



Pangan Dika Tradition in Islamic Guidance Practice at the Cikalama Islamic Traditional School (*Pesantren*)

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ABSTRACT

Various methods are used in the da'wah (guidance) of the Islamic religion, especially in Islamic boarding schools, with the aim of providing an understanding of Islam so that it is more concise and easier, so that the guidance material is effectively understood by the students. This effort is known by various names, such as in the form of modules, pocket books, summaries, summaries and policy briefs, or at a certain level, book reviews. The article aims to reveal the use of the Pangan Dika book as a way and approach to briefly understand Islam which is practiced at the Cikalama Sumedang Islamic Traditional School. The research uses a qualitative approach. Data collection used by observation, interview and documentation methods. Based on the research results, it is known that besides being used as a handbook, Pangan Dika is also called a "method", namely the "Pangan Dika method" using the bandongan method, delivered by a teacher with the rhythm of the song or style of Pangan Dika whose contents include jampe wudlu (ablution prayer), jampe salat (prayer prayer), kannula boga pangeran (statement of one's attitude towards having God), wirid (special and continuous prayer), hukum, aqid (pillars of belief), parukunan (harmonies) pillars of prayer, wudlu, etc.), etiquette towards teachers, and the nature of God 20. The Pangan Dika method is practiced regularly and gradually, every student is encouraged to be able to memorize the Pangan Dika text and teach it to others when they have mastered it. Teaching Islamic material in the form of Dika Food has an impact on acceptance and makes understanding easier.

Keywords: *Islamic guidance; islamic school; pangan dika tradition; pesantren.*

INTRODUCTION

The Islamic traditional school tradition holds many Islamic legacies in the form of religious guidance and teaching materials, teaching methods and approaches as well as guidance guided directly by teachers (Islamic

traditional school leaders). Along with the growth and development of Islamic traditional school with all styles of Islamic understanding and guidance, as many and as complex as the various approaches and methods of Islamic guidance practised in many Islamic traditional schools in Indonesia. Islamic traditional school (*pesantren*) as a traditional institution of Islamic teaching and preaching is very closely related to Indonesian society, so innovation in increasing the appreciation of Islam is required to be productive, even though the innovation refers to the traditions of *pesantren* that have been rooted and maintained.

Kiai as a leader and manager in *pesantren* has a central role in choosing and applying various Islamic methods and approaches, even directing Islamic orientation absolutely. When a *da'i* who is a scholar and a holder of power or a king who provides support or at the same time as a scholar plus a royal ruler, *da'wah* becomes very effective, advice, advice and even orders of the Muslim king, whatever he orders is a reference not only an obligation for the people but also has worship and spiritual value. This condition is relevant to the description of Cikalama *pesantren* in the Sumedang region. Some royal characteristics, symbols are still inherent in this *pesantren*, the design of the pulpit is like a throne with a spear and the roof without a pulpit. The place of *khutbah*, sitting and standing of the preacher is not behind the pulpit as seen in modern times but in the form of a throne seat like a kingdom or a king who is giving advice.

In the Cikalama tradition, *Kiai* from time to time have been the carers of the *pesantren*. Their names are still attached to the title *Raden* as a symbol of royal descent, the dome of the mosque with the symbol of the relics of the ancient king, not a crescent moon but a horned circle. These are all remnants of the royal system. At least the symbols of the ideals of the previous rulers who wanted religious guidance with symbolic characteristics are still preserved. The call to prayer with the *bedug* is more audible than the sound of the call to prayer because it does not use loudspeakers, determining the time of the call to prayer by looking at *istiwa* instead of looking at the clock on the pretext of being more accurate, shows that maintaining tradition is so strong in Cikalama *pesantren*. This is the uniqueness of Cikalama, which continues to survive with tradition when compared to *pesantren* that are changing due to the influence of modernisation (symptoms of change can be seen from the research of [Napitupulu, 2018, 2021](#); [Nurjanah, 2022](#); [Muntaqo, 2018](#); [Mahmud, 2020](#); [Triono, 2022](#)).

The legacy of tradition can also be seen in religious teaching and guidance, including the method of religious guidance by referring to the *Pangan Dika* book and how to teach it with *nadham* or distinctive songs. In the tradition of Sundanese society, the da'wah approach with *nadham* and poetry is a way of da'wah in a culturally friendly society, thus facilitating the process of internalising Islamic values (islamisation) (Woodward, 2019). It is interesting why this method continues to be used, whether it does not yet have a new method or because of the belief that this method is still good and the reference to the *Pangan Dika* book is still relevant and needed in the midst of an ever-evolving era. In addition, the tradition of religious teaching and guidance as mentioned is interesting to study, because it is no less than the students who remain many and have given birth to many scholars spreading religion in several regions in West Java. A good tradition should be maintained (Abdullah, 2014).

The old *pesantren*, established since 1630 AD (the statement of the Kiai of the *pesantren*, Mama Yuyu during the interview), is strong in maintaining tradition and still exists in the midst of all the changes around it, including the emergence of migrants who live around the *pesantren*, as new residents or for business. The tradition of da'wah, spreading religious teachings through the guidance of *Pangan Dika*, is a unique characteristic of this *pesantren*. *Kitab Pangan Dika* is one of the main references in *Pesantren Cikalama*. This book is claimed to be a "compilation of scholarly traditions" covering many topics, such as *aqaid* (belief), *fiqh* and *tasawwuf*. *Pangan Dika* is actually a description of some of the contents of the Qur'an. However, in the Cikalama tradition it is claimed to cover the contents of the Qur'an. *Pangan Dika* is chanted through *kawih* (song or langgam) in Sundanese mixed with Javanese. *Nadham Pangan Dika* is made like that as part of the oral tradition as well as a way of da'wah in Sundanese society (Aripudin & Tajiri, 2021); the way of *nadham* in *pesantren* is still commonly applied in traditional *pesantren* (Ubaidillah & Rif'an, 2019; Rohman, 2018; Kusumawardani, 2022; Firliana & Priyono, 2019).

According to the experience of one of the recipients of the *Pangan Dika* diploma, the contents of *Pangan Dika* include short material on *jampe nudlu* (prayer), *jampe salat* (prayer), *kawula boga pangeran* (a declaration of self-possession of God), *wirid* (special and continuous prayers), law, *aqaid* (pillars of belief), *parukunan* (pillars of prayer) and the attributes of God. In addition to the above topics, there are short topics, such as the text of *salawat Badar*, *Imam Syafi'i's shya'ir*, *Al-'Itiraf* (confession) by the poet Al-

Hasan bin Hani or Abu Nawas Albaghdadi (757 AH-814 AH), *Qasidah Burdah*, *Rebo Wekasan* ritual prayers and religious songs (*nadham*) in Sundanese pegon. The final topic of religious material in *Pangan Dika's* text is the topic of *Hajj manasik* (*nusuk*).

Religious guidance through *Pangan Dika* is interesting to study. Why is this method of guidance still maintained, whether because there is no new innovation or because they believe that this method of religious guidance is very good and relevant in addition to the legacy of the predecessors also because of the nature of the knowledge taught in *Pangan Dika* and the way the *nadhom* is maintained. Therefore, it is important to explore how religious guidance through *Pangan Dika*, materials and methods in the tradition of religious understanding guidance in *Pesantren Cikalama*.

Theoretically, religious guidance has various styles from traditional to modern. One of the effectiveness of guidance lies in the extent to which creativity is developed in accordance with the level of ability of participants/objects of guidance in receiving messages or guidance materials. In the age of technological advancement, of course the best way is to choose the media that is most popular or liked by the community, for example the use of YouTube or animated films, but in traditional societies, this method can take the form of relevant traditions and cultures. In the traditional way, guidance is generally carried out directly, face to face (Miharja, 2020). The position of the mentor or *ustaz* is very extraordinary, truly a role model, a source of reference for knowledge. This is because the traditional method is in accordance with the circumstances of the community, which tends to fully trust the abilities, knowledge, and wisdom possessed by the mentor. Among the abilities of the mentor in traditional characteristics is the packaging of Islamic teaching material to be more practical and delivered in ways that are popular in the form of *nadhom* or rhythmic songs, which methodologically meet the standards of the use of *da'wah* and guidance methods.

The word guidance itself can be interpreted as assistance but not all assistance can be said to be guidance. A helping activity is called guidance if it has a number of behavioural characteristics as recognised by guidance experts including: showing the way, leading, guiding, instructing, managing, directing, advising, towards the right path or to the way of life needed by humans (Hallen, 2005). The meaning of guidance may be different in the minds of users depending on the point of view. The understanding of

guidance that develops in psychology is often interpreted in various contexts, such as educational psychology, career psychology, social psychology and so on. Based on these various perspectives and contexts, the understanding of guidance becomes varied:" Guidance is the activity of helping an individual or a group of people in adjusting well in all situations; Guidance means the process of helping individuals through their own efforts to develop and discover their potential for personal happiness and social usefulness: Guidance is also understood as helping a person to see through himself so that he can see himself; guidance is assistance provided by a personally qualified and adequately trained man or woman to an individual of any age to help him actively manage his own life, develop his own point of view, make his own decisions, and carry his own burdens.

Guidance is assistance given by one person to another in making choices and adjustments and in solving problems. Guidance aims to navigate the recipient to grow in independence and the ability to take responsibility for himself. It is a universal service not limited to schools or families. It is found in all phases of life at home, in business and industry, in government. In community life, in hospitals and in prisons it exists wherever there are people who need help and wherever there are people who can help; Guidance means stimulating and helping the student to set worthwhile, attainable goals and develop abilities. Which will enable him to achieve his goals. The essential elements are goal setting experience provision, ability development, and goal achievement. Teaching without intelligent guidance cannot be effective teaching or incomplete. Teaching and guidance are inseparable.

Guidance enables each individual to understand his or her abilities and interests in order to develop them to the best of his or her ability and relate them to life goals, and finally reach a state of complete and mature self-guidance as a member of the desired social order; Guidance enables each individual to understand his or her abilities and interests in order to develop them to the best of his or her ability and relate them to life goals, and finally reach a state of complete and mature self-guidance as a member of the desired social order.

In contrast to what has developed in psychology, education and careers, this viewpoint returns to the original meaning of guidance or tries to reformulate it based on one of the meanings of guidance. When looking at the origin of the word as in the Indonesian dictionary, it will be found that guidance means guidance or guiding behaviour; guidance is also

defined as instructions on how to do something, or understand something, so that guiding means guiding, leading, giving instructions, caring for, giving an explanation of something including how to master it. Moreover, when used in this paper, the context focuses on religion or religious guidance, as stated by [Abkar Abdul Banat Adam \(2018\)](#), Guidance is one of the activities that aims to educate people and individuals and attract them to pay attention to the values and principles stipulated in sharia and religion, by utilising appropriate practical methods, and applying them in daily life, and in the behaviour of the individual and the way he deals with the external environment of people. Religious guidance was developed based on the assumption that humans need religion, the human spirit lives by religious values. When humans are away from religion there is moral, spiritual and behavioural degradation in their lives, dryness of meaning and lack of clarity of life orientation. But there is no guarantee that humans realise it, the influence of human materialism is blown away from religion, living shuffling with a number of psychological and social problems. When humans are reintroduced to religion, it is as if humans find new things that are needed and always longed for their existence, something that is able to provide content and meaning to life into the empty recesses of the soul.

Religious guidance can include guidance on beliefs, guidance on manners of behaviour, guidance on correct worship procedures according to the guidance of religious teachings. Effective religious guidance shows a guidance pattern that meets the standards starting from the quality and qualifications of the mentor, clarity of purpose, recognition of the characteristics of the object being guided, the accuracy of choosing methods and media, the relevance of the guidance material to the programme being run, readiness and acceptance of the guided in the guidance process. These components can be said to be the determinants of the effectiveness of the guidance programme.

Effective guidance is very relevant to be explained by an approach or theory that explains the importance of the similarity of meaning between the mentor and the guided. In terms of language, it is easy to reach and understand the recipient, in terms of how to be able to foster interest in learning, with practical characteristics, easy to understand and light to practice, in terms of guidance material reflecting the fulfilment of the religious needs of anyone who is guided. This provides an inspiration for mentors to be smart, creative, innovative, empathetic, able to adjust to the conditions of the object of guidance (*khatibu al-nas 'ala qadri 'uqulihim*).

Some previous studies that may be considered relevant include: [Dini Nadiah's research \(2016\)](#), her research on *Nadham Tasawuf* as an Alternative Model of Religious guidance for Santri in Islamic Boarding Schools (Research on *Santri* at Bustanul Wildan Islamic Boarding School Jl. Tanjakansari No. 24 Cileunyi, Bandung Regency). This research is based on an assumption that conducting religious guidance to students at the Bustanul Wildan Islamic Boarding School requires a method so that students at the Bustanul Wildan Islamic Boarding School can receive, understand, and can apply easily the meaning in the content of *Nadham Tasawuf*. That is with a direct method where the mentor communicates directly (face to face) with the person he is guiding, in the sense that the guidance is carried out directly at that time and in that place by meeting face to face. The results show that the *nazham* method is an alternative that is applied in religious guidance at Bustanul Wildan *pesantren*.

[Tata Sukayat \(2017\)](#), in his research, used the literature method to analyse the use of *nazham* as a medium for da'wah and education. The use of *nadzaman* can make students understand quite complicated material, because they feel involved in learning while enjoying and singing the beautiful rhythms of *nadzam* verses. *Nadzam* has at least three functions, such as entertainment, education and da'wah, and spiritual role.

[Muhamad Taufik and Noor FadhliMarh \(2018\)](#), in their library research on da'wah messages through Islamic music. That by nature humans really like beauty, so in relation to da'wah it would be good and appropriate to utilise the media that humans like, namely art. By referring to several sources of literature that art is useful for da'wah as long as it pays attention to several things such as delivery strategies, delivery ethics and other supporting matters, so that da'wah activities through Islamic music can be well realised and achieve the desired goals.

Previous research as mentioned, not many have focused on studying *nazham* or songs as a method of delivering da'wah messages. Previous research mostly examines more da'wah messages in songs with content analysis with the aim of exploring the meaning of messages in songs. Previous research also relied on literature so that the truth was still assumptive, rational and philosophical studies that tried to connect da'wah with art and the phenomenon of Islamic music that was favoured by many audiences. Researches have not yet described how da'wah with the song is applied. The current paper is more focused on how the characteristics of the da'wah method in *Pangan Dika's* guidance at the Cikalama Sumedang

Islamic boarding school. So this research is more focused on how someone conveys guidance messages with songs. How is the language used, the rhythm and style of delivery, who can deliver what the criteria are, the content of the message delivered, the time and place of implementation. The subject is not limited to the content of the message but also the messenger, unlike the previous one which was more focused on songs.

This writing aims to reveal the method of *Pangan Dika* guidance such as language, narrative style, the content of the *Pangan Dika* book material, the criteria or requirements to become a *Pangan Dika* mentor, and the effectiveness of *Pangan Dika* guidance in improving the religious understanding of *santri*. Through this research, the secret of the success and or effectiveness of the use of *Pangan Dika* guidance in facilitating acceptance and improving the religious understanding of *santri* is found.

Therefore, to get what is the goal, this research uses a qualitative approach with descriptive methods. The research took several key informants who were in direct contact with *Pangan Dika's* guidance such as the *Kiai* of the *pesantren* and the supervising *Ustaz*, besides that it also involved students including those who had become alumni to get empirical clarity on the achievements of the guidance. The data collection techniques used include observation, interviews and documentation studies. The data that has been collected is then analysed and concluded.

RESULTS AND DISCUSSION

***Pangan Dika* Tradition in Pesantren**

The *Pangan Dika* tradition is a tradition of Islamic religious guidance and teaching, this tradition is inherent as a feature of activities in Cikalama traditional *pesantren*. Like the tradition of religious teaching, it has a distinctive style of traditional *pesantren* and the archipelago (Meilani, 2022; Abdullah, 2014; Rustandi & Kusnawan, 2023). There is a meaning that can be given to this tradition, as an activity that has the characteristics of da'wah and education. Tradition makers understand very well the characteristics of the community or people or students who will study at *pesantren*. This tradition is more a form of innovation and creativity of the initiator who claims what is in the Qur'an is in this *Pangan Dika*.

The *Pangan Dika* tradition, as a tradition, is initiated and programmed as material that must be memorised and taught or guided in *pesantren*. If there are bad behaviours that are contrary to Islamic teachings, the *pesantren* will confidently say that the perpetrators of the crime never want to study

and never want to recite the Quran in the pesantren, one of which is certainly never understanding the teachings of Islam properly because they have never learned *Pangan Dika*. The tradition of teaching *Pangan Dika* is one way or approach to how people are introduced to the understanding of Islamic teachings.

The *Pangan Dika* tradition has the aim that students understand the teachings of Islam. The sections in the *Pangan Dika* book consist of: several parts: The first part of *Pangan Dika Gusti Allah*, details the journey of human life and what will be passed when wanting to go to heaven, where a person who survives must have a perfect provision of charity, the obligation of students in respecting teachers. The second part of *Pangan Dika gusti Allah* explains the ethics of respecting teachers. The third part of *Pangan Dika gusti Allah* contains an explanation of *shabada*, the essence of *shabada*, the cancellation of *shabada*. The fourth part of *Pangan Dika gusti Allah* is about the water that cannot be used for *thoharoh*. The fifth *Pangan Dika gusti Allah*, and so on.

Another tradition, complementing the reading of *Pangan Dika* is reading Surah Yasin (the 36th letter of the Qur'an) then reciting the chant "*bismillahirrahmanirrahim*" 100 times, as well as the tradition of reading "*Qadirian*", "*Radbitu billahi rabba wa bi al-Islami dina wa bi Mubammadi an-Nabiya wa bi al-Quran imama wa bi al-Ka'bah al-Qiblat wa bi saidi shaikhi shaikhan wa murabba wa dalila wa bi al-Fuqara at-Tabi'ina ikhwana li ma labum wa 'ala ma 'alaihim at-Tha'atu tajmauna wa ma'sbiatu tafarruqna. Astaghfirullah al-'Adhim alladzji la ilaha illa Hua al-Hayyu al-Qayyumu wa atubu ilaih (3x). Allahumma shalli 'ala sayyidina Mubammadin wa 'ala alibi wa shabbibi wa Salam (3x). Afdhalu az-Zikri: La ilaha illa Allah (100x). La ilaha illa Allah Mubammadu ar-Rasulullah Saw kalimatu Haqin 'alaiba nahya wa 'alaiba Namut wa 'alaiba nub'atsu insya Allahu ta'ala min al-Aminina wa Rahmatillahi wa Karamibi. Allahumma 'a'inni 'ala zikrika wa shukrika wa Husni 'ibadatika (3x). Allahumma khudʻ minni wa taqabbal minni wa iftah 'alayya baaba kulla khairin kama fatahtabu 'ala anbiyaika wa auliyaika wa 'ibadika as-Shalihin (3x). Ilha hadbarati an-Nabiyyin sallallahu 'alaihi wa sallam wa 'ala alibi wa shabbibi syai'un lillahi al-Fatihah.*

A tradition is generally born because of ideals and goals, so is the tradition of learning *Pangan Dika*, which is to provide knowledge and understanding related to Muslim obligations and practical guidance for practising them (Statement of Mama Yuyu Yusuf, *Kiai Pesantren*). In *Pangan Dika*, all guidance for virtue is complete and has been prepared, depending

on whether humans want to learn it. The tradition of learning *Pangan Dika* is learning by referring to the book of the *pesantren's* elders.

The characteristics of *Pangan Dika* in terms of language, using Sundanese mixed with Javanese, the language used in the *Pangan Dika* book is a combination of Sundanese and Javanese, it can also be called a mixed language. Such as the word *utawi, lan kaping do, lan kaping telu*, are words that blend in the narration of the *Pangan Dika* book. The *Pangan Dika* practised at *Pesantren Cikalama* refers to the "*Kitab Parukunan*" authored by Sedah Sarmo from East Java and is usually read after performing the *maghrib* prayer (evening prayer) (Interview with Mama Yuyu Yusuf, 28 May 2021). Another characteristic is that *Pangan Dika* is delivered with *Nadham*, becoming part of the oral tradition as well as a way of da'wah in Sundanese society (Millie, 2009). In outline, the tone of *Pangan Dika* includes three rhythms, the initial flat rhythm, the uphill rhythm and the closing rhythm, these rhythms are repeated according to the completeness of the material presented, there are times when one rhythm covers six stanzas but if the context demands longer it seems that the stanza can be up to seven or even eight. The rhythm adapts to the flow of the message being conveyed.

Pangan Dika is popular in the *pesantren* tradition, especially in Javanese *pesantren*, and even the initial language of *Pangan Dika* used is Javanese. There are many varieties of *Pangan Dika*, including *Pangan Dika* demonstrated through *Wayang Kulit* as circulated on social media, *Pangan Dika Nabi* and *Pangan Dika Kawula*. The *Pangan Dika* used, a kind of summary, at *Pesantren Cikalama* is the *Pangan Dika* recited by KH.R. Enjang Abdurrahman and handwritten directly by M. Bahrudin.

Pangan Dika is taught using the *bandungan* method and is carried out together, continuing the *banca* that continues to be held every afternoon *bada asr* prayer. If the *santri* want to deposit new lessons independently, they recall what has been followed so far. When depositing is different from when learning is done in groups, depositing one-on-one in front of the ustad. If it turns out that he is able to show his memorisation then he may continue to other parts. When a person has been able to complete the memorisation of the entire contents of the *Pangan Dika* book, the *santri* can follow the diploma process carried out in front of the big *Kiai* of the *pesantren*, namely Mama *Kiai* Yuyu Yusuf.

Learning the book of *Pangan Dika* is not merely memorisation, in one *banca* (work) an ustad will explain the meaning of what is memorised, how it is contextualised in life. As among the contents or pieces of *Pangan*

Dika gusti Allah which reads:

".... (in Sundanese). Kawula teh boga pangeran nyaeta Allah anu ngadamel kawula jeung sakabeh makhluk, jeung deui kawula teh boga nabi nyaeta kanjeng nabi Muhammad SAW, ramana gusti Abdullah ibuna Siti Aminah, dipedal di Mekah, teras ngalih ka Madinah, pupus in Madinah, dipendemna in Madinah”

(I have a prince, Allah, who has created me and all creatures, I also have a prophet, His Majesty the Prophet Muhammad Saw, his father Abdullah his mother Siti Aminah, born in Mecca, sent in Mecca then moved to Medina, died in Medina, buried in Medina, in the house of Siti Aisyah)".

"Ashhadu an laailaaha illa Allah, hartina: nekadkeun kawula ku ati yen saenyana kalakuan henteu aya deui prince anu wajib worship angin Allah nyalira. I am determined that there is no god but Allah, the Almighty, to be worshipped. (I am determined that there is no god but Allah, the Almighty, to be worshipped). I affirm in my heart that the Prophet Muhammad, peace be upon him, was sent by Allah to enforce the Shara' law on his people, and so on."

"There are five things in Shara: one obligatory, two recommended, tilu haram, opat, makruh, five wenang, and the obligatory part of Shara is the yusaabu 'ala fi'lihi wa yu'aaqabu 'ala tarkihi, hartina: where anything done is rewarded and left behind is punished. For example, praying the five daily prayers, fasting, giving alms, and performing the Hajj. Ari ngaran sunat ceuk syara' nyaeta maa yutsabu 'ala fi'lihi wa laa yu'aqaba 'ala tarkihi, hartina wherever things are done are rewarded left henteu tortured such as staying praying sunat, fasting sunat, zakat sunat, munggah haji sunat jeung sajabana ti eta (The law of shara' is five: one is obligatory, second sunat, third haram, fourth makruh, five may. Wajib according to Shara' is ma yusaabu 'ala fi'lihi wa yu'aaqabu 'ala tarkihi, meaning something that is done gets rewarded, not done gets punished, and so on...,".

This means that as a santri or a Muslim is committed to accepting and making Allah his god. As a consequence of that acceptance he is ready to carry out his command. The essence of the *shahadatullah* pledge is obedience to the principle of *tawhid* "*laa ilaaha illa Allah, laa manjunda illa*

Allah, laa ma'buuda illa Allah, laa maqshuuda illa Allah, laa mabbuuba illa Allah". While the core of the pledge of *shabadatur-Rasuli* is a commitment to glorify the Prophet Muhammad Saw as a messenger of Allah, who received orders from Allah, the best human being, the best example in the life of mankind.

The above narrative is a small part of the contents of the *Pangan Dika* book, it is obvious that the contents of the *Pangan Dika* book are very practical and easy to understand religious teachings. In the tradition of *Pangan Dika* guidance, santri have a target of being able to memorize and recite with a distinctive rhythm, every time they finish memorizing the santri will deposit it with the supervisor, and if the *santri* have been able to memorize a lot or even the entire contents of the *Pangan Dika* book, the santri are entitled to follow the diploma which is directly carried out by the *pesantren* elders.

It is very possible for a *santri* to follow *Pangan Dika's ijazah* many times. If a *santri* is able to complete the entire contents of the *Pangan Dika* book, then he is authorized to teach it back to others with the pattern as applied by the Cikalama *pesantren*. This was said by Mang Ikin, who lives around the *pesantren* and has attended the *pesantren* in Cikalama, while showing the Cikalama book that he still reads and always reads. According to Ikin, the *Pangan Dika* book contains *jampe-jampe* or basic knowledge that a person must have. A person cannot be a good Muslim if he has not studied the *Pangan Dika* book. How can he do wudhu properly, pray properly if he does not equip himself with knowledge. The knowledge of practical religion is in the *Pangan Dika* book.

The tradition of *Pangan Dika* guidance cannot be carried out by just anyone, but several *ustad* who have been given the mandate by the *Kiai* of Cikalama *pesantren*, the number is not much but only three people, namely: *Ustaz Oep*, *Ustaz Buhan* and *Ustaz Bambam*, the others because they did not get a mandate from the *Kiai* of the *pesantren*, even though they were already senior students, they were not allowed to teach *Pangan Dika* in Cikalama, unless they had become alumni and they developed their own *Pangan Dika* teachings in their *pesantren*.

There are four hundred students studying at the Cikalama *pesantren* with a ratio of three hundred male students and one hundred female students. Cikalama *pesantren* students are not tiered like in schools in general, the grouping is more based on the length of time participating in activities at the *pesantren*, from the number of students it varies, some have only been students for three months, some have been students for three

years, seven years, eighth ars and even eleven years are still in the *pesantren*. A *santri* who has been in the *pesantren* for eight years said that he came from Jambi, his name is M. Abdurrahman, when asked if he was not bored studying in the *pesantren*, is there still knowledge to learn? According to him, he is not bored and the knowledge in the Cikalama *pesantren* is inexhaustible.

The tradition of *Pangan Dika* guidance is followed by hundreds of students, because there is no strata, so age is not a benchmark. The only stratum is determined by their experience in learning *Pangan Dika*, some are new and some are very senior. When a student who had only been a student at the *pesantren* for 1 month was asked (he was named Rendi from Lembang, West Bandung), De, how much has been memorized from the *Pangan Dika* book, he replied that he had only memorized *Pangan Dika* gusti Allah, this means that when looking at the contents of the *Pangan Dika* book, the memorization is only on the surface of the book. Then he said I am still new here, different from that person while pointing to someone who was walking in the mosque, he has been in the *pesantren* for eleven years, he has memorized a lot and has memorized many books ([Interview with MY, 2021](#)).

***Pangan Dika* as Religious Material**

Pangan Dika is a reference book of traditional *pesantren*, one of which is Cikalama Sumedang *pesantren*. This book is always taught to the students by the *ustad pesantren*. The book is quite thick, and the number of pages is uncertain because the page numbers are not sequential; sometimes, only page 16 returns to page 1 again, according to the sub-sub discussed. Nevertheless, the page thickness can reach 200 pages with a large handwritten font size. When asked by the *Kiai* of the *pesantren* why it is not printed in a luxurious and new version, the *Kiai* said that this is the secret, no one can carelessly change it, even just duplicating it must be with the permission of the *Kiai*. There is a strict prohibition on publishing or reading it on social media. If *Pangan Dika's* reading appears on social media, it is a violation; the *pesantren* has never allowed it.

Kitab Pangan Dika is practical; it is a digest summarized from the chapters and sub-chapters of *Dinul Islam*. Islam includes *aqidah*, *shari'ah* and *akhlaq*, in the book *Pangan Dika* made more practical as the main points that must be mastered in understanding religion. The book is claimed to be a "compilation of references to scholarly traditions" covering many topics, such as *aqaid* (belief), *fiqh* and *tasawwuf*. The *Pangan Dika* is a description of

some of the contents of the Qur'an. However, in the Cikalama tradition, it is claimed to cover the contents of the Qur'an.

From the perspective of guidance science, the practicality and coverage of the book's contents show that the author has big dreams related to the future of the generation. Like the mission of the apostle who was sent to be a mercy for all nature (Surah Al-Anbiya: 107) or the mission of the Prophet's companions, one of them, Abu Bakr, a few moments after being appointed as caliph, vowed to continue the mission of Islam. Although Medina became a den of wild animals, the mission of preaching Islam to various parts of the world will continue (Arnold, 1981). Coverage and practicality also illustrate that the compiler of the *Kitab Pangan Dika* has a strategy and methodology for packaging the message/guidance material.

In terms of the scope of the guidance or da'wah message, it is in line with the concept of guidance material put forward by experts, including the system of belief (*aqidah*), the system of worship and the system of association (*akhlaq*) (Sambas, 2009). Therefore, the content of *Kitab Pangan Dika* also contains practical explanations related to the three main points of Islamic teachings. With the *Kitab Pangan Dika*, these points become more practical through the explanation of the main points of Islamic teachings that should be guided and practised by Muslims. According to the experience of one *Pangan Dika* diploma recipient, the contents of *Pangan Dika* include brief material on *jampe wudlu* (prayer prayers), *jampe salat* (prayer prayers), *kawula boga pangeran* (a declaration of self-possession of God), *wirid* (specific and continuous prayers), law, *aqaid* (pillars of belief), *parukunan* (pillars of prayer, *wudlu*, etc.) and God's 20 attributes. In addition to the above topics, there are short topics, such as the text of *salawat Badar*, *Imam Syafi'i's shy'a'ir*, *Al-'Itiraf* (confession) by the poet Al-Hasan bin Hani or Abu Nawas Albaghdadi (757 AH-814 AH), *Qasidah Burdah*, *Rebo Wekasan* ritual prayers and religious songs (*nadham*) in Sundanese *pegon*. The last topic of religious material in *Pangan Dika's* text is the topic of *Hajj manasik* (*nusuk*).

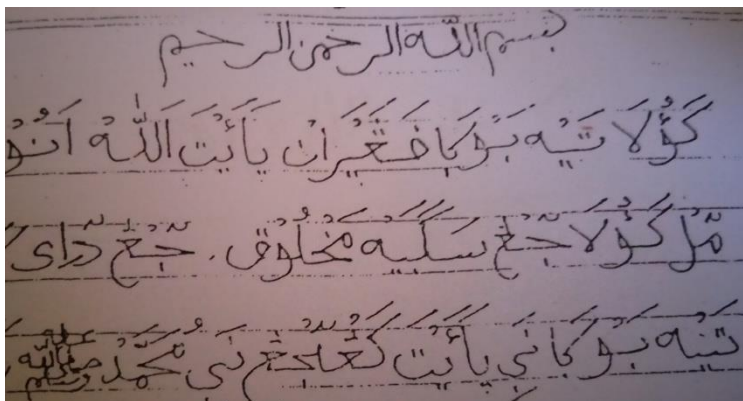
Religious materials in the *fiqh* category of shari'a law tend to refer to the ideas put forward by Imam Syafi'i or the Syafi'i *Mazhab*. In theology or *aqidah*, use the understanding of Abu Hasan Al-Asy'ari (*Mazhab ahl as-Sunah wa al-Jama'ah*). While in Sufism (*tarekat*), although not dominant, tends to the *Qadiriyah Tarekat* founded by Sheikh Abdul Qadir Jailani, as evidenced in the tradition of reading "*Qadirian*",

The religious material in the *Pangan Dika* book is characterized by simplicity, suggesting that the author wants the students who study to

remember, memorize and use it easily. However, despite its simplicity, the content is dense and encompassing. In some cases, such as the main points of teachings, the description can be added by the explainer himself as long as the explainer understands the purpose of the points in the Pangandika. The sentences in the *Pangan Dika* form a simple but meaningful structure; the content is easy to digest, and it contains ease of delivery and explanation.

Several factors can be cited as the advantages of *Pangan Dika*: the language is practical and operational, and the discussion covers various obligations binding on Muslims, such as the primary worship obligations, such as chapters on ablution, prayer, hajj, and fasting. If one were to study directly from the books of hadith and *fiqh*, it would take a long time. However, the material presented in *Pangan Dika* is more of a summary or summary of the lengthy explanations in the books. (Interview with Ikin, an alumnus of the pesantren and the caretaker of the Cikalama ancestral tomb).

Kitab Pangan Dika uses Sundanese and Javanese written in Arabic letters. This is unique and a special attraction for students who study as if they are pursuing something new. Regarding book performance, on the one hand, the passing of regional languages in Indonesia, but on the other hand, the book is written in Arabic letters and is an Arabic book. However, if approached with another approach, it implies an understanding of the integration of teachings with local culture and language. A relationship pattern is built between Arabic Islam and regional culture, both Sundanese and Javanese.



Source: Pangan Dika Book in Cikalama Pesantren

Picture 1.

A sample of Guidance Material Doctrine in Pangan Dika Book

The reading text is written in Arabic, Sundanese *pegon* and sometimes Javanese *pegon*. Regarding the religious tradition in Sundanese society, the da'wah approach with nadham and poetry is a way of da'wah in Sundanese society that is friendly to culture, thus facilitating the internalizing of Islamic values (Islamization) (Woodward, 2019). The use of Sundanese language with the approach of poetry and rhymes in internalizing Islam in the culture of Sundanese society, as maintained in the Cikalama *Pesantren*, is ancient, as done by Sundanese leaders (Rohmana, 2012).

Pangan Dika as Guidance Method

Pangan Dika's guidance method combines art in delivering guidance messages, generally carried out in *bandongan* and *sorogan* students in front of the *Kiai* (Hasan, 2015; Afif, 2019). Methodologically, it reflects the rationality of creative and innovative ways in da'wah methods. Da'wah is not an outlet for ability, but it is more focused on achieving the goals of those being preached to. From this methodological point of view, the use of this art is a form of sensitivity of the initiator and implementer of da'wah to basic human needs. Humans, by nature, tend to be beautiful. Hanifitas in humans are three: one tends to goodness, one tends to truth, and one more tends to beauty. By utilizing the *hanif* potential in humans, da'wah has an excellent opportunity to be accepted by humans, especially Islam, as a preached message also has characteristics according to human nature (read the Quran letter Rum verse 30).

Da'wah or guidance is *bil-bashirah* (Munir & Ilahi, 2006). Da'wah and guidance are not accidental activities. Da'wah or guidance (*irsyad*) is an activity planned, designed, and formulated goals and targets that must be achieved and prepared for the strengths and abilities that must be possessed. Science-based preaching or guidance requires that professional people carry out religious guidance, have good communication skills, have perfect mastery of religious teaching materials, have a mentality that upholds *akhlaqul karimah*, have integrity, honesty, consistency and are exemplary. In addition, guidance must also be programmed and prepared for its tools, even its financing.

On a practical level, science-based religious guidance includes using and selecting appropriate methods. Islam has established suitable methods of preaching or guidance. *Surah* an-Nahl verse 125 of the Quran, mentions

several principles that must be considered in preaching—likewise, *Surah* al-Imran verse 159 and al-Baqarah verse 256. The natural form is expressed in the da'wah of the apostle. At the same time, the development scholars, according to the context faced from time to time and in various places, termed the suitable da'wah method as a form of message delivery expressed in the sentence, embracing not hitting, fostering not insulting, educating, not rebuking, loving not antagonizing, and so on (Munir, 2006).

In the scientific perspective of guidance that has developed to date, the application of guidance should pay attention to the principles of, among others, The principle of all-round development, that guidance should consider the all-round development of the person being guided. Guidance should ensure this desired adjustment in specific areas of the individual's personality. Human uniqueness, certainly no two individuals are the same, differ in mental, social, physical, and emotional development. Guidance should recognize differences and guide individuals according to their specific needs. Holistic development states that guidance should be carried out in the context of total personality development.

Moreover, a child grows as a whole. Also, if one aspect of personality is the focus, then other areas of development should be kept in mind. Most importantly, these other areas of development indirectly affect the personality: Cooperation, stating that there is no power in any individual regarding guidance. Also, the cooperation and consent of the individual is a prerequisite for providing guidance; Continuity, that guidance should occur as a continuous process for an individual. Also, this guidance should take place in different stages of an individual's life; in expansion, in this principle, there should be no limitation of guidance to a few individuals.

Most importantly, counselling should be for all individuals of all ages; Adjustment and guidance affect every aspect of an individual's life. However, guidance is primarily concerned with an individual's mental or physical health. Furthermore, this adjustment occurs at school, home, community, and the wo. Based on observation, the *Pangan Dika* guidance method is characterized by the ability of the mentor to recite, chant and explain the contents of the *Pangan Dika* book, how the mentor uses the *Pangan Dika* book when explaining the tasks, challenges and problems of human life. The *Kitab Pangan Dika* is mastered first, both the reading, langgam and content of its contents; after that, with the permission and diploma of the kiai, the *Pangan Dika* guide shares his knowledge and understanding with others—replace (Singh, 2018).

Every mentor, including the mentor of *Pangan Dika*, must understand the adab or ethics of guidance (Hasanah, 2022) because when teaching nazham *Pangan Dika*, both students and teachers are bound by *adab* (Rohman, 2023; Rambe, 2021). *Pangan Dika's* guidance includes sending gifts and prayers to the predecessors of the *pesantren* before they start studying. This is so that the knowledge learned will be blessed, bring benefits and avoid unexpected things. In the *pesantren* tradition, these taboos are powerful, which, if ignored, can impact the *santri* or who use them unfavourably. Although the effect is not as severe as other traditions or readings in the Cikalama *Pesantren*, such as the abstinence from prayers that are practised on the night of 14 Mulud, must be done in an open field, must not be recorded or recorded, but listened to and followed all night and followed consecutively seven times in the month of *Maulud*. If these taboos are violated, the effects are harmful to the violator. This affects all ways of guidance, including *Pangan Dika*. In the *Pangan Dika* tradition, conducting guidance without the authorization of the *Kiai* of the *pesantren* can lose their blessings.

Pangan Dika is a curriculum that must be followed in the *pesantren*. Initially, every *santri* needs help understanding, but further, he understands why he must study *Pangan Dika*. The *santri's* obedience to learn *Pangan Dika* is also proof of the *santri's* obedience to the *Kiai*. The knowledge passed down by the *Kiai* is a kind of Cikalama's typical provision where *santri*, when they become *alumni*, will be fluent in explaining the core teachings of Islam through the *Pangan Dika* messages they have learned.

Guidance principles or norms also bind the *Pangan Dika* tradition as a guidance phenomenon. The *Pangan Dika* tradition, in some aspects, reflects the application of guidance methods that are very concerned with these principles; for example, in gradual guidance, students may only move on to other sub-topics after completing the previous guidance material. Completion includes the ability to recite *talaran* with a standard and familiar rhythm when reciting *Pangan Dika*, and the ability to appreciate and understand the content memorized so that a *santri* is not only able to recite but also able to explain the meaning or content of its contents. When one subject is complete, then it increases to other subjects. With this gradual characteristic, it is possible to produce graduates who genuinely can teach or preach *Pangan Dika*.

The gradual mechanism in *Pangan Dika's* guidance also illustrates that the *Pangan Dika* tradition is very concerned about the guiding conditions

that the *santri*, however, have limitations, even though in terms of potential, they have extraordinary intelligence or genius. However, it will have an adverse effect if the *Santri* has a hasty spirit when learning knowledge. *Santri* is allowed to internalize the core of the teachings they have learned. In addition, group guidance allows it to be followed to trigger the enthusiasm of others whose intelligence is less willing to learn or undergo the guidance process. Another reason is that the *Pangan Dika* book must be studied in stages with other students with the guidance of the *ustaz* or teacher. If you have not mastered one stanza of the *Pangan Dika*, then you cannot continue to the next stanza. This is to strengthen memorization by repeating it together (*muroja'ah*) so that even those whose memorization is slow can quickly adjust. The teaching tradition in traditional *pesantren* illustrates the relationship between the *kiai* and his students (Fatoni, 2011; Rofidah & Syam, 2021).

Man Abdurrahman (a student in the *pesantren* for eight years) said he has finished studying *Pangan Dika*. Learning *Pangan Dika* is sometimes in groups and sometimes individually. Suppose the diploma is one-on-one according to the chapter of the *Pangan Dika*. Suppose you pay attention to this statement and Man Abdurrahman. In that case, there is an impression that learning *Pangan Dika* at Cikalama *pesantren* is fun, not only *Pangan Dika* but also other books. He feels at home and comfortable continuing to study at the *pesantren*. He said that learning knowledge at the *pesantren* was inexhaustible.

Referring to the description above, Islamic teaching at *Pesantren* Cikalama can be categorized as classical or *salaf*, which maintains the classical tradition of *pesantren* without introducing general teaching. This distinguishes it from *pesantren* that emerged later and provide general teaching, even combined with schools often categorized as *kebalaf pesantren* because they emerged later.

Methodologically, the guidance of *Pangan Dika* is tied to the *pesantren* tradition. As is common in other *pesantren* traditions, with such a high culture of respect (*ta'zhim*), one cannot simply be allowed to teach *Pangan Dika*. In addition, as a characteristic of the *salaf* method, in the *Pangan Dika* tradition, the guidance cannot be done by just anyone; a person is only entitled to guidance if he has received the blessing of the *Kiai* of the *pesantren* by way of a diploma. A *santri* must study with the *Kiai* and receive a knowledge transfer and an *ijazah*. The *Kiai* said that every time he learns it, the learner should remember the teacher, the author, and the book's writer

by sending him gifts and prayers. In terms of guidance methods, this context will increase *Santri's* learning motivation. Methodologically, it is bound to the *pesantren* tradition (Hapidoh, 2016).

According to Bahrudin (External Section of *Pesantren Cikalama*), there are certain conditions for practising, teaching and or simply copying the handwritten *Pangan Dika* manuscript, including obtaining official permission through the "*Ijazah Pangan Dika*" process from the *pesantren* caregiver, which shows that the authenticity of the *Pangan Dika* tradition is maintained from generation to generation as is also the case in some traditional *pesantren* (Muntaqo, 2018). The *Pangan Dika* teachings are recited individually in front of the *pesantren* kiai. Then, a "diploma" is given to the person concerned.

CONCLUSION

First, *Pangan Dika's* guidance belongs to the *pesantren* tradition, characterized by using nadham with a regular rhythm. Similar to other *pesantren* traditions, in the process of guidance, some manners must be obeyed, such as only some people can become mentors, except certain people who have the kyai's permission and have received a diploma from the kyai. Second, the contents contained in the *Pangan Dika* book and taught to santri include complete religious material, implying that the compiler of the book has big dreams related to the future of the Muslim generation who have a firm belief in faith, love for the messenger, respect for teachers, procedures for worship, and other manners. Third, how the *Ustaz* teaches the *Pangan Dika* book by *sorogan* and *bandogan* reflects methodical guidance activities and the tradition of depositing and ending with a diploma, showing that methodologically the guidance activities have systemic characteristics.

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