



CONSTRUCTION OF BOARDING SCHOOL EDUCATION SYSTEM ACCORDING TO NURCHOLISH MADJID

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Abstract:

Pesantren is an Islamic educational institution that has its own education system in Indonesia, especially on the island of Java. In the eyes of the people fundamentalists, pesantren are often associated with traditional aspects; old-fashioned and conservative. That view, also associated with the conditions of the times that continue to grow, and the needs of people who are increasingly diverse in the world education. So that Nurcholis Madjid, in several of his books, also reviews it what is the condition of traditional pesantren, and reforming the education system. This is done so that traditional pesantren are not considered old-fashioned, conservative and outdated. Departing from the contribution of thought, the author does library research with a descriptive-hermeneutic approach to Nurcholis Madjid's works related to research themes.

Keywords: *education system, islamic boarding school, nurcholis madjid*

INTRODUCTION

Today, the presence of the era of modernity greatly influences various structures of people's lives, without exception to education. This is a new challenge for the world of education to immediately evaluate and form an education system mechanism that is in accordance with the needs of society and the conditions of the times that continue to move forward.

In general, education is a conscious and planned effort to prepare students through guidance, teaching and training activities for their future roles. While the definition of education contained in Article 1 Paragraph 1 of the Law on the National Education System No. 20 of 2003 states that:

Education is a conscious and planned effort to create a learning atmosphere and the learning process of students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, in society, the nation, to the country.

In that sense, pesantren are Islamic educational institutions that participate in educating the life of the nation, long before Indonesia's independence. In a sense, Islamic education is an effort to care and guide students so that later after completing their education they can understand and practice Islamic teachings and make them a way of life (Derajat, 1995).

Islamic boarding schools are Islamic educational institutions that have proven their existence in shaping and maintaining public morality. Broadly speaking, the pesantren education system can be grouped into three parts. First, Islamic boarding schools with a traditional system. Second, Islamic boarding schools with a modern system, and third, Islamic boarding schools with a comprehensive system.

As the oldest Islamic educational institution which existed long before Indonesia's independence, and has its own system mechanism in carrying out its educational wheels. In this research study, the authors focus on the model of the

traditional Islamic boarding school education system in the construction of Nurkholis Madjid's view of the modern education system.

The modern pesantren education system model is a pesantren that uses an integrated system: by applying the most comprehensive general and religious learning, both in terms of administration, teaching system and curriculum. In this modern education system, the progress of the pesantren is not only seen from the figure of a kiai and santri, but also seen from the aspect of administration and management of the pesantren education system as a whole.

Meanwhile, the traditional Islamic boarding school education system model is a pesantren institutional system that maintains the teaching of classical Islamic books as the core of education, using the sorogan and bandongan learning systems. The curriculum uses Arabic books which are arranged directly by the Kyai.

Sorogan is a learning method in the traditional Islamic boarding school education system that focuses on the activeness of students who have been able to read the Koran to learn directly from their teachers or Kiai. Meanwhile, the bandongan learning method is the teaching of a Kiai to a group of students, where they listen to a Kiai who reads, translates, explains, and reviews classic Islamic books (Kitab kuning).

Each santri pays attention to his book and makes notes, both the meaning and description of the words or thoughts of the Kiai (Dofier, 1994). Meanwhile, the learning curriculum in traditional Islamic boarding schools focuses on the fields of fiqh, faith and tasawuf which originate from yellow books in Arabic.

In the field of fiqh, it adheres to the teachings of one of the four schools of thought, namely the Shafi'i school. Whereas in matters of faith adhere to the teachings of Imam Abu Hasan al-Asy'ari and Imam Abu Mansur al-Maturidi. As for the field of Sufism, adheres to the basics of the teachings of Imam Abu Qasim al-Junaid (Madjid, 2010).

To understand and read these sciences, there are subject matter for nahwu, Sharaf and balaghah, as tools for interpreting and interpreting Arabic books which are also taught in Islamic boarding schools. This subject matter occupies an important position in Islamic boarding schools, requiring time and energy to understand and memorize the verses contained in the Awamil, Imrithi and Alfiyah books.

The strong system of memorization and teaching materials that focus on religion with its learning model makes the intellectualism of pesantren education less progressive. Santri are less creative in creating new thoughts which are the result of their own processing of existing materials, because they are only taqlid, giving rise to strong dogmatism. In pesantren, lessons are also not provided that support analytical-empirical thinking, because all subjects are determined by a Kiai (Madjid, 2010).

In addition, the portion of the application of learning general subjects in traditional Islamic boarding schools is only half: just to fulfill the requirements so that they are not considered conservative, and some don't exist at all. This non-seriousness also results in the limited ability of students to develop their general knowledge potential and does not receive public recognition (Madjid, 2010).

Such a pesantren institutional system can be said to be a center for traditional Islamic studies or a center for Islamic orthodoxy in rural areas (Dirdjosanjoto, 2010). On the other hand, Islamic boarding schools are educational institutions that have special value characteristics, different from other institutions. In addition, pesantren with a traditional system have a role in seizing and defending the establishment of the Unitary State of the Republic of Indonesia (NKRI).

That way, pesantren as educational institutions founded by Kiai, have great potential in media for social transformation as well. The role of pesantren will be weaker, unrecognized or even disappear if the education system is only focused on religion, does not develop science and technology at the same time.

Islamic boarding schools are required to renew their education system, by consciously formulating visions and educational goals to be more advanced in responding to the times (Madjid, 1993). Because, Islamic boarding schools also have the potential to become alternative educational institutions in educating the life of the nation

and Muslims in particular.

However, there must be some significant changes in the pesantren education system, so that the potential of the pesantren can be maximally realized, otherwise the pesantren will be left behind. Departing from the background above, the author is interested in trying to find out in depth and research further with the title: "Construction of the Islamic Boarding School Education System According to Nurcholish Madjid."

RESEARCH METHODS

This study uses a qualitative approach to describe the problems and research focus. Qualitative methods are social research steps to obtain descriptive data in the form of words and pictures. This is in accordance with what was revealed by Lexy J. Moleong that the data collected in qualitative research are in the form of words, pictures, and not numbers. A qualitative research approach is an approach that does not use a statistical work basis, but is based on qualitative evidence. In another article, he stated that a qualitative approach is an approach that is based on field facts and what was experienced by the respondents, finally a theoretical reference was sought.

A qualitative approach is research that displays assessment procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. In this case, researchers interpret and explain the data obtained by researchers from interviews, observation, documentation, so as to get answers to problems in detail and clearly. The selection of a qualitative research approach was carried out on the basis of the specifications of the research subjects and to obtain in-depth and accurate information about the facts, characteristics and relationships between the phenomena being investigated.

The descriptive-qualitative research method is focused on facts-based problems which are carried out by observing/observing, interviewing, and studying documents. This method was chosen as one of the writing methods in order to obtain an overview in the field and the Construction of the Islamic Boarding School Education System according to Nurcholis Madjid. In descriptive research, the researcher will try to see the events that are the center of his attention, and then illustrate them as they are. In relation to this, Nana Sudjana and Ibrahi revealed that descriptive research is research that seeks to describe something, events, events that are happening at the present time. In other words, descriptive research takes problems or focuses attention on actual problems as they were at the time the research was carried out. Given its nature, descriptive research in education functions more to solve practical educational problems.

RESULTS AND DISCUSSION

Kiai

Kiai is the most important element in a pesantren. The word Kiai literally comes from Javanese, which means old. In Javanese society, the word Kiai is what an adult calls his grandfather. In this way, Kiai does not only mean old (which coincidentally coincides with the meaning of "syeikh" in Arabic), but also means sacred, hallowed, and sacred.

The majesty of the word Kiai, more clearly in the social life of the Javanese people, is also attached to three different types of honorary titles. First, an honorary title for items that are considered sacred, such as Kiai Garuda Kencana, as the Golden Train in the Yogyakarta Palace is called.

Second, an honorary title for older people in general. Third, a title from the community to an Islamic religious expert who owns or becomes a pesantren leader and teaches Islamic classics to his students (Dofier, 1982). In the pesantren world, the Kiai has a very strategic position, because the Kiai is the founder and leader of the pesantren. Pesantren can also be likened to a small kingdom, where the Kiai is the absolute source of power and authority (Dofier, 1994).

In Nurcholish Madjid's review, the Kiai's leadership model is charismatic. Such a model shows that pesantren are not democratic because such a pattern is irrational. What's more, if consciously or not, the Kiai tries to maintain it, with the principle of keeping distance or keeping aloof (keeping distance and height) from the santri. That

way, the charismatic leadership model will really lose quality its democracy.

The Kyai's leadership which is charismatic in itself is also personal. This fact implies that it is impossible to replace a Kiai by another person, and it is difficult to be subordinated to modern administration and management (Madjid, 1997). Apart from being a religious leader, the kiai is also a traditional mobility member in a feudal society. Damiana, feudalism wrapped in religion, if it is abused it will be more dangerous than ordinary feudalism (Madjid, 1997).

The basis for the leadership of the Kiai, by itself, also ignores the technical skills needed in responding to the development of an increasingly advanced era. The lack of kiai's leadership in technical skills is also a trigger for pesantren to lag behind the times (Madjid, 1997).

This has an impact on the condition of students who want to study at the boarding school. For Kiai in big cities who have experienced changes in social status through political career paths, they believe in sending their children to public schools rather than to the Islamic boarding schools themselves. Even if necessary they are put into productive fields, such as economics, medicine, and engineering.

Meanwhile, village children from lowly families continue to attend Islamic boarding schools. It's as if they say, it's enough for me, not my child. They are also more proud if they have a son-in-law who is a doctor or engineer than a kiai or santri who has studied for years. Meanwhile, those who are proud to pick up their son-in-law from Islamic boarding schools are village people (Madjid, 2010).

Islamic boarding schools do not want to be abandoned by their students, and parents who want to accommodate their children in the hope that they can pursue two fields of general scientific study and Islam. There is no other way, except to try as much as possible so that the pesantren can catch up. The pesantren responsibilities are required by circumstances to race against time. Of course, by not abandoning the values that have been built in the pesantren by its leaders.

Therefore, pesantren must have a legitimate leader within the dimensions of the pesantren, to lead the change process with extra caution. Changes made may not be "radical revolutionary," but attempted as the saying goes, "how unbroken threads of flour are not scattered (Madjid, 1997)."

Legitimate leadership is closely related to someone who has charisma, like the Kiai in a pesantren. But in leading, it is not enough just to have charisma, the Kiai must also have skills or expertise in managerialization. If this is not owned by a pesantren leader, then it can be fulfilled by other people whose position is only as an assistant or as a technical leader.

Skill here is the ability of the leader to be able to manage all problems so that a priority scale for solving them can be made, then it can be poured into a work plan, both short term and long term (Madjid, 1997).

The position of the Kiai as the absolute leader of the pesantren, in the view of the author, cannot be separated from the existence of the hadith of the prophet which states that the ulama are the inheritors of the prophets (waratsatu al-anbiya). This is what makes the Kiai have the highest position among Muslims in general, both in the pesantren world and in the eyes of society in general. Ideally, the Kiai as the inheritor of the prophets has a high capability in seeing all the challenges of the times. Because the prophets also always pay attention to reality in preaching. Kiai must be able to see the condition of the needs of today's society, in addition to the religious messages that want to be conveyed through education held at Islamic boarding schools.

As the absolute leader of the Islamic Boarding School or the inheritor of the prophets, the Kyai should also be able to create good cooperative relations with all the supervisors (ustadz) in the Islamic Boarding School. Kiai must still be willing and able to listen to the ustadz's critical suggestions in implementing education, because they are the frontline soldiers who always interact in an educative way with the santri.

The relationship that exists between the Kiai, the ustadz and the santri tends to be more like superiors and subordinates where all the orders of the Kiai are mandatory.

That way, the capability of a Kiai does not develop in leading the Islamic Boarding School. Because the Kiai does not have a colleague that he is on par with himself in formulating an educational plan to be implemented in his pesantren.

This is the case with the relationship between the kiai and the santri, who are also like a king and his soldiers. Whereas santri are not soldiers of the king, but students whose potential (nature) must be developed to become perfect Muslim individuals, strong in faith, strong in knowledge and strong in good deeds. As the full authority for the implementation of education, the Kiai should tidy up the administrative system of the Islamic boarding school, both in terms of curriculum, setting educational goals, the condition of the students, ustadz and learning infrastructure at the Islamic boarding school.

Santri

After the kiai is an important element in the pesantren, the santri are another element that is just as important. According to Nurcholish Madjid, there are two opinions that can be used as a reference for the origins of the words of the santri. First, the word santri comes from Sanskrit, namely *sastri* which means literacy. Second, the word santri comes from the Javanese language, namely *cantrik* which means someone who always follows a teacher where this teacher goes to live (Madjid, 1997).

In Zamakhsyari Dhofier's view, the word santri comes from the term *shastri* which in Indian means a person who knows the sacred books of Hinduism or a scholar of the Hindu religious scriptures (Dofier, 1997). Nurcholish Madjid said that Islamic boarding schools have two types of students, *bat* and *mukim*. First, *mukim* students, are students who come from remote areas and live in Islamic boarding schools.

Second, the *santri bat* is a santri who comes from areas around the pesantren and usually they do not live in the pesantren. They return to their respective homes after attending a lesson at the Islamic boarding school (Yasmani, 2002).

Thus, students who live in Islamic boarding schools or do not live, completely submit themselves to a kiai to become their students. They study with a Kiai to study and study the holy book of the Koran or Islamic religious sciences in Islamic boarding schools. In addition, a pesantren is said to be large if it has a large number of *mukim* students, while a pesantren is said to be small if it has a large number of *bat* students.

According to Nurcholish Madjid, in the life of Islamic boarding schools there are still many discrepancies between the life of students and the life of non-santri or life outside the pesantren. The incompatibility can be seen from: *first*, The clothes of the students, which in general they cannot distinguish between clothes for study, in the room, outside the Islamic boarding school and even for sleeping are no different. *Second*, The health condition of the students is not paid attention to which causes the students to get scurvy or better known as *santri gudig*. Even though things like that are rarely seen now, for skin diseases, there are still many of them in Islamic boarding schools. *Third*, The behavior of the students, most of the students suffer from a feeling of inferiority in association when they have to associate with people outside of them. This causes inconsistent behavior among the students. Yet when in the pesantren environment they are very free. *Fourth*, Deviations that they might do, namely the existence of a practice among the students, although this rarely happens, which actually contradicts the moral teachings of the religion itself. This practice seems to be a bad result of the hostel system which does not justify association (merely socializing) with other genders (Madjid, 1997).

From this explanation, it can be concluded that the life of the santri still has many shortcomings when compared to the life outside the Islamic boarding school today. The shortcomings of the pesantren must be covered, by looking at the conditions of today's needs. If the condition of the santri is allowed to remain like that, the pesantren will not rule out the possibility of losing its students.

To get there, changes must be made culturally, santri as subjects of students in Islamic boarding schools and Kiai who create the rules. Without the blessing or direction from the Kiai to improve the health condition and mindset of the santri. So, the santri tend to be indifferent to this condition, because the most important thing for them is to obey the Kiai, seek blessings, and seek knowledge.

Cottage

Pondok is a small building where the students live (Madjid, 2010) . Basically a pesantren is a traditional Islamic educational hostel where students live together and study under the guidance of a teacher or more commonly known as a Kiai. As student dormitories, pondoks are a hallmark of the pesantren tradition, which distinguishes it from the traditional education system in mosques that have developed in most Islamic areas in other countries.

According to Nurcholish Madjid, the rooms in the huts are cramped, too short, the windows are too small, and the arrangements are chaotic. In addition , the lack of equipment such as cots, tables, chairs and places to store clothes. The number of bathrooms and latrines (WC) is also not proportional to the number of students present.

There are even those who do not provide this facility so the students bathe and defecate in the river. Even if there are conditions that do not meet the requirements of a modern sanitation system (Madjid, 1997) . In this way, the pondok which is the residence of the santri in studying Islamic religious knowledge must be provided with facilities that are in accordance with the needs of the santri today.

Thus, the students will feel comfortable and feel calm, because of the attention to the cottage facilities, and they will also feel proud of life in the cottage, not the other way around. For this reason, funding for Islamic boarding schools must be considered as a form of preparing adequate facilities.

Mosque

The mosque is one of the institutions in the traditional Islamic boarding school education system. The mosque is a place of worship and da'wah for Muslims which began at the time of the Prophet Muhammad SAW. The mosque functions as the center of all the activities of the Prophet in interacting with Muslims, and is the most important institution for Muslims. The mosque is the main capital of the Prophet to strive to create a civilized society (Madjid, 2009).

This civilized society is called by Nurcholish Madjid as civil society. In other words, the continuity of the Islamic education system which has been centered since the Alquba mosque was founded near Medina during the time of the Prophet Muhammad SAW still radiates in the pesantren system (Dofier, 1994). In the pesantren tradition, the mosque is a manifestation of the universalism of the traditional Islamic education system.

At the pesantren, the Kiai always teaches his students in the mosque. The mosque is the most appropriate place to instill the discipline of the students in carrying out the five daily prayer obligations, acquiring religious knowledge, and carrying out other religious obligations (Dofier, 1994).

However, most mosques in Islamic boarding schools are generally in a less conducive condition, such as poor floor cleanliness, ablution/pool water supply system, architectural division of building spaces, tidiness, lack of lighting systems and others. This deficiency is what distinguishes it from modern mosques in cities (Madjid, 1997) .

Thus, the authors can conclude that the mosque is the most important facility in Islamic boarding school education. As the right place to instill the discipline attitude of the students in the obligation to pray the five times a day, and the teaching and learning process. In addition, for the convenience of the students, it is necessary to make improvements in the mosque that are adapted to the needs of the students and the conditions of the times.

Study of the Classical Scriptures

Learning Islamic treasures through classic books is an important element in pesantren which can differentiate it from other educational institutions. Learning the books which are commonly called yellow books is a characteristic of the teaching and learning process in Islamic boarding schools (Yasmani, 2002) .

Excavation of the treasures of these classic books, generally in Islamic boarding schools is called the Koran Koran, which is the activity of conveying subject matter by the Kiai to his students. In Islamic boarding schools, only Arabic-language books are called books, while Latin ones are still referred to as books. To study these books, weton

or bandongan and sorogan learning systems are usually used.

Weton is a recitation whose initiative comes from the Kiai himself, both in determining the place, time, and especially the book. Meanwhile, sorogan is a recitation which is a request from the santri to the Kiai to be taught certain books.

Recitation with the sorogan system is usually given to students who are quite advanced and senior in their knowledge. Through the bandongan or weton method, students in Islamic boarding schools are taught classic books by translating word for word using the regional language.

There are definite patterns in how to translate, namely by following the cases of the Arabic words in question in the sentence. For example, muftada cases will always be translated preceded by the word utawi, while cases as khabar are translated with the introduction iku, while cases as mafulbih are translated with the introduction ing, and so on (Madjid, 1997).

Such a translation model makes students weak in using the translation system using Indonesian. Santri are only good at translating in Javanese, but they are not good at explaining a book in Indonesian, especially a foreign language. This was implemented in some Salaf Islamic Boarding Schools in several villages. However, when we pay attention to the condition of the salaf Islamic boarding schools in East Java, such as the Lirboyo Islamic boarding school in Kediri and the al-Falah Islamic boarding school in Ploso, this fact is not entirely the case.

At the pesantren, the students are not only proficient in translating books in Javanese, but also proficient in translating books in Indonesian. Many of the students even become translators of classic books and make books, then publish them. Not infrequently these translations are used by students as reference material.

As for learning materials, in Nurcholish Madjid's notes, the classic books used cover the branches of fiqh, monotheism, tasawuf, and nahwu-sharf. He detailed the books that became scientific concentrations. In the branch of fiqh, for example: Safinatu al-Shalah, Safinatu al-Najah, Fathu al-Qarib, Taqrib, Fathu al-Mu'in, Minhaju al-Qawim, Muthma'innah, Al-Iqna, Fathu al-Wahhab. Which includes the branches of monotheism, Aqidatu al-'Awam, Bad'u al-Amal, and Sanusiyah.

In the branch of Sufism; Al-Nashaihu alDiniyah, Irsyadu al-'Ibad, Tanbihu al-Ghafilin, Minhaju al-'Abidin, AlDa'watu al-Tammah, Al-Hikam, Risalatu al-Mu'awanah wa alMuzhaharah, Bidayatu al-Hidayah. Furthermore, in the science of nahwu sharaf; Al-Maqsud (nazham), 'Awamil (nazham), 'Imrithi (nazham), Ajurumiyah, Kaylani, Mirhatu al-I'rab, Alfiyah (nazham), Ibnu 'Aqil (Madjid, 1997).

In the recitation using the bandongan method, the students carefully follow the Kiai's translation. Then recorded in his book, under the translated Arabic words. The activity of recording the translation is called meaning (giving meaning) or ngesahi (validating meaning, as well as reading the Arabic sentence in question according to its grammatical meaning).

Sometimes it is also called beardi (giving a beard) because their notes hang like beards on the words being translated. In such a study, Nurcholish Madjid saw that the cognitive aspects of the students were not paid enough attention to by the Kiai (Madjid, 1997). Evidenced by the absence of a control system in the form of tests on mastery of the material on the subject matter received by the students.

With the bandongan method, the students are also given less opportunity to convey their ideas, let alone to criticize if they find an error in the lesson, so that the reasoning power and creative thinking of the students are hampered. This kind of teaching system is less efficient, due to the unsystematic leveling system, the selection of books that are less relevant, how to read books with literal translations (word for word) and so on (Madjid, 1997).

On the other hand, in the learning process by translating and interpreting, students are taught to really pay attention to the teachings of the Kiai. There are no students who play or talk to themselves when the Kiai reads and translates the book, in contrast to the classical system in schools, the lecture method that is often used by teachers gets little attention from students.

Many students play or talk with friends when learning is in progress. Thus, the wetonan and sorogan systems still have advantages in maintaining conducive ongoing teaching.

In addition, most Islamic boarding schools today have included general knowledge teaching materials as an important part of Islamic boarding school education. However, the teaching of classical Islamic books is still taught as an effort to continue the main goal of the pesantren which is to educate prospective scholars who are loyal to traditional Islamic teachings (Dofier, 1994).

The material for teaching general knowledge seems to be carried out in a half-measures way, just fulfilling the requirements or so as not to be called old-fashioned. So that the ability of the santri is usually very limited and does not receive the recognition of the general public (Madjid, 1997).

Those are some of Nurcholish Madjid's views on the traditional Islamic boarding school (Salaf) education system, which still has some weaknesses in terms of leadership, students, Islamic boarding schools, mosques and also learning classic books. Although traditional pesantren have many weaknesses, there are also potentials that can be maintained and developed.

CONCLUSION

From the various descriptions above, it can be concluded as follows:

1. Islamic boarding schools must reformulate their education system, which can be grouped into five sections. First, the ability of the Kiai (leadership) in managing the pesantren education system as a whole, and the pesantren education system. Second, the condition of the students in the environment of Islamic boarding schools and the relationship between fellow human resources. Third, the feasibility of infrastructure and finance in supporting the sustainability of the pesantren education system. Fourth, learning methods and curriculum of Islamic boarding schools. Fifth, the vision and mission of Islamic boarding schools and the conditions of the times that affect people's lives.
2. Weaknesses and potentials of pesantren must be used as a strength for reforming the education system in dealing with social realities that tend to change. In addition, pesantren must become an alternative educational institution in educating the nation's life and become a bastion of Indonesian morality.
3. Islamic, Indonesian and scientific knowledge are used as a basis for constructing a traditional Islamic boarding school educational institutional system in the form of an institution with a modern Islamic boarding system to create civil society. In this way, pesantren can eliminate the dualism of Islamic and general education, by uniting the dualism of educational institutional systems in one integrated and unified system.

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