

The Role Of The Hadhari Education System In Building Spiritual And Academic Balance At The Darul Lughah Wadda'wah (Dalwa) Islamic Boarding Schools Raci, Pasuruan, East Java

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ARTICLE INFORMATION	ABSTRACT
Article History: Received, 25-08-2024 Accepted, 09-10-2024 Published, 07-12-2024	<i>This study aims to analyze the role of the Hadhari education system in building a balance between spiritual and academic development at the Darul Lughah wadda'wah (Dalwa) Islamic Boarding School, in Raci, Pasuruan, East Java. Hadhari education integrates Islamic values with modern education, which includes moral, ethical, and scientific coaching to produce individuals with noble character and academic achievements. This study uses a qualitative descriptive method, collecting data through in-depth interviews, observations, and documentation. The subjects of the study are pesantren caregivers, teachers, and students. The study results show that the Hadhari education system in this Islamic boarding school can create a spiritual and academic balance through an integrated approach, where students are equipped with not only in-depth religious knowledge but also academic abilities relevant to the times' demands. The curriculum implemented emphasizes the development of Islamic-based character while encouraging intellectual development through science and technology learning. This study concludes that the Hadhari education system at the Darul Lughah Wadda'wah (Dalwa) Islamic Boarding School plays a significant role in producing students who can compete globally without leaving their Islamic identity.</i>
Keywords: <i>Hadhari Education System; Spiritual-Academic Balance of Students; Dalwa Islamic Boarding School</i>	

INTRODUCTION

Pesantren as the oldest Islamic educational institution in Indonesia has played a vital role in shaping the character and intellect of the Muslim generation in the archipelago. In this modern era, pesantren face great challenges in maintaining their relevance while maintaining the traditional values that are the foundation of their education (Dhofier, 2011, 41-43). In this modern era, pesantren faces great challenges in maintaining their relevance while maintaining the traditional values that are the foundation of their education. One approach that emerged as a solution was the *Hadhari* education system, which sought to integrate Islamic spiritual values with modern academic demands (Azra, 2012, 95-97).

M. Bahri Ghazali grouped pesantren into three categories based on the system and curriculum applied. *First*, traditional Islamic boarding schools, which use a classical system with teaching methods such as *sorogan*, *bandongan*, and *wetonan*. This pesantren generally teaches Arabic (nahwu-sharaf), literature (balaghah), fiqh, and Sufism. *Second*, modern Islamic boarding schools, which adopt a Western-style education system with a classical curriculum.

This pesantren uses contemporary books written by scholars today, in contrast to traditional pesantren that refer to the yellow book. Formal education in modern Islamic boarding schools is managed professionally and in stages from elementary to tertiary levels, under the auspices of the Ministry of Religion or the Ministry of Education. Third, comprehensive Islamic boarding schools, which combine traditional and modern systems. This pesantren continues to teach the yellow book with traditional methods but also develops a conventional school system regularly. In addition, comprehensive pesantren offer alternative education in the form of courses and training. This typology shows that pesantren is an educational institution that has developed and continues to innovate to produce quality human resources. This last typology is the Hadhari education system (Zarkasyi, 1998, 220).

The Hadhari education system prioritizes a balance between worldly and ukhrawi sciences. This principle is in line with the Islamic view of the importance of balancing the spiritual and academic dimensions of a Muslim's life. Hadhari education emphasizes the development of science while maintaining and strengthening faith and good morals. This system seeks to produce kamil people, namely individuals who are not only intellectually intelligent but also mature in their spirituality. In this context, the Darul Lughah Wadda'wah Islamic Boarding School (Dalwa) in Raci, Pasuruan, East Java, is one of the institutions that implements the *Hadhari* education system. The Dalwa Islamic Boarding School is known as one of the Islamic boarding schools that implements *the Hadhari* education system, an approach that integrates Islamic values with modern science. This system offers a holistic approach that aims to create a balance between the formation of spiritual character and the academic achievement of students³. The uniqueness of this approach lies in its harmonious integration between traditional pesantren education methodologies and modern educational standards.(Dhofier, 2011, 44-45). In this pesantren, the students not only learn Islamic sciences such as tafsir, hadith, and jurisprudence, but also general sciences such as Arabic, science, and technology. Through this combination, pesantren seeks to build a balance between knowledge of the world and the hereafter. Dalwa implements the Hadhari education system to cultivate a generation capable of meeting modern challenges while maintaining the spiritual values taught in Islam. This system aims to create graduates who not only have a strong understanding of religion but are also able to compete in the academic and professional world. This approach is becoming increasingly relevant in the era of globalization, where the need for human resources who have a balance between spiritual and intellectual intelligence is increasing (Mastuhu, 2010, 157-159).

The implementation of *the Hadhari education system* in Islamic boarding schools involves various aspects. Azra (2012) highlights the importance of reforming the pesantren curriculum to accommodate the development of science without sacrificing Islamic values (Azra, 2012, 95-97). Meanwhile, Tan (2014) analyzes how modern Islamic boarding schools in Indonesia adopt a holistic approach in education, which is in line with the principles of *Hadhari education* (Tan, 2014, 127-129). The implementation of *the Hadhari education system* in Islamic boarding schools is not free from challenges. Lukens-Bull (2005) identified the tension between maintaining tradition and adopting modernity in the context of pesantren (Lukens-Bull, 2005, 84-86). However, Hefner (2009) argues that the integration of Islamic values with modern education actually opens up opportunities for pesantren to play a greater role in national development (Hefner, 2009, 143-145). Raihani's research (2012) shows that an educational approach that balances spiritual and academic aspects can improve student achievement holistically (Raihani, 2012, 585-605). This is supported by a study by Suharto (2014) which found that pesantren graduates who implement an integrative education system

tend to be better prepared to face global challenges (Suharto, 2014, 167-169).

Based on the above, the focus of this research is: (1) How is the implementation of the *Hadhari education system* in the Darul Lughah Wadda'wah Islamic Boarding School (Dalwa)? (2) What is the form of integration of religious and general knowledge in the Hadhari education system at the Dalwa Islamic Boarding School, and how does it affect the formation of student character? (3) To what extent does the Hadhari education system in DALWA form the spiritual and academic balance of students?

This study aims to analyze in depth the implementation of the *Hadhari education system* at the Dalwa Islamic Boarding School and its impact on the spiritual and academic development of students. Through this study, it is hoped that it can be revealed how the *Hadhari education model* can be a solution to the dilemma faced by Islamic educational institutions in balancing the demands of modernity with the preservation of traditional values. Through this research, it is hoped that a deeper understanding of the implementation of the *Hadhari education system*, the challenges faced, and its impact on the spiritual and academic development of students can be obtained. The results of this research are expected to contribute to the development of a more effective and relevant Islamic education model in the contemporary era (Muhaimin, 2012, 182-184).

The significance of this research lies in the urgency to understand how the *Hadhari education system* can be an effective model in answering the challenges of contemporary Islamic education dualism. In the midst of the increasingly strong modernization and globalization current, the need for an education system that is able to maintain spiritual values while equipping students with academic competence is becoming increasingly urgent (Qomar, 2015, 76-78).

METHOD

This study uses a qualitative approach with a case study design to explore the role of the *Hadhari education system* in building a spiritual and academic balance in the Darul Lughah Wadda'wah Islamic Boarding School (DALWA) Raci, Pasuruan, East Java. This method was chosen because of its ability to uncover complex social phenomena and provide an in-depth understanding of the context of the research (Creswell, 2014, 183-184). Research Design This study adopts a single case study design with a focus on the DALWA Islamic Boarding School as the unit of analysis. This approach allows researchers to intensively investigate how the *Hadhari education system* is implemented and its impact on the spiritual and academic balance of students (Yin, 2018, 49-50).

Data collection is carried out through (1) Participatory Observation. Researchers are directly involved in daily activities in Islamic boarding schools to observe the implementation of the *Hadhari education system* (Spradley, 2016, 53-62); (2) In-depth Interview. The researcher will conduct semi-structured interviews with pesantren managers, ustadz/ustadzah, and students to obtain in-depth information about the implementation of the *Hadhari education system* and their perception of spiritual and academic balance (Creswell, 2014, 187-188) and (3) Document Analysis: The researcher will analyze related documents such as curriculum, activity schedules, and student achievement records to obtain additional data that supports research (Bowen, 2009, 27-40).

Teknik Analisis Data Data yang terkumpul akan dianalisis menggunakan teknik analisis tematik. Langkah-langkah analisis meliputi: a. Familiarisasi data b. Pengkodean c. Pencarian tema d. Peninjauan tema e. Pendefinisian dan penamaan tema f. Penulisan laporan (Braun & Clarke, 2006, 77-101). Sedangkan untuk memastikan keabsahan data, peneliti akan

menggunakan teknik triangulasi sumber dan metode, serta *member checking* untuk memverifikasi interpretasi data dengan partisipan penelitian (Denzin, 2017, 291-313). Dalam hal etika penelitian, Peneliti akan mematuhi prinsip-prinsip etika penelitian, termasuk *informed consent*, kerahasiaan, dan perlindungan terhadap partisipan (Cohen et al., 2018, 111-135). Izin penelitian akan diperoleh dari pihak berwenang dan pimpinan Pondok Pesantren DALWA sebelum memulai pengumpulan data.

Data Analysis Techniques The collected data will be analyzed using thematic analysis techniques. The analysis steps include: a. Data familiarization b. Coding c. Theme search d. Theme review e. Definition and naming of the theme f. Report writing (Braun & Clarke, 2006, 77-101). Meanwhile, to ensure the validity of the data, researchers will use the triangulation technique of sources and methods, as well as *member checking* to verify the interpretation of the data with research participants (Denzin, 2017, 291-313). In terms of research ethics, the researcher will adhere to the principles of research ethics, including *informed consent*, confidentiality, and protection of participants (Cohen et al., 2018, 111-135). Research permits will be obtained from the authorities and leaders of the DALWA Islamic Boarding School before starting data collection.

RESULTS AND DISCUSSION

Definition of Hadhari Education

We can understand the Hadhari education system as a tool for advancing civilization (hadharah), which relies on advanced education to achieve progress. History has shown that education plays a crucial role in shaping a nation's civilization. Along with the times, various new educational paradigms have emerged, one of which is *Hadhari* education initiated by Abd Rachman Assegaf (Assegaf, 2011, xiv).

The Qur'an and Hadith, as the basis of *Hadhari's* education, bring educational guidelines that function as an investment in the development of human resources with the humanism paradigm. This paradigm focuses on the development of human qualities that are aware of their role as *caliph fi al-'ardh*. Hadhari education also directs the behavior of individuals and society to adjust to the values taught, thereby creating a positive influence in social and state life. Humanism in this context refers to efforts to increase human potential as social and religious beings (Abdullah and Khalifatullah), as well as as individuals endowed with reason and mind by God to develop their potential through education. The term "*Hadhari*" itself comes from the Arabic language which means "civilized or progressive" (*civilized* or *citivied* in English). In terminology, *Hadhari* education is Islamic education that contains high civilization values and progress (Assegaf, 2011, 27).

The term *Hadhari education system* has similarities with the concept of Hadhari Islam introduced by the former Prime Minister of Malaysia, Abdullah Badawi. Hadhari Islam in Malaysia is a comprehensive concept, combining Islam and the country's development agenda towards progress and modernity based on religion. However, the concept of the *Hadhari* education system described here includes three entities: hadharah an-nash (text-based civilization, such as the Qur'an and Hadith), philosophical hadharah (based on philosophy and ethics), and hadharah al-ilm (science-based) which covers all branches of science, both social, natural sciences, and humanities. In the context of Islam, this includes revealed knowledge such as religious science, and rational *knowledge* (Muliawan, t.t., 5).

Hadhari's educational curriculum integrates Islamic-based education and general education. However, this integration does not mean fusing all knowledge into one, but rather combining the character, pattern, and essence of knowledge in the material-spiritual, intellect-

revelation, general science-religious science, physical-spiritual, and after-world. The integrative definition in this scientific structure means that there is an integration between the truth of revelation (*burhan qauli*) and the evidence of the universe (*burhan kauni*) (Muliawan, t.t., xii).

Integrative Islamic education aims to harmonize the relationship between God-nature and revelation, which has often been separated dichotomically. This separation has led to the separation of religious knowledge from general knowledge. Abd. Rachman Assegaf explained that the integration must be applied in an integrated manner in *Hadhari education*, which includes three civilizational entities: *hadharah al-nash*, *hadharah al-falsafah*, and *hadharah al-'ilm*. The goal is for Islamic education to advance, especially through educational institutions such as Islamic boarding schools, madrasas, schools, and other Islamic educational institutions (Muliawan, t.t.).

From the above explanation, we know the *Hadhari* education paradigm contains the following concepts: a) Islamic education that prioritizes and applies Islamic ethics, which is sourced from the values of the Qur'an and al-Hadith, in all fields of science, both natural, social, and humanities; b) *Hadhari* education is universal and does not separate religious knowledge from general science; c) *Hadhari education* is sourced from Islamic values and ethics, which can be objectified into Islamic knowledge that is *rahmatan lil alamin*, regardless of class, race, ethnicity, nation, or religion; d) *Hadhari* education system aims to revive the spirit of an integral scientific tradition. This means that *Hadhari education* offers a solution to the problem of Islamic religious education by studying philosophy, science, and religion in an integral manner (Assegaf, 2011, 27).

Profile of Darul Lughah Wadda'wah Islamic Boarding School (Dalwa)

The Darul Lughah Wadda'wah Islamic Boarding School (Dalwa) Bangil was founded by Abuya Habib Hasan Baharun, who firmly adheres to the importance of Arabic as the language of Islam and da'wah as the core driver of Islamic teaching. This Islamic boarding school is here to meet the needs of the community for an ideal Islamic boarding school. In less than 35 years since its establishment in 1981, this pesantren has developed rapidly in various aspects, both in terms of curriculum, teaching methods, number of students, and educational facilities and infrastructure. Currently, Darul Lughah Wadda'wah is known as one of the leading Islamic boarding schools that educates around 10,000 students from all over Indonesia. After the death of the founder of the pesantren, the management of the pesantren was continued by his family, with Habib Zain Hasan as *the mudirul ma'had* (leader of the pesantren), assisted by his younger brother, Habib Segaf Baharun, who managed the women's pesantren, and Habib Ali Hasan Baharun, who oversaw the Darul Lughah Wadda'wah II pesantren, specifically for teenage students.

The rapid development of Darul Lughah cannot be separated from the great role of the founder, Habib Hasan bin Ahmad Baharun, who built the cottage with a strong foundation. Habib Hasan was born in Sumenep on June 11, 1934, as the first son of four children. His parents, Al Habib Ahmad bin Husein and Fatimah bint Ahmad Bachabazy, played an important role in shaping his character. He obtained religious education from Madrasah Makarimul Akhlaq in Sumenep and his grandfather, Ustadz Achmad bin Muhammad Bachabazy, a great scholar in Sumenep. After the death of his grandfather, Habib Hasan continued his religious education with his uncle, Ustadz Usman bin Ahmad Bachabazy.

While living in Surabaya, Habib Hasan studied with Habib Umar Baagil, a scholar who is an expert in jurisprudence. He was also active in various organizations, such as the Islamic

Student Association (PII) and Pandu Fatah Al Islam, as well as being a courageous campaigner in the NU Party (Nahdlatul Ulama). When preaching in Pontianak in 1966, he always brought loudspeakers and satirical equipment to separate men and women, with the belief that it could prevent immoral acts.

During the New Order period, because of his courage in telling the truth, he was detained by the government. However, thanks to the support of the community and the help of his uncle, he was released. After that, he taught at several Islamic boarding schools, including in Gondanglegi Malang, Al-Khairiyah Bondowoso, YAPI in Bangil, and Salafiyah Syafi'iyah Asembagus.

In 1981, with the provision of experience and trust of the community, Habib Hasan established the Darul Lughah Wadda'wah Islamic Boarding School in Bangil, Pasuruan. Initially, this pesantren started with 6 students who lived with it. The facilities of the pesantren at that time were still simple, and they had moved 13 times until 1985, with the guidance of Sayyid Muhammad Al-Maliki from Makkah, this pesantren had a permanent building in Raci Village, Bangil. Although this village was remote and lacked facilities at that time, the number of students had reached 186 people (Biography, 2011).

Education System at Darul Lughah Wadda'wah Islamic Boarding School (Dalwa)

In supporting the implementation of the Hadhari education concept, the Darullughah Wadda'wah Islamic Boarding School (Dalwa) continues to develop facilities that are relevant to the needs of modern education. Based on the results of the researcher's observations, the Dalwa Islamic Boarding School provides a modern library with a complete collection of books and books, including Islamic literature and various branches of science. This facility strongly supports student studies that include spiritual and intellectual aspects, strengthening the foundation of *Hadhari* education that integrates religious sciences with modern science. In addition, there is a computer laboratory used by students to do academic tasks, which is an important means of technology-based learning in the digital era. The addition of multimedia space is also a support in the learning process, especially for activities that require visual presentations and access to digital media. This is further strengthened by the existence of internet network facilities that make it easier for students to update their scientific insights, access the latest scientific literature, and communicate with the outside world.

These facilities reflect the commitment of the Dalwa Islamic Boarding School in integrating religious and general sciences, as well as strengthening technology-based education in line with *the concept of Hadhari* education. Thus, Dalwa Islamic Boarding School not only focuses on text-based teaching (*hadharah al-nash*) but also on developing students' abilities in the field of modern technology and knowledge (*hadharah al-ilm*), which allows them to compete in the global realm while maintaining a strong Islamic spiritual and ethical identity. More than that, the Dalwa Islamic Boarding School shows its commitment to improving the quality of education by bringing in teaching staff not only from within the country but also from abroad such as Kuwait and Medina. The presence of these international teachers further enriches the perspectives and learning experiences of students in a global context, as well as strengthens the concept of *Hadhari* education which seeks to integrate local and international insights.

This modern facility is one of the main factors in supporting the implementation of the integrative education system at the Dalwa Islamic Boarding School, where students are not only educated to excel spiritually but also academically, in accordance with the needs of the times. Observation of this facility shows how the Dalwa Islamic Boarding School can maintain a

balance between technological developments and Islamic traditions, creating a comprehensive learning environment to produce cadres of leaders and scholars who are ready to face global challenges.

The Application of *Hadhari* Education and Its Influence on Students

Hadhari education at the Dalwa Islamic Boarding School integrates religious knowledge and general science in its curriculum. This is supported by facilities such as a library complete with classic and modern books, computer labs, and multimedia rooms. Through this facility, students are not only limited to mastering religious knowledge, but also directed to master contemporary sciences that are relevant to the development of the times. From the perspective of the theory of integration of science, education that unites religious science and general science is in line with the views of figures such as Seyyed Hossein Nasr who consider that the separation between religious and general science hinders the spiritual and intellectual development of Muslims. With the existence of a library and laboratory, the Dalwa Islamic Boarding School is able to implement integrative education that eliminates the dichotomy between religious science and world science (Nasr, 2006, 102).

The *Hadhari* education system in Dalwa also reflects the balance between spiritual and academic aspects. Modern facilities such as computer laboratories and the internet support students in keeping up with scientific developments, while learning based on the Qur'an and Hadith remains the main foundation. It is relevant to the theory of integral education, where spiritual and intellectual aspects go hand in hand to form a holistic individual character. According to the theory of Islamic humanism, education is not only aimed at developing intellectual abilities but also at forming moral and spiritual characters. In this case, the Dalwa Islamic Boarding School, through the *Hadhari education system*, can produce students who are balanced between spiritual and academic aspects, who are expected to become leaders and scholars who are insightful but remain firm in Islamic values (Adam, 2015, 133).

The presence of teachers from abroad, such as from Kuwait and Medina, also strengthens the *Hadhari* educational approach in Dalwa. They provide a global perspective to students, which is integrated with a local scientific approach. This is in line with the theory of global education which emphasizes the importance of introducing students to an international perspective so that they are ready to face global challenges. In addition, with modern facilities and an integrated curriculum, students at Dalwa not only focus on academic achievement, but are also trained to develop soft skills such as technology skills, problem-solving, and critical thinking skills. This reflects a competency education approach that emphasizes the importance of preparing students for the real world through a combination of theoretical science and practical skills (Himsyah & Rahmatullah, 2021, 1-24).

Sistem pendidikan *Hadhari* yang diterapkan dengan dukungan fasilitas modern berpengaruh signifikan dalam membentuk keseimbangan spiritual dan akademik santri. Beberapa pengaruh utama yang dapat dilihat antara lain:

The *Hadhari education system* implemented with the support of modern facilities has a significant influence in shaping the spiritual and academic balance of students. Some of the main influences that can be seen include:

1. Formation of holistic student character. This is because students are not only equipped with in-depth religious knowledge, but also trained to think critically and adaptively to the development of science and technology. This encourages the birth of spiritually strong yet also competent individuals in the face of intellectual and social challenges.

2. The presence of teaching staff from abroad and access to global information through the internet allows students to have international insights, so that they are ready to contribute at the global level while still holding strong Islamic values.
3. Students are trained not only to strengthen their spiritual relationship with Allah (through mahdah worship), but also to have social and moral responsibility in the life of the community (ghoiru mahdah worship), because Hadhari education emphasizes the importance of ritual worship and social worship, in line with the concepts of fardhu 'ain and fardhu kifayah.

Facilities such as computer laboratories and the internet help students to study independently and develop research skills. This supports the theory of constructivism which emphasizes that students learn actively through experience and interaction with their learning environment⁶.

CONCLUSION

This study explores the implementation of the Hadhari education system at the Darul Lughah Wadda'wah Islamic Boarding School (DALWA) in Raci, Pasuruan, East Java, and its impact on the spiritual and academic development of students. The main findings of the study show that the Hadhari education system has succeeded in creating a balance between world science and ukhrawi, as well as making a positive contribution to the character and intellect of students. This approach combines Islamic values with modern education, producing students who are not only strong in faith and morals, but also academically competent and ready to face global challenges.

The implications of this study show the importance of curriculum integration that accommodates the development of science without sacrificing spiritual values. This has become relevant in the era of globalization, where the need for balanced human resources between spiritual and intellectual intelligence is increasingly urgent. In addition, the existence of modern facilities such as libraries, computer laboratories, and teaching staff from within and outside the country improves the quality of education at Dalwa, supporting students in accessing the latest knowledge and technology.

The limitations of this study lie in the narrow focus on one pesantren, so the results may not be fully generalizable for all pesantren in Indonesia. In addition, this research prioritizes an internal perspective without considering the external views of alumni or the surrounding community. For further research, it is recommended to conduct a comparative study between several Islamic boarding schools with the Hadhari education system and others, as well as involve the perspectives of alumni and the community in evaluating the long-term impact of the education implemented. This is expected to provide a more comprehensive understanding of the effectiveness of the Hadhari education system in the context of contemporary Islamic education.

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