

Modernization Transformation in Islamic Boarding Schools: Study of Ummushabri Pesantren in Kendari City

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Abstract

Educational transformation in pesantren cannot be separated from the idea of modernizing Islamic education conveyed by many experts. So this study is still very relevant to continue to be studied. They are looking for distinctive models and patterns of this transformation so that they can enrich the study of modernization in the treasures of pesantren. Researchers used descriptive qualitative with analytical methods, using three data collection techniques: interviews, observation, and documentation. The results of this study indicate that Ummushabri Islamic Boarding School has transformed in the institutional aspect and has an impact on the entire system that applies to Ummushabri Islamic Boarding School. The institutional elements that have transformed Ummushabri boarding school include Policies on the education system, changes in the Foundation's leadership structure, and changes in the work hierarchy. Curriculum changes since 1986-2023 and institutional governance system. Establishing partnerships, developing participatory management, and pesantren, madrasah as a learning resource. These three points are aspects of the transformation of Ummushabri pesantren as an Islamic Education Institution in Kendari City. The institutional transformation carried out by Ummushabri Islamic Boarding School has significantly impacted institutional development. It has become one of the Islamic Education institutions that has advanced progress in Kendari City.

Keywords: Transformation; Islamic Education; Ummushabri Islamic Boarding School.

Introduction

In the dynamics of pesantren today, there are salaf pesantren and modern pesantren. However, the most important dynamic of this pesantren is how the pesantren can develop so that the pesantren can continue to progress and grow—developing in Madjid's view by modernizing. Modernization is how pesantren can think progressively in developing their education.¹

Madjid's thinking about modernizing Islamic education becomes a progressive thinking space for pesantren managers by looking for patterns and models to implement modernization. Because the education that takes place in pesantren is very complex and comprehensive where education is carried out for 24 hours. So, the education period becomes a characteristic and distinction between pesantren and other educational institutions in Indonesia. In the author's view, the modernization conveyed by Madjid must be responded to well by pesantren. He is modernizing the pesantren curriculum while maintaining the teaching of classical books and the traditions and values of pesantren.² Modernization can be done by developing yellow book studies in digital, for example, or modernization in the field of madrasah curriculum in pesantren because today, in general, pesantren have organized formal education such as madrasah under the ministry of religion.³ So pesantren still has much homework to achieve what Madjid said about modernizing Islamic education.

Research on the transformation of pesantren has been conducted by several researchers, including first, Nashrullah's research⁴ examines the transformation of pesantren directed at the middle-class community. The critical finding of this study is that the tendency of pesantren changes tends to be the same. The difference lies in its orientation, directed at adjusting to market needs. Second, Roizatul Faruk,⁵ This research examines the Ali Maksum Foundation, which is focused on the development model of

¹ Nurcholis Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Paramadina, 1997).

² A Suradi, "Transformation Of Pesantren Traditions In Face The Globalization Era," *Nadwa/ Jurnal Pendidikan Islam* 12, no. 1 (2018): 27–38.

³ Bashori Bashori, "Modernisasi Lembaga Pendidikan Pesantren Perspektif Azyumardi Azra," *NADWA JURNAL PENDIDIKAN ISLAM* 11, no. 2 (2017).

⁴ Nashrullah Nashrullah et al., "Transformasi Pendidikan Islam Pesantren Bagi Muslim Kelas Menengah," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 17, no. 1 (2023): 139–152.

⁵ Roizatul Faruk, "Pengembangan Model Manajemen Transformatif Pondok Pesantren," *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 6, no. 1 (2023): 136–152.

the transformative management model. Third. Zainul Mustofa,⁶ This research provides important insights for the transformation of pesantren, namely filtering by conducting a review so that the modernization of pesantren does not eliminate the essential character of pesantren.

Some of the above studies illustrate the urgency of an in-depth analysis of the transformation of pesantren education from old patterns to new patterns. Finding patterns and models from traditional education to more modern patterns without leaving the characteristics and soul of pesantren requires discussions and studies that must continue to be carried out to enrich the treasures of pesantren in Indonesia.⁷ In this context, transformation is a diction that must also find a model and prototype of pesantren. In this context, it is Ummushabri pesantren in Kendari city. In the author's view, this pesantren has relevance to the study of pesantren transformation, although many other pesantren are also relevant to this study.⁸

Ummushabri Islamic Boarding School is unique and distinctive in implementing the modernization of Islamic education with efforts to transform the traditional pesantren education system towards a pesantren education system with unique and progressive pesantren institutional management, and this pesantren transforms its orientation while maintaining simplicity and sincerity as the characteristics and soul of the pesantren.

This pesantren emphasizes quality over quantity. Transformation of learning with a pesantren curriculum refers to an education system emphasizing creativity and critical thinking. Then, the management of modern pesantren management based on education and economic development. So this study, in the author's view, will be instrumental in the study of pesantren with a modern system in ways and models following the competence of pesantren. In Abdullah Syukri Zarkasyi's view, transforming pesantren can be different according to the needs of the community around the pesantren. However, the pesantren must still maintain its soul and tradition during this global flow, so from how the pattern and model and in which aspects the transformation of pesantren is carried out in Ummushabri Kendari pesantren, this will be the focus of the author in this study.

⁶ Achmad Zainul Mustofa Al Amin, "Model Transformasi Pendidikan Pesantren (Studi Kasus Di Pp. Darul Dakwah Mojokerto)," *PROGRESSA: Journal of Islamic Religious Instruction* 6, no. 2 (2022): 37–58.

⁷ Abdullah Abdul Hakim, "Pembaharuan Sistem Pendidikan Islam Di Indonesia Menurut Azyumardi Azra," *Islam Universalia* 2, no. 1 (2020): 35–108.

⁸ Mohammad Zakki and Hazinah Hazinah, "Pesantren Pespektif Historis: Memahami Ragam Tipologi Dan Perkembangan Di Indonesia," *Molang: Journal Of Islamic Education* 1, no. 01 (2023): 67–78.

Research Methods

This research is expected to provide a comprehensive picture of the basic construction of Islamic education development in Ummushabri Kendari Islamic boarding school. The study also aims to critically examine the roots of the thoughts of previous figures and identify the advantages and disadvantages of the approaches used. The approach used in this research is a qualitative approach of a case study type. This method explores the conditions, contexts, and processes that occur in Ummushabri Kendari pesantren, focusing on relevant aspects of the research objectives.

Data collection techniques used in this research include: first, observation - directly observing the activities and learning process at Ummushabri Kendari boarding school. Second, in-depth interviews with various informants consisting of teachers, students, and Islamic education leaders in Ummushabri Kendari Islamic boarding school. Third, documentation - collecting and analyzing documents related to the pesantren, such as curriculum, syllabus, and educational activity reports. This documentation aims to complement data from observations and interviews.

Data analysis in the study includes the following stages: first, data collection - data were collected through observations, interviews, and documentation that had been conducted; second, data reduction - data that has been collected is simplified and focused on being relevant to the research objectives. Third, data presentation - the data that has been reduced is arranged in the form of an easy-to-understand narrative, using tables or graphs if needed to clarify the information. Fourth, verification and conclusion - concluding the data that has been presented and verifying the validity of the data through triangulation and rechecking with data sources.

Transformation of Islamic Boarding School

The transformation of pesantren in this study departs from Madjid's thoughts on modern Islamic education.⁹ This thought becomes a space for the progressive thinking of pesantren managers by looking for patterns and models of implementing modernization in pesantren. In the author's view, the modernization conveyed by Madjid must be

⁹ Budhy Munawar-Rachman, *Pemikiran Islam Nurcholish Madjid* (Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2022).

responded to well by pesantren. We are modernizing the pesantren curriculum while maintaining the teaching of classical books and the traditions and values of pesantren.¹⁰

In Azyumardi Azra's view, the transformation of Islamic education must be done in Islamic thought and institutions.¹¹ This means that the Islamic institution referred to by Azra is one of the pesantren. Pesantren, with all its managers such as Kyai, teachers, students, and other components must be ready to make changes for the better and progress. The modernization carried out by pesantren is how the formation of creativity and critical power of students.¹²

When touching on transformation, there is the formation of creativity and critical thinking, meaning that it is closely related to the human resources in the pesantren and also to the curriculum taught in the pesantren, which also leads to students' creativity and critical thinking. This is also related to teaching methods and learning methods. So, the modernism of Islamic education both in madrasah and pesantren should play a more constructive role.¹³

Ummushabri Islamic Boarding School Kendari City

Ummushabri boarding school was established starting from, GUPPI (Gabungan Usaha Perbaikan Pendidikan Islam) Southeast Sulawesi Consulate. GUPPI is the forerunner institution for the formation of this boarding school. GUPPI was originally one of the institutions affiliated with political parties; in 1998, it became a non-partisan institution or was no longer affiliated, so it organized Islamic education as an independent boarding school.

Several reasons underlie GUPPI then the establishment of an Islamic boarding school known today as Ummushabri. First is the psychological factor where the need to keep up with the demands of an increasingly advanced era and science and technology are driving this progress. Second, GUPPI, engaged in Islamic religious education, feels a moral responsibility to advance Islamic civilization, especially in Southeast Sulawesi. Third, Islamic boarding schools are Islamic educational institutions that are very relevant to the

¹⁰ Harmonedi Harmonedi, "Pendidikan Islam Dalam Bingkai Tradisionalisme: Studi Terhadap Madrasah Irsyadiyah," *Murabby: Jurnal Pendidikan Islam* 1, no. 1 (2018): 12–23.

¹¹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Logos Wacana Ilmu, 1999).

¹² Imam Tazali, "Paradigma Pendidikan Agama Islam Di Era Milenial," *Idrak: Journal of Islamic Education* 2, no. 2 (2020): 213–222.

¹³ Abdul Hakim, "Pembaharuan Sistem Pendidikan Islam Di Indonesia Menurut Azyumardi Azra."

progress of the times, where the demand for educating the advanced generation of Islam in Southeast Sulawesi.¹⁴

Some names of significant figures as pioneers of establishing Ummusshabri Kendari Islamic Boarding School include: Major General (pur.) H. Edy Sabara (alm.); H. Muhtarum, SH; K.H. Baedhawie (alm.); H. A. Madjied Joenoes (alm.); Drs. H. Abdullah Silondae (alm.); H. A. Karim Aburaera, SH; Drs. H. Djalante P; Drs. H. A. Zainul Arifin; P. Rafiuddin (alm.); Nurdin Dg. Magasing (alm.); H. Abd Rahiem Munir (alm.); H. Muhammad Amin (alm.); Ir. Muh. Saleh, and others. They are the ones whose names are now recorded in the historical memory of the journey of Ummushabri Kendari Islamic Boarding School.¹⁵ From the list of names of the founders, it is a figure who has so much integrity and enthusiasm to advance the generation of Islam in the Southeast Sulawesi peninsula, to have an educational institution that can produce a generation of Islam that has above-average quality and is not inferior to compete with other pesantren.

The name of Ummushabri Islamic Boarding School is part of the aspirations of its founders to produce students who have a spirit of patience in studying. Thus taken from the word Ummusabri, which means the peak of patience. The hope is so great that the students in Ummusabri have a vast soul to build the country of Indonesia, especially Southeast Sulawesi, Kendari City, as a manifestation of Islamic education. In terms of place, Ummusabri Islamic boarding school is very strategic because its position in the middle of the city makes it an Islamic educational institution that is very interesting in many circles. This is because the educational design that was once traditional has now turned into a modern Islamic educational institution. For more details, please see the following picture:



¹⁴ Ahmad Syauqi Fuady, "Pembaharuan Sistem Pendidikan Di Pesantren," *Al-Insiroh: Jurnal Studi Keislaman* 6, no. 1 (2020): 101–114.

¹⁵ <https://ummusshabri.sch.id/>.

Gambar Sumber: Profil Ummushabri

The picture above is one form of Ummushabri Kendari Islamic boarding school development in terms of buildings. The progress is marked by the number of students who continue their education at the pesantren. Besides that, Ummushabri Islamic Boarding School has also become an Islamic education institution with international standards.

Management transformation of Ummushabri Pesantren

Ummushabri boarding school in Kendari, Southeast Sulawesi Province is one of the boarding schools in Kendari City with the following objectives. First, to educate the Indonesian people according to the constitution's mandate. Second, to assist the local government in facilitating community access to Islamic education services. Third, to show the community that madrasah has a competitive advantage in science and religion. Fourth, to participate in realizing local government programs in developing human resources with faith and piety.¹⁶ Reading the vision and goals of this pesantren has the principle of pesantren management based on community participation in educating the nation. So the spirit built by this pesantren is the spirit of nationality and society.

In the history of this pesantren, this boarding school was initially built on an area of land ($\pm 7.1/4$ Ha. to be precise 72,109 M².), which became the right to use the land of the Regional Government of TKI Southeast Sulawesi through the Decree of the Governor of the Regional Head of Level I Prov. Southeast Sulawesi Number 130 of 1993 concerning the Handover of Land Management Owned by the Government of Southeast Sulawesi Province to the Head of the Ummushabri Kendari Islamic Boarding School Campus. After being partially used for the construction of the Ibn Sina Islamic Hospital, the remaining area is currently around 4.9 ha. With a capital fund of Rp. 50,000,000, - (Fifty million rupiah) assistance from the Central Government (President of the Republic of Indonesia H. Soeharto), the building of pesantren facilities and infrastructure was realized. At that time, this pesantren appeared quite magnificent compared to other educational institutions in the heart of Kendari. This pesantren is in a geographical position in the center of Kendari City.¹⁷

¹⁶ Anwar Obaid, Wawancara, 8 Februari 2023 (Kendari, 2023).

¹⁷ Anwar Obaid, Wawancara, 8 Februari 2023 (Kendari, 2023).

The initial buildings built were a two-story multipurpose main building for office facilities and learning spaces that can be used as a meeting room that can welcome 400 people; a mosque with a capacity of 700 worshippers; three dormitory buildings that can accommodate 120 students; equipped with classrooms and dining rooms; teacher housing equipped with a campus kitchen; a guard house; and five chicken coop buildings. Ummushabri Islamic Boarding School is sufficient in providing a discourse on building spiritual attitudes towards the religious dynamics of the people of Kendari City.

Since its inception, Ummushabri has shown its existence with various community activities, including preparing preachers to spread Islam throughout Southeast Sulawesi. In this context, there is an excellent relationship between the pesantren and the community, so the community gives trust to this pesantren. As mentioned, an essential element in pesantren education is the community.¹⁸

According to Erdiyanti in a study, one thing that makes Ummushabri Islamic boarding school advanced and much loved by the parents of students because of the factor in policy-making and management of the learning process has good management so that there is a sense of harmony among the parents of students and management.¹⁹ It is natural for Islamic educational institutions such as Islamic boarding schools to improve institutional management amid the proliferation of Islamic educational institutions today. The distinctive characteristics of pesantren are continuously upgraded to provide quality services to students. Hendro Widodo also says that in making changes, what is changed first is the school's culture or pesantren.²⁰

Ummushabri Islamic boarding school initially only organized education at the Advanced High School (SLTA) level or Madrasah Aliyah with a dormitory system as the style of Islamic boarding schools. Every night, the students learn a lot and are taught about the knowledge identical to pesantren, such as learning the yellow book, coaching, etc. Because of the demand and interest of the community to entrust their children in the hope of gaining knowledge at the Ummushabri pesantren; then in 1987 and 1995, the Ummushabri boarding school expanded its educational expansion by opening the junior

¹⁸ Ach Sayyi, "Modernisasi Kurikulum Pendidikan Islam Dalam Perspektif Azyumardi Azra," *TADRIS: Jurnal Pendidikan Islam* 12, no. 1 (2017): 20–39.

¹⁹ Erdiyanti Erdiyanti, "Fenomena Orang Tua Dalam Memilih Lembaga Pendidikan Islam (Studi Pada MIS Pesantren Ummushabri Kendari)," *Shautut Tarbiyah* 23, no. 2 (2018): 15–34.

²⁰ Hendro Widodo, "Manajemen Perubahan Budaya Sekolah," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2017): 287–306.

high school / MTs and elementary / MI education levels.²¹ Ummusahbri Islamic boarding school 2012 opened an education level for early childhood (PAUD), and Ummusahbri integrated Islamic kindergarten. Therefore, since its inception, Ummusahbri Islamic boarding school has been identical to a modern boarding school. Its learning system organizes formal education, madrasah, followed by general education.

Modern Pesantren and Metropolitan Pesantren

Azyumardi Azra said that today pesantren are not only located in villages but have shifted to cities.²² In the author's view, what was conveyed by Azra occurred in this pesantren. The tagline of the name of Ummushabri Islamic boarding school, since its establishment, has been formulated to be a modern boarding school because of the substantial public interest in this institution and the word contemporary, which is identified with the traditional process in the application of learning. Seeing the development of Kendari City and the position of Ummushabri boarding school in the middle of the city, this boarding school must coexist with the city's economic growth around the boarding school. With this consideration, the management changed the terminology from a modern boarding school to a Ummushabri Kendari metropolitan boarding school. This term was taken because of the location of Ummushabri boarding school in the heart of the provincial capital and the midst of a changing urban society, so since 2011, the term has changed from modern to metropolitan. According to Anwar Obaid in an interview, the idea of naming the contemporary boarding school as a modern metro boarding school is the result of the idea or idea of Mr. Supriyanto as the head of the Ummushabri boarding school Foundation.

The idea of naming the modern metropolitan boarding school Ummushabri Kendari came from the Head of the Foundation, Mr. Supriyanto, who saw the development of Ummushabri boarding school and wanted to be different from other boarding schools in general."²³

In line with Dr. Supriyanto regarding the naming of the metropolitan pesantren, he said that:

²¹ Anwar Obaid, Wawancara, 8 Februari 2023 (Kendari, 2023)..

²² Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Prenada Media, 2019).

²³ Anwar Obaid, Wawancara, 8 Februari 2023 (Kendari, 2023).

The naming of the Modern Metropolitan boarding school is a result of the existence of Ummushabri in the middle of the city, so the existing buildings must be adapted to a modern layout.²⁴

The metropolitan naming of Ummushabri Islamic Boarding School is certainly not without a solid and logical reason. According to Anwar Obaid, at least three essential things are used as solid reasons for naming the metropolitan boarding school. First, the position or position of Ummushabri Islamic boarding school, which is really in the heart of Kendari City, which, when referring to the existence of pesantren in general, usually seems to avoid the city crowd so that students can focus on the learning process. Secondly, the existence of the Ummushabri Islamic boarding school in the center of Kendari City follows the City government's regulations regarding the policy of structuring slum cities. Ummushabri, located right in the middle of the city, certainly has to improve all the physical resources of the pesantren so that it does not contribute to the city's slums. Third, Ummushabri boarding school also sees the development of urban development that is advancing; government buildings, private companies, hotels, and so on are part of Ummushabri's attention, which is the center of attention in the middle of the city.²⁵

Ummushabri Islamic boarding school in Kendari is a modern Islamic education institution with many rapid changes. Its rapid development has made Ummushabri boarding school a trusted institution for parents to entrust their children to be taught Islamic education correctly. According to Cak Nur and Yudian Wahyudi, Islamic boarding schools are Islamic educational institutions that are important in building human civilization.²⁶ We can see how the role of Santri in the life of this nation can no longer be denied its contribution. Likewise, Ummushabri Islamic boarding school is Southeast Sulawesi's oldest Islamic boarding school.

Based on the results of interviews with Supriyanto, a critical informant in this study, the transformation that Pesantren Ummushabri has carried out in terms of leadership is to change the traditional teaching system to a modern one. Since the establishment of Pesantren Ummushabri, the leadership pattern used is a one-person show, namely the role of the kiaiKiyai who is the center. For this reason, the transformational leadership process

²⁴ Supriyanto, Wawancara (Kendari, 2023).

²⁵ Anwar Obaid, Wawancara, 8 Februari 2023 (Kendari, 2023).

²⁶ Yan Yan Supriatman, "Pendidikan Pesantren Menurut Cak Nur Dan Yudian Wahyudi," *TAJID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 1, no. 1 (2017): 113–134.

at Ummushabri Islamic Boarding School was carried out so that the process that includes the transformation of the leadership of Ummushabri Islamic Boarding School in Kendari City is more to the institution, which provides for education system policies, organizational structure, and the structure of the boarding school.

The development is so rapid, bringing Ummushabri into a superior education provider. By adopting an international curriculum, Ummushabri can compete with other Educational Institutions, both domestically and abroad. That situation did not make Ummushabri forget its identity as an Islamic Education Institution. Ummushabri continues to carry out Islamic Education in two ways, namely, in the afternoon until morning, Pesantren Education is carried out with students who live in dormitories.

Students who stay in the dormitory get material about, ahklak, Arabic language, yellow books, and so on, and also get the opportunity to explore the material they get in madrasah in the morning until the afternoon. Vice versa, students in madrasah also continue to get pesantren material such as the minimum Hafiz requirement of two juz while a Ummushabri student. Ummushabri, in this case, still includes Islamic content in the international curriculum it adopts so as not to eliminate Islamic identity. Moreover, Ummushabri has aspirations to make madrasah worldwide superior. Therefore, Ummushabri uses the method of governance system in managing the study of Islamic Education so that the existence of Ummushabri as an Islamic Education Institution is still being developed and continues to be improved so that the study of Islamic Education Institutions is still maintained and able to make madrasah worldwide.

Ummushabri, in maintaining its existence as an Islamic Education Institution that continues to enlighten the people of Southeast Sulawesi, makes all its alums able to realize the vision and mission of Ummushabri wherever they are. The existence of Ummushabri alums is not only those who struggle with the world of da'wah, become Ustad, and so on, but the alums spread to various sectors of life. There are at least three things that alums do, namely 1.) establishing partnerships, 2.) developing participatory management, and 3.) pesantren and madrasah as a source of learning.

With their existence in various fields/sectors, they still carry the mission and goals of Ummushabri so that Ummushabri not only produces alums each year but can make a real contribution to society through its alums. As an alumnus of Ummushabri, I can come forward to motivate, guide, and direct always to be a grateful human being and live this

life based on faith in Allah SWT. So do not just become alums, without any benefit in society.

Conclusion

Some conclusions based on the explanation of the research above are as follows: The leadership transformation carried out by Ummushabri has brought significant changes to the Foundation as a whole. Changes due to leadership transformation carried out by Ummushabri Islamic Boarding School are changes to the Education system Policy, leadership structure, and Work Hierarchy. Regarding education system policies, the Ummushabri Foundation has implemented formal and non-formal education (pesantren and madrasah) has been fundamentally transformed since 2013. The transformation carried out is a change in the system and governance of the Foundation, which includes increasing human resources, leadership work procedures, and structuring infrastructure, to the work hierarchy in the Ummushabri pesantren. Referring to leadership from time to time, each leader has laid a solid foundation for Ummushabri's future progress. In 2014, Ummushabri tried to open up to the development of the outside world, which had a significant impact on Ummushabri. Currently, Ummushabri has become a foundation that organizes formal and non-formal education in the top five national implementations of the best education. In addition, Ummushabri has also opened cooperation with various countries in education, such as Turkey, Thailand, Malaysia, Australia, and so on. It is also currently the only Foundation that uses the Cambridge standardized international curriculum. This achievement is a leadership transformation process by Ummushabri to become a superior educational institution.

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