

CULTIVATING CULTURAL SYNERGY: UNIFYING BOARDING SCHOOLS, LOCAL WISDOM, AND AUTHENTIC ISLAMIC VALUES FOR THE ENHANCEMENT OF ISLAMIC IDENTITY

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DOI: <https://doi.org/10.52627/ijeam.v5i2.339>

Article History:

Received: May 2023

Accepted: June 2023

Published: August 2023

Keywords:

Pesantren, Local Wisdom,
Islamic Identity

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Abstract :

The aim of this research is to determine the form of integration of Islamic boarding school efforts with local wisdom and Islamic values authentically in strengthening Islamic identity in a global context. This research uses a qualitative approach with a case study type. Data was collected from observation, interviews, and documentation. Key informants in this research included one of the caregivers, the head of the Islamic boarding school, and the Tarbiyatul Islamiyah Foundation Islamic Boarding School Education Bureau. Data is analyzed through data condensation, data presentation, and concluding. Source triangulation techniques were used to obtain valid and relevant data. One form of integration of Tarbiyatul Islamiyah Foundation Islamic boarding school education with local wisdom and authentic Islamic values, which are still strong today as an act of strengthening Islamic identity in globalization is (1) Integration of the bandongan method and (2) sorogan method into book literacy culture. Yellow as well as Qur'an literacy culture. Islamic boarding school activities are an acculturation activity of the teachings of Islamic civilization and the local culture of the Indonesian people.

Abstrak:

Tujuan penelitian ini untuk mengetahui bentuk integrasi upaya pesantren dengan kearifan lokal dan nilai-nilai Islam secara autentik dalam menguatkan identitas Islam dalam konteks global. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan dari proses observasi, wawancara, dan dokumentasi. Informan kunci dalam penelitian ini meliputi salah satu pengasuh, kepala pesantren, dan Biro Pendidikan Pondok Pesantren Yayasan Tarbiyatul Islamiyah. Data dianalisis melalui kondensasi data, penyajian data, dan penarikan kesimpulan. Untuk memperoleh data yang valid dan relevan, digunakan teknik triangulasi sumber. Salah satu bentuk integrasi pendidikan pondok Pesantren Yayasan Tarbiyatul Islamiyah dengan kearifan lokal dan nilai autentik Islam yang masih kental hingga kini sebagai tindakan penguatan identitas Islam di tengah-tengah arus globalisasi ialah (1) Integrasi metode bandongan dan (2) metode sorogan kepada budaya literasi kitab kuning serta budaya literasi Qur'an. Kegiatan pesantren sejatinya menjadi kegiatan akulturasi dari ajaran peradaban Islam dan budaya lokal masyarakat nusantara.

INTRODUCTION

Nowadays, society is again faced with debates about the concept of statehood, whether Indonesia is (still) worthy of becoming a nation-state or turning into a religious state (Islamic state/Caliphate). This condition cannot be separated from the emergence of radical groups who have taken a front-stage position in the political contestation in Indonesia (Hamid, 2019). Apart from this political contestation, globalization has succeeded in placing Muslim countries as consumers of Western products in various fields. This reality is very worrying (Langke, 2018). Muslims who inherited sacred divine teachings and glorious Islamic civilization and science and technology in the past are now slumping in their own country, which is actually rich in natural resources but poor in the quality of human resources (education and science and technology) (Hidayatullah, 2019).

Challenges in the 21st century require appropriate responses, especially from the Islamic education system as a whole, so that in increasingly sharp global competition, Muslims can survive and come forward (Fauzi, 2017). Reorienting Islamic education thinking and reconstructing institutional systems is a necessity, supported by science and technology (Wachidah, 2021). The existence of Islam found momentum when the Islamic world was in turmoil. Disputes, wars, anarchism, terrorism, and radicalism in the name of Islam are becoming increasingly common. Indonesia, as a nation-state with the largest Muslim population in the world, offers Islamic identity as a solution to various existing problems (AR et al., 2021). Islamic hospitality towards local culture, which has been practiced since the birth of Islam in the archipelago, is clear evidence that Indonesia can be used as a model for world diversity (Mukodi, 2020).

Traditional Islamic education in Indonesia, in this study, is represented by Islamic boarding school educational institutions as the most important part, where at the beginning of its growth and development, Islamic boarding schools had an identity as an Islamic religious education and broadcasting institution (Harun, 2018). To trace the history of the existence of Islamic boarding school education in Indonesia convincingly is not easy. When and where the educational institutions called "Islamic boarding schools" first appeared is not easy to trace. However, in the Indonesian context, Islamic boarding schools have become nationally iconic as the oldest educational institutions in Indonesia (Hanief, 2020).

The existence of Islamic boarding schools is still a central topic of discussion in the world of education. The facts that occurred also occurred at the Tarbiyatul Islamiyah Foundation Islamic Boarding School. Some of the problems of Islamic education at the Tarbiyatul Islamiyah Foundation Islamic Boarding School facing the global era include: First, Islamic education has a conceptual crisis. Second, Islamic education has an institutional crisis. Third, there is a conflict between the tradition of Islamic thought and modern Islamic education. Fourth, Islamic education has a methodological crisis. Fifth, orientation crisis. This problem is caused by structural and functional institutional dysfunction. So, to address this problem, the renewal of Islamic education in Islamic boarding schools is urgently needed. The steps taken are to integrate the Islamic boarding

school education system based on local wisdom and authentic Islamic values in an effort to find solutions to the problems faced in the global era. Efforts are efforts to create a quality, modern-based Islamic education system without abandoning previously established concepts.

According to Wachidah (2021), the development of Islamic education in Indonesia in the 21st century can be said to be at a crossroads, so Islamic educational institutions can take certain path choices, which contain certain implications and consequences. This is not only related to the differences between madrasas and public schools but also to the existence of madrasas themselves in the future. Ahmadi (2020) explained that efforts to ensure the integrity of Islamic boarding schools are usually used to strengthen the identity of Islamic communities that can balance material and spiritual life. However, the identity of Islamic society emphasizes a cultural life that is able to civilize oneself, one's family, society, nation, and country to a culture that is rationally compatible with humanity.

The traditional values of Islamic boarding schools generally show the practices carried out by Islamic boarding school community members, both overtly and covertly. These practices become symbols or rituals that aim to instill values and norms of behavior through repetition so that they are automatically linked to the past (Hannan, 2022). The internalization of local wisdom values in Islamic boarding schools is able to generate positive energy. A form of spiritual encouragement that functions as a means of purification, purification, and the generation of true human values to achieve greatness and glory (ahsani taqwfm). Because the actions and role of a leader are based on *aqlus salam* (common sense), *qalibun salim* (healthy heart), *qalibun munib* (clean, holy heart), and *nafsul mutmainnah* (calm soul) (Faiza et al., 2023). Meanwhile, Gufran & Hairi (2019) in their research, Islamic boarding schools are known as educational institutions that have a special affiliation or closeness to the large Islamic organization Nahdatul Ulama. The closeness between the two is clearly reflected in their religious culture, which both emphasize moderate attitudes and religious traditions, upholding justice, middleness, tolerance, and balance. Islamic boarding school education is known to have a distinctive character that pays great attention to inclusive, dynamic, flexible, and universal values. These three studies are only some examples of research regarding Islamic boarding school patterns based on local wisdom.

These three studies are only some examples of research regarding Islamic boarding school patterns based on local wisdom. Meanwhile, this research studies the development of Islamic boarding school integration, which synergizes with local wisdom values and authentic Islamic values. Therefore, Islamic boarding school education is a *candradimuka* crater in producing development cadres; its programs are always expected to be oriented towards producing a mature generation, have a futuristic and anticipatory outlook, and are sensitive and concerned about problems that will arise in the future. Thus, it is a new thing that through the efforts of Islamic boarding schools, Indonesia's human resources (HR) will continue to experience increased abilities, both skills and especially correct and wise basic attitudes, thereby giving birth to actions to

build the authentic truth of Islam and bringing prosperity to the Muslim community at large. So, this research aims to determine the form of integration of Islamic boarding schools with local wisdom and authentic Islamic values in strengthening Islamic identity globally.

The novelty of this research is that the Tarbiyatul Islamiyah Foundation Islamic boarding school education is a study of the development of Islamic boarding school integration, which not only synergizes with local wisdom values but also with authentic Islamic values. Therefore, Tarbiyatul Islamiyah Foundation Islamic boarding school education is a frontier in producing development cadres, and its programs are expected to always be oriented towards producing a generation that is mature, has a futuristic and anticipatory outlook, and is sensitive and concerned about problems that will arise in the future.

RESEARCH METHODS

This research uses a qualitative approach with a case study type of research. Qualitative research is research that is limited to efforts to reveal a problem and the facts of the situation (Mohajan, 2020). This means that this research produces data in the form of written or spoken words from people from the observed behavior. By employing a case study, this research can investigate complex phenomena within real-world environments, such as MAN 4 Kediri, offering rich and specific in-depth information. The qualitative approach provides room for understanding the broader context of educational issues and enables researchers to grasp the dynamics, relationships, and contributions of various factors to the quality of education.

The data collection technique in this research was carried out circularly using three approaches, namely: 1) participant observation; 2) in-depth interviews; and 3) documentation. Meanwhile, data analysis in this research uses the Miles and Huberman data analysis model with stages of data reduction, data display, and drawing conclusions (Trisnawati & Sugito, 2020).

The data collection techniques used were observation, interviews with four informants, namely one of the caregivers, the head of the Islamic boarding school, the Education Bureau, and documentation. The data analysis model used by researchers is the interactive analysis model from Miles, Huberman, and Saldana, which consists of the steps of data collection, data condensation, data presentation, and drawing conclusions. Source triangulation is a technique for testing data validity. The location of the research carried out by the researchers was the Tarbiyatul Islamiyah Foundation Islamic Boarding School in Probolinggo.

FINDINGS AND DISCUSSION

Humans, throughout the history of their lives, have always learned through their minds to achieve prosperity and fulfill life's needs, such as food, clothing, shelter, communication, transportation, and psychological needs. For this reason, it can be traced that human civilization is not static but has proceeded through a long process from the Maden era, no Maden era, the Stone Age, the agricultural era, the industrial era, the modern era, to the post-modern era (Umar

et al., 2021). The increasingly changing and competitive life encourages people to make systematic efforts to process human development into quality Muslim resources, both physical, intellectual, and moral (Azhar & Fatwa, 2021). Strengthening Islamic identity amidst currents of hedonism and liberalism is the main task of the Islamic ummah so that they do not just become followers of Western cultural products. Strengthening the younger generation with faith and devotion, which produces strong personal character in the midst of global currents, is a necessity (Abidin, 2020).

This demand also encourages Islamic boarding schools to be able to dynamize the cultural and educational structures of Islamic boarding schools according to the needs of the times but still attach the values of local wisdom and authentic Islam. The Head of the Islamic Boarding School clearly stated that one form of integration of education at the Tarbiyatul Islamiyah Foundation Islamic Boarding School with local wisdom and authentic Islamic values, which are still strong today as an act of strengthening Islamic identity in the midst of globalization is the integration of the bandongan and sorogan methods into the culture of book literacy. Yellow as well as Qur'an literacy culture.

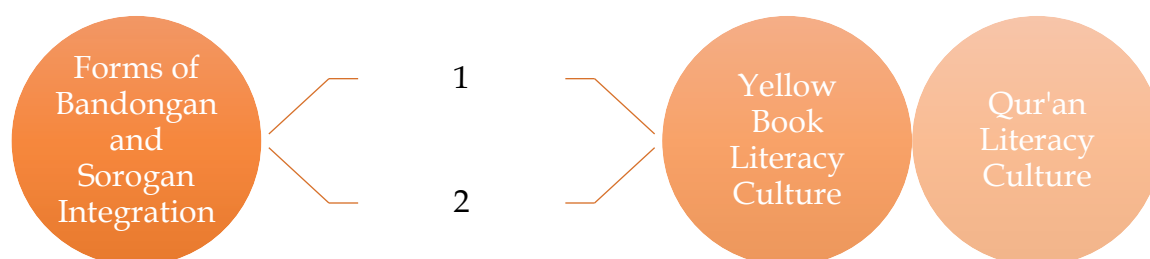


Figure 1: Integration of Islamic Boarding School Activities, Local Wisdom, and Authentic Islamic Values

These two activities are one of several Islamic boarding school activities that integrate Islamic boarding school values and culture, local wisdom, and authentic Islamic values. Islamic boarding school activities are actually an acculturation activity of the teachings of Islamic civilization and the local culture of the Indonesian people. Two teaching methods (bandongan and sorogan) have been teachers' teaching techniques since the time of the Prophet Muhammad SAW. Started his preaching. The characteristics of sorogan and bandongan are learning models that prioritize individual service and collective service approaches. One of the Islamic boarding school caregivers explained, "The sorogan method is students learning with the ustad individually. Meanwhile, the bandongan method is a yellow book learning method where the teacher reads the book while the students write what the teacher or ustad reads." Meanwhile, the bandongan method focuses more on the understanding that is central to the teacher's understanding and is faster in completing the study of a book. According to Azim (2020), this method was widely used by Islamic scholars in the past, and this method has even been used since the time of the Prophet Muhammad SAW when teaching his companions. The Prophet explained a science, and the companions listened to him. So, bandongan as a learning method has indeed been used by many *sholih Salafus* ulama in spreading the treasures of

Islamic knowledge.

The Education Bureau explained that this was done to make the Koran recitation process more effective because the reading of the book was carried out directly by the students themselves, while the teacher was tasked with listening and correcting the students' reading and understanding. According to Asmara et al. (2020), the main objective of Islamic teachings (*Maqasid al-Syari'ah*) is the realization of *al-Dharuriyat al-Khoms* (five human rights), namely: (1) Protecting religion (*Hifd al-Deen*), (2) Protecting the soul (*Hifd al-Nafs*), (3) Protecting the mind (*Hifd al-Aql*), (4) Protecting descendants (*Hifd al-Nasl*), (5) Protecting wealth (*Hifd al-Maal*).

Yellow Book Literacy Culture

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Pesantren can also be said to be a social institution that molds society according to its Islamic identity (Ja'far, 2019). The yellow book, which is part of the mandatory curriculum, is the root of literacy culture in Islamic boarding schools. The development of technology and information is one of the reasons for the decline in interest in reading and writing in Indonesian society, including among Islamic boarding schools. Even though the yellow book is a classic symbol of Islamic civilization in Indonesia. Thus, strengthening literacy culture in Islamic boarding schools needs to be carried out (Ma'arif, 2018).

Since the leadership of Rasulullah SAW, these two methods have always been used for the Prophet to interact with his people. The bandongan method is tabligh or thematic in nature, where the teacher or Kiai explains, and the students listen, while sorogan is more focused on studying a book letter by letter, sentence by sentence. Everything is thoroughly discussed so that the scope of application of knowledge starts from nahwu (grammar), shorof (linguistics), balaghoh (literature), grammar (rhetoric), and understanding the contents of the book are the tasks of the students. In sorogan, students are required to first study the *maqro'* (readings in the book), which will be read in depth in front of their teacher so that every meeting encourages student learning that has a good reciprocal relationship with the teacher or ustad (Handayani, S., Ferial, F., & Thole, J. 2022).

The Tarbiyatul Islamiyah Foundation Islamic Boarding School Education Bureau stated that learning the yellow book using the bandongan method has its own advantages, including: First, it is easy to place. What this means is that learning the yellow book using the bandongan method can be done anywhere with a large number of students. Even in open spaces, learning can still be carried out in a conducive manner. Second, time efficient. What this means is that in 45 minutes, the ustadz can recite one chapter in the book *Ta'limul Muta'alim* in one or two meetings. In this way, learning the yellow book with bandongan can be faster in memorizing the book. Meanwhile, the sorogan method has other advantages, namely: First, there is direct communication between the students and their ustadz, so the students become accustomed to asking questions or talking about the material if they do not understand the material. Second, familiarity accompanied by students' respect for the ustadz will make the students serious about studying the yellow book.

The yellow books used should include studies on aqidah, fiqh, morals, Qur'an, hadith, nahwu, shorrof, and Islamic history. The books used include aqidah: *kifayatul 'awam*, fiqh: *fathul qorib*, akhlaq: *taisirul khollaq*, Qur'an: *tafsir jalalain*, hadith: *mushtholah hadith*, nahwu: *nahwu wadhah*, shorrof: *tashrifan*, and Islamic history: *sirah nabawi*. This method was then modified classically (class groups) so that in achieving it, it was hoped that all students could undergo effective and efficient learning. The studies in each of these books provide answers to all forms of problems of the ummah in the world, so they are considered to be the roots of Islamic knowledge and the main components of Islamic boarding schools.

Al-Qur'an Literacy Culture

Al-Qur'an literacy education at the Tarbiyatul Islamiyah Foundation Islamic Boarding School has been running since its inception, where the process of students or students listening to what the teacher is teaching in a facing position and sitting cross-legged on the floor. Usually, the teacher reads several verses or sentences then the students are asked to re-read (sorogan) The holy book Al-Qur'an. Globally, the Qur'an regulates all actions of human life, from simple things to complex things, from small things to big things, including, in this case the Qur'an. 'it also provides an overview of the command to humans to always read and write or what is called literacy (Efendi, N., & Sholeh, M. I. 2023).

Memorizing the Al-Qur'an, often called tahfiz Al-Qur'an, is a tradition that is deeply rooted among Muslims. Since it was first revealed, the Koran has always been memorized and practiced by the Prophet Muhammad, his friends, and Muslims. For this reason, Nasr Hamid Abu Zaid stated that the Al-Qur'an is present in the social space and forms the tradition of Muslims (*muntaj wa muntij al-tsaqafi*) (Apriyanti et al., 2020). Throughout history, the tradition of tahfiz Al-Qur'an has always accompanied the lives of Muslims and continues to develop from time to time. There are at least two factors why this could happen, namely: 1) the sacredness of the Al-Qur'an in the eyes of Muslims. In this context, the Koran becomes the center of their lives; 2) Quranic cultures. In many cases, memorizers of the Al-Qur'an are influenced by socio-cultural factors in their efforts to memorize the Al-Qur'an (Andriyani, 2017).

In the history and dynamics of the tahfiz Al-Qur'an tradition, there is one interesting thing to study, namely the process and methods of tahfiz Al-Qur'an, which have a high level of adaptation to social, cultural, and technological developments in society. One of the caregivers explained how the tahfiz Al-Qur'an method always accompanied existing technology. There, he explained that the method of tahfiz Al-Qur'an adapted to the recording devices of Al-Qur'an revelation at that time. Starting from memorization by word of mouth (*oral tradition*), codification of the Al-Qur'an through writing printing the Al-Qur'an, to audio and video technology of Al-Qur'an verses. The presence of this device indirectly contributed to developing the method of tahfiz Al-Qur'an.



Figure 2: Musabaqoh Tilawatil Qur'an (MTQ) International 2022

The picture above shows that the existence of Qur'an literacy by memorizing it is a measure of the success of authentic values, which are still maintained today. Finally, one thing that must be remembered regarding the dynamics of tahfiz Al-Qur'an from time to time, namely the central role of a teacher towards his students (memorizers). They are the ones who sociologically maintain the authenticity of the Al-Qur'an even though the Mushaf or Al-Qur'an recording devices vary from time to time. From the availability of these devices, Al-Qur'an is delivered as a pillar of eternity and guidance for the ummah forever. This authentication then becomes an attraction for the Tarbiyatul Islamiyah Foundation Islamic Boarding School to continue to integrate awareness and strengthen students' awareness that within them, there is a Muslim identity that is capable of facing global challenges and its homeland.

All forms of Tarbiyatul Islamiyah Foundation Islamic Boarding Schools become open when the benchmark is authentic Islam. That is what is meant by authentic Islam that can overcome or surpass Conservative Islam on the far right and Progressive or Liberal Islam on the far left (Baharun, H., Muali, C., Rozi, F., & Fajry, 2022). Authentic Islam allows creative dynamism to reinvent the function and role of Islam in answering the problems of the people throughout history without end. On the contrary, it will give birth to frozenness that encourages deviations, which, among other things, give birth to various splinters.

Integrating the Tarbiyatul Islamiyah Foundation Islamic boarding school into local wisdom and Islamic values reflects an effort to unite Islamic religious education with local cultural values. As traditional Islamic educational institutions in Indonesia, Islamic boarding schools are essential in preserving local wisdom and Islamic values. The following is one form of the role of the Tarbiyatul Islamiyah Foundation Islamic boarding school in preserving local wisdom: (1) Development of Customs and Traditions, Islamic boarding schools can become agents for the maintenance and development of local customs and traditions, and (2) Local Language and Arts, Through an integrated curriculum, Islamic boarding schools support the understanding and preservation of local languages and arts.

While the Tarbiyatul Islamiyah foundation is in the process of integrating it for community development through learning based on the Qur'an and Hadith,

Islamic boarding schools integrate Islamic values by using the Qur'an and Hadith as the main guidelines as well as Islamic character education by placing emphasis on the formation of Islamic character that is in line with local values. This activity was carried out in the afternoon at the mosque, so that students and the local community could participate.

CONCLUSION

One form of integration of education at the Tarbiyatul Islamiyah Foundation Islamic Boarding School with local wisdom and authentic Islamic values, which are still strong today as an act of strengthening Islamic identity in the midst of globalization, is the integration of the *bandongan* and *sorogan* methods into the yellow book literacy culture and the Qur'an literacy culture. An Islamic boarding school activities are actually an acculturation activity of the teachings of Islamic civilization and the local culture of the Indonesian people. Two teaching methods (*bandongan* and *sorogan*) have been teachers' teaching techniques since the time of the Prophet Muhammad SAW. Started his preaching. The characteristics of *sorogan* and *bandongan* are learning models that prioritize individual service and collective service approaches. That is what is meant by authentic Islam that can overcome or surpass Conservative Islam on the far right and Progressive or Liberal Islam on the far left. Authentic Islam allows creative dynamism to reinvent the function and role of Islam in answering the problems of the people throughout history without end.

Explore the broader societal implications of integrating local wisdom and authentic Islamic values in education. Investigate how this integration contributes to the preservation of cultural heritage, the fostering of a stronger Islamic identity, and the development of individuals capable of adapting to contemporary challenges while upholding traditional values.

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