

REVIEW OF BEHAVIORISM THEORY ON *NGENGER* WAY OF LIFE AMONG SANTRI

Muhammad Ishomudin^{1✉}, Budi Haryanto², Anita Puji Astutik³

⁽¹⁾⁽²⁾⁽³⁾ Program Studi Pendidikan Agama Islam, Universitas Muhammadiyah Sidoarjo

DOI: 10.29313/tjpi.v12i1.11752

Abstract

This study aims to analyze the way of life of *ngenger* among *santri* (pesantren students) from a behavioristic point of view at Fadlillah Waru Sidoarjo Islamic Boarding School. This study applies a phenomenological qualitative approach. The object of this study is the students who *ngenger* in the pesantren (Islamic boarding schools, in some conditions, may be closer to an Islamic Monastery). Data were collected by observation and interview techniques. Data analysis using interactive model analysis techniques from Miles and Huberman. The results of the study explained that students who "*ngenger*" have their own goals, such as learning *tasawuf*, recompense, devotion, making blessings, to life expectancy. They also have their duties such as cleaning *ndalem*, washing, and ironing *kyai* (pesantren principal) and *bu nyai* (the wife of pesantren principal) clothes, preparing *kyai* and *bu nyai* food, accompanying *kyai* and *bu nyai* wherever they go. *Ngenger* can shape student behavior, including obedient, obedient, patient, resigned, responsible, simple, humble, gentle behavior, and ability to interpret life. The more obedient a student is to the *kyai*, the better and more nimble he will be in completing his duties. In *ngenger*, it can be known that John B Watson's behaviorism theory of stimulus-response can influence a person's behavior.

Keywords: Pesantren; *Ngenger*; Behavioristic.

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✉ Corresponding author :

Email Address: muhishomudien17@gmail.com

Received April 12, 2022. Accepted May 15, 2023. Published May 17, 2023.

INTRODUCTION

Today, pesantren education has proven successful in instilling open and tolerant human relationships; this has become an inherent character of pesantren education and has been implemented for a long time (Istikomah, Churahman, and Haryanto 2021). Pesantren education prioritizes science, ethics, and knowledge. The nature of Islam and Indonesia integrated into pesantren education makes it attractive (Abdurrahman 2020). The existence of pesantren has a very fundamental role in the long journey of the Indonesian nation. Pesantren become a complex community in terms of education, the process of community life, and the part of social transformation. The presence of pesantren is a form of response to the situation and condition of society that is faced with social changes, especially in moral aspects (Supriyanto 2020). In addition, pesantren was established to spread Islamic teachings in the archipelago. Pesantren has many characteristics that attract various groups to participate directly or through their children and grandchildren, from the lower middle class to the upper middle class. The attraction of pesantren, in general, is centered on its education; pesantren education is neutral and impartial to one of its students. Everything in the pesantren is equal. No one is either privileged or excluded (Krisdiyanto et al. 2019).

Pesantren has elements and forms of education that are different from other educational institutions. Kyai teaches as well as being the central figure, the existence of students with dormitories as their residence, mosques as the center of all activities that become the center of milieu that animates and learns classical books (the yellow book) (Kurniawati 2022). This indicates that pesantren has its own character from other educational institutions, namely as an Islamic educational institution that is a place for students to study, understand and even practice the teachings of Islam accompanied by *akhlakul karimah* in everyday life, brought by the guidance of kyai (Nurul Romdoni and Malihah 2020). Kyai occupies a central position in the pesantren because it is considered the owner, manager, teacher of the book, and imam in religious rituals. While other elements are subsided whose position is under the control and supervision of the kyai, such as students, yellow books, mosques and dormitories.

In various pesantren, kyai has a very important role in determining the progressivity of pesantren. The higher the scientific popularity of a kyai, the higher the closeness of students to their kyai. Santri itself comes from the Javanese language *cantrik*, which means someone willing to follow the teacher wherever he goes and settles to learn a certain science ((Sri 2017). The closeness between students and kyai makes a pattern of interdependent relationships. The emotional closeness between kyai and santri will make a pattern of relationships built with ideological similarities. This forms the spirit of obedience and obedience of students to kyai, this relationship will be more sacred with religious rituals that are increasingly emotionally binding between students and kyai. In addition to being a role model for the students, the leadership of the kyai will determine the existence of the pesantren led. The high quality of pesantren education will make pesantren alums play a major role in social society, making the existence of kyai leadership in pesantren and society higher (Rohmat 2019). The relationship between kyai and santri is a relationship between teachers and students and parents and children. This can be seen from how the pattern of nurturing and coaching kya. Not only teaching religious knowledge, as parents, kyai is also responsible for fostering the behavior and morals of students in all ways that parents usually do to their children. While the student as a child who is treated well, who must be ready to be fostered and cared for by the kyai, which is expected to be able to contribute to helping the kyai in various pesantren activities both formal and non-formal (Perawironegoro 2019).

The existence of dormitories in pesantren provides opportunities for students to study intensively under the guidance of kyai (Fitriyah, Wahid, and Muali 2018). In addition, the establishment of the dormitory as a form of reciprocal attitude between kyai and santri, where the students consider their kyai as teachers who must always be protected and glorified (Ria., 2018).

This reciprocal attitude creates familiarity and needs that are close to each other and continuously, therefore as a sense of responsibility kyai to the students, the dormitory is established as a place for the students (santri) to live (Imam Tabroni, Asep saipul malik, and Diaz Budiarti 2021). The Islamic boarding school learning system teaches about life by building developed independent behaviors such as simplicity, discipline in various things, religious, hard work, earnestness, humility, mutual help, and courtesy (Fitri and Ondeng 2022). The habituation of independent behavior and discipline in the pesantren environment is carried out through habituation methods, teaching or advice, reward and punishment methods, as well as the example of kyai and teachers, so that results are obtained as evidenced by changes in the behavior and attitude of santris (Mita Silfiyasari and Ashif Az Zhafi 2020).

The emergence of pesantren amid society is not only an institution that teaches about education but also teaches how to be a person who benefits the surroundings, as stated in one of the Tri Dharma (three main obligations) of the Islamic boarding school, namely service to religion, society, and state (M. Amirullah and Ronny Mahmuddin 2021). Ngenger is one way that students can become people who benefit the community. Ngenger becomes a devotion of student to his Kyai is carried out with various purposes and causes. Ngenger is outside the learning process, but psychologically ngenger affects the soul of students in learning. When students undergo this process, they put aside everything hindering their learning process. Ngenger becomes a way of life for students that can be observed and measured. Correspondingly, the theory of behaviorism limits it to only something that can be observed and measured, namely stimulus and response. This article discusses the way of life of ngenger santri. It analyzes their way of life from a behavioristic angle in pesantren educational institutions using the behavioristic theory of John Broadus Watson.

METHODOLOGY

The location of this study is Fadlillah Islamic Boarding School, Waru Well Pond, Sidoarjo Regency, East Java. This type of research is qualitative with a phenomenological design. The characteristic of this research is the study of life-based on themes and extracting in-depth information about everything that happens in the field based on the experiences of students who ngenger in the cottage. Qualitative research seeks to describe narratively the activities carried out and the impact of these activities on life. Qualitative research aims to understand the phenomena experienced by research subjects (Fadli 2021). Qualitative phenomenology reveals a phenomenon and understands the phenomenon with the logic of the heart. Phenomenology emphasizes phenomena that occur, symptoms that arise or are happening in real society, where researchers go directly to the field free from propositions and existing theories. Phenomenological studies aim to explore the subjects' in-depth awareness regarding experiences in an event (Nuryana, Pawito, and Utari 2019).

The techniques used to collect data are in-depth observation and interviews. Data analysis uses data reduction techniques, namely data collection by being recorded carefully and in detail, presenting data (data display), and drawing conclusions (conclusion drawing/verification). Researchers test data validity with various stages: the extension of observations and triangulation (Darmalaksana 2020).

The subjects of this study were students who ngenger in Pesantren. Certain considerations, such as experience and daily activities, determine them. Observation data is obtained from direct observation of several things, including location, pesantren conditions, pesantren profile, and pesantren activities. Meanwhile, interview data were obtained through in-depth interviews with kyai and santri, who were excited. This interview was conducted directly without using questions that elicited long and long-winded answers.

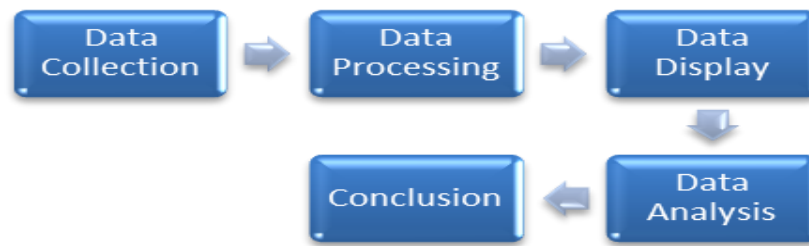


Fig 1. Research Flow

RESULTS AND DISCUSSION

Ngenger

Santri comes from Javanese, precisely from the word *cantrik* which means someone who follows a teacher wherever the teacher goes to settle. The goal is to learn a certain skill. In the pre-independence period, people who came to ride in the homes of other people who had fields to participate in agricultural laborers were also called santri. Of course, this also comes from the word *cantrik* earlier. It is also no coincidence that a kyai also owns a large rice field. At first, a student or several people can be accommodated in the kyai's house. They work for the kyai either in the fields or fields or even herd their livestock, when this work their lives are borne by the kyai. But over time this was no longer borne by the kyai and began to erect small buildings where they lived. In Javanese, the buildings where they lived were originally called *pondok*.

The meaning of the word *cantrik* is closer to people who ride on life or in Javanese called *ngenger*. This term is closely related to the life of Islamic boarding schools. *Ngenger* is "*meloe marang wong lija dadi batoer* (following someone else to become a servant)" or can be interpreted as a person who devotes himself to others not his family, just like a student who *ngenger* to his family. *Ngenger* becomes a devotion for student to his family. *Ngenger* in the pesantren community means learning sincerity, gratitude, and looking for *barakah* kyai. The term *ngenger* has long been known by the Javanese people because Javanese people have a philosophy that one's life success is obtained by learning from people who have succeeded in achieving life success (Brata 2015). In the *ngenger* process, a student must be patient and wise because pesantren life is full of challenges and tests. Indirectly, it teaches students to be tough people and strengthen their personality. Over time, all will bear sweet fruit as a result of his sacrifice (Suliyati 2021). Santri will always see his kyai as someone who absolutely must be respected, even as if he has supernatural powers that can bring luck (blessings) or woe (unlucky). The accident that a student from his kyai fears is when he is sworn so that his knowledge is not useful; therefore, a student tries to show his obedience to the kyai so that his knowledge is useful and as far as possible, avoid attitudes that can invite curses from the kyai. An ideal description of the obedience of the student to his kyai in the book "*Ta'lim-u 'l-Muta'alim*" by Sheikh al-Zarnuji which reads one way to respect the teacher is not to walk in front of him, not to sit in front of him, not to start a conversation except with his permission, do not talk much near him, do not ask something when he is tired, and respect the teacher must also respect his children (Wibowo 2021).

Behaviorism Theory

According to behaviorism, psychology only limits itself to something that can be directly observed, namely stimuli and responses, while things that happen to the brain are not related to the field of psychological studies (Pratama 2019). Stimulus and response are observable. Although unobservable changes such as mental changes are important, they cannot explain whether learning

has occurred or not. Behaviorism only analyzes behavior that appears in individuals that can be measured, described, and predicted. Behavioristic theory with stimulus-response relationships makes the learner a passive individual (AFRIDA 2018). John B. Watson considers learning as a process of change that occurs because certain underlying conditions then cause reactions (Mukhtar 2019). Behaviorism views that humans do not carry any talents when born, so what shapes its behavior is the environment. What a person hears, sees and feels will become behavior (Skinner et al. 2020).

The theory of behavior change (learning) in the behaviorism group views humans as the result of environmental products. The surrounding environment greatly influences human behavior, it is the environment that shapes human personality. A bad environment will produce bad humans, while a good environment will produce good humans. However, behaviorism does not question norms in humans, here behaviorism only talks about human behavior as a result of its interaction with the environment, and the interaction pattern must be observable from the outside (Gantini and Fauziati 2021). According to the theory of behaviorism, learning is an attempt to establish a relationship between a stimulus and as many responses as possible. In addition, behaviorism theory understands learning as a change in behavior, behavior change is strongly influenced by the environment that provides diverse experiences to the individual's life. Behaviorism does not concern the norms in humans, whether humans are good or not, emotional or not, or rational or irrational. Learning occurs as a direct interaction between the stimulus coming from outside and the response displayed by the individual. The environment becomes a stimulus capable of influencing and changing response capacity. Thus, it can be concluded that the learning theory of behaviorism is a teaching theory that emphasizes the formation and change of individual behavior based on the stimulus and response given. A stimulus can be shown as something that causes a response or the response can be traced back to the stimulus. The formation and change of one's behavior can indeed be observed, as ngenger behavior becomes something that can be observed.

Review of Behavioristic Theory on *Ngenger*

Many motives and goals exist behind a ngenger student at the Fadllillah Islamic Boarding School. Ngenger has its own meaning for each individual. This also happened to Ahmad, one of the students who ngenger at the Fadllillah Islamic Boarding School. He is married and his wife is pregnant with his first child. Ahmad always accompanied the kyai wherever he went. He always prioritizes the interests of kyai over his personal interests and even his family. He believes that what he does is the cause of his pleasure towards him, as long as he gets the pleasure of kyai then Allah Almighty also favors every action taken. Rida (consent) from kyai is a priceless blessing; by obtaining *rida* kyai he believes his life will be blessings and benefits. In addition to the pleasure of kyai he also sought knowledge through advice from kyai, especially in Sufism, the more often he was with kyai, the more knowledge he got, Ahmad believed that Allah would raise the level of knowledgeable people. In addition, Ahmad is also a student care staff, where the student care staff has the task of escorting all student activities from waking up to sleeping again. Also, because he felt competent in certain scientific fields, he was mandated by the kyai to teach several subjects in class.

Santri who ngenger at Fadllillah Islamic Boarding School have some of the same basics, such as the compensation of the students to the kyai who have educated, guided and taught their knowledge. That is what makes them have compassion for kyai so they devote themselves and this devotion as zakat knowledge obtained so far. After graduating from school, Aliyah Abdul became a ngenger student. Abdul has been a ngenger student at the Fadllillah Islamic Boarding School who prepares daily kyai food for five years. Born into a well-off and versatile family did not make Abdul ashamed to be a ngenger student, but it made him more obedient and obedient to the kyai's orders. The more he came here preferring to live in simplicity, humility and

gentleness. His obedience is built from some hopes to achieve pleasure and obtain barakah kyai. In addition to preparing kyai meals, Abdul also teaches students in several subjects in class. He becomes an office staff at the school, which supervises and controls student activities during the teaching and learning process. Apart from being a ngenger student, he is also a student at one of the state universities. This makes Abdul have to be good at managing his time, time for kyai, time for students, and, of course, time for himself. He does all his work with love and sincerity, even if he has to put aside his work. Abdul did all of this as a reward to his beloved kyai and hut who had educated, guided and taught many sciences, especially life sciences, since he sat on the tsanawiyah bench until he graduated from the aliyah bench. For Abdul, what matters more is the very valuable experience in his life that he gained during his time at the Fadllillah Islamic Boarding School.

The next reason is devotion. They are devoted to kyai and pesantren. Every human being must have the meaning of life to understand the nature and purpose of life. The essence and purpose of life will make a person more directed in living life. There are no special characteristics in achieving meaningfulness in life, making people have a meaningful life not based on personal characteristics, intellectual capacity, gender, age, or religion (Suseno et al. 2021). The students who *ngenger* assume that the meaning of life is found not only in something pleasant but can be found in suffering though, as long as they can see and take their wisdom. It is not easy for individuals to take lessons from unpleasant circumstances. This is often felt by students who are *ngenger*. Each individual is certainly different in the meaning of life, depending on how he responds to his life.

Mahmud became a ngenger student who devoted twenty-four hours to the kyai. His daily life is spent more in Kyai's house, from cleaning the house, washing to ironing clothes, meeting guests, and taking care of the motorcycle. When kyai feels tired, Mahmud is the one who becomes kyai's masseur. Mahmud has his own priceless satisfaction for having devoted himself to someone who is highly anticipated for his pleasure and blessing. Not infrequently, Mahmud was scolded by the kyai because what he did was considered inappropriate. But he still sincerely tried to arrange intentions, accept, surrender, and give in to arrange the heart. He believed that the meaning of life could be found in devotion because very few people could take wisdom in suffering. Mahmud was born to a lower-middle family, but he did not make ngenger a means to meet his needs. This result is different from the research conducted by M.Haidar at Sunan Drajat Cottage in 2015; some of the students who ngenger in the cottage came from underprivileged families, so they chose to ngenger to kyai, so they were exempt from tuition at pesantren (Fakiha and Haidar 2015). For Mahmud, happiness is when he can serve the kyai because it can make the kyai bless him. In addition, Mahmud hoped for his future life; may the fruit of his obedience to the kyai make him a person of sufficiency both materially and scientifically.

Ngalap berkah (pursuing blessings) is one of the motivations of students. In Indonesian Big Dictionary, the word *berkah* (blessing) means a gift of God that brings good to human life. Blessing is a grace from Allah SWT that brings tranquility, tranquility, pleasure, happiness, and eternal goodness (Atsniyah and Supradewi 2019). This goodness can be in the form of many things, such as increasing knowledge, good deeds, physical and spiritual health and wealth. Kyai is considered a charismatic figure who has an affinity with God. So the students who *ngenger* believe that loving kyai can be interpreted as loving God. The pleasure of a kyai is a blessing. Santri who *ngenger* thinks that the prayer of a young kyai is *maqbul* (fulfilled), because a kyai has a special closeness to God. In addition, of course, kyai as a teacher who has educated himself both physical and mental, who shows the way of truth to his students. Sayyidina Ali (r.a) said "I am ready to be a sahaya (slave) servant for anyone who teaches me even if it is only one letter". To get the pleasure of kyai a student must obey and obey and *tawadhu'* towards kyai. As a form of love, obedience, and *tawadhu'* a student does not hesitate to *make* blessings. Pursuing one's own blessings can be done in many ways, one of which is *ngenger*.

The other subject was Siti (alias), migrating from Malang and staying at the Fadlillah Islamic Boarding School. Thirteen years she has devoted herself to Mrs. Nyai to become a student of *ndalem* (domestic life). She always accompanies Mrs. Nyai Dindalem's daily life such as accompanying Mrs. Nyai when meeting guests, delivering Mrs. Nyai wherever she goes, and washing and ironing Mrs. Nyai's clothes. His days are spent a lot with bu nyai. Siti herself became a central figure for other students who *ngenger* because she was a senior student with a duty as a representative of bu nyai. Her life was totality and loyalty to Mrs. Nyai and her beloved pesantren, so that he rarely or almost never returned to his own home. Siti wants to devote herself to meeting her soul mate, even when she is married later she wants to keep dedicating herself. She is a smart student and has several achievements so the kyai gave him the mandate to teach students in several subjects in class. Siti is currently studying as a master student at a well-known state university. It is not easy for Siti to divide her time for bu nyai, pesantren, santri, and college assignments that must be completed. Siti always asks Allah to be given strength in living all of this, because she believes that when dedicating to good, Allah will always help her servants. Blessing is her main goal in life, which makes Siti always obey the orders of bu nyai and kyai. In line with that, S.Huzaimah and A.Mukhlisin conducted research in 2020 at the Sukajadi Islamic Boarding School in Lampung where several ndalem students were in the cottage. His research explained that the relationship between Ndalem students and Mrs. Nyai was quite harmonious, the relationship between the two contained affection and was mutually beneficial. Like humans in general, it is not uncommon for students to feel sad, disappointed or sick when Mrs. Nyai scolds for something. When something like that happens, santri ndalem will remain firm always to be patient, accept freely and reorganize the intention that when ridho becomes a santri ndalem, they must be ready to devote themselves to Mrs. Nyai. So whatever happens, *santri ndalem* must always be *tawadhu*. For students, Ndalem Ridho Bu Nyai is priceless. By gaining his pleasure, *santri ndalem* believes his life will be blessed and benefited (Huzaimah and Mukhlisin 2020). Likewise, Siti believes that if life gets blessings, Allah will facilitate and strengthen every step she takes, of course, gratitude and *qona'ah* always accompany her life.

The four informants' obedience and obedience was obtained when they were ngenger students at the Fadlillah Islamic boarding school. This happens because there is an underlying cause. Learning Sufism, remuneration, devotion, seeking blessings even to life expectancy are all the reasons a student cares about kyai. Two informants have high obedience and obedience. They are able to spend more time serving kyai and bu nyai, get more tasks, do everything they are told, and try their best and as much as possible. Not infrequently, they are scolded or reprimanded by kyai or bu nyai when they make mistakes in carrying out their duties, but that does not reduce their obedience to kyai and bu nyai. One informant has a fairly high compliance. He is able to put aside his personal interests and even his family to accompany kyai when going anywhere. Compliance made by one informant to another is classified as sufficient compliance. He is only in charge of preparing kyai food, but he always carries out his duties well and is able to divide his time as best as possible. Perform every task with love and sincerity. These reasons are a stimulus for students who *ngenger*, so they compete to carry out their duties as much as possible. The more he prioritizes the interests of the kyai, the better his job will be and the more dexterous he will be in solving it. The more he is obedient and submissive to the kyai, the more punctual he will prepare the kyai's food. The higher the life expectancy of the ngenger students, the more earnest they are in providing the best service for kyai. The more he obeyed and obeyed the kyai, the simpler he was in his behavior and speech. Ngenger shapes the soul of students into a person who is obedient, obedient, patient, resigned, responsible, simple, humble, gentle and able to interpret life. Behavioristic reviews the existence of stimuli and responses that occur in *ngenger*. According to John B Watson, the existence of stimuli and responses in ngenger is in accordance with the theory of behaviorism. Watson's behaviorism suggests that the theory of behavior change (learning) in behaviorism views humans as products of the environment. The influence of the surrounding

environment causes most human behavior. It is the environment that shapes the human personality. Behaviorism here only talks about the behavior of humans as a result of their interaction with the environment, and the pattern of interaction must be observable from the outside.

CONCLUSION

Behaviorism views that an individual's personality is formed based on the response received from the stimulus of his environment. Related to learning, this theory does not recognize the existence of individuals' intelligence, talents, interests, and feelings in learning activities; behaviorism only recognizes that learning events solely train individual reflexes until they become habits that are mastered. A person is considered to have learned something if he can change his behavior. Behaviorism accompanies education in Islamic boarding schools, one of which is in the way of life of *ngenger* santri. In the future, some stimuli and responses can form obedient, obedient, responsible, etc. The more obedient the students are to their kyai, the more maximum and more dexterous they are in completing their work. Based on *ngenger*, it can be seen that John B Watson's theory of behaviorism about stimulus-response can influence a person's behavior.

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