is the ability to mobilize, influence, motivate, invite, direct, advise, guide, order, order, prohibit and even punish (if necessary) and foster with the intention that humans as management media want to work in order to achieve administrative goals effectively and efficient (Mulyasa, 2003). Kyai is a term for Alim Ulama (clever and clever in Islam) (Depdikbud, 1994). In addition to other meanings, the kyai is the main center of Islamic educational institutions which are carried out with a boarding system (cottage) and a mosque as the center of the institution (Arifin, 1993).

So, Kyai Leadership Effectiveness is the ability of Kyai to mobilize, influence, motivate, invite, direct, advise, guide, order, order, prohibit and even punish (if necessary), and foster with the intention that humans as management media want to work optimally so that managed to achieve the expected goals. The leadership of the kyai at the salafiyah Islamic boarding school in Banten shows varied leadership. Namely, some are already effective leaders, and some are not yet effective. The leadership of the kyai of the Turus, Nahdlatul Ulum, and Athohiriyah Islamic boarding schools is considered effective leadership. In contrast, the leadership of the Roudlatul Solihin Islamic boarding school is still classified as ineffective. This effective leadership is characterized by the ability of the kyai to determine clear strategic directions. The kyai have concepts, plans, visions, and missions in the form of ideals and goals as guidelines for achieving goals. Even the kyai can also manage their institutions according to the needs of society and the times, such as establishing madrasah Tsanawiyah and madrasah Aliyah by not eliminating the concept of Salafi.

Kyai can also manage educational facilities and infrastructure in Islamic boarding schools effectively. Managerial activities include providing adequate and representative learning facilities and infrastructure, making objective use of all the material potential of existing facilities and infrastructure to achieve institutional goals, and increasing the quantity and quality of educational facilities and infrastructure through procurement, repair and maintenance. Kyai also, as the leader of the Islamic boarding school, plays an active role in establishing cooperation with members of the Islamic boarding school. The Kyai acts as an aligner in coordinating with all ustadz, staff and students so that all the rules and actions implemented are not contradictory or confusing. In carrying out his leadership, the kyai, as the leader of the pesantren, can manage the human resources in the Islamic boarding school. Kyai can mobilize ustadz, students, educational and non-educational staff and administrators to carry out their duties with full order, obedience and discipline. Leadership actions carried out by the kyai include determining the conditions of the ustadz, santri and staff, setting specific criteria for recruiting prospective ustadz, selecting and placing ustadz according to educational qualifications, describing the duties and authorities of each position, providing work motivation, giving appropriate incentives, utilizing staff, increasing the competence of education personnel, creating work programs, carrying out supervision and evaluation of activities as well as organizing and mobilizing students.

In addition, the managerial activities carried out by the kyai of the Turus, Nahdlatul Ulum and Athohiriyah Islamic boarding schools are providing and managing huts or dormitories, regulating the use of mosques, improving educational facilities and infrastructure, and always supervising them. Meanwhile, the Roudlatul Solihin Islamic boarding school is classified as having ineffective leadership. This managerial activity is indicated by the fact that this Islamic boarding school does not have a clear strategic direction for developing its Islamic boarding school. For example, the vision of the Roudlatul Solihin Islamic boarding school is "Leading in producing intellectual and intellectual students, Pioneers in IMTAK and Science and Technology, exemplary in attitude and action, and excelling in achievement" It seems that this sentence is rather difficult to understand and seems convoluted, especially in the sentence "Printing intellectual and intellectual students," should be enough with the sentence "Printing students who have intellectuals" and does not need to be added with the sentence "intellectual students," because basically, the essence of the sentence is the same, namely wanting to create students who have intellectuals. In addition, the lack of adequate human resources and incomplete infrastructure to support the achievement of the expected goals. Whereas in an



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educational institution, the expected goals will be difficult to materialize or ineffective without the support of quality human resources and adequate infrastructure.

### CONCLUSIONS

The leadership model of Pondok Pesantren in Banten province is charismatic-authoritative. Charismatic is leadership that has a special personality and advantages in the field of religion. Meanwhile, authoritative means authoritative because of the existence of authority based on both the ability and the power given. So, the charismatic-authoritative leadership model is leadership with charisma and authority and advantages in the religious field. Kyai has extraordinary power and influence, so all his orders are always obeyed voluntarily and sincerely.

The impact of the leadership applied by the kyai of pondok pesantren in Banten province is that it does not negatively affect the performance and activities of the students, even though the form of management is centralistic, that is, all policies are centred on the kyai, and the leadership model is charismatic-authoritative. However, the students are still willing and sincere to carry it out because the santri consider carrying out the kyai's orders as a form of the santri's ta'dzim to the kyai. However, the leadership model of the kyai, which is still hereditary, sometimes causes stagnation in the development of the Islamic boarding school because not all descendants of the kyai succeed in becoming kyai like their parents.

The level of effectiveness of Kyai's leadership in Pondok Pesantren in Banten province shows varied leadership, some are already effective leaders, and some are not yet effective. The effectiveness of this leadership is marked by the ability of the kyai to determine clear strategic directions. The kyai have concepts, plans, visions, and missions as ideals and goals as guidelines for achieving goals. Even the kyai can also manage their institutions according to the needs of society and the times. In addition, kyai can also effectively manage human resources and educational infrastructure in Islamic boarding schools. Meanwhile, the leadership of the kyai is ineffective because the kyai, as the leader of pondok pesantren, does not have a clear strategic direction in developing his Islamic boarding school, has weak management of human resources and lacks existing infrastructure.

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