

Development of Pesantren Nurul Haq Semurup: SWOT analysis

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Abstract. This study aims to analyze the strengths, weaknesses, opportunities, and threats of Pesantren Nurul Haq Semurup. This is a qualitative research. The data sources come from the *ustadz* and santri of the Pesantren Nurul Haq Semurup, scientific articles and related written documents. Collecting data using observation, interviews, and documentation. To analyze the data, the researchers uses the stages of reducing data, presenting data, and verifying or concluding. The results show that the strength of the Pesantren Nurul Haq Semurup lies in the development of Islamic education, general science, life Skills, the strategic location of the pesantren, affordable education costs, and the attached pesantren label. The weaknesses include the fact that Arabic lessons do not have the right teachers, there are no special unique characteristics of the pesantren, they do not study the yellow book directly, and they do not have special standard books that students must master regarding *tafaqquh fiddin*. The high public interest in learning Islam and the independence of children are opportunities for pesantren to respond well. Meanwhile, the threat comes if it persists in a state where there is no dominant skill as a hallmark that students get after studying at this Pesantren.

Keywords: Pesantren, Nurul Haq Semurup, SWOT

Introduction

The development of a pesantren is not an easy thing. Many stages and obstacles must be passed to reach the peak of pesantren progress. Not infrequently, complex problems are encountered, and solutions are needed that can bring pesantren to significant changes for the better than before. The development carried out is taking into account various internal and external aspects of the pesantren.

Islamic education cannot be separated from the aspect that must be developed. Islamic education is a process of human self-awareness, knowledge transfer, and the formation of human behavior in a better direction through teachings derived from the Qur'an and Hadith (Aflisia, Ahmad E.Q, dan Suhartini 2021). The same substance and sources are maintained but need development in delivery methods and strategies and their ability to respond to the challenges of today's era that may have never existed before. Likewise, Islamic theology in education cannot be eliminated because it has urgency in shaping students' personality as students in education in pesantren (Aflisia, E.Q, dan Suhartini 2021).

Islamic education must always improve competence in all fields, especially education. and Islamic education must always be able to innovate for the better and

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not to be left behind and eroded by an increasingly developing era.(Umro 2020). Al-Quran as a pillar of Islamic education needs to be embodied by educators. In this case, the educator is not only a subject but also an object of education (Taklimudin dan Saputra 2018). Al-Quran is also a requirement of Allah that humans must run and guide(Hendrianto dan Elfalahy 2021).

Research related to the development of pesantren has been reviewed by several previous researchers. Among them is Masnur Alam's research which found that efforts to develop religious attitudes and deeds have been carried out at the pesantren Nurul Haq Semurup with a full day school system through experience, exemplary, habituation, and *targhib* and *tarhib* approaches (Alam 2012). Furthermore, Nasrun's research revealed that the role of pesantren in the development of Islam in Kerinci was important in developing Islamic knowledge, the development of the Republic of Indonesia, playing a role in social and political aspects (S dan Hamzah 2013). Daryanto in his research evaluates the policy of developing pesantrens in Jambi Province. The results of his research indicate that the focus of pesantren development in Jambi province is on developing pesantren facilities and infrastructure through a number of aid funds from the Ministry of Religion of the Republic of Indonesia, the Regional Office of the Ministry of Religion of Jambi Province, as well as the Regional Government of Jambi Province. In terms of programs, the Ministry of Religion focuses on developing the 12-Year Compulsory Basic Education (Wajardikdas) program at Pesantren Salafiyah, and the Smart Indonesia Program. In addition, the Ministry of Religion has a policy of developing pesantren as a center for *tafaquh fiddin* in accordance with the scientific tradition that was developed since the beginning of its existence (Daryanto 2017).

The whole research examines the development of pesantren from various different perspectives, both the role of pesantren on the development of santri attitudes and on the development of Islam itself while also evaluating the various efforts that have been made by pesantren. The previous study was implemented and evaluative.

The research that the researcher did was still in the context of developing pesantren, but chose to focus on analyzing the strengths, weaknesses, opportunities, and threats of the Pesantren Nurul Haq Semurup in the form of a SWOT analysis. With the answer of this research, it is hoped that it can contribute to discourse in theoretical discussions related to the SWOT analysis of pesantren development, and it is also hoped that it can be a reference in determining the right strategy for developing pesantren in the future, especially the Pesantren Nurul Haq Semurup. In addition, the hope to increase knowledge and insight of the reader is also the benefit of this research.

Method

This research is qualitative research with the type of case study research. Primary data sources come from the words and actions of the parties involved. The primary data of the researcher was obtained from the results of observations and interviews with the *ustadz* and santri of the Pesantren Nurul Haq Semurup. While secondary data comes from scientific articles and related written documents. In

collecting data, researchers used observation, interviews, and documentation. To analyze the data, the researcher used the following steps: (1) Reducing the data, namely selecting and sorting out the main things that are relevant to the theme of this research by looking at the strengths, weaknesses, opportunities, and threats in the development of the Pesantren Nurul Haq Semurup. (2) Presenting data, namely the data obtained are presented in a narrative form as a result of the SWOT analysis. (3) Verifying or concluding, that is, this stage is arranged from general to detailing in particular the research results obtained.

Results and Discussion

Overview of Pesantren Nurul Haq Semurup

Pesantren is the ideological identity of the state and the pluralistic society of Indonesia (S. Mahmudah Noorhayati 2017). Pesantren essentially has a goal as an Islamic educational institution that provides a lot of understanding about Islamic sciences so that it can encourage humans to become pious, independent, have a sincere nature in *ijtihad* to defend the truth of Islam (Gozali 2017).

The establishment of the Pesantren Nurul Haq Semurup started from the desire of H. Abdul Karim and his extended family to establish a pesantren in 1981 H. Before he could realize his desire to establish a pesantren, he had passed away to Allah SWT in the same year. However, before his death, he had entrusted his children, namely Hj. Rofi'ah Karim, Dra. Hj. Ruqiyah Karim and Dra. Hj. Khadijah Marisa to make this dream come true. Therefore, in 1982 after deliberation, an Islamic religious school was established in Semurup Village, Air Warm District, Kerinci Regency, Jambi Province, which was named Pondok Pesantren Nurul Haq Semurup.

In 1982, the Pesantren Nurul Haq Semurup received a Decree from the Minister of Religion of the Republic of Indonesia H. Alamsyah Ratu Prawiranegara numbered 49/P/E/W/PP.1982. The Decree is a legalization and acknowledgment of the Government of Indonesia for the establishment of the Pesantren Nurul Haq Semurup. The first pesantren leader from the establishment of this pesantren was Drs. H. Taher Ahmad in 1982-1985. Then replaced by H. Hezbollah Malik in 1986-1996, and from 1997-2018 led by Drs. H. Darul Ulum. Then replaced by Azwar Tanjung, S.Ag from 2018 until now.

The vision of the Pesantren Nurul Haq Semurup is the realization of quality, independent, competitive, and strong education in the national education system, so that it can become a center of excellence for Islamic religious education and the development of civil society. Meanwhile, its missions are as follows: (1) Improving the quality of qualitative and quantitative education; (2) Strengthening cooperation to encourage madrasas to be able to actualize themselves optimally; (3) the empowerment of students through the development of talents and interests; (4) Improving the ability of madrasas in providing services to the community (Pesantren Nurul Haq Semurup Document, December 2021).

The available facilities include study rooms, libraries, mosques, servers, dormitories, clean water, sports fields, canteens, male and female dormitories, art tools, science practicum tools, health clinics. Everything can be enjoyed when you are a student at this Pesantren Nurul Haq.

The Pesantren Nurul Haq Semurup consists of two levels of education, namely the Madrasah Tsanawiyah level headed by Azwar Tanjung, S.Ag who also serves as the leader of the pesantren and Madrasah Aliyah headed by Jang Ibnu Basri, M.Pd who had studied at this pesantren.

Pesantren Nurul Haq Semurup implements the madrasa system into the education system of pesantren which aims to legalize diplomas so that they can be accepted at other schools at the next level, or get equivalence with diplomas in general schools in Indonesia. The madrasa curriculum used is in line with that issued by the Ministry of Religion of the Republic of Indonesia, while the pesantren curriculum is more focused on language development and *tafaqquh fiddin*. There are no yellow books (*turats*) that are studied directly in this pesantren. The madrasah curriculum is directed to Islamic religious subjects and general at pesantren.

Schools based on pesantren play a significant role in shaping the nation's character. Education carried out in pesantren is able to form students who have a religious spirit, have good character, apply discipline, live simply, respect elders, and understand the philosophy of life. (Suhardi et al. n.d.) In addition, innovations were also carried out, where pesantren did not only study Islam, but also general and social sciences. Knowledge like this is believed to be able to support practical work skills for the independence of students in society (Damanhuri, Mujahidin, dan Hafidhuddin 2013).

The subjects applied to the Pesantren Nurul Haq Semurup are not only Islamic subjects such as interpretation, hadith, aqidah, morals, ushul fiqh, fiqh, Islamic dates, Arabic language, imla, and so on. There are also general subjects such as Indonesian, mathematics, physics, chemistry, biology, civic education, economics, geography, sociology, history, arts and culture, physical education, English, and so on. In addition, there are also various trainings offered such as agriculture, carpentry, mechanic, sewing, lectures, sports, scouts, Arabic courses, English courses, and so on.

The curriculum for training is optional. Not all training subjects must be taken by students. Each student simply chooses 2 to 4 subjects from the 14 provided. For Arabic and English, although there are already separate subjects in Islamic religious subjects, they are also included in the training subject in the hope that students will master both languages better.

The learning system for Islamic education subjects must be planned systematically and must refer to learning components that are oriented to the new paradigm and the application of contextual learning approaches, class conditions will be conducive and easy for students to be motivated to learn Islam as the object of study (Mawardani dan Supadi 2018).

The role of the Pesantren Nurul Haq Semurup in the realm of Islam can be seen from the preachers born from this pesantren, Hafidz Al-Quran, Mufassir, Khaththath. Santri are nurtured and educated to have Akhlaq Al-Karimah not break away from the Koran and Sunnah. Pesantren is also a driving force in recitations at the mosque in the pesantren environment, at the house of the leader of the pesantren, and at the Majlis Ta'lim.

Pesantren as the oldest Islamic educational institution that carried out the mission of dakwah at the beginning of its development. For this reason, the spread of

Islamic values in society in Indonesia is in close contact with pesantren. (Darisy Syafaah 2018) Pesantren is believed to be able to cultivate and mix local wisdom in the face of Islam in the archipelago, which is expected to be able to dispel the world's perception of Islam which is always identified with the religion of terror and hatred (Siti Mahmudah Noorhayati 2017). Through pesantren as *rahmah lil 'alamin* it becomes more beautiful to see and feel.

Strengths, Weaknesses, Opportunities and Threats of Pesantren Nurul Haq Semurup

To find important aspects of strengths, weaknesses, opportunities, and threats in a pesantren, it is necessary to do a SWOT analysis. By knowing these four important aspects, we can maximize strengths and minimize weaknesses, reduce threats, and build more opportunities in the future. In addition, the pesantren development strategy will be obtained after carrying out this SWOT analysis because it already knows the picture of the situation that the pesantren is currently going through. The description of the strengths, weaknesses, opportunities, and threats of theater as follows:

First, the Strengths of Pesantren Nurul Haq Semurup

Pesantren Nurul Haq Semurup has power in the development of Islamic education, especially in shaping the Islamic character of the local community. The existence of this pesantren is able to minimize community diseases such as drug abuse, cockfighting, gambling, and juvenile delinquency. The strengthening of Islam is also carried out by triggering the implementation of recitations for the local community.

The students of the Pesantren Nurul Haq Semurup are not only equipped with Islamic knowledge, but also general knowledge, so that they are able to compete not only with religious schools, but also public schools. In addition, students are also equipped with skills that support the independence of students after attending education at this pesantren.

The color of the pesantren as a pillar of Islamic learning becomes strong with efforts to incorporate entrepreneurial principles into it (Suardi Wekke 2012). Pesantren should always adapt to the environment, so that it able to encourage pesantren to continue to renew and develop institutions (Suardi Wekke 2012). It is not only limited to producing *ulama* as religious leaders, but also scholars who are able to lead the nation (Mumtahanah 2015).

The strategic location of the pesantren makes it easy for the community to access this pesantren, especially those in the Kerinci district and Sungai Penuh City. The community does not have to bother with long journeys or the absence of transportation to the pesantren, because it can be reached only on foot by the local community.

The Pesantren Nurul Haq Semurup offers education at an affordable cost for all levels of society, ranging from low, middle, to high levels. The low cost of education is very suitable for the people of Kerinci, the majority of whom work as farmers. Payment of tuition fees can also be paid in installments according to predetermined conditions.

Having a madrasah and pesantren curriculum is the strength of this pesantren Nurul Haq. The pesantren label has a positive aura for the community. Imagining in the minds of the santri community with good morals and having independence makes parents more free to make a living in the garden and so on, because they feel

comfortable and safe the children have been resettled in the Pesantren Nurul Haq Semurup.

Second, The Weaknesses of Pesantren Nurul Haq Semurup

The weaknesses of the Pesantren Nurul Haq Semurup include the fact that Arabic language lessons do not have native speakers, teachers from Middle East alumni or teachers with best ability in Arabic. This resulted in the mastery of Arabic language not being maximized in the results achieved and there were many regional language interferences in the students' Arabic and still thick with the regional accents where the students came from. The government also takes part in policies related to pesantren. In the realm of field implementation, there is a tug of war between the community and the government. The standardization of educators and education personnel, curriculum, infrastructure, and financing is considered very difficult for the community in its implementation in the field, because the community has limited values to implement the policy (Suryana et al. 2020).

For the development of Arabic, pesantren has a very strategic place (Makinuddin 2017). Mastering the Arabic language is a necessity and a demand for a Muslim because of the necessity to understand the word of Allah as the source of Islamic teachings written in Arabic. In the world of education other than English, Arabic is also needed by learners. As a form of realization of this, having the ability to speak Arabic is emphasized to them (Aflisia 2018). The lessons are many and varied, making pesantren not focus on the skills that must be mastered by students. The impression of all-bearing becomes clearly visible. Knowing a little but deep is still better than knowing a lot but not deep. This has an effect on that there are no special unique characteristics of the pesantren.

The world of pesantren, which is known for the existence of Kyai, mosques, dormitories, santri, and *tafaqquh fiddin*, is incomplete without the yellow book (*kitab turats*) which is a special study that is only owned by pesantren. (Wahyono 2019) In fact, studying the yellow book can be done with various development models (Thoriqussu'ud 2012) The yellow book should be mastered by students through study and learning so that it can become the capital of students in life for preaching, teaching, and for self-support after completing education at the pesantren (Thoriqussu'ud 2012). This situation occurred in the Pesantren Nurul Haq Semurup, which did not study the yellow book directly. Pesantren does not offer the yellow book as one of the graduate competencies that will be mastered by students. In addition, the Pesantren Nurul Haq also does not have a special standard book for pesantren that students must master regarding *tafaqquh fiddin*. Books used in all lessons outside the Ministry of Religion curriculum that are taught during formal hours from morning to noon are handed over to the teaching *ustadz*.

Third, the Opportunities of Pesantren Nurul Haq Semurup

The pesantren high public interest in learning Islam is an opportunity for the Nurul Haq Semurup to respond well. Improving the quality of existing curriculum, services, and various aspects must be done. Likewise, the desire of parents for the independence of children, so that they are able to be independent by not breaking away from a strong religious foundation even without parental supervision.

Fourth, Threats (Threats) Pesantren Nurul Haq Semurup

Threats also come to the Pesantren Nurul Haq Semurup if it persists in its current state, namely there is no dominant skill acquired by students after studying at the Pesantren, it is feared that this pesantren will no longer be looked at by the community. Along with the emergence of various new pesantren in Kerinci Regency which continues to develop in various aspects. More than that, the people of Kerinci will no longer hesitate to send their children pesantrens on the island of Java, which have been trusted for quality so far. With the assumption that regional pesantren have not been able to produce alumni who are competitive and fully beneficial in the midst of the socio-cultural life of the local community.

Currently, pesantren has experienced rapid development both quantitatively and qualitatively. Quantitative developments can be seen from the increasing number of pesantren and students. Qualitatively, pesantrens have various educational orientations. (Basri 2014) The current reality shows that pesantrens have developed varied both in terms of curriculum and management and organizational structure (Yatimah 2011). After conducting a SWOT analysis of the Pesantren Nurul Haq Semurup, the next step is to determine what steps can be taken to develop this pesantren.

There are two main things that form the framework for the development of pesantren: *first, al-Tsawabits*, which is something that is firmly established and absolutely exists in the pesantren, which is the hallmark and identity of the pesantren itself. These tsawabits include, (1) *Ruh al-Tarbiyah* (the spirit of seeking knowledge) with the basis of the yellow book or referring to the book of mu'tabarah. The strength of the pesantren lies in the books studied. (2) *Ruh al-Diniyah* (spirit of reviving Islamic traditions) such as congregational prayers, qiyamul lail, sunnah fasting Monday-Thursday, and so on, so that religious practice feels alive and becomes routine. (3) *Mundzir al-Qaum*, students must have the spirit to serve the community. The ideals of the pesantren are for santri to return to the community to become scholars or people who have the capacity of knowledge in the midst of community life. *Second, al-Wasail*, namely facilities or media that are adapted to needs. Modern challenges absolutely need to be adaptive. Methods don't have to keep the old ones. Moreover, those related to technology must adapt. It becomes a threat if the pesantren do not immediately adapt to the times. The existence of *al-Tsawabits* is non-negotiable, although the levels in each pesantren are varied and different, at least this foothold remains in the pesantren. While *al-Wasail* adjusts the progress of the times.

The strengths and weaknesses of a pesantren can also be seen from the values of life and the education system developed in the pesantren. The values of life in pesantren must be clear and must be implemented such as sincerity, independence, noble character, having a healthy body so that they can worship, expand knowledge, think not sectorally but broadly and openly. The education system must also be strong, such as formulating the right curriculum.

The attractiveness of the pesantren is not only external but also internal. A pesantren with a good building, but the values and systems developed are not right, it will be less attractive to the public. Must ensure good and appropriate values and systems first before the physical pesantren itself. The strategy that can be carried out by the Pesantren Nurul Haq Semurup to continue to survive and maintain its existence in the midst of the emergence of various pesantren in Kerinci district, Jambi Province is

to re-examine the focus of the competency targets for graduates from this pesantren. Having superior and dominant abilities in one field will be the icon and uniqueness of this pesantren.

Paying more attention to the development of the Arabic language should also be done. Starting from finding a competent teacher. If it is difficult to find native speakers for Arabic, it can be done by recruiting middle eastern alumni, or at least alumni from well-known universities in Indonesia who are believed to have strong abilities in active Arabic communication. Another way is to establish cooperation and exchange of teachers. Retaining alumni who have just finished their studies at this pesantren, is not considered the right solution for the development of the Arabic language, because the Arabic language obtained only revolves around what was previously obtained. This pesantren needs Arabic teachers who are able to make major changes in language, so as to minimize regional language interference and make students confident when they have to communicate Arabic with other pesantren students on the island of Java.

Conclusion

To develop the Pesantren Nurul Haq Semurup, it can be done by analyzing the current situation that exists through an analysis of strengths, weaknesses, opportunities, and threats. The strength of the Pesantren Nurul Haq Semurup lies in the development of Islamic education, general knowledge, Life Skills, the strategic location of the pesantren, affordable education costs, and the attached pesantren label. The weaknesses of the Pesantren Nurul Haq Semurup include the fact that Arabic lessons do not have the right teachers, there are no special unique characteristics of the pesantren, they do not study the yellow book directly, and they do not have special standard books that students must master regarding *tafaqquh fiddin*. The high interest of the community to learn Islam and the independence of children are opportunities for pesantren to respond well. Meanwhile, the threat comes to the Pesantren Nurul Haq Semurup if it persists in a state where there is no dominant skill acquired by the students after studying at the Pesantren. This study opens the opportunity for future researchers to reveal more specifically aspects of pesantren development such as learning activities, teaching staff, facilities and infrastructure, and so on.

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