



LEADERSHIP DYNAMICS OF BOARDING SCHOOLS: CASE STUDY PP. RA'IYATUL HUSNAN

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Abstract:

This study aims to discover and describe the problems of pesantren leadership case study PP. Ra'iyatul Husnan (sunan derajad) Wringin, Bondowoso. Specific objectives: 1) To know the Leadership Strategy in PP. Ra'iyatul Husnan (Sunan Derajad) Wringin, Bondowoso, 2) Kiai strategy in attracting public interest, 3) Leadership Pattern In PP. Ro'iyatul Husnan (Sunan Derajad) Wringin, Bondowoso. The results of this study show that the problem of pesantren leadership can be resolved by always following the developments that occur in society without changing the existing culture. With the slogan "devotees become guardians" is a strategy implemented by the caregivers of the Ra'iyatul Husnan 05 Islamic Boarding School (Sunan Drajad) to attract community interest in responding to the needs and challenges that exist in the community.

Keywords: *Leadership Strategies, Leadership Patterns*

INTRODUCTION

In the past, I went and settled in a boarding school far away and being famous is a privilege for a santri who is full of aspirations and goals. He must have enough courage, be full of ambition, and be able to press feelings of longing for family and friends from his hometown. After finishing his studies at the pesantren, he was expected to become a pious can, teach books and lead people in religious activities. He is also expected to be able to provide advice regarding issues of individual and societal life that are concerned with closely related to religion (Dofier, 2011). However, lately, there has been a dilemma in the hearts of the community Mastuhu's (1994) statement.

On the one hand, they expect and believe Islamic boarding schools can provide religious and moral provisions for their children to navigate modern life. However, on the other hand, they are afraid that Islamic boarding schools cannot equip their children's work skills in the future. They expect and believe that public education can provide science and technology provisions to their children in wading through modern life. However, they are afraid of being unable to provide provisions for religious morals. Qomar (2005), in his book, also argues that Waves of modernization that hit all corners of the world resulted in controllers; pesantren are no longer isolated culturally, and so are the ustadz and Students. Modernization offers the privilege of meeting the needs of life worldly in dimensional quality. Modernization awakens Islamic boarding schools to see their image as an educational institution which is all behind. Therefore, pesantren must react well with an adaptive and responsive attitude.

Consequently, Islamic boarding schools seek to add their orientation to fulfilling worldly needs. The success of an Islamic boarding school is highly dependent on the leadership of a kiai, and the success of the Islamic boarding school is the success of a cleric. However, the kiai is vital for effective boarding school educational institutions. We

do not find good pesantren with bad kiai or vice versa bad pesantren with good kiai. A good kiai is dynamic in preparing various educational programs, even the high and low quality of a pesantren determined by the leadership of the pesantren, which in this case is a kiai.

The leader comes from the word "leader", the noun form of "to lead", which means to lead. Leadership is the process of moving, influencing, and guiding others to achieve organizational goals (Ambarita, 2013).

According to Modjiono, the term leadership is known as a caliph in Islam. The word caliph has a double meaning. On the one hand, the caliph interpreted as the head of state in government; on the other hand, the caliph interpreted as a representative of God on earth. What is meant by God's representative? It can be of two kinds, and the first is manifested in the position. Both function as humans on earth as God's creation (Syifa, 2016). Refer to the Word of Allah SWT in the letter Al-Baqarah verse 30, which reads: "Remember when your Lord spoke to the angels "I want to make a caliph in front of my earth". They said: "Why do you want to make (caliphate) on earth that person who will do damage to it and shed blood, even though we always glorify with praise You and sanctify You? God Says: "Indeed I know what you do not know".

Based on the verses of the Qur'an above, it can be concluded that Leadership in Islam is the activity of guiding, guiding, guide and show the way that pleases Allah.

In one of his writings, Dofier (2011) states that the elements. The fundamental elements that form Islamic boarding schools are kiai, mosques, dormitories, santri. The kiai element is placed in a central position in Islamic boarding schools because the kiai considered the owner, manager, and teacher of the yellow book at the same time concurrently as an imam (leader) at religious ritual events, such as prayer congregation at the mosque. While other elements of Pondok Pesantren, such as mosques, dormitories, santri, and the yellow book, are a subsidiary whose existence is controlled by the kiai.

Kiai as the leader of a pesantren, has a significant role influential in the pesantren environment, which is his responsibility. Kiai is a significant educational leader because it is closer and directly related to the implementation of educational programs and achieved whether or not the purpose of education is highly dependent on the skills and kiai's position as an educational leader.

Based on a preliminary study conducted by researchers at Pp. Ra'iyatul Husnan (Sunan Drajad) Wringin is a pesantren that has a system leadership that is quite good, it is indicated by the obedience of students to the rules that exist in Islamic boarding schools, of course, character and also morality, which are owned by every santri become a choice for the community, in particular the community around Wringin District. Although the leadership of this pesantren never experienced a decline during the transition of leadership, however now the pesantren has begun to develop again and even added one The new program is tahfidzul qur'an.

RESEARCH METHODS

Research that intends to describe the problem and conduct an analysis of the problems that occur. The selected institutions in this study were conducted at PP. Ra'iyatul Husnan (Sunan Drajad). The location is in Wringin village, Wringin sub-district, Bondowoso district. Researchers collect data through several stages, namely, observation activities, by making direct observations at the research location, namely PP. Ra'iyatul Husnan (Sunan Drajad) Wringin Bondowoso. Then conduct interview sessions with several informants. Informant data can be seen in the following table:

Table 1. Sources of research informants

NO	ELEMENT	AMOUNT	INITIALS
1	Pengasuh	1	IF1
2	Ustadz	1	IF2
3	Ustadzah	1	IF3

4	Pengurus Putri	2	IF4,IF5
5	Pengurus Putra	2	IF6,IF7

From the table, it can be explained that there are five sources of informants: caregivers, ustadz, ustadzah, female administrators, and male administrators. Furthermore, observations were made at several meetings to observe the dynamics of pesantren leadership directly. The last one is document analysis which can corroborate the research results. All data collected is then carried out with data reduction, which is processed on the data display and then conclusions are drawn. Through the stages carried out, the researcher can analyze and conclude the research carried out.

RESULTS AND DISCUSSION

The research results show that; Pp. Ra'iyatul Husanan 05 (Sunan Drajad) Wringin is a boarding school with a sound leadership system. The students' obedience indicates this to the rules in the boarding school. Each student's character and good morals are a choice for the community, especially around Wringin District.

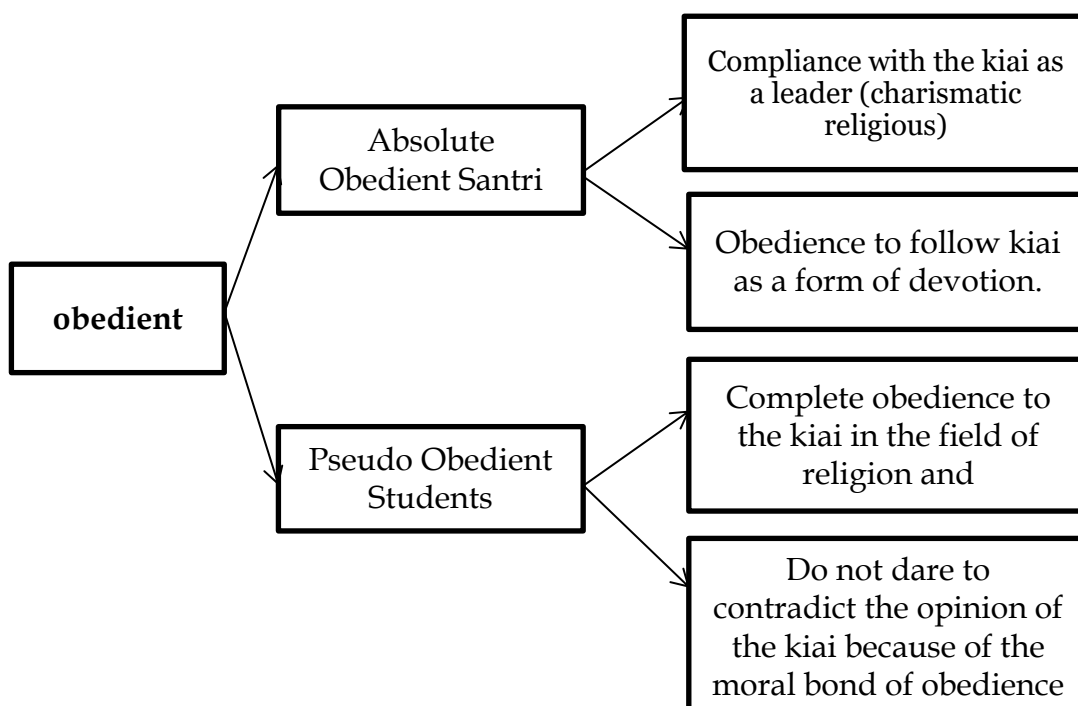


Figure 1.1 The kiai-santri interaction pattern

The picture above shows that in PP. Ra'iyatul Husnan (Sunan Drajad) obedient students are always obedient and obedient to those who become their role models; in this case, the clerics will be role models from internal factors first.

LEADERSHIP STRATEGY

Various variants of strategies from each individual in leadership (including kiai leadership) have a significant impact on the lives of their students. The characteristic of the santri is very close to the interaction and communication process between leaders (top-up) and subordinates (top-down) which is influenced by the effectiveness of the leadership. In the process of policy formulation, according to this theory, top-down elites make public policies to be implemented by public administrators to the people or society.

IF1 The caretaker of the pesantren said that a caretaker must be a central figure with many roles or multi-functions, starting from being the leader of the temporary boarding school, teacher and mentor to students, husbands and fathers in their own families who also live in the boarding school. The position of a pesantren leader is also

required to uphold noble values, which are a reference in behaviour in the development of pesantren. Noble teachings such as the teachings explained in the Qur'an and hadith become a belief in life, so when leading in a boarding school, do not conflict or deviate from the noble values that we believe from the start, namely the existence of Barokah, by instilling good manners. If this is noble, then the public's view of the pesantren will be good and then it will be able to attract their interest to return to entrust their sons and daughters to this pesantren.

It can be described that caregivers must be good examples of virtuous behaviour and put forward to instil nobility and emphasize that baraka exists.

IF2 Ustadz emphasized that the kiai suggested how students should believe in the existence of blessings, especially the blessings of Kiai Husnan as the founder and first founder of this pesantren. Kyai often exemplifies how to have good morals towards teachers and parents and even exemplifies to students how to have good morals towards teachers because that is where the blessing begins.

For students to obey Islamic boarding school laws is nothing but the advice of the kiai, so the figure of a kiai in raising his students is the main thing in moving and advancing Islamic educational institutions in the form of Islamic boarding schools. The problem that arises is how students are directed so that they can match what the pesantren aspires to. Every educational institution, large and small, must have various goals to be achieved, which require a regulatory process through management.

Islamic boarding schools as educational institutions/organizations consisting of several groups of people such as kiai as leaders or caretakers, pesantren administrators, asatidz (council of teachers), and students are one unit involved in carrying out educational activities. The presence of madrasas/schools and other institutions such as skills and courses in the pesantren environment as an effort to respond to developments in science and technology certainly requires management or management, which will eventually form a model or system of pesantren education.

IF6 The male administrator said that the pesantren's leadership strategy, which was implemented in this Islamic boarding school, was from the bottom up and then decided by the kyai; those who violated the rules or laws in the pesantren were not directly reported to caregivers while in the management they could handle it themselves unless later there is a significant violation of a case such as stealing, dating or so on. The decision we entirely leave to the nanny.

IF4 Female santri administrators emphasized that the kyai as a leader plays a role in mobilizing all pesantren residents, including administrators, ustadz, and santri. Mobilizing means carrying out every task that is supposed to be nothing but meeting to improve performance according to the vision and mission of the pesantren created to optimize results.

It can be explained that the kiai has carried out his role as a leader, namely mobilizing members to carry out tasks according to the vision and mission to achieve goals optimally. The vision and mission become a reference for a kiai to carry out his duties, the kiai always reminds the ustadz and all administrators to carry out their duties through the program that has been made to facilitate the administrators in carrying out their duties.

KIAI'S STRATEGY FOR PUBLIC INTEREST

The strategy implemented by the kiai in attracting community interest is by responding to needs or challenges that exist in the community, for example, those currently popular in the community, such as the tahfidz program. This matter was stated directly by the caregiver. IF1 The caretaker said that in developing the pesantren, they must innovate to answer the needs of the community, namely holding a new program, namely the tahfidz program; this tahfidz is a flagship program in which the pesantren already has a unique building specifically for children who are interested in memorizing the Al-Qur'an.

This matter is in line with what was conveyed by IF3 Ustadzah, the attractiveness of the tahfidz program is extraordinary, considering that this program is currently

popular. Caregivers memorize 30 juz of the Qur'an; this can also add to its charm.

IF1 Caregivers said that by following the developments that occur in the community, without changing the existing culture, one of which is the tahfidz program, they will have more foundations and convictions regarding morality and noble character by the teachings taught in the Qur'an.

IF6 male administrators emphasized that this tahfidz program also had a significant impact on the pesantren, especially on the administrators, because here, all students are required after prayer asar to submit their memorization of the Qur'an, including the administrators. After all, according to the kiai, it must be preceded from within. Islamic boarding schools first, then they can be glimpsed in the community.

Continued by IF7's explanation by the male administrator, a kiai who memorizes 30 Juz of the Qur'an with good morals creates a unique charisma for the students and the whole community who also recognize his personality as a good person.

IF6 Men's administrators say that as a leader, a kiai must also provide good direction for activities in the Islamic boarding school. How does a kiai direct his subordinates to achieve the goals expected of the kiai and pesantren? Not only does the tahfidz program, but the pesantren also provides facilities and infrastructure to ustadz, ustadzah and students in developing religious activities, both those related to problems of students' interests, for example, such as hadroh and pencak silat.

IF5 The female administrator said that in addition to making programs, they also had to control whether the programs that had been made, such as routine activities every day, activities every week and activities per semester, controlled whether they were running. If a program does not work, the new obstacles are discussed with the administrators and then conveyed to the caregivers how to overcome these problems.

From the results of the explanation above, it can be explained that in directing matters related to management and students in the development of the ability of the kiai as a leader to help by providing facilities and infrastructure for the progress of activities in the pesantren. Apart from that, to get closer to all the pesantren residents, they are also assisted by administrators and ustadz to make it easier for the kiai to control each program and pay attention to the results being carried out, whether they are running or not as planned.

KIAI LEADERSHIP PATTERNS

The pattern of kiai leadership is closer to transactional and transformational leadership, marked by a leadership style that emphasizes transactions between leaders and subordinates.

Transactional leadership emphasizes exchanging economically feasible relationships to meet psychological needs following the contracts they have agreed upon. A kiai is a leader believed to be able to change the work environment, work motivation, work patterns, and work values perceived by subordinates so that they are better able to optimize performance to achieve organizational goals. According to Dubin, the characteristics of effective kiai leadership are being able to fulfil three things: creating an atmosphere conducive to student learning, teacher involvement and growth, community support and high expectations. (all people encourage and have great hopes).

From the explanation above, the role of the kiai towards santri is so dominant, one of which can be illustrated by their attitude of submission (*sami'an wa thā'atan*) to the kiai's orders which are considered a truth that must be followed. Kiai has a polymorphic role, namely as a vital primary source and reference, which is assumed to be able to overcome all problems that occur in society.

IF5 female administrators said that changes occurred depending on the conditions in the community and adjusted to what was happening in the community by relying on alumni to find out what was needed in the community so that it could help develop Islamic boarding schools.

The pattern of change in the kiai's leadership takes a divergent form, namely changes based on thoughts that are no longer conventional but can venture outside the conventional mainstream. In this thinking, there are often leaps of thought that highlight

the innovative nature.

IF4 The female administrator said that obeying the santri towards the administrators could prove this kiai's orders to all of them, or they could become an example in society. This is in line with what was conveyed by IF3. The Ustadzah of this pesantren is familiar with barokah boarding schools, where barokah is often used as a reference.

Barokah in the Arabic dictionary by Ibn Mandhûr, Lisânu al-'Arab, is defined as "development and improvement (an-namâ` wa az-ziyâdah)" or "happiness of life (as-sa'âdah)". This word is Indonesianized to become "blessing", which in the Big Indonesian Dictionary (KBBI) means "a gift from God that brings human life".

The meaning of "blessing" in Indonesian is essentially no different from the meaning of "barokah" in Arabic, which both denote the meaning "in the life of someone who gets it". If someone has something, for example, wealth, they will be happy if it develops or improves (blessings or blessings). If children develop well (blessings/blessings), then parents will be happy, and so on. So, people who get "blessings" will have a good life according to religion, that is, to please God. The words "barokah" and "blessing" in this paper show the same meaning.

Whereas "tabarruk" is derived from the word "barokah", which is a word change from the original three letters (ba-ra-ka) to wazan "tafa'aala" by adding the letter tâ` in front and doubling or tasydîd the middle letter ('ain fi'il) which has the meaning of "looking for" (thalab). Tabarruk means "looking for blessings" (thalabu al-barakah) or in Javanese "ngalap blessings". However, this does not mean that "deeds" are the cause that brings because, in essence, the one who gives is God. So, "deeds", or in Arabic is called "amal", ranks as "wasîlah" or intercessors asking Allah. By doing an act or the term "tabarrukan", God will inspire those who do it.

In simple terms, "taking blessings on the cleric" means seeking through specific actions, for example, kissing the cleric's hand or drinking the water used by the cleric. These two actions ("kissing the hand" and "drinking the water used by the cleric") occupy him as a wasîlah or intercessor to pray to Allah. Allah gives baraka (feelings) to those who do them by doing these actions.

The Ra'iyatul Husnan Islamic Boarding School (Sunan Drajad) is indeed known as the Barokah Islamic Boarding School because the origins of the establishment of the Islamic boarding school are inseparable from the element of blessing as we often hear about the dedication of the kiai husnan (the first founder) to the supreme teacher Kh. Hasan (Pp. Zainul Hasan Genggong), to become waliyullah, became the foundation for establishing this pesantren.

As stated above, the initial dedication of Kiai Husnan was to a servant until he was recognized as a waliyullah, inseparable from the word "barokah", with which the Islamic boarding school Ra'iyatul Husnan (Sunan Drajad) instilled the thought that every knowledge that is it must be interspersed with blessings in it by "taking blessings" to the ustadz, especially to the kiai.

DISCUSSION

Looking for educational institutions that are original products of the Indonesian state and are firmly rooted in society, they will undoubtedly place pesantren at the top of the ladder; this is seen from the historical context, role, function and contribution to nation-building. (Fawaid, 2021)

Problematic is a term used to indicate a problem that must be solved (KBBI, 2008). The common thread can be drawn that something with a problem or problem means something needs a solution.

In the current era of globalization, Islamic boarding schools face far more complex challenges than in previous periods. So, according to Gus Solah, placing pesantren to be inclusive and not close themselves to something that comes from outside, as well as being the guardian of traditions of suitable value, is necessary. (Ma'arif 2015).

Qomar (2005) in his book also argues that the wave of modernization that hit all corners of the world resulted in the controllers of pesantren no longer being isolated

culturally, as well as the ustadz and santri. Modernization offers the privilege of fulfilling the needs of worldly life in dimensional quality. Modernization makes Islamic boarding schools aware of their image as a lagging educational institution. Therefore, pesantren must react both as an adaptive and responsive attitude. Consequently, Islamic boarding schools try to add their orientation to fulfilling worldly needs.

The statement above creates a dilemma in the hearts of people who want to entrust their sons and daughters to Islamic boarding schools, as stated by Mastuhu (1994). On the other hand, they are afraid that Islamic boarding schools will be unable to equip their children's work skills to face their future.

People expect and believe that public education can provide science and technology for their children to navigate modern life. However, they are afraid that it will not be able to provide religious and moral provisions.

Therefore, schools as formal educational institutions are currently too focused on academic intelligence factors; even though they pay attention to spiritual and religious matters, the system does emphasize student achievement in terms of intellectual intelligence which ultimately leads to various academic measures (Hosaini, 2019). Meanwhile, Islamic boarding schools are one of the choices of educational institutions that prioritize efforts to educate. Spiritual or religious, although nowadays, there are many Islamic boarding schools in Indonesia which also provide general knowledge in an integrated manner.

CONCLUSION

The problem of pesantren leadership at the Ra'iyatul Husnan Islamic Boarding School (Sunan Drajad) can be resolved by following societal developments without changing the existing culture. With the slogan "Servants Become Guardians" is a strategy implemented by the Ra'iyatul Husnan Islamic Boarding School (Sunan Drajad) caregivers to attract community interest in responding to the needs and challenges that exist in the community.

Leadership Strategy in PP. Ro'iyatul Husnan (Sunan Drajad) Wringin, Bondowoso is: Upholding noble values that become a reference in behaviour in the development of Islamic boarding schools. Instilling noble character so that people's views of Islamic boarding schools will be good and then attract their interest to return to entrust their sons and daughters to Islamic boarding schools. Setting an example, the kiai provides an example to all students by giving an example of how the students' morals are to the teacher so that students can emulate this commendable behaviour.

The leadership pattern of the Ra'iyatul Husnan Islamic Boarding School caretaker (Sunan Drajad) is closer to transactional and transformational leadership, marked by a leadership style that emphasizes transactions between leaders and subordinates. The pattern of change in the leadership of the caretakers of the Ra'iyatul Husnan Islamic Boarding School (Sunan Drajad) takes a divergent form, namely changes based on thoughts that are no longer conventional but can venture outside of the conventional Mainstream. In this thinking, there are often leaps of thought that highlight the innovative nature.

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