The Contribution Of Islamic Boarding Schools In The Formation Of Students' Character And Morals As Gen-Z

[1]Dadan Mardani
IAI AL-AZIS Indramayu, Indonesia
Email: dadan@iai-alzaytun.ac.id

[2]Iis Susiawati
IAI AL-AZIS Indramayu, Indonesia
Email: *iis.susiawati@iai-alzaytun.ac.id*

ABSTRACT

This article describes the role of Islamic boarding school in the character and moral education of students, with the type of literature research, in this study Islamic boarding school can play a role in the formation of student character supported by the main elements of Islamic boarding school, namely, teachers. Because all of that is inseparable from the role of a teacher/kiai in producing students with character or noble character. The role of Islamic boarding school in character education is that Islamic boarding school must play themselves as guardians and preservers of religious values; Islamic boarding school as educational institutions, of course, are also required to play themselves as reformers of religious understanding; and as religious education institutions and socio-community education, Islamic boarding school can also carry out their roles, duties, missions, and functions as inspirers, motivators, and dynamists of development implementation at the local and regional levels in their respective regions.

Keywords: *Islamic boarding school; character education; globalization*

Introduction

Some studies state that the earliest Islamic boarding school were established in Indonesia in the 13th century in Sumatra and the 15th

century in Java. On the island of Sumatra, it was marked by the advancement of the Lamreh Kingdom in the Barus area, while on the island of Java it was marked by the Wali Singo. However, if we examine the history of the existence of Islam in the archipelago, which is believed to be since the beginning of the entry of Islam in the 7th century, it is necessary to explore the possibility of the formation of Islamic boarding school before the 13th century. With this method, the author succeeded in formulating 4 indicators of the possibility of the formation of Islamic boarding school , namely sima land as a special area for religious institutions, figures with high-level terms and books that are familiar to the community, the progress of the Islamic kingdom and extensive Islamization, and indications of Islamic boarding school lineage from several other terms. From these 4 indications, Islamic boarding school have existed since the 10th century in the village of Leran Manyar Gresik (Abdurrahman, 2020).

In the social life of mankind, education is not just an effort to provide learning processes that intend to take men/women to become figures who have intellectual potential (intellectually oriented) through the transfer of knowledge that is highly encouraged. However, the process also leads to efforts to build community character, ethics, and aesthetics through the process of transferring the values contained therein (Thahir, 2014). The role of Islamic boarding school in shaping the character of a santri is by requiring the integration of learning between theory and practice, as well as appreciation that can be implemented in daily activities. Because, by being or residing in the realm of Islamic boarding school , which in fact is an Islamic educational institution that has been able to show its resilience which is quite strong in instilling character values so that it can go through various times with various problems faced (Syahri & Rahma, 2020).

Educating means building character to prepare superior human resources who have the knowledge, skills and noble values of life. Education is life long education since humans are able to interact with their environment until they die. The Qur'an pays attention to the issue of education, character building, and human resource development so that life on earth will always be peaceful, prosperous, dignified, and bring benefits to all creatures, including happiness specifically for humans for the world and the hereafter. In addition, the terminology of character education began to be discussed in the Western world since the 1990s. Thomas Lickona is considered to be the bearer at that time, through his many riveting works "The Return of Character Education" gave

awareness in the world of education in general about the concept of character education as a concept that must be used in this life and that was the beginning of the revival of character education to be more developed by many people in the world (Sa'ida, 2022).

In Indonesia, character education was launched by the Susilo Bambang Yudhoyono (SBY) government during the National Independence Day Commemoration, on May 2, 2010. Character education became a very hot issue at that time, so the government had the determination to make the development of national character and culture an inseparable part of the national education system that must be seriously supported (Khusaini et al., 2023). Thus, all educational institutions in the country must support the President's policy.

Islamic boarding school is an educational institution that has existed for a long time in Indonesia, it can be said to be the oldest center of Islamic education and da'wah in Indonesia. The presence of Islamic boarding school has an important role in the progress of the Indonesian nation, especially in moral education (Sadali, 2020). Because seeing in this era, the younger generation is very far from praiseworthy morals. This is due to the lack of moral education because very few people want to study in Islamic boarding school (Idhar, 2020). As well as the influence of the rapid development of technology and information. Which makes it easy for everyone, especially the younger generation, to access social media that is widely misused. As a result, many of them follow the behavior and attitudes that they think are cool and good, but are actually very bad. As is the case with the Tik Tok application, many of the younger generation are increasingly shameless and maintain their muru'ah, swaying at will, and uploading it on social media, as if there is no problem with this, even though it is very clear that this is a degradation, moral and moral crisis that is not felt due to technological development and misuse of information (Tabroni et al., 2022).

Character is the value of human behavior that has a relationship with God Almighty, self, fellow human beings, the environment, and nationality that can be manifested in thoughts, feelings, and attitudes based on legal norms, manners, culture and customs. Individual training is one of the efforts that can be done to direct individual students through the educational process, each in understanding, paying attention to, and applying moral or personal values in everyday life. Character education plays an important role in the development of a country. A kingdom that has the right individuals and personas can advance compared to a country that has not had person and character education (Al Fikri, 2022).

Children who have been educated to develop themselves are expected to be able to overcome the challenges they face without destroying the moral values that have been crystallized in their lives. These values are mainly honesty, fortitude, istiqamah, creativity, and respect for knowledge that is beneficial to humanity (Rohim, 2019). Continuing education and character development are tasks for the family, community and government. Preparing a strong generation of Muslims is a Qur'anic expectation. Every Muslim, both as an individual and as a community, must strive to realize a generation that is qualified in all aspects of human life.

Based on the description above, the author is interested in discussing the role of Islamic boarding school in shaping the character and morals of students who have previously gone through childhood, adolescence, and now have the status of students in college, which means that they have entered the early gates of adulthood to become full adults with the provision of knowledge and all academic aspects that continue to process in their lives.

Methods

This research uses a descriptive qualitative approach with a literature study method. According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people or observable behavior. It is called descriptive because the researcher conducting the research does not intend to take a particular hypothesis but only describes "what is" about a variable, symptom and situation. Imron Arifin explained the characteristics of qualitative research, namely: 1) Looking at events as a whole in their context and trying to get a holistic understanding. 2) Understand the meaning, and 3) Understand the results as speculation. The presence of researchers is one of the characteristics of the approach used to collect data. Meanwhile, based on the location of this research or data collection, this study is classified as a literature study without any field studies being carried out.

The main data sources in this research are documents in the form of journal articles which focus on discussing Islamic boarding schools and their role, as well as keywords about the character and morals of students as agents of change who are equipped and educated in universities as the next generation for nation development. The collected data is analyzed, data analysis in qualitative research basically starts from

data collection. The analysis can be carried out by what is called data reduction, namely the process of selecting and focusing research attention through strict selection of the focus that will be studied further.

The ultimate goal of reduction is to understand the data that has been collected and think about opportunities for further data collection. After all the necessary data has been collected, everything is analyzed further and intensively, including activities for developing a coding category system, sorting the data, and presenting the data. The validity of the data in this research is determined using credibility criteria (degree of trust). The credibility of this data is intended to prove that what is collected is in accordance with the reality on the ground. The inclusion of literature data from existing research is as shown in Figure 1 of the following Prisma flow diagram:
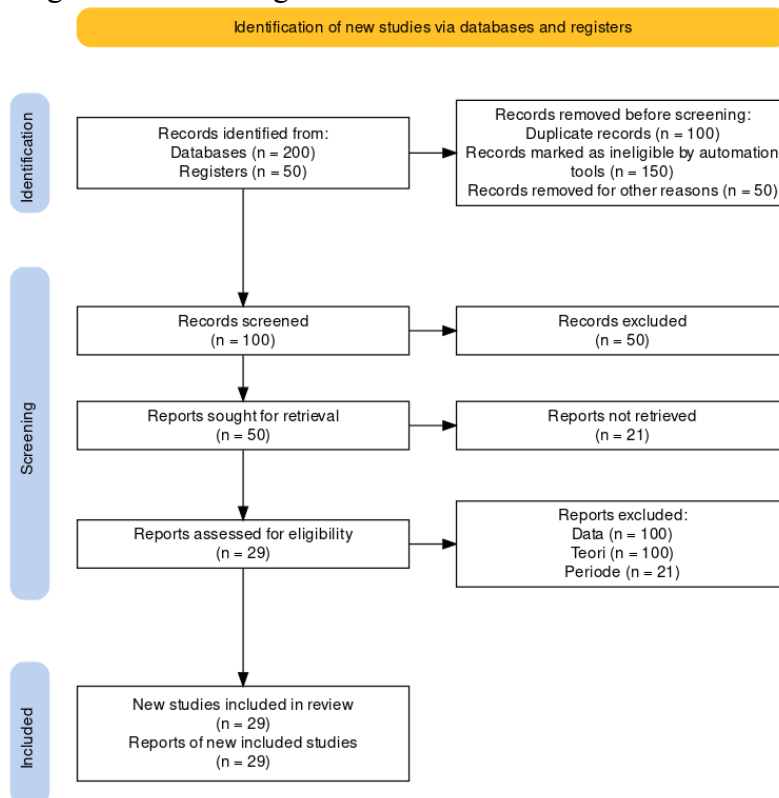
Picture 1 Inclusion of the Literature Search and Evaluation

So, the journal articles that are the study material for this article total 30 references which will be analyzed, synthesized and described

into an article, the results of which of course still require development that needs to be continued by the next researcher or reviewer.

Results and discussion

Islamic boarding schools are educational institutions that aim to shape students to become independent and moral. The ideals and objectives of Islamic education are the cultivation of adab which in Islamic education terms is known as ta'dib. Instilling these manners is the main goal of establishing Islamic boarding schools (Kahar et al., 2019). Islamic boarding schools in their history have given birth to many great kiai who are quite influential in the social order in Indonesia. Islamic boarding schools, which have become part of tradition, have developed intellectual platforms through a series of educational mechanisms for students by teaching the Koran, Hadith and classical books. In the current development, the pattern of education in Islamic boarding schools has developed from traditional to modern. Even though there are still Islamic boarding schools that persist in traditional patterns, they do not prioritize transformation (Fiqih, 2022). The transformation referred to in this research is a paradigm shift and the implications of paradigmatic change that manifest at the level of empirical reality (Amin, 2015) which in this case also has an impact on the education system in Islamic boarding schools. The transformation carried out by the young generation of Islamic boarding schools, namely alumni of the Islamic religious education study program who became informants and its connection with paradigmatic changes and their impact in managing scientific paradigms in the current context.

The contribution of Islamic boarding schools in society can be realized through the strategic roles of Islamic boarding schools. This strategic role can be reflected in the function of Islamic boarding schools as religious educational institutions which aim to transfer and develop religious knowledge. Then Islamic boarding schools as cadre formation institutions have succeeded in producing community cadres and national cadres. And Islamic boarding schools as social institutions teach students (santri) to live in community with the social environment in their environment, teaching them the essence of life. Furthermore, Islamic boarding schools are agents of social reform that create change and improvement in people's lives (Wiranata, 2019). Moral education is a top priority in the Islamic boarding school curriculum. Morals or morals are a person's basis for acting. Where the moral position as self-control can

function in realizing what is in every human being in the form of behavioral attitudes, deeds, words and actions accompanied by the beauty of character. With morals, all actions will be easily controlled and directed, which then has the potential to foster an attitude of tolerance between one individual and another. So with this tolerance, they will integrate with each other to realize the nation's ideals (Eriyanti et al., 2023). Because tolerance is part of character education that needs to be instilled. Character education is a value that is needed in realizing the survival of the nation, which will later become a foundation for students to develop into quality individuals, who have good morals, are honest, responsible, respectful and disciplined (Mudayasa & Adiwijaya, 2022). Character education in national education will always be the main pillar in national education. So that Islamic boarding schools can take on the role of Islamic Religious Education institutions that prioritize *Akhlakul Karimah* (Silfiyasari & Az Zhafi, 2020).

Regarding the role of Islamic boarding schools in their contribution as institutions that focus on producing the next generation with noble morals, the following are the opinions of experts regarding this matter, including Vice President (Wapres) Ma'ruf Amin who emphasized that Islamic boarding schools are a national asset, as the only place for produce scholars who can guide the people (Jingga, 2023). Deputy Minister of Religion (Wamenag) of the Republic of Indonesia, Saiful Rahmat Dasuki, said that Islamic boarding schools are the most authoritative Islamic institutions and produce and produce cadres of ulama to instill Islamic teachings. According to him, the students follow the Islamic learning process sequentially according to their abilities and level of education. This learning is based on representative books by scholars who refer to the Al-Qur'an and Hadith. Moreover, Islamic boarding schools require the connection of scientific knowledge to the Prophet Muhammad (Wulandari, 2023).

Islamic boarding schools are the oldest educational institutions with unique Indonesian characteristics, so various perspectives have been studied, especially the periodization of their history. However, studies of the historical periodization of Islamic boarding schools have tended to be general in correlating them with their roles and activities. On this basis, this article will examine in more depth the role of Islamic boarding schools in the history of education in Indonesia. Based on historical-periodic analysis through literature studies, the history of Islamic boarding schools in Indonesia is divided into five periods, namely birth and development, evolution, ideological strongholds, and media for the

development of Muslims. Meanwhile, his role is as an inspiration in formulating the national education system, producing educational intellectual figures and character education models (Mahdi, 2013).

It is estimated that Islamic boarding schools began to exist along with the arrival of Islam in Indonesia. The first Islamic boarding school is known to have been founded by one of the Songo guardians, namely Sheikh Maulana Malik Ibrahim. Islamic boarding schools grew and developed gradually but surely, becoming centers for the study of Islamic religious sciences. Until the end of the 19th century, Islamic boarding schools were still non-classical, until reform came at the beginning of the 20th century, which included a classical system and a curriculum for religious sciences. Currently, Islamic boarding schools can be classified into two, namely traditional and modern Islamic boarding schools (Mahrisa et al., 2020).

Today's modern Islamic boarding schools have opened up a lot of general education, in addition to strengthening Islamic religious education. Nowadays, many Islamic boarding schools provide education from elementary to tertiary level. So Islamic boarding schools in their journey began to follow government regulations such as implementing the applicable curriculum. With the demands of a sophisticated era, Islamic boarding school graduates, apart from being equipped with strong knowledge of Islamic religion, are also equipped with entrepreneurial skills that are ready to be absorbed by the world of work when they graduate from Islamic boarding school (Susilo & Wulansari, 2020).

The contribution of Islamic boarding schools and Muslims is quite large in building a spirit of nationalism in achieving independence, as stated by Douwes Dakker, "if it were not for the influence and upbringing of the Islamic religion, the patriotism of the Indonesian people would not be as great as history shows in achieving independence" It is important to emphasize Here, the role of Islamic boarding schools and Muslims is quite large because the figures of the national movement cannot be separated from the world of Islamic boarding schools and the spirit of Islam. Islamic boarding schools not only act as physical defense institutions against intimidation and colonial weapons, but Islamic boarding schools also act as mental and moral strongholds. Snouck Hurgronje's idea of trying to assimilate Indonesian culture with Dutch culture did not achieve success because the defense system of Indonesian society at that time was dominated by the influence of Islamic boarding schools. This is because the traditions and styles of students are not easily assimilated into Western culture, in this case the culture of the Dutch

colonialists (Royani, 2018). Islamic boarding schools have a real contribution to educational development. Moreover, seen historically, Islamic boarding schools have extraordinary experience in fostering and developing society. In fact, Islamic boarding schools are able to increase their role independently by exploring the potential of the community around them (Syafe'i, 2017).

Islamic character education for students in the millennial era is absolutely necessary, because students are national assets who are agents of change and potential leaders in the future. Education to appreciate the importance of moral values, forming a sense of wanting to do good and being able to do good is an ideal that is expected to be realized in an era of increasingly rapid change. Therefore, it is necessary to formulate character education that is appropriate to the conditions of the times and in facing its challenges (Rahmatullah & Said, 2019).

In the current development, the pattern of education in Islamic boarding schools has developed from traditional to modern. However, there are still Islamic boarding schools that persist in traditional patterns (Fiqih, 2022). Islamic boarding schools are the best consideration and solution for Islamic boarding school guardians, especially parents, to choose the best education in the era of digitalization with clear educational outcomes in the formation of good morals (Chonitsa et al., 2022). Islamic boarding schools as a sub-system of national education have special advantages and characteristics in applying character education to their students because Islamic boarding schools have a soul that is instilled in their students and this soul is the continuity of education in an institution. Among the souls in Islamic boarding schools are; sincerity, simplicity, independence of Islamic brotherhood and togetherness (Farihi, 2021).

Moral awareness is something that is important, apart from having intellectual ability (IQ), it is also necessary to have the ability to control emotions (EQ). To restore moral awareness to humans, character education is needed as a path that leads to the benefit of fellow humans, religion, nation and state (Supriyanto, 2020). Students, who in Dr. Nugroho Notosusanto is not a moral force, but can be an institutionalizing force (institutionalizing force) because in the context of implementing the Tri Dharma of Higher Education, where students become part of the academic community, who consciously and plan to carry out institutionalization or institution building (institutional development). . It is not a moral force because it contains two inaccuracies. First, because in a developing society, morality itself is still in a state of development,

in a state of change very quickly, so it feels as if there is a wavering of values (Suhermanto et al., 2017).

Conclusions

Moral development is the main and fundamental thing in life. Islam views morals as the main thing so that one of the tasks of the Prophet Muhammad SAW sent by Allah was to improve and perfect human morals. The role of Islamic boarding schools in carrying out moral development includes four roles, namely as a facilitator, the role of implementing mobility, the role of human resource development, the role of controller in youth relationships. uswah, and advice methods. Supporting factors for human resources, in this case religious teachers, as well as adequate facilities and infrastructure, as well as obstacles in the implementation of youth moral development carried out by Islamic boarding schools are advances in technology which are misused by teenagers and a lack of funds in carrying out activities. Islamic boarding schools in their role in society have been able to produce benefits for society. The long history of Islamic boarding schools as a native Indonesian cultural institution and at the same time as a cultural subculture of Indonesian society has to this day played or played an important role in the development of education, especially Islamic education in Indonesia. As an Islamic educational institution that has contributed a lot to the progress of the development of Islamic education and its social functions.

Reference

Abdurrahman. (2020). Sejarah Pesantren di Indonesia: Sebuah Pelacakan Genealogis. *Jurnal Penelitian Ilmiah Intaj*, *4*(1), 84–105. https://doi.org/10.35897/intaj.v4i1.388

Al Fikri, M. A. (2022). Pembentukan Karakter Mahasiswa Melalui Pendidikan Kewarganegaraan. *Equivalent: Jurnal Ilmiah Sosial Teknik*, *4*(2), 151–162. https://jurnalequivalent.id/index.php/jequi/article/view/97/192

Amin, A. R. (2015). *Pengembangan Pendidikan Agama Islam Reinterpretasi Berbasis Interdisipliner*. LKis pelangi Aksara.

Chonitsa, A., Mufid, M., & Nasarruddin, R. B. (2022). Peran Pondok Pesantren dalam Membentuk Moral Generasi Z di Pekalongan. *Jurnal Ilmiah Iqra'*, *16*(1), 73–89. http://dx.doi.org/10.30984/jii.v16i1.1833

Eriyanti, F., Melani, J. A., Asbari, M., & Novitasari, D. (2023). Pendidikan Karakter Membentuk Moralitas Anak Bangsa: Sebuah Esai. *Literaksi:J Urnal Manajemen Pendidikan*, *1*(1), 20–24. https://literaksi.org/index.php/jmp/article/view/5/4

Farihi, M. M. F. (2021). Pendidikan Pondok Pesantren dalam Pembentukan Karakter di Pondok Pesantren Hikmatul Huda Salem Brebes. *Jurnal Kependidikan*, *9*(2), 236–251. https://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/view/6413

Fiqih, Muh. A. (2022). Peran Pesantren dalam Menjaga Tradisi-Budaya dan Moral Bangsa. *Pandawa: Jurnal Pendidikan Dan Dakwah*, *4*(1), 43–65. https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/1422

Idhar. (2020). Pola Pendidikan Akhlak dalam Persepektif Pesantren. *Fshluna: Jurnal Pendidikan Dasar Dan Keguruan*, *1*(1), 1–16. https://ejournal.stitbima.ac.id/index.php/fashluna/article/view/219

Ita Aristia Sa'ida. (2022). Strategi Penguatan Pendidikan Karakter dan Bela Negara Bagi Mahasiswa Teknik Informatika Kelas 2B Melalui Model Pembelajaran Project Based Learning. *IICLS: Jurnal Edu Research Indonesian Institute For Corporate Learning And Studies*, *3*(4), 36–49. https://iicls.org/index.php/jer/article/view/106

Jingga, R. P. A. (2023). *Wapres: Pesantren adalah aset bangsa pencetak para ulama*. Antara: Kantor Berita Indonesia. https://www.antaranews.com/berita/3657663/wapres-pesantren-adalah-aset-bangsa-pencetak-para-ulama

Kahar, S., Barus, M. I., & Wijaya, C. (2019). *Peran Pesantren dalam Membentuk Karakter Santri*. *4*(2), 170–178. https://doi.org/10.24114/antro.v4i2.11949

Mahdi, A. (2013). Sejarah dan Peran Pesantren dalam Pendidikan di Indonesia. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, *2*(1), 1–20. https://journal.ipmafa.ac.id/index.php/islamicreview/article/view/29

Mahrisa, R., Aniah, S., Daulay, H. P., & Dahlan, Z. (2020). Pesantren: Sejarah dan Perkembangannya di Indonesia. *Jurnal Ilmiah Online*, *13*(2), 31–38. https://jurnal.pancabudi.ac.id/index.php/abdiilmu/article/view/1097

Mat Rohim. (2019). Konsep Adab Belajar (Studi Komparasi Kitab

Tanbihul Muta'alim dengan Kitab Taysir Al- Khollaq). *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, *1*(1), 16–39. https://jurnal.stituwjombang.ac.id/index.php/ilmuna/article/view/9 5

Mudayasa, I. K., & Adiwijaya, P. A. (2022). Analisis Pendidikan Karakter di dalam Ekstra Tabuh Melalui Gong Kebyar Terhadap Siswa SMA Hindu (UWP) Astika Dharma. *Wahana Chitta Jurnal Pendidikan*, *8*(5), 40–51. https://jurnal.markandeyabali.ac.id/index.php/wahanachitta/article /view/142

Muhammad Yazid Khusaini, Tamyis, & Abdul Roni. (2023). Pendidikan Karakter dalam Perspektif Sunnah sebagai Upaya Peningkatan Mutu Bina Pribadi Islami Peserta Didik di SDN15 Parittiga. *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan*, *2*(3), 1063–1072. https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/910

Rahmatullah, & Said, A. (2019). Implementasi Pendidikan Karakter Islam di Era Milenial Pada Pondok Pesantren Mahasiswa. *Ta'limuna: Jurnal Pendidikan Islam*, *8*(2), 39–55. https://e-journal.staima-alhikam.ac.id/talimuna/article/view/269

Royani, A. (2018). Pesantren dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia. *Jurnal Islam Nusantara*, *2*(1), 121–128. https://jurnalnu.com/index.php/as/article/view/75

Sadali. (2020). Eksistensi Pesantren sebagai Lembaga Pendidikan Islam. *Atta'dib: Jurnal Pendidikan Agama Islam*, *1*(2), 53–69. http://dx.doi.org/10.30863/attadib.v1i2.964

Silfiyasari, M., & Az Zhafi, A. (2020). Peran Pesantren dalam Pendidikan Karakter di Era Globalisasi. *Jurnal Pendidikan Islam Indonesia*, *5*(1), 127–135. https://doi.org/10.35316/jpii.v5i1.218

Suhermanto, Wahid, A., Syaifuddin, & Badrus, S. (2017). Ambivalensi Perilaku Mahasiswa Santri dalam Era Globalisasi. *Pedagogik Jurnal Pendidikan*, *4*(1), 203–210. https://ejournal.unuja.ac.id/index.php/pedagogik/article/view/18

Supriyanto, E. E. (2020). Kontribusi Pendidikan Pesantren Bagi Pendidikan Karakter di Indonesia. *Jurnal Pendidikan NUsantara: Kajian Ilmu Pendidikan Dan Sosial Humaniora*, *1*(1), 13–26. http://e-journal.stkipnutegal.ac.id/index.php/jpnu/article/view/3

Susilo, A., & Wulansari, R. (2020). Sejarah Pesantren sebagai Lembaga Pendidikan Islam di Indonesia. *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, *20*(2), 83–96.

https://doi.org/10.19109/tamaddun.v20i2.6676

Syafe'i, I. (2017). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam, 8*(1), 6–82. http://dx.doi.org/10.24042/atjpi.v8i1.2097

Syahri, A., & Rahma, N. A. (2020). *Pendidikan Karakter Berbasis Sistem Islamic Boarding School (Analisis Perspektif Multidisipliner)* (2nd ed.). Literasi Nusantara. http://118.97.240.83:5758/inlislite3/opac/detail-opac?id=107906

Tabroni, I., Fatimah, D., Hidayat, M. F., & Nurul H, S. (2022). Islamic Education Model: Techniques for Educating Children with Treatment in Era 4.0. *Education: Jurnal Sosial Humaniora Dan Pendidikan, 2*(1), 10–13. https://doi.org/10.51903/education.v2i1.98

Thahir, M. (2014). The Role and Function of Islamic Boarding School: An Indonesian Context. *Tawarikh: International Journal for Historical Studies, 5*(2), 197–208. https://journals.mindamas.com/index.php/tawarikh/article/view/574

Wiranata, Rz. R. S. (2019). Tantangan, Prospek dan Peran Pesantren dalam Pendidikan Karakter di Era Revolusi Industri 4.0. *Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam, 8*(1), 61–92. https://doi.org/10.36668/jal.v8i1.99

Wulandari, Y. (2023). *Wamenag: Pesantren, Lembaga Keislaman Paling Otoritatif Lahirkan Ulamal.* Direktorat Jenderal Pendidikan Islam, Kementerian Agama Republik Indonesia. https://pendis.kemenag.go.id/read/wamenag-pesantren-lembaga-keislaman-paling-otoritatif-lahirkan-ulama