

Academic Management In The Development Of The Education System Of Buntet Astanajapura Islamic Boarding School, Cirebon Regency

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Article Info	ABSTRACT
Keywords: Academic Management, Islamic Boarding School, Educational Development, Buntet Islamic Boarding School, Cirebon.	<p>Islamic boarding school education is one of the important pillars in the development of Islamic education in Indonesia. Buntet Islamic Boarding School, located in Astanajapura, Cirebon Regency, has a long history of contribution to Islamic education. However, along with the development of the times, the education system in Islamic boarding schools faces challenges, especially in terms of academic management that is able to support the development of educational quality. This study aims to analyze the role of academic management in the development of the education system at Buntet Islamic Boarding School.</p> <p>The methodology used in this study is a qualitative approach with data collection techniques through in-depth interviews, observations, and document analysis. The main informants consisted of Islamic boarding school leaders, academic managers, and teaching staff. Data were analyzed using thematic analysis techniques to identify important patterns in academic management that affect the education system.</p> <p>The results of the study indicate that effective academic management in Buntet Islamic Boarding School includes curriculum planning integrated with Islamic values, competent human resource management, and continuous monitoring and evaluation. In conclusion, the development of the Islamic boarding school education system can be improved through professional, collaborative, and technology-based academic management to answer the challenges of education in the modern era.</p>
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INTRODUCTION

Islamic boarding schools, or pesantren, are Islamic educational institutions that have played a vital role in producing knowledgeable and morally upright Muslim generations. Pesantren feature a unique educational system emphasizing religious education, moral values, and character building. One of the oldest and continuously evolving pesantren in Indonesia is Pesantren Buntet, located in

Astanajapura, Cirebon Regency. This institution has significantly contributed to the intellectual and spiritual development of the surrounding Muslim community. However, with the advent of technological advancement and societal progress, pesantren face challenges in maintaining relevance and improving the quality of education, particularly in academic management. A robust academic management system is crucial to ensure that pesantren education meets modern needs while preserving traditional values.

Pesantren stand out as distinctive educational institutions in Indonesia, with a long history predating other formal educational systems in the country. This has led to pesantren being regarded as indigenous educational institutions (Azra, 2000:87). This view aligns with Malik Fajar's assertion that pesantren are considered local genius institutions within the history of Islamic education in Indonesia (Fajar, 1998:60).

The pesantren education model varies significantly across Indonesia. In Java, including Sunda and Madura, it is referred to as pondok or pesantren (Dhofier, 1990:18), while in Aceh, it is called dayah, rangkang, or meunasah. In West Sumatra, it is known as surau (Rahardjo, 1985:5). Today, these traditional educational institutions are widely recognized and accepted as pesantren.

Modern developments have ushered in an era of significant societal and cultural transformation. Fundamental changes in societal structures often clash with traditional practices, necessitating efforts to contextualize cultural systems within the dynamics of modernization, including those in the pesantren educational system. As such, pesantren must undertake constructive measures to remain relevant and sustainable. These efforts are the internal responsibility of pesantren and require substantial government support to contribute to holistic human development. Within the framework of regional autonomy, the development of pesantren plays a strategic role in achieving national educational goals, particularly in addressing the current moral degradation in the education sector.¹

Various studies have demonstrated the critical role of effective academic management in improving the quality of education across institutions, including pesantren. Research by Rahman (2018) highlights that structured and targeted academic management enhances the effectiveness of the learning process in pesantren. Similarly, Hidayat (2020) emphasizes the importance of integrating religious and general education curricula to foster comprehensive student development. However, limited studies delve into the implementation of academic management in traditional pesantren,

¹ Muhammad Heriyudanta, "Modernization of Islamic Boarding School Education from Azyumardi Azra's Perspective," MUDARRISA: Journal of Islamic Education Studies 8, no. 1 (September 10, 2016): 147, <https://doi.org/10.18326/mdr.v8i1.145-172>

particularly large institutions like Pesantren Buntet, which require adaptive educational systems to meet contemporary challenges.

Despite extensive studies on the importance of educational management in pesantren, there is a gap in the literature regarding the strategies used by traditional pesantren to address modern challenges through academic management. Most research has focused on curriculum and pedagogy, often overlooking academic managerial aspects. In a complex institution like Pesantren Buntet, with its long-standing history, in-depth studies are needed to understand how academic management can support the development of a more robust educational system.

Based on the background and literature review, the research question posed is: How does academic management contribute to the development of the educational system in Pesantren Buntet, Astanajapura, Cirebon Regency? This study aims to analyze the role of academic management in developing the educational system in Pesantren Buntet. Specifically, it will explore the strategies employed, the challenges faced, and the impact of academic management on the quality of education in the pesantren.²

This research is expected to provide theoretical and practical benefits. Theoretically, it aims to enrich the literature on pesantren educational management, particularly in the context of traditional pesantren in Indonesia. Practically, the findings can serve as a reference for pesantren administrators and other Islamic educational institutions to enhance the effectiveness of academic management in achieving quality education.

This article is organized into five main sections. The introduction outlines the background, research questions, and objectives. The second section describes the research methodology. The third presents the results and discussion of the study. The fourth discusses managerial implications of the findings. Finally, the fifth section provides conclusions and recommendations for further development.

METHOD

This study adopts a qualitative approach to deeply understand how academic management is implemented in the development of the educational system at Pesantren Buntet in Astanajapura, Cirebon Regency. The qualitative method was chosen because it aims to explore complex and contextual phenomena while delving into the experiences, perspectives, and practices of academic management in this particular pesantren.

² Kesuma, "Reflection of the Islamic Boarding School Education Model and Its Current Challenges," 68.

The research employs fieldwork with a case study design, focusing on Pesantren Buntet as the primary subject due to its historical significance and unique characteristics in educational management. Field research enables direct data collection within the pesantren environment, providing an authentic depiction of the role and practices of academic management in its local setting. Pesantren Buntet, one of the largest and oldest pesantren in Indonesia, was selected for its relevance and the managerial challenges it faces in maintaining educational quality amidst modern advancements.

The informants for this research were chosen purposefully to ensure their direct involvement in academic management processes at the pesantren. They included the pesantren leadership, academic management staff, teachers (ustadz), and senior students (santri). Their diverse roles provided comprehensive insights into the academic practices and strategies employed within the institution.

Data collection involved several methods to ensure a rich understanding of the subject. In-depth interviews with pesantren leaders, academic managers, and teachers were conducted to explore their perspectives on the implementation of academic management systems. These interviews, being semi-structured, allowed for flexibility and depth, uncovering various experiences and viewpoints. Additionally, participant observation was carried out by directly observing the academic activities within the pesantren. This included observing teaching and learning processes, academic planning, and curriculum evaluation to grasp the operational dynamics of academic management. To complement these methods, official documents such as curricula, academic policies, and evaluation reports were collected. These documents provided valuable context and corroborated the findings from interviews and observations.

By integrating these methods, the research paints a holistic picture of how academic management is implemented at Pesantren Buntet, highlighting the institution's efforts to maintain educational quality while navigating the challenges of modern times.

RESULTS AND DISCUSSION

A. Development of the Islamic boarding school education system at Buntet Pesantren – Astanajapura – Cirebon

1. Buntet Islamic Boarding School Seen Historically

Pesantren in Indonesia, known as pesantren, have shown resilience throughout history, enduring significant challenges during the colonial era. These institutions played a vital role in resisting colonial political, social, economic, and religious domination, which disrupted traditional societal

structures. The Dutch colonial government, particularly the VOC, influenced local governance and undermined traditional authority in Cirebon, including its four sultanates. The colonial intervention extended to religious practices, reducing Islamic institutions' influence by controlling Islamic leadership appointments and restricting their roles to ceremonial duties.

Amid this colonial interference, pesantren emerged as centers of resistance and education. One of the most prominent examples is Pesantren Buntet, established around 1750 by Kiai Muqayyim, a descendant of Sunan Gunung Jati, a key figure in Islamic propagation in Cirebon. Kiai Muqayyim built this pesantren as a base for education and resistance against colonial rule. Although the Dutch attempted to suppress its activities, including raiding and destroying the original site, Kiai Muqayyim and his followers continued their mission, relocating and rebuilding the pesantren.

Over time, Pesantren Buntet evolved into a major educational institution. Leadership transitions, particularly to Kiai Muta'ad and later to his descendants, ensured the continuity and expansion of the pesantren. Under Kiai Haji Abdul Jamil's leadership in the late 19th century, Pesantren Buntet attracted hundreds of students from across Java and beyond. His role extended into national movements, including involvement in the early Syarikat Dagang Islam.

The leadership of Kiai Haji Abbas in the early 20th century marked a period of significant reform and modernization. He integrated traditional Islamic education with a formal curriculum, introducing general knowledge subjects and skills training in agriculture and crafts. This dual-system approach expanded the pesantren's reach and relevance, fostering a generation of leaders who contributed to Indonesia's independence and development.

During the colonial and independence struggles, Pesantren Buntet served as both an educational institution and a center for resistance. Leaders and students were actively involved in the fight against Dutch and Japanese forces. Post-independence, the pesantren continued to grow, offering a diverse array of educational programs, from primary religious education to university-level studies, ensuring its place as a pillar of Islamic education in Indonesia.

Today, Pesantren Buntet remains a testament to the resilience and adaptability of Islamic education. Rooted in tradition yet responsive to modern needs, it continues to produce leaders and scholars who uphold Islamic values while addressing contemporary challenges.³

³ Interview with KH Dr. Fahad Achmad Sadat, SE., ME2023 at his residence

2. Buntet Islamic Boarding School as an Islamic Educational Institution

Islamic educational institutions, including pesantren, emerged not solely from external societal needs but from the internal motivation of learned Muslims. These individuals, driven by religious obligations and a deep commitment to disseminating Islamic teachings, established pesantren as centers for education and moral guidance. They viewed knowledge as a trust that must be shared, fostering a culture of learning within the Muslim community. This commitment, coupled with societal respect for Islamic educators, led to the proliferation of pesantren and madrasahs across the region.

Pesantren Buntet integrates traditional Islamic education with a semi-modern system that combines classical and formal schooling approaches. Students often follow dual paths: studying in madrasahs or nearby schools during the day and attending religious classes at the pesantren in the evening. This combination allows them to gain both religious and secular knowledge. Pesantren Buntet serves a large student population, estimated at 4,000 to 5,000, residing in dormitories or kiai-led houses within the pesantren compound. Each kiai is responsible for their students' education, offering both freedom of choice in residence and teaching styles.

The educational methods employed include the sorogan and bandongan techniques. The sorogan method focuses on individual learning, where students study texts directly with a kiai. They read, translate, and analyze passages under the kiai's guidance, fostering a personalized learning experience tailored to their abilities. This method emphasizes discipline, comprehension, and a close relationship between teacher and student. The bandongan method, by contrast, is a group-based, classical approach where a kiai teaches a class, systematically reading and explaining a text. Students follow along, annotating their copies with translations and notes. This method is particularly suited for beginners and intermediate learners.

The flexibility of Pesantren Buntet's educational model allows students to choose their teachers, subjects, and texts based on their interests and abilities. Advanced students often pursue specialized studies, while beginners focus on foundational skills like Arabic reading and Qur'anic recitation. The pesantren celebrates milestones such as Qur'anic completion with modest ceremonies, reflecting the importance of religious achievements.

With the introduction of a madrasah system, Pesantren Buntet expanded its curriculum to include general education subjects and formalized its structure into three levels: awwaliah (beginner), wustha (intermediate), and ulya (advanced). This blended approach has strengthened the pesantren's

role as a comprehensive educational institution, balancing traditional Islamic values with modern educational practices.

- a. Awwaliyah (Beginner) level, equivalent to Madrasah Ibtidaiyah with the following lesson structure:

Year	Lesson Name	Name of the Book
First	Fiqih	Safinatunnajah
	Tauhid	Qotrul Khoits
	Akhlaq	Nashoihul Ibad
	Nahwu	Al Jurumiyah
	Sharaf	Al Amsilatut Tashrifiyah
Second	Fiqih	Taqrib
	Tauhid	Ibrahim Bajuri
	Akhlaq	Bidayatul Hidayah
	Nahwu	Syarah Imrithi
	Sharaf	Al Kailani

- b. Wustho (Middle) Level, Equivalent to Madrasah Tsanawiyah/Aliyah:

Year	Lesson Name	Name of the Book
First	Fiqih	Kifayatul Ahyar
	Ushul Fiqih	Waraqat
	Tauhid	Taftazani
	Akhlaq	Nashoihiddiniyah
	Nahwu	Mutammimah
	Sharaf	Tashrif Lughawi
	Tafsir	Attaisir

	Hadits	Mukhtarul Hadits
		Annaba Iniyah
	I. Mustholah Hadist	Minhatul Mughist
Second	Fiqih	Tahrir/ Mawahibussomad
	Ushul Fiqh	Al Luma' Lathoiful Isyarah
	Tauhid	Kifayatul Awam
	Akhlak	Alhikam
	Hadist	Bulughul Marom/Riadus sholihin
	Ilmu Mushtholah Al Hadist	Alfiyah Assuyuthi
	Nahwu/ Shorof	Dahlan Alfiyah
	Tafsir	Aljallalain
	Ilmu Balaghah	Syarah Aljauhar Al-maknun
	Manthiq	Idlohul Mubham
	Tarika Tasyri	Tarikh Tasyri

c. 'Ulya Level (Adult Height), equivalent to Academy Education:

Year	Lesson Name	Name of the Book
First	Fiqih	Fathhul Mu'in/Fathhul Wahab
	Ushul Fiqih	Al-Musytasyfa
	Tauhid	Ummul Barahim
	Akhlak/ Tasawuf	Shirotuththolibin
	Hadist	Shahih BukharijShahih Muslim

	Ilmu Mushtholah Al Hadist	Minhaj Zawinndzor/ Syarah Alfiyah Syuyuthi
	Nahwu/ Shorof	Al-Asyawni / Syudurudzzahab
	Tafsir	Al -Baidlawi
	Balaghah	Uquduljuman
	Manthiq	Mi 'rajul .Ilmi
	Perbandingan Mazhab	Fahmatulluma
Second	Fiqih	Kalyubi Wa 'Amirah
	Ushul Fiqih	Nihayatussuul / Jam'uljawami
	Tauhid	Kifayatul Awam/Um mul Barahim
	Akhlak/ Tasawuf	lhya Ulumuddin
	Hadist	Shahih Bukhari / Shahih Mu slim
	Mushthozah Alhadist	Minhas Zawin Ndzar
	Nahwu/ Shorof	Miroh/Mughnullabib
	Tafsir	Ibnu Katsir/ Ibnu Jarier / Aththobari
	Balaghah	brazul Ma'anijSyarah Uqudul Juman
	Perbandingan Mazhab	Al -Mizan Kubra

2.2. Madrasah Education System

Pesantren Buntet has undergone significant educational development since its establishment by Kiai Muqayyim in 1750. Initially following a traditional system, the pesantren introduced modern

madrasah education in 1928, starting with Madrasah Ibtidaiyah Abnau Wathon, later renamed Madrasah Wathoniah Syafiiyah. This marked a shift towards integrating general education (15%) with religious studies (85%).

Over time, the madrasah system expanded to meet modern educational demands and provide formal recognition through diplomas. In 1950, a six-year Madrasah Ibtidaiyah was established, followed by Madrasah Mu'allimin in 1958, focusing on religious teacher training. By 1960, the program evolved into a six-year vocational education for both boys and girls, alongside the establishment of Madrasah Tsanawiyah in 1965.

In 1968, some vocational classes transitioned into Madrasah Aliyah Negeri (MAN) and Madrasah Tsanawiyah, while increasing student numbers led to the founding of Madrasah Aliyah Nahdlatul Ulama (MA-NU). These institutions emphasized Nahdlatul Ulama's educational principles, teaching advanced Islamic disciplines such as comparative Islamic jurisprudence (Muqaranatul Mazahib).

This blend of traditional and modern education has solidified Pesantren Buntet's role as a leading Islamic institution, balancing deep religious learning with contemporary educational needs.

2.3. Buntet Islamic Boarding School Now

Pesantren Buntet, established 273 years ago in East Cirebon, is one of Indonesia's oldest Islamic boarding schools, recognized by Nahdlatul Ulama (PBNU). Honored as the 6th oldest pesantren in the country during NU's centennial celebration in January 2023, Pesantren Buntet continues to thrive and evolve, offering both traditional and modern educational systems.

Currently, it accommodates approximately 6,000 resident students (santri mondok), with additional non-resident students (santri kalong) and formal school attendees, bringing the total to around 10,000. Students come from various regions across Indonesia. The pesantren offers a dual education system, blending traditional religious studies through kitab kuning teachings with formal education, from elementary to higher education levels.

All 65 affiliated boarding houses under YLPI Pesantren Buntet adhere to a standardized curriculum covering Qur'anic studies, fiqh, Nahwu-Sorof, and more. The institution provides three academic levels: basic, intermediate, and advanced. For formal education, Pesantren Buntet operates schools from primary to tertiary levels, including the Buntet Nursing Academy and STIT Buntet Pesantren, ensuring comprehensive educational opportunities for all its students.

B. Supporting and inhibiting factors in developing the education system at Buntet Islamic Boarding School – Astanajapura – Cirebon

1. Internal Supporting Factors

The internal factors driving the growth of Buntet Pesantren include several key aspects. The active role of the pesantren's caretakers, primarily the descendants of its founders, has been pivotal in advancing its mission to meet the diverse educational and socio-religious needs of the community. Effective management and dedicated educators have contributed significantly to its development, ensuring the pesantren operates smoothly and benefits both its students and the surrounding community.

Strong interaction between the management, educators, and students has fostered a family-like atmosphere, where students are guided with care and respect. This positive relationship enhances the learning environment and supports the pesantren's sustainability. High-quality learning processes, accompanied by a curriculum tailored to students' talents and interests, further strengthen the institution. Extracurricular activities such as public speaking, religious music, and practical training in skills like sewing and machine operation enrich the educational experience, leading to notable achievements in academic and non-academic fields.

Parental support also plays a crucial role, as good communication between the pesantren and parents reinforces trust and collaboration in the students' education. Finally, the availability of adequate facilities and infrastructure ensures that teaching and learning activities proceed smoothly, contributing to the continued growth and success of Buntet Pesantren.

2. External Supporting Factors

In addition to internal factors, Buntet Pesantren benefits from strong external support, particularly from the local community. One significant external factor is the support from both village and district governments. As a legally recognized institution, Buntet Pesantren contributes to human resource development in the surrounding area, aligning with the government's objectives of education and community welfare. This partnership reinforces the pesantren's role as an essential educational and social institution.

Another key external factor is its strategic location in Mertapada Kulon, situated within a residential area. This central position ensures easy access for visitors and parents, increasing its appeal to a broader audience. The pesantren's convenient and comfortable setting, with robust buildings

nestled among residential homes, creates a welcoming environment that attracts many from outside the community.

3. Internal Inhibiting Factors

Buntet Pesantren also faces internal challenges that can hinder its operations and development. One significant issue is the diverse behavior and attitudes of students, stemming from their varied backgrounds. While many students are disciplined, others can be difficult to manage. If not addressed, this can negatively influence the character development of both individuals and the broader student community.

Another challenge lies in the maintenance of facilities and infrastructure. While these are critical for achieving educational goals and fostering student development, they are sometimes neglected. Instances such as vandalism, including graffiti on walls and desks, highlight the need for greater attention to cleanliness and care among students to preserve the pesantren's environment and resources.

4. External Inhibiting Factors

Buntet Pesantren also faces external challenges from its surrounding environment. One such challenge is the presence of individuals in the community who act irresponsibly, such as incidents of student belongings being stolen. This can disrupt the comfort and focus of students as they pursue their studies.

Another significant issue is the lack of adequate supporting facilities. Transportation access to and from the pesantren can be challenging due to its relatively peripheral location, and within the pesantren, the parking area is limited due to space constraints. Additionally, infrastructure deficiencies, such as inadequate dormitory space for students, highlight the need for improvements in both facilities and living arrangements to better support the growing student population.

CONCLUSION

Buntet Islamic Boarding School, if studied from a historical perspective, is a fairly old Islamic boarding school and has been able to maintain its existence throughout the ages, both during the Dutch and Japanese colonial eras, as well as during the war of independence until the current era of independence. In general, the life of the Islamic boarding school is kiai-centric, meaning that all life in the Islamic boarding school is very dependent on the kiai as the leader and owner of the Islamic

boarding school from generation to generation. Based on the leadership of the kiai, the lives of students at Buntet Islamic Boarding School are adjusted to the life that applies in the Islamic boarding school. Buntet Islamic Boarding School in implementing its Islamic boarding school education adheres to two systems, namely the typical traditional Islamic boarding school system, and the madrasah (school) system. The typical Islamic boarding school education system is carried out through the "sorogan" and "bandongan" methods and integrates the traditional system and the madrasah system. The madrasah education system that is currently running consists of Maclrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah. Madrasah Aliyah was further developed into the State Madrasah Aliyah (MAN), and the Nahdatul Ulama Madrasah Aliyah (MANU), the Nursing Academy, and STIT Buntet Pesantren. Buntet Pesantren as an educational institution that is included in the semi-modern category, in addition to providing formal education, also provides other education that can be utilized and practiced by students for the benefit of their lives and livelihoods, both as individuals and as members of society.

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