

IMPLEMENTATION OF EDUCATIONAL VALUES IN BOARDING DARUL FALAH AL WASHILAH MEDALEM SENORI TUBAN

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Abstract

The purpose of this study is to describe how the values of the pesantren are instilled in the Darul Falah Al-Washilah Islamic Boarding School. This study uses a qualitative method. The research results show that; 1) The values of Islamic boarding school education include sincere values, honest values, hard work values, responsibility values and tolerance values which are used as the basis for the behavior of all activities in Islamic boarding schools; 2) Integrating the values of Islamic boarding schools in subjects in schools and Islamic boarding schools; 3) Internalization of the values of Islamic boarding school education which are instilled in all pesantren residents and school members. The strategy used is through habituation and integrated training through extra-curricular activities and the creation of a culture of character in Islamic boarding schools. Moderate value planting is implemented in several methods, namely; first, diniyyah education, namely the recitation of the yellow books taught by several ustadz. Second, joint takror, namely repeating the subject matter that has been taught by the kiai or ustadz by asking one of the students to read word for word, then the other listens and corrects if there are errors in reading.

Keywords: Application of Values; Islamic Boarding School Education; Islamic Boarding Schools.

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INTRODUCTION

Education is a conscious and planned effort, which aims to shape human character. With human education can be raised in rank. Therefore, education is very important in life in society (Kurniawan, 2015). In this context, Muslim education experts generally agree that the theory and practice of Islamic education must be based on basic conceptions of human beings (Suluh, 2018). In concept education a Muslim also cannot ignore his nature as a spiritual being as a human element (Suprima et al., 2021). Discussion around this is something that is very vital in education. Without clarity about this concept, education will grope. Even according to Ashraf, as quoted by Bukhari Umar, Islamic education cannot be understood clearly without first understanding the Islamic interpretation of the development of the whole individual (Umar, 2011).

Through general education a child is educated and taught knowledge other than religion which is commonly called general knowledge, whereas through religious education children are educated and taught about religious knowledge. Thus education in the formal environment is very important, because it is expected to produce students who understand general knowledge and religion. In this case, children are educated to have a good relationship with God and with each other. General education and religion are two things that need attention, so that they are expected to form perfect human beings, namely perfect general knowledge and perfect religious knowledge (Masruroh et al., 2021; Zulfah & Abidin, 2018).. If humans have reached the perfect stage from an academic point of view, cognitively, affectively and psychomotorically the human will have a good impact on his life (Parhan & Sutedia, 2019).

Pesantren is one of the institutions engaged in education with its own characteristics. Islamic boarding schools are the oldest form of institution in Indonesia, even since Indonesia was not yet independent. In history, there are two opinions about the origins of the pesantren, the first opinion states that pesantren originates from the Islamic tradition itself. The second states that the pesantren system is the original model of Indonesian education because at first the pesantren was built for preaching in Indonesia. It can be found from historical results that during the Islamic period, pesantren education in Indonesia was also involved in the process of Islamization (RI, 2003).

According to the caretaker of Darul Falah Al-Washilah Islamic Boarding School K. Nur Syahid (Syahid K. N., 2022). Islamic education in recent times has become a topic of conversation in the real and digital world because many Islamic boarding schools have emerged which have produced figures who have contributed to the Indonesian state, and there are also viral kiai, namely Gus Baha' and Gus Miftah whose lectures often appear on social media. Over time, Islamic boarding schools have become an important concern for the Indonesian government with the birth of the Santri Day which was set by President Joko Widodo on 22 October 2015, and precisely on 22 October became the history of jihad resolutions issued by KH. M. Hasyim Asy'ari as a resistance against the colonialists and became the forerunner to the emergence of November 10 as Heroes' Day.

In the beginning, radicalism appeared with religious motives that occurred in 66-67 BC, acts of terror also included the killings carried out by extreme Jewish groups against the Romans who carried out disputes in areas that were contested by Israel and Palestine until now. So since then acts of terrorism have occurred in parts of the world that are combined with ethnicity and religion which often occur. Islamic history also records cases of disputes between Muslims during the Caliphate of Usman bin Affan which occurred in the 1st and early 4th centuries of the Hijriyah, giving rise to various views, both theological and juridical (Marijan, 2003).

The influence of these disputes has an impact on legal policy making in al-'Tashri' al-Islamiy, the tendentious attitude of Hadith narrators, namely the emergence of fake hadiths, can even affect the curriculum material that will be taught at that time (al-Khudariy). The number of Islamic boarding schools has also become a bastion of radicalism which disturbs the diversity of Indonesian society. The majority of the Indonesian people have actually agreed on Pancasila as an ideology, but there are groups who have an Islamic spirit but are not supported by qualified scholarship, plunging a person into the abyss of radicalism who opposes the teachings of Pancasila which have been approved by Hadrotusyaikh KH. M. Hasyim Asy'ari by inflaming the spirit of Hubbul

Wathon Minal which inspired the students of the current Yellow Book Samsat, they have an attitude of Nationalism in Islamic Boarding Schools and Madrasas. The jargon of loving the motherland as from faith inflames the souls of the students and the nation's students unite in the spirit of liberating Indonesia from colonialism in the archipelago. And that spirit has been implemented so far by caring for Indonesia by respecting fellow nation's students in realizing a safe and peaceful Indonesia."

According to the caretaker of the Darul Falah Al-Washilah Islamic Boarding School (K. Nur Syahid), the Islamic boarding school he founded is a salaf Islamic boarding school which maintains traditional scientific traditions using yellow book studies in developing knowledge about what is taught by Indonesian kiai. Tradition that continues to be maintained is a form of implementing the teachings of Ahlus Sunnah Wal Jamaah which applies a moderate attitude, namely not too right and not too left in the sense that it continues to blend with the traditions of the surrounding community, such as those around the Darul Falah Al-Washilah Islamic Boarding School, namely the megengan tradition carried out by the people of Medalem village to welcome the holy month of Ramadan by providing food to their neighbors as a form of gratitude to Allah for being given health so that they will carry out fasting and be given fluency in carrying it out. There is also a tradition of visiting graves at the end of the holy month of Ramadan by inviting the surrounding community to do tahlil kubro and praying for predecessors who have died, after which breaking fast together is a form of togetherness and maintaining harmony between the boarding school and the surrounding community.

The Darul Falah Al-Washilah Islamic Boarding School is located in Tuban district, a city located in East Java which has a history of the spread of Islam in the archipelago, including the Tomb of Sheikh Ibrahim As-Samarkand which is located on the coast of Tuban, known as the first generation of Islam propagator in the archipelago. he has a son named Raden Rahmat, better known as Sunan Ampel, who spread Islam and was buried in Ampel, Surabaya. And has a grandson named Syekh Makdum Ibrahim who is better known as Sunan Bonang which makes Tuban now known as the City of the Earth Wali which cannot be forgotten about the history of the birth and development of Islam in this archipelago. In Tuban there is also the largest Kongucu Clan in Southeast Asia named Kwan Sing Bio which makes the diversity of religions in the city of Tuban even more beautiful."

At the Darul Falah Al-Washilah Islamic Boarding School which is located in Senori District as the City of Santri there are 15 Islamic boarding schools and all of them still apply the study of traditional books as a guide in understanding Islam which has a moderate attitude in preserving the teachings of the Prophet Muhammad SAW and does not reject existing knowledge in modern times. So the researcher wants to provide research entitled "Implementation of Islamic Boarding School Educational Values" which has been instilled by the clerics in a yellow book that fosters moderate values especially at the Darul Falah Al-Washilah Islamic Boarding School. The teaching of the yellow book needs to be used as a benchmark for the curriculum in Indonesia in Islamic education as contained in the book Ta'limul Muta'alim which provides knowledge on how to gain useful knowledge by respecting Kiai, teachers, santri kiai, and there are Islamic and modern sciences, also instilling the moderate values contained therein such as upholding the values of harmony and diversity that occur in Islamic boarding schools by discriminating between each ethnicity and culture. The Book of Ta'limul Muta'alim has been studied at the Darul Falah Al-Washilah Islamic Boarding School for about 8 years and has been completed many times which has become a routine study after Isha which is directly taught by the caregivers themselves by providing advice and guidance for Santri in developing values of society, nation and state (Syahid N., 2021).

For this reason, the researcher chose the title "Application of Islamic Boarding School Educational Values", so that this institution can apply the values of Islamic boarding school education that have been taught by the kiai contained in the yellow book and can also attract the surrounding community to the importance of planting moderate values based on the yellow book in this Islamic boarding school.

METHODOLOGY

In this study a qualitative approach became the analytical used. For this reason, the main characteristic of qualitative research is to observe phenomena that occur holistically and are expressed in words and language in a natural, descriptive manner (Lexy J. Moleong, 2019). This research was carried out at the Darul Falah Al Washilah Islamic Boarding School for 2 to 3 months, from January to March 2021. The Islamic boarding school is located in Jatisari village, West Pasar, Senori sub-district, founded in 2011 with the participation of students from the local community. And in 2016 it was approved as a boarding school by Habib Muhsin bin Ja'far Al-Idrus from Cilacap. Then it continued to grow, moving to a location in Medalem village, around 1 KM from Jatisari Village in 2018. In 2020 it was ratified as a Foundation with a Notary Deed which has educational units such as; Islamic Boarding Schools, Madrasah Aliyah, Madrasah Diniyyah, Majelis Ta'lim and Al-Qur'an Education Park.

In this study, primary data was extracted using data collection techniques through direct observation and interviews, Ustadz Pondok Pesantren Darul Falah Al Washilah, school principals, vice principals, ustadz/ustadzah, and employee staff in detail the primary data sources in this study as in tabel below this

Table 1: Primary Data Sources (Interviews)

No	Participant	Information
1	Mr. Ns	Pengasuh Pondok Pesantren Darul Falah Al Washilah
2	Mr. As	Pengurus yayasan Bidang Kepesantrenan
3	Mr. Fb	Ketua Pondok/pengurus
4	Mr. Ka	Guru Kitab Kuning

Secondary data is data obtained or collected by researchers from various existing sources (researchers as second hand). Secondary data can be obtained from various sources such as the Central Bureau of Statistics (BPS), books, reports, journals, and others (Sandu Siyoto, 2015). While secondary sources are sources that do not directly provide data to data collectors either through people or through document records, their more standard nature is often called "standard library sources" or are more permanent in nature (M.DJunaidi Ghony & Al Mashur, 2020). The secondary data in this study are in the form of documents and archives (Muhammad Tholchah Hasan, Soetandyo Wignjosobroto, Solikin Abdul Wahab, M Irfan Islamy, 2013).. This secondary data is used as supporting data from primary data, in detail the primary data sources in this study are as shown in the table below. “

Table 2. Secondary Data Sources (Observation)

No	Description of activities	Information
1	Rothibul Hadad activities	Direct observation
2	Muhadhoroh activities	Direct observation
3	the art of reading the Qur'an activities	Direct observation
4	Sorogan activities	Direct observation

Table 3. Secondary Data Sources (Archived Documentation)

No	Document	Information
1	Profile of Islamic Boarding Schools	Retrieval of duplicate documents
2	Certificate of School Establishment	Retrieval of duplicate documents
3	Curriculum document	Retrieval of duplicate documents
4	Activity Documents	Retrieval of duplicate documents
5	Islamic Boarding School Work Program	Retrieval of duplicate documents

RESULTS AND DISCUSSION

Education in the formal environment, namely schools, madrasas, and tertiary institutions includes general and religious education (Bafadhol, 2017; Darlis, 2017). Through general education a child is educated and taught knowledge other than religion which is commonly called general knowledge, whereas through religious education children are educated and taught about religious knowledge. Thus education in the formal environment is very important, because it is expected to produce students who understand general knowledge and religion. In this case, children are educated to have a good relationship with God and with each other. General education and religion are two things that need attention, so that they are expected to form perfect human beings, namely perfect general knowledge and perfect religious knowledge (Masruroh et al., 2021; Zulfah & Abidin, 2018). If humans have reached the perfect stage from an academic point of view, cognitively, affectively and psychomotorically the human will have a good impact on his life (Parhan & Sutedja, 2019).

Several schools, madrasas and tertiary institutions are expected to be able to carry out the task above, namely to create a perfect human being (*insan kamil*) who has intellectual, emotional and spiritual intelligence. This intelligence can form a perfect human character. According to Ary Ginanjar Agustian, to build intelligence, there must be a synergy between intellectual intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) (Ahyadi, 2015). Thus this synergy can shape one's character. Intellectual intelligence is cognitive intelligence, includes broad insight and an intelligent brain, while emotional intelligence is affective intelligence, includes caring for the surrounding environment based on one's feelings of heart, and spiritual intelligence is a person's relationship of obedience to God in carrying out all commands. Him and stay away from all His prohibitions (Darisman et al., 2022).

The goal in learning Islamic education at Darul Falah Al-Washilah Islamic Boarding School is the strategy of instilling Islamic boarding school values in the study of the yellow book at Darul Falah Al-Washilah Islamic Boarding School, in general it is in accordance with the salaf method (yellow book). Darul Falah Al-Washilah Islamic Boarding School which has the goal of learning the yellow book by means of sorogan and bandongan like Islamic boarding schools that have been around for a long time in Indonesia. the yellow book teacher at the Darul Falah Al-Washilah Islamic Boarding School also responded well. As stated by the pondok teacher (Afif, 2022) that the purpose of instilling the values of Islamic boarding schools is to build habituation and culture.

The essence of Islamic boarding school education has meaning in the content, not in the shell, that is where the primacy of the value of Islamic boarding school education for humans lies. This value is the development of the interaction between the meanings of the Qur'an, al-Hadith, and Islamic classical books as well as the interaction of the founders of the pesantren and caregivers

(Wahid, 1999). Meanwhile, according to Nurcholish Madjid, the value system used by pesantren is that which is rooted in Islam (Majid, 1997); (Schein, 1983); (Brown, 1976).

The values of Islamic boarding schools have a foundation to be able to shape the character of students, there are at least five values which are indicators of the achievement of graduates in Islamic boarding schools. However, more than five hidden values are taught by Kyai Nur Syahid, as an interview with Frida Zheha Budi (Islamic Boarding School Board) said: "The values of Islamic boarding schools are the basic principles of Islamic boarding schools, which consist of: Sincerity, honesty, hard work, responsibility and tasammuh, Even though actually taken from the actual teachings there are still many that were given by mbah hasyim, only what we have explored are these 5 teachings, these 5 principles are used in the basic principles, we introduce and instill them in the students, which later can be held by the students, both as long as they are inside the hut or outside the hut". The five values include; the value of sincerity, the value of honesty, the value of hard work, the value of responsibility and tasamuh (tolerance). These five values will be explained in detail in the presentation below:

- a) There is a Sincerity Value that has been exemplified by the founder of the Islamic boarding school can provide value to Islamic boarding school education for students. The kiai's sincerity in fighting and teaching without asking for payment, he supports his family by working in the fields.
- b) There is an honest value that must be emulated by students in the daily life of Islamic boarding schools, as being honest within oneself by praying on time. Being honest with other people makes students have a trustworthy character.
- c) The values of steadfastness and hard work are found in gaining knowledge, as exemplified by the clerics who searched for them in various regions of East Java. And the firm value is carried out by students in earnest in carrying out life in the world and in the hereafter in order to get the best results.d) The value of responsibility can be found in the kiai to be emulated by the santri. Such as the willingness to establish and manage Islamic boarding schools, the responsibility to educate students, the responsibility for the knowledge to be conveyed, the responsibility to carry out work with professionalism.
- d) The value of tolerance can be found in the diversity of students in accepting differences in areas of residence and mutually helping each other to maintain a relationship of mutual respect or tolerance. These five values are the core values that are developed, but in practice there are more than five values.

In practice, it refers to the goals of Islamic boarding school education in integrating the five values of Islamic boarding schools which can be implemented through politeness in the life of students at Islamic boarding schools by maintaining sincere values, discipline, and humility towards teachers. It can be found in the internalization of Islamic boarding schools' values by applying disciplinary regulations to students to instill the values of obedience, honesty, sincerity, and responsibility. Values that are continuously applied are carried out continuously so that they become habituation and training for students. For example, giving other people the opportunity to talk until they finish before giving comments, getting used to shaking hands when meeting teachers, getting used to permission when they want to ask questions, and carrying out all activities in school.

Not only practice and habituation, character culture is also found in schools; First, the creation of a vertical (divine) relationship in carrying out God's commands and avoiding his prohibitions. second, horizontal relationships between fellow human beings with mutual respect for one another. Thus, the implementation of Islamic Boarding School Education instilled in Darul Falah Al-Washilah Islamic Boarding School through;

- a) Through learning activities can be found in the application of Islamic boarding schools to strengthen the character of students who can accept differences and be tolerant.
- b) Through extracurricular activities can be found to train students in mentality and skills in dealing with challenges in the wider community.
- c) Through commemoration of holidays one can find religious themes that are far from being radical and always reflect the values of tolerant Islamic boarding school education.

- d) Madrasah diniyah, there are research findings in the planting of Islamic boarding schools which have been recognized by pesantren leaders. Preparing students to understand the yellow book which is focused on learning and applying it in society later.
- e) The collective takror is carried out at night after reciting the Koran with the kiai to repeat the lessons in the yellow book and examine in depth the text and intent of the book.

The method that has been developed by the Darul Falah Al-Washilah Islamic Boarding School reflects the life of the old Islamic boarding school which became a reference in setting policies. There are two methods applied, namely Madrasah diniyah and takror together. This activity is supported by the knowledge of teaching teachers and students who carry out Islamic boarding school education with pleasure.

- 1) Madrasah diniyah has been registered with the Ministry of Religion of the Republic of Indonesia since 2018 and has received operational permits, there are two levels in madrasah diniyah which already exist at the Darul Falah Al-Washilah Islamic Boarding School, covering; Madrasah Diniyyah Awwaliyah and Madrasah Diniyyah Diniyyah Wustho each of which has 3 classes.
- 2) The Takror method is carried out after the evening prayer with K. Nur Syahid by applying class levels; class 1 with the strategy read by the teacher first then each student is appointed to repeat the teacher's reading, class 2 is like class 1 but with the addition of I'rab reasoning and the correct reading method.

There are several methods for realizing character education in Islamic boarding schools, referring to theory (Zubaidah, 2019) including:

- 1) Exemplary Method
Exemplary in education is the most effective and successful way of preparing children in terms of morals to form mental and social. This day is done because the founder is a role model or idol in the eyes of children and is a good example in the eyes of children.
- 2) Habituation
It has been stipulated in Islamic law that children have since been created in a state of pure monotheism. For this reason, habituation takes a role in the growth of children to strengthen the teachings they receive.
- 3) Educate with advice
One of the most effective educational methods in shaping children's mental and social morals is educating with advice. These good advice can enter into the souls of children and then form commendable morals.
- 4) Educate with attention
Educating with attention here is following the child's development and watching it is the formation of mental and social in children. Educating with punishment It is better if giving punishment to children does not hurt the feelings of the child itself and does not burden the child but to motivate children to be better at behaving, at least they realize that what they are doing is wrong. Punishment is given so they don't repeat what they did because it was wrong.

Broadly speaking, the Darul Falah Al-Washilah Islamic Boarding School found a number of uniqueness in 4 aspects, namely the values of Islamic boarding school education, the objectives of Islamic boarding school education, the method of Islamic boarding school values, and the inculcation of Islamic boarding school values. Each proposition is structured as follows:

- 1) The values of pesantren education are values that cannot be separated from the philosophy of the founders of the pesantren and the values of pesantren education originate from the founders of the pesantren.
- 2) There are Islamic boarding school educational values (sincere values, honest values, hard work values, responsibility values and tolerance values) which form the basis of the behavior of all activities in Islamic boarding schools.

- 3) Differences in the educational backgrounds of the founders of the pesantren are a source of differences in the educational values of the pesantren.
- 4) Education that emphasizes the moral-religious aspects can shape the character of the students, thereby fostering public hope and trust in madrasah

Based on the results of the explanation above, there is a core of the application of values, namely the existence of a moral atmosphere or the formation of morals at the Darul Falah Al-Washilah Islamic Boarding School so that it has its own characteristics in character education in Islamic boarding schools. According to Mastuhu, there are unique values in Islamic boarding schools, these values cannot be produced by other institutions, only in the Islamic boarding school itself which produces moral values that can be felt by the students. The essence of morality reflects monotheism to Allah SWT, so that it is clear that pesantren can survive to educate, instill Islamic values, and more than that pesantren are able to form humans who have morality (Mastuhu, 1999). Analysis of the objective strategy of Islamic boarding schools' educational values The research context explains that several strategies for implementing Islamic boarding schools' educational values at the Darul Falah Al-Washilah Islamic Boarding School, include: a) Integrating Islamic boarding schools' educational values into subjects in schools and Islamic boarding schools; b) Internalization of Islamic boarding schools' educational values which are instilled in all pesantren residents and school members; c) Habituation and training; d) Integration through extra-curricular activities; e) Creation of a culture of character in Islamic boarding schools.

The strategy of implementing Islamic boarding school values at the Darul Falah Al-Washilah Islamic Boarding School is in line with the opinion of Agus Zainul Fitri (2011), which states that: character education learning strategies can be seen in four forms of integration, namely: 1) Integration in subjects, 2) Integration through thematic learning, 3) Integration through habituation 4) Integration through extra-curricular activities. According to M. Arifin (1995: 148) The purpose of Islamic boarding school education is to provide guidance to students to become human beings who have a polite Islamic personality and are prepared to become Islamic da'wah through their knowledge and work.

CONCLUSION

Based on the explanation of the findings and discussion, the results of this study can be concluded as follows: 1) The values of Islamic boarding school education at the Darul Falah Al-Washilah Islamic Boarding School include sincere values, honest values, hard work values, responsibility values and tolerance values which are used as basic behavior of all activities in Islamic boarding schools; 2) Integrating the values of Islamic boarding schools in subjects in schools and Islamic boarding schools; 3) Internalization of the values of Islamic boarding school education which are instilled in all pesantren residents and school residents. The strategy used is through habituation and integrated training through extra-curricular activities and the creation of a culture of character in Islamic boarding schools.

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