

Modern Islamic Boarding School Education Concepts and Systems

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Abstract

The aims of this study are to find out modern islamic boarding school education concepts and systems. This study used qualitative research method. The result of this study shows that the concept and system of modern pesantren education from the beginning of its formation consisting of goals, curriculum, methods, educators, students, and the environment, is the result of the renewal of Islamic education. The concept of modern pesantren education is the integration of education between religious and general education, whether it is with the concept of madrasa in pesantren, or original modern pesantren by applying the madrasa style. The point is to teach Islamic religious sciences, accompanied by general education. The basis of modern pesantren education remains at the core of Islamic teachings. The desired educational goal is to create intellectual scholars, with good religious knowledge but also have skills in the fields of science, technology, and other fields that are beneficial to society. Has a curriculum that contains religious materials, as well as general subject matter such as exact science, science, social studies, foreign languages, plus a non-formal education curriculum in the form of supporting activities

Keywords

modern islamic boarding school; education; concepts and systems



I. Introduction

The emergence of a dichotomy in the education system basically stems from the dichotomy of thought on religion and science. This then has implications for the concepts and paradigms that are built in implementing the education system. This dichotomous thought arises from the view of Western scientists who judge that religion and science are two opposite things, and Western scientists see the superiority of science over religion.

Overcoming the problem of the dichotomy of religion and science, and avoiding conflicts that arise between the two, scientists and thinkers are trying to find ways to connect the two. Some Western scientists such as Ian G. Barbour, John F. Haught, and Willem B. Dress, offer a method of dialogue between the two, or the contact method, which is quite interconnected, and the partial adaptation method, which is to find a match between the two, next is an integration model that not much different from the dialogue model.

The setbacks and obstacles experienced by Islamic educational institutions at that time did not necessarily negate the renewal of Islamic educational institutions. Many figures then came up with the idea of merging religious and general education, some of them by including general knowledge in the pesantren curriculum, although there were still only a few subjects. There are also those who form other educational institutions that are different from pesantren and schools, which are called madrasahs. Madrasah then became a new model of educational institution by combining general education with religious education with a modern school system instead of pesantren, although the position of

madrastas at that time still did not receive proper attention from the colonial government, until the post-independence period.

One of the Indonesian thinkers who saw the importance of this combination of religion and science was Mohammad Natsir. He is more widely known as a political figure, seeing his work in Indonesian politics and government. However, Mohammad Natsir's role and gait was not only limited to the political field, as a thinker who grew up in an environment and period that was full of polemics and thought discourses, and had a solid educational background between secular and Islamic education. education and preaching leaders.

Natsir's thoughts and role in the field of education can be seen from the theoretical and practical aspects. From the theoretical aspect, Natsir's thoughts are contained in many of his writings that talk about education and da'wah. One of Natsir's writings that became the magnum opus of Natsir's works that presented his thoughts was the book *Capita Selecta* which consisted of two volumes, consisting of his thoughts on culture, education, religion, state administration and up to the unity of the state and religion. Another work that displays Natsir's thoughts specifically in the field of da'wah is the book *Fiqhud Da'wah*. A book that contains about the twists and turns of da'wah and being a dai in spreading Islamic teachings and values. Among Natsir's writings that contain his educational ideology are "Tawhid as the basis of education" and "Islamic education ideology".

The concept of integration of education is based on the concept of integration of knowledge, or a combination of knowledge. This concept has been widely discussed by Muslim thinkers, even making it an educational paradigm, although with different forms and perspectives. Among these paradigms is the Islamization of Science which was originally initiated by Syed Hussein Nasr and later developed by Syed Naquib Al-Attas and also Ismail Raji Al-Farūqi. Then the paradigm of Islamic science or Islamic science by Kuntowijoyo, which in general is his critique of the concept of Islamization of science. Then the integration-interconnection paradigm developed by several Islamic campuses in Java, one of which is UIN Sunan Kalijaga which was initiated by Amin Abdullah. Then the transdisciplinary paradigm that is applied is one of them by UIN North Sumatra, which is currently trying to realize a concept that is not much different from other concepts of integration of knowledge, namely *wahdatul 'ulūm*.

In the realm of higher education, this concept has become a discourse that is always discussed and applied. However, the discussion of this concept in the pesantren environment has not been widely discussed, let alone specifically discussing the concept of integral education promoted by Natsir. Whereas pesantren is one of the original Islamic educational institutions in Indonesia, which has clumps of roots and a strong influence on the development of Islam in Indonesia. And this institution needs to be maintained and preserved by continuously adapting to the changing times (modernization). Pesantren is one of the Islamic educational institutions that has received great attention from Natsir, especially in the development of Islamic education. He positions pesantren as the last bastion of Muslims, which has its own character and cannot be replaced by other educational institutions, including madrasas. It is very important to maintain and strengthen pesantren in terms of science and an integral education system, in order to be able to compete and survive the changing times, especially in the era of globalization.

The pesantren education system today, especially after going through the process of renewal and modernization, has implemented an integrated education system between religion and the public in all its forms. The apparent similarity of the modern pesantren education system with Natsir's education concept encourages the author to examine the

relevance between the two. So that it gives an illustration that Natsir's Islamic education thinking is in line with the education system implemented in Islamic boarding schools, with the support of the thoughts of big Indonesian figures making steps from Islamic educational institutions, especially Islamic boarding schools in developing Islamic education towards a more advanced direction by upholding the values of Islamic teachings. stronger and more consistent.

II. Review of Literature

2.1 History of Modern Islamic Boarding School

Judging from its history, pesantren is one of the oldest educational institutions in Indonesia, regardless of the type and system currently applied. The beginning of the emergence of pesantren is in a traditional form, because the characteristic of pesantren is to have a traditional pattern and education system. Traditional in the sense that the education system applied is like a payroll system with teachers or kyai conveying their teachings with the students listening to them, without any special and tiered classes with a method called sorogan and wetonan such as a alāqah with the kiai in the middle for explain. Then the sciences taught in Islamic boarding schools only dwell on the religious sciences, using tura, or classical books. Meanwhile, disciplines that are not related to religion (general science) are not taught.

The traditional education system applied by pesantren is certainly very different from the education system applied in the West. Moreover, in Indonesia during the Dutch colonial period, educational institutions had been established that had implemented a class-by-class and tiered system, and taught general sciences and not religious lessons.

In its journey, the pesantren which became the axis of religious education was seen as only capable of producing qualified scientists in the religious field. Whereas many of the leading Islamic scholars, not only master the religious sciences, but also master the general and exact sciences. This fact has made some people think that Muslims should not only be great in the field of religion, but be able to compete in the field of general science as well.

III. Research Method

This type of research is basically still part of qualitative research, this is because in general the research process carried out is not related to quantitative data or numbers with various variable determination techniques. Viewing from the definition of qualitative research according to Nana Syaodih is a study that aims to describe and analyze phenomena, events, social activities, beliefs, and perceptions of people's thoughts, both individually and in groups.

Basically, qualitative research in data collection requires researchers to conduct research with a field approach, namely by using a natural background with the aim of explaining the phenomena that occur by utilizing various existing methods. In this study, the method used is a historical approach which is then juxtaposed with library sources. So, it can be said that this research is also library research because it utilizes library sources to obtain research data.

IV. Result and Discussion

The concept of education applied by modern pesantren is definitely the concept of Islamic education, given that pesantren is an Islamic educational institution. However, there are slight differences in the concept of education that applies to Islamic boarding schools in general and modern boarding schools. This is seen from the modern aspect of modern pesantren. If Islamic boarding schools generally apply the concept of Islamic religious education which only focuses on teaching religious sciences, modern Islamic boarding schools apply Islamic religious education with religious learning as well as general science learning.. Apart from these differences, modern pesantren still adhere to the basic principles of Islamic education, so that whatever the style of the pesantren, the values taught are still Islamic values..

4.1 The Purpose of Modern Islamic Boarding School

The establishment of an educational institution certainly has a goal to be achieved with its existence. Likewise, to carry out an educational concept, of course it will be very impossible if it does not have goals that must be met. Pesantren education that implements Islamic education certainly has the goal of Islamic education itself. The purpose of Islamic education as stated by Athiyah al-Abrasyi is as a moral development, as well as preparing students to live in the world and the hereafter, mastery of science and skills that are their provisions in navigating life in the world.. With this Athiyyah wants to show that education aims to shape a person from a spiritual and intellectual perspective as his provision in this world and the hereafter.

Islamic boarding schools in Nurcholish Madjid's view have educational goals that form humans who have the awareness that their view of life is fundamental to comprehensive Islamic teachings, with the hope that pesantren will be able to face all the challenges of life in the context of space and time.. KH Imam Zarkasyi, the founder of Pondok Modern Gontor, said that the purpose of his pesantren is to produce pious, pious and useful scholars.. Thus, basically, the pesantren, regardless of its form, remains with its main goal, namely to produce human beings who have religious knowledge and are beneficial to humans in all aspects.

The changes and demands of the times have encouraged traditional Islamic boarding schools to develop and reformulate their educational goals. For example, the Tebuireng pesantren, one of the oldest traditional pesantren in Indonesia which has now adopted the modern system, has the same educational goals as the pesantren in general at first, but as mentioned by Zamakhsyari Dhofier, the purpose of Tebuireng pesantren education is expanded, namely to make pesantren education as a forum for education. to educate students to become intellectual scholars and intellectual scholars.

If someone asks what is the purpose of education in modern boarding schools, then the answer is the same as the goals of Islamic education or pesantren in general, there is no difference in the objectives, only the paths and systems used to achieve these goals are different from the concept of renewal, modernization and integration of education in it.

4.2 Modern Islamic Boarding School Education System

The education system implemented in modern pesantren is not much different from the education system in schools or madrasas in general, but when compared to traditional pesantren, it will certainly be much different. The modern pesantren education system that applies the classical system in the learning process is an integration of the madrasa system with the pesantren system. This integration is not just combining or inserting, but there is

an adjustment in it, so that it becomes cohesive, without losing the basic characteristics and values of the pesantren.

Then if you look at the general and basic education system, you will not find any differences between each form of education. Because after all, the form of education will certainly not be far from the elements in it, namely educators, students, curriculum, methods, and the environment. What distinguishes between each form of education is only the process that takes place in it, such as a different curriculum, different methods, to the environment which of course will be different according to the needs of the education.

Islamic boarding schools, although fundamentally have elements of the education system as mentioned earlier, have characteristics that make them different from other educational institutions or models. The translation of the five elements above in the scope of the pesantren is called Kyai, santri, dormitory, mosque and Islamic religious learning. Without one of these five elements, an educational institution cannot be called a pesantren. Modern Islamic boarding schools develop these five elements, as explained by Manfred Ziemek, pesantren that have experienced modernization, have changes in the class system, curriculum, management management, to have tiered education so that universities. The five elements of the pesantren are closely related to the elements of the education system which will be discussed later.

a. Educator

In the world of education, the terms educator and teacher are familiar terms, both have different meanings, although many people cannot distinguish between the two. Most people assume that educators and teachers are one in the sense that teachers are in contact with students. Indeed, a teacher is an educator or teacher, but the essence of an educator is different from a teacher, because a teacher is not necessarily an educator or vice versa. The difference between the two will be seen from the process that occurs in it. However, the process of education and teaching are two things that cannot be separated if you want to realize the goals of education. Education and teaching are two important elements in the world of education that must be embedded in a teacher.

In a pesantren environment, the position of an educator is not limited to only teaching in the classroom, but is also able to provide teaching in everyday life in the pesantren environment. Because the true nature of a teacher or educator is not only the transfer of lessons or knowledge, but also the transfer of knowledge values that are applied in everyday life. So it is not surprising that modern pesantren teachers have responsibilities that go beyond just teaching in the classroom, but also in all aspects of santri life, so that the relationship between students and teachers is not interrupted 24 hours a day..

Educators in Islamic boarding schools are commonly referred to as ustadz, who have very diverse roles. If you look at traditional pesantren, the role of the ustadz is only concerned with teaching, guiding students to read and understand books. Unlike the case with ustadz-ustadz or modern pesantren educators, not only teaching, but also activities with students in their daily lives.

As someone who holds the title of ustadz, who in the view of the general public are those who have good Islamic religious knowledge and as community religious guides, educators in pesantren must have an attitude that is in accordance with their title. This means that a pesantren teacher must have good Islamic religious knowledge and reflect Islamic religious values in his life, so that he can be an example for his students..Being an example in terms of knowledge and attitude is a very important thing that must be owned by Islamic boarding school teachers. In addition, a teacher must also have a soul of sincerity and sincerity in teaching and educating, because sincerity and sincerity are two

values of pesantren that cannot be separated from one another.. Educating and teaching in pesantren with sincerity is not enough, because it will question the purpose of its sincerity, whether it is for personal interests, or for the pesantren. Likewise, educating and teaching sincerely without sincerity will certainly not be able to achieve the desired goal.

The measure of sincerity in educating in pesantren is to carry out their duties wholeheartedly, without thinking of a commensurate reward. Then, not making their duties as educators their livelihood, or rather looking for a living, the founders of the Gontor Islamic Boarding School emphasized to the teachers that " Pondok is a field of struggle, not a place to make a living ". This means that educating is a noble task, don't be dirty with intentions that are not sincere because of Allah.

Not only that, modern pesantren which have a different system from traditional pesantren in terms of management, also involve teachers to become administrators in the administration of pesantren management. In addition to being an obligation, the role of teachers in the management of pesantren is also a place for training and education on the values of struggle and sincerity. Every pesantren teacher must understand that pesantren is not a place to seek life but a field of struggle. This then distinguishes it from traditional pesantren which are managed and under the absolute decision of the kyai.

In addition to having a sincere spirit, a pesantren teacher must have a teacher spirit, both inside and outside the classroom. An expression conveyed by the founder of the Gontor Islamic boarding school, KH. Imam Zarkasyi, that "the method is more important than the material, the teacher is more important than the method, and the soul of the teacher is more important than the teacher itself". This shows how the important role of a teacher as a person is, by having a teacher's spirit, any material, with any method, will reach the students.

b. Learners

Students in the pesantren environment are students who live and live in the pesantren environment. Santri is one of the important elements of the pesantren, without the existence of santri, the pesantren will not be realized. In the pesantren tradition, according to Zamakhsyari Dhofier, santri consist of two, mukim students, namely those who live in pesantren, usually those who come from far away places. Then students who do not stay in the pesantren environment or return from their homes, usually from around the pesantren, are called bat students.

However, nowadays many Islamic boarding schools require their students to stay in the pesantren environment, so that they can follow the education system implemented by the pesantren which is carried out throughout the day from morning to night.. Modern pesantren students are not only objects of education but also subjects of the educational process, with their lives being regulated independently through their various activities, creativity, and social interactions within and outside the pesantren..

With such a position, modern Islamic boarding school students are not just learning and receiving knowledge in boarding schools, like other students. Rather, they have a role in running the pesantren system, and it is part of the education they receive.

Modern Islamic boarding school students have a different appearance in their daily lives, if usually Islamic boarding school students are identical with the sarong and cap in every activity, modern students still use the sarong and cap, but only limited to worship, such as going to the mosque, reading the Koran, to other religious activities. Whereas in their daily life, they use pants, shirts and ties, shoes and even coats for formal activities, such as studying, teaching and formal pesantren events.. Most of these pesantren, apart

from the Darussalam Gontor Islamic Boarding School, are also Islamic boarding schools affiliated with Gontor..

Another characteristic of Islamic boarding school students who are very identical is their respect and treatment of teachers or kyai. However, along with the development of the pesantren, the pattern of the relationship between the santri and the kyai began to change. In the past, students did not even dare to look at the faces of their kiai, but with the current pesantren education system, students are starting to engage in discussions with their kiai or ustadz on various issues.. This situation has been found in many modern Islamic boarding schools, and this is a consequence of an open and democratic modern education system.

As subjects of education, modern pesantren students are involved in almost every line of the pesantren education system, in fact they are an important part for the system to work. This is an education for students and as a process of interpreting the meaning of life in the pesantren. It can be seen from how senior students are involved in one organization, starting from the dormitory management organization, to the student organization with its various parts. In addition, they are also required to be able to become teachers or trainers for their juniors, in formal and extracurricular classes.

c. Curriculum

The modern and traditional pesantren education systems have clear differences, which can be seen from the determination of the educational curriculum. Even according to Nurcholish Madjid, the term curriculum was not yet known in the pesantren world, especially in the pre-independence period, even though educational materials already existed.. Most pesantren do not formulate the goals and basis of their education in the form of a curriculum, but only follow the kyai's policy.

A pesantren is said to be a modern pesantren if the educational curriculum it applies is a modern curriculum. One of the characteristics of modern pesantren is that it has a modern curriculum, either following the government or its own design with a form that resembles a formal school curriculum in general. Then there is the development and adjustment of the curriculum to the circumstances and conditions following the changing times. With changes in the curriculum in accordance with the demands of the times, it can be said that the pesantren has taken steps to modernize, so it deserves to be called a modern pesantren.

Since the emergence of the idea of modernizing Islamic education, the educational curriculum in Islamic boarding schools is the first to experience renewal, which was originally only about religious learning, and not many teach aspects of skills in society. In fact, one of the highlights of Nurcholish Madjid towards pesantren is the need for a revision of the pesantren curriculum which he considers to have narrowed orientation. Therefore, some pesantren have begun to modernize by incorporating new things that are not found in traditional pesantren education. The goal is to produce people who are able to cope with the needs and changes of society.

d. Method

Pesantren education which is an integrated education and has undergone renewal, is no exception with its teaching education methods. Modern Islamic boarding schools combine the madrasa education system with the traditional pesantren education system with some modifications in some parts. Especially in terms of educational and teaching methods, modern pesantren are reforming into classical methods in the form of madrasas,

although some pesantren still use the sorogan and wetonan methods, but usually especially in learning the yellow book and the Qur'an..

Modern Islamic boarding schools, in addition to making changes in terms of curriculum, changes are also applied to the method of education. Similar to the educational curriculum, the modern pesantren education method is also an adoption of the madrasa system, because this system is very relevant to the conditions of 20th century Islamic education, although it only applies to formal pesantren education. Meanwhile, non-formal education in pesantren is more about the development of the previous pesantren education system, with some modifications and renewals.

If you look at the traditional Islamic boarding school education method, there are two most famous methods, namely the sorogan and wetonan methods. However, since the modernization of the pesantren education system, slowly these two methods are starting to be abandoned, but there are also maintaining them but with some changes and adjustments. The sorogan method in the form of intensive learning where the teacher delivers lessons to students individually, is not in accordance with the classical system, because the average modern pesantren has implemented a learning pattern in the classroom, with a large number of students, so this method is considered ineffective, then it is not used again.

The wetonan method is a teaching method by which the teacher reads, then explains a book and is listened to by a group of students. This method is commonly used in traditional Islamic boarding schools, but despite reforms, some Islamic boarding schools still apply this method, namely in learning the yellow books or religious lessons.. Then in general lessons apply the lecture or presentation method.

With the effort to make changes to teaching methods in pesantren, then resulted in a determination and agreement between the leaders of the pesantren who were members of Rabithah Ma'ahid at the 1st congress in 1959, regarding teaching methods, which included: question and answer method, discussion , imla', mutholaah, projects, dialogues, field trips, memorization, habituation, dramatization, situation giving and others.

Seeing the complexity of the education system in modern Islamic boarding schools, the learning methods applied do not only focus on one method, but are adapted to the needs and activities carried out. If learning activities are carried out in the classroom, the method applied is also adjusted to the teaching material to be delivered. So that in one subject a teacher can use more than one method. So that the teaching and learning process and knowledge transfer that occurs in the classroom does not seem rigid and monotonous.

One of the characteristics of modern pesantren is the teaching of Arabic and English, in the process every activity and education of students in modern pesantren cannot be separated from Arabic and English, as well as in the teaching process in the classroom. One of the teaching methods used by many modern pesantren is the direct method. This method is applied to teaching Arabic-language materials, the way is to explain the lesson using Arabic on Arabic material, and English on English-language material without translation.. In addition, the aim is to make students familiar with Arabic, which then stimulates students' Arabic language skills.

In addition, the purpose of applying Arabic to Arabic-language subjects, especially lessons related to religion, such as fiqh, nahwu, monotheism, and several other materials, so that students are able to understand these materials from the source directly without going through translation.. In addition to using Arabic in the teaching and learning process, the use of Arabic is also applied in daily communication, thus creating a supportive environment in the learning process of Arabic, as well as English.

The use of the direct method in teaching Arabic, is one of the steps to modernize Islamic boarding school education, and is a hallmark of modern boarding schools, seeing

how Arabic language teaching is usually applied in traditional Islamic boarding schools. Even the method of teaching Arabic in traditional pesantren has been criticized by Kyai Imam Zarkasyi, the founder of the Gontor pesantren. He saw that teaching Arabic which began with teaching the rules such as nahwu and shorof before the students could speak Arabic was very ineffective, they memorized the rules without understanding their meaning, plus the Arabic teacher then translated them into Arabic..

e. Environment

One of the most important aspects in the educational process is the educational environment itself, because if the environment is not adequate and supportive, then the objectives of the education will not be achieved optimally. In the modern Islamic boarding school education system, the environment is one of the most important elements, this is because the current type of modern boarding school is that all students have to live in the pesantren environment and in the dormitory.

At first glance, the pesantren education system is only in the form of school education. However, if examined more deeply, it will be seen that the three educational centers (family, school and community) are fully integrated within the pesantren education environment, becoming an integrated educational environment. Although the education actors in it are not the same as families and society in general, the atmosphere and values displayed are appropriate and include family, school and community education.

One of the pesantren education systems that has become a characteristic and is an advantage over ordinary schools is the boarding system. This system requires all students to live and live together in dormitories. This is in accordance with the meaning of Islamic boarding school, namely the word pondok which comes from the Arabic word "Fundūq" which means inn or dormitory. This characteristic cannot be separated from the pesantren education system, because the boarding house is one of the elements that make up the pesantren.

In this case, for the convenience of students and in order to be a good environment for education, the government formulated in the 2019 pesantren law regarding the criteria for dormitories as a place for santri to live, pesantren must pay attention to aspects of capacity, comfort, cleanliness, security and health. Likewise other facilities, such as mosques, to study rooms.

Modern Islamic boarding schools as educational institutions that aim to create knowledgeable and pious humans, then create an environment that is not only a place to worship, but also a place to study, seek Allah's pleasure, become a source of Islamic knowledge, have modern knowledge, while still having a pesantren spirit. In addition to instilling values in the cognitive aspect, Islamic boarding schools also instill affective and psychomotor aspects, by applying habituation and exemplary in their education, as well as creating an appropriate and conducive environment..

V. Conclusion

The concept and system of modern pesantren education from the beginning of its formation consisting of goals, curriculum, methods, educators, students, and the environment, is the result of the renewal of Islamic education. The concept of modern pesantren education is the integration of education between religious and general education, whether it is with the concept of madrasa in pesantren, or original modern pesantren by applying the madrasa style. The point is to teach Islamic religious sciences, accompanied by general education. The basis of modern pesantren education remains at

the core of Islamic teachings. The desired educational goal is to create intellectual scholars, with good religious knowledge but also have skills in the fields of science, technology, and other fields that are beneficial to society. Has a curriculum that contains religious materials, as well as general subject matter such as exact science, science, social studies, foreign languages, plus a non-formal education curriculum in the form of supporting activities. The modern pesantren curriculum is summarized in the philosophy "everything that is seen, heard and felt is part of education". This means that every aspect contained in modern pesantren is the educational curriculum itself. The attitudes and characteristics of educators and students are reflected through the cultivation of the five souls of the pesantren, namely sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. Meanwhile, the pesantren education environment is an environment that includes three educational centers, namely family education which can be seen from the formation of familial relationships between students and other students, as well as between students and their teachers. Then the school environment can be seen from the existing teaching and learning process, both outside and inside the classroom. Furthermore, the community environment, with the diverse conditions of the santri, consisting of various groups, ethnicities, and backgrounds, forms the mental and personality of the santri so that they are able to adapt when entering the community.

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