



Kiai's Leadership in Instilling a Culture of Tasamuh in Modern Islamic Boarding Schools in Riau Islands

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ABSTRACT

This research aims to find out several aspects, namely: 1) What is the Kiai's leadership in instilling Tasamuh cultural values, 2) Implementation of instilling Tasamuh cultural values, 3) What obstacles do Kiai experience in Islamic boarding schools and 4) Implications of cultivating Tasamuh cultural values in Islamic boarding schools. The research method used is a qualitative approach with case studies. The data collection process involved interviews, observation, and document analysis. Data analysis was carried out through the steps of data condensation, data presentation, and drawing conclusions. Data validity was tested through the credibility, dependability and certainty of the data. The results of the research reveal several things, including: first, Kiai carry out their role as leaders with two leadership patterns, namely: Personal and Collective Leadership, Second, Implementation with the Kyai Exemplary strategy, Learning Classical Books, Collaboration with uswatun hasanah, Internalisation of Tasamuh values and General Amaliyah. Third, the obstacles experienced by kiai and fourth, the implications of Tasamuh cultural values.

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INTRODUCTION

Indonesia is a nation that consists of various ethnicities, races, cultures, religions, and social statuses (Golshani, 2007; Zuhriy, 2011). Its society is known as a pluralistic society which in reality highly upholds the values of diversity, it is also motto in the country's emblem which reads "Bhineka Tunggal Ika" which means different but still one too. This is the spirit that Indonesian people hold firmly to always build togetherness and unity in view of diverse social realities (Husna & Thohir, 2020; Yani et al., 2022).

In Indonesia, pesantren have been able to adapt to the rapidly changing environment. The dynamics of pesantren are supported by the support of the community and the government who care about their development, in addition to other factors as well (Bruinessen, 2015; Wahid &

Sembodo, 2023). The response of pesantren in facing changes is realised through anticipation and renewal. In addition, the existence of a pesantren as an Islamic educational institution whose purpose is to create an atmosphere of peaceful life in the archipelago through its diverse education system (Mochtar, 2015; Mundiri & Nawiro, 2019). Generally, every pesantren has five main elements: Kiai (Islamic scholars), pondok (dormitory), santri (students), mosque, and the teaching of traditional Islamic books (turats). Kiai are the central element with significant influence in pesantren life as they are the main pillar supporting the education system in pesantren (Muhajir, 2022; Setiawan & Tohirin, 2015).

Islamic boarding schools are educational institutions that emphasise religious education, which aims to galvanise, foster, and create human beings or generations of nations who are knowledgeable, moral, and noble. The existence and role of pesantren educational institutions in Indonesian society cannot be doubted. Between the two, a strong relationship has been built, where pesantren need the community as a base to develop and the community needs pesantren as a place to instil noble values into the younger generation who are part of the community. Taking into account the relationship formed between pesantren and the community, especially the role of pesantren in fighting the colonisers, it can be said that pesantren with all their roles have become an inseparable part of the long history of the Indonesian nation (Ida Rianawaty, Suyata, Siti Irene Astuti Dwiningrum, 2021).

Kiai leadership involves any action taken by Kiai to coordinate and provide guidance to individuals or groups within a specific framework to achieve predetermined goals. The impact of Kiai leadership depends on the role played, revealing that a leader must have four principal roles: setting direction, being a change agent, spokesperson, and coach. To maximise their role, a leader must have a leadership style. An appropriate leadership style is very effective in influencing subordinates to behave in accordance with the leader's expectations (Harahap & Siregar, 2020; Muhajir, 2022; Mustofa et al., 2022). The most effective leadership style is situational leadership, which considers the strengths possessed, the complexity of the task, and the maturity of the subordinates.

Pesantren, as a typical form of religious education in Indonesia, has its own uniqueness in fostering and developing religious moderation values. As explained by Mastuhu, pesantren is a traditional Islamic educational institution involved in activities such as studying, understanding, exploring, educating, internalising, and practising Islamic teachings while emphasising moral and religious aspects as guidelines for daily behaviour. The term "pesantren" comes from "santri," with the prefix "pe" and suffix "an," indicating a place of residence for santri (students). Pesantren emerged in society as a community that has the ability to engage in alternative educational activities that combine the concepts of education, teaching, and community development. In essence, pesantren have become the identity of Islamic education in Indonesia that coexists with religious diversity and pluralism without contradicting them.

As an educational institution, pesantren has five core components. The five components in question are the existence of kiaiKiyai as a caregiver, the existence of santri as learning subjects, the mosque which is the centre of learning and worship activities, the hut or dormitory where the

santri stay, and the learning of yellowclassical books (Harahap & Siregar, 2020; Muttaqin, 2022; Sumarni & Pd, 2015). These five components are interconnected to form a unity called the pesantren education system. In this case, the role of the kiyai is the main factor in advancing the Pondok Pesantren institution. Along with the development of the current era, kiyai in Pondok Pesantren not only focus their students to study religion, but also many kiyai have begun to open the sensitivity of their students to care about the local community. Santri are not only taught about religious knowledge and yellow books, but also serve the community. One form of community service that can be done is to preserve local culture (Efendi, 2014; Muttaqin, 2022).

Islamic boarding schools are one of the Islamic educational institutions that contribute greatly to the education process. The existence of pesantren as the oldest Islamic educational institution has a very significant influence in educating the nation's children and instilling the values of diversity. The endurance of pesantren in facing the complex changes of the times has been recognised in the eyes of the community. The response of pesantren to a change does not take place spontaneously but through filters (Isroani & Nguyen, 2023; Muhajir, 2022).

Then the boarding school is also identical to the place that is boarded with students who come from various cities. This makes santri must have a *tasamuh* attitude to adapt and socialise in order to feel at home in the pesantren. With the habituation of *tasamuh* attitude, it will create harmony between students. Given that Indonesia itself consists of various tribes, religions, cultures, and races. Therefore, the attitude of *tasamuh* is one way to be able to maintain unity and integrity, without the application of the culture of *tasamuh* / tolerance, various disputes will definitely occur among Santri.

The attitude of mutual tolerance itself is very important to be practised and taught to santri in Islamic boarding schools. Santri really need to get guidance on tolerance, so that students can appreciate the differences that exist in society, which of course must be very different from what they learn in Islamic boarding schools. Coaching the attitude of tolerance to santri is also very important to do, it aims to make santri not easily provoked by opinions that can trigger someone to feel that what they follow is the most correct and others are wrong.

By teaching the attitude of *Tasamuh* to students in Islamic boarding schools, it is hoped that it will also be able to improve morals which are currently deteriorating. With the progress of today's increasingly modern times, many of the people who live are more individualistic and selfish and also ignore others and a sense of solidarity that decreases, do not want to share, also many of the people do not want to tolerate each other. Therefore, fostering mutual tolerance is very important at this time.

Islam is a religion that closely follows the teachings of the Prophet Muhammad Saw, namely Islam which is *rahmatan lilalamin*. Therefore, it is necessary to teach *Tasamuh* more deeply so that there is no mutual reproach with existing differences. With *tasamuh*, it is hoped that it will also be able to strengthen inter-religious people so that they are not easily provoked and are not easily consumed by incitement and divide and conquer often carried out by parties who do not like peace. Allah has also explained the form of tolerance taught by Islam in the Al-Quran letter Al-Hujurat

verse: 10 reads: "Indeed, the believers are brothers, so reconcile between your two brothers (who are in dispute) and fear Allah so that you may have mercy". (QS.Al-Hujurat:10) (Indonesia, 2015).

In relation to the education system applied, education in Islamic boarding schools is more centralised, while the national education system is anthropologically orientated. In general, activities or courses in boarding schools focus on the central preference for worship. The 24-hour pesantren activities take place not only in the classroom, but also outside the classroom or in the pesantren complex environment (Hermansyah et al., 2022). There is a civil society interaction between the kiyai caregivers, Musyrif-Musyrifah, Ustad and Ustadzah as administrators of all the students who are tan of course all students and santriwati who live there.

Under pesantren is also inseparable from the diversity of cultures, ethnicities, languages and different regions of origin, but there is a sense of mutual respect, appreciation, and cooperation. In a pesantren, of course we find a row of dormitories inhabited by students from various backgrounds, which sometimes causes friction between these students (Martin van Bruinessen, 1990). At first glance, it may seem normal, but there are many internal problems among students that we do not realise, which can be a problem because of the cultural differences between them. This is where the cultivation of Tasamuh Culture should be taught to students from an early age so that they can appreciate all the differences that exist between them.

Pesantren is also a multifunctional institution. Its work is not only concerned with the development of Islamic education, but also with the progress of the surrounding environment in the social, economic, technological and ecological fields. Even some pesantren are currently changing civilisation to uplift the lives of the surrounding community with the same goal of producing a complete generation of Muslims. Having qualified abilities and strong character to become the next baton of the nation's leadership. So it is not surprising that pesantren is used as an alternative education in responding to the failure of education and human moral development (life skills).

METHOD

Participants

In this context, the research informants consisted of the Kiyai of the Riau Islands modern Islamic boarding school and several Musyrif and asatidz/Dzah, community leaders and Ikhwan Akhwat students, who were considered to have valid knowledge about the institution and education system in the pesantren. The selection of these informants is based on the consideration that they have a deep understanding of Islamic boarding schools, are able to convey data and are in direct contact with the data needed, and understand the education and teaching system applied in the pesantren.

Procedures

This research adopts a qualitative approach with a case study design (Sugiyono, 2013). The focus of the research is on an in-depth investigation of a programme, event, activity, group process, or individual in a particular context. The case that is the object of this research is limited

by a certain time and activity. The researcher seeks to collect comprehensive information using various data collection procedures over a predetermined period of time. The process of selecting research informants was carried out through a purposive sampling technique, where the researcher deliberately selected informants who were considered to have relevance and diversity of information related to the research objectives.

FINDINGS AND DISCUSSION

Leadership in English is called Leadership and in Arabic is called *Zi'amah* or *Imamah*. in the terminology put forward by Marifield and Hamzah. Leadership is concerned with stimulating, mobilising, directing, coordinating the motives and loyalties of people involved in a joint venture. The term leadership is derived from the word leader meaning leader or to lead meaning to lead, Most theories explaining leadership theory reflect the assumption that leadership is concerned with the deliberate process of a person to emphasise his or her strong influence over others to guide, structure, facilitate activities and interactions within the group. Definitions differ in their interpretation of who exerts influence, the purpose of influence, the means of exerting influence, and the outcome of influence.

Then etymologically according to the large Indonesian dictionary comes from the word "*pimpin*" with the prefix "me" to "lead" which means to demand, show the way and guide. other words that are equated in meaning are those who chair, head, guide and train and guide in the sense of educating and teaching so that others are able to work independently. While directing and organising all forms of activities to be carried out are the orders of a leader, in other words the leader is a person who must submit and obey his orders while he is still the head or chairman of an institution he leads.

Furthermore, in the large Indonesian dictionary the word *tasamuh* is spaciousness of the chest, breadth of mind, tolerance. While etymologically the word "*tasamuh*" comes from Arabic *يسمح - يسمح* which means lenient, tolerance. *Tasamuh* is an isim sentence, with its madhi form and mudhori'form *يتسامح - تسامح* which means tolerance. The word *tasamuh* in Oral al-Arab with its derivative forms such as *samah*, *samahah*, *musammahahah* is synonymous with the meaning of generosity, forgiveness, ease and peace. *Tasamuh* is tolerating or accepting things lightly (Athik Hidayatul Ummah, 2020). Terminology means tolerating or accepting differences lightly. If interpreted *Tasamuh* into Indonesian is Tolerance. In the big Indonesian dictionary *tasamuh* is the nature or attitude of tolerance.

Kiai Leadership of Modern Islamic Boarding Schools in the Riau Islands

Leadership has a great influence and receives high respect from all elements of society. *Kiai/Kiyai* who usually run *pesantren* have a more respected position as the main figure in the community, there are several forms of leadership patterns that are applied, among others, *kiai* leadership in *pesantren* is individual and *kiai* leadership is collective.

The leadership of *Kiai* in *Pondok Pesantren* is very important because *Kiai* is considered a spiritual and intellectual leader who has a central role in the life of *pesantren*. Islamic boarding

schools are educational institutions that teach Islam, especially tafsir, hadith, fiqh, and other religious sciences. Kiai leadership is not only limited to administrative and managerial aspects, but also includes spiritual, moral, and educational aspects.

Kiai have tremendous authority and widespread influence that is not limited by formal rules. Kiai have the ability to know to influence and convince the community. Therefore, all teachings, orders, and prohibitions are obeyed by the community and its congregation. A leader who has charisma and faith, always realises and is grateful for the advantages in his personality as a gift from God. Therefore, these advantages will be used to encourage and invite the people he leads to act in accordance with the demands and provisions of Allah. This type of leadership has implications for the implementation of pesantren management and programme evaluation that is mature and clearly measured. This condition further strengthens the negative assumptions attached to pesantren that they tend to be isolated, exclusive, and conservative (Fahri, mohammad, 2022).

Kiai also often use the teachers' assembly forum to find solutions to problems encountered. The problems raised by the mudir are often routine. He himself actually has the authority to make decisions without having to ask for the opinion of the teachers' council. By deliberating while keeping in touch, almost all problems are solved together in the assembly. Likewise, at certain times, if a teacher has a problem, the problem is directly raised with the kiai. The meeting is informal. Problems raised at the meeting are usually about the learning process and the state of the pesantren.

When there is a problem outside of routine duties, the kiai notifies the members of the teachers' council to attend at a predetermined time without a written invitation. Teachers who happen to be present are expected to inform teachers who are absent. Such meetings are conducted in an assembly led directly by the kiai. The atmosphere of friendship in a surau or mosque, "sitting equally low, standing equally high", seems to be the impression of daily association among teachers' assemblies. The kiai also appears more as a fellow teacher formulating the views of the teachers' council, rather than as someone who owns it (Machfudz, 2020).

Implementation of Tasamuh Cultural Values in Modern Islamic Boarding Schools in Riau Islands.

Implementation of Tasamuh Cultural Values in Modern Islamic Boarding Schools Riau Islands there are several strategies that are applied, among others:

Kyai's exemplary behaviour.

Kyai is someone who is highly respected within the scope of pesantren and the general public, Kyai also seeks to apply it in everyday life as an essential example. This is an educational technique known as exemplary which is very effective in preparing and shaping the moral, spiritual, and social ethos of all students in Islamic boarding schools.

Learning the Classics (Akhlaqul lil banin).

The book of Akhlaqul lil banin, written by Sheikh Umar bin Ahmad Baradja, is the main choice of pesantren in learning the morals of a santri, especially teaching good and correct moral principles. This book contains the duties and obligations that must be carried

out and fulfilled by a santri to undergo interactions with others. The book of Akhlaqul lilbanin is considered very relevant to the situation experienced by santri children in Pondok Pesantren today, so it is hoped that the learning of this classical book will provide positive things for good akhlaq education for all santri.

The collaboration of uswatun hasanah.

The collaboration strategy in Uswatun Hasanah is considered somewhat similar to the kyai's exemplary strategy, Uswatun Hasanah in Indonesian means a good example. But one thing that distinguishes between the collaboration strategy uswatun hasanah with the kyai's exemplary strategy. If the kyai's exemplary strategy that carries out the mandate is only a kyai. However, this uswatun hasanah strategy is carried out by all parties related to students.

Internalisation of the value of Tasamuh

This internalisation is carried out by asatidz and asatidzah in every lesson. Always slip important messages/values about character education and good attitude building, especially on fostering tolerance. This strategy is considered very effective because students will always listen every day about important messages/values about fostering an attitude of tolerance towards others.

General Amaliyah

The purpose of this strategy is that the boarding school management will make an activity that is certainly productive to be given to all boarding school students, the activity is carried out by students by going down to the community directly, so that the existence of the boarding school can be felt by the community, on the other hand it can also teach students how to behave when with the community directly. And from there the students will learn and be applied while in the boarding school.

Constraints and Challenges in the Development of the Value of Tasamuh Santri in Islamic Boarding Schools.

The implementation of tasamuh (tolerance) culture in pesantren often faces several obstacles. Some factors that can usually be a challenge in realising tasamuh in the pesantren environment include: Islamic boarding schools generally teach Islamic religious teachings with a certain understanding. Differences in understanding in terms of fiqh, tafsir, or even creed can cause tensions between groups that have different interpretations. Some pesantren may be more conservative and feel that other, more moderate approaches could threaten their religious understanding. The influence of extreme ideologies that consider other groups as heretical or not in accordance with the correct religious teachings can hinder the application of tasamuh.

The spread of intolerant or radical teachings can complicate efforts to foster mutual respect among santri. In some pesantren, there is a lack of education that emphasises the importance of diversity and multiculturalism. Education that is more focused on religious dogma can make santri lack understanding or even respond negatively to differences in religion, culture, or worldview. Education in pesantren often emphasises religious knowledge without being balanced with

strengthening soft skills, such as communication skills with people from different backgrounds or the ability to empathise with people with different views (Qodir, 1970; Thohir et al., 2021).

When pesantren leaders or ustaz have intolerant attitudes or show examples of non-inclusive behaviour, this can affect the santri's perspective on the importance of tasamuh. Leaders who do not show exemplary tolerance will find it more difficult to implement these values in the pesantren community. Some pesantren have very strong traditions and may feel that a broader application of tasamuh would undermine their values or principles. Fear of loss of identity or changes in the religious structure can also be a barrier.

To overcome these obstacles, it is important for pesantren to develop an inclusive approach, provide education that respects differences, and involve role models who can demonstrate tolerance values concretely. Also, it is important to have dialogue between different groups and deepen the understanding of pluralism and the importance of coexistence in a pluralistic society.

Some implications of the cultural value of Tasamuh Pondok Pesantren.

The practice of the cultural value of Tasamuh has a huge impact on changes in the behaviour of students in Islamic boarding schools seen in the following aspects: Islamic boarding schools are often places that teach the importance of mutual respect between religious communities. The implication of the value of tasamuh here is that santri are taught to accept differences in religious beliefs and coexist with people who have different religious backgrounds. Pesantren in Indonesia, which are often attended by santri from various regions with different cultural backgrounds, function as a miniature multicultural society. The value of tasamuh teaches santri to live together in diversity without accentuating differences and with mutual respect. This is a provision for santri to contribute positively to social life in a multiethnic and multireligious society.

Tasamuh also has an important role in preventing radicalisation. Islamic boarding schools that instil the value of tolerance will reduce the potential for narrow and extreme religious understanding. Santri are trained to think openly and moderately in religion, and are not easily influenced by intolerant teachings. The value of tasamuh encourages santri to care about others, including those with different views or identities. Another implication of tasamuh is that santri are taught to be tolerant not only in religious matters, but also in social, economic, and political matters. They will be more sensitive to the problems faced by the wider community, and are willing to help without differentiating backgrounds.

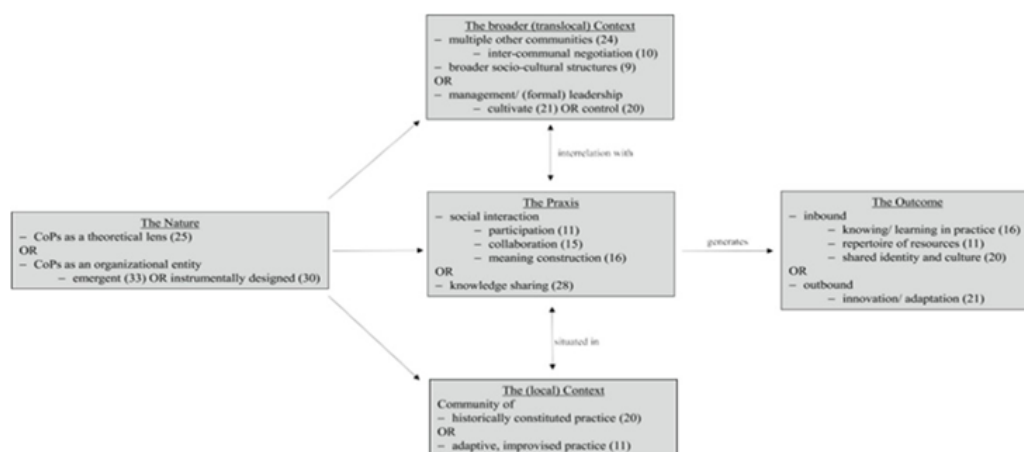
Applying the value of tasamuh tends to strengthen the bonds of solidarity between fellow santri and the community. In the pesantren environment, differences are considered as strengths, and not as separators. This supports the creation of a sense of togetherness and high concern among santri. Overall, the implications of the value of tasamuh in Islamic boarding schools do not only focus on inter-religious relations, but also include the development of broader social attitudes, which encourage the creation of a harmonious, tolerant, and respectful society.

DISCUSSION

From some of the explanations above, we can understand that the importance of leadership from a kiai in running a culture of tasamuh in Islamic boarding schools is very decisive. If the organisational culture is only made in writing without any other efforts such as modeling, habituation, rewards and punishments, then it is certain that the pesantren culture will be lost. When the pesantren culture has begun to be embedded in the students, it can easily carry out the vision and mission of the pesantren.

It is not easy to maintain pesantren culture because there will definitely be a stage of weakening participation in pesantren culture. This can be overcome by strengthening the pesantren culture. Reinforcement is carried out with the aim of responding to the behaviour of students with responses in the form of flattery sentences or small gifts so that students perform good behaviour repeatedly and others will follow. If the pesantren culture is allowed to weaken without strengthening, the pesantren culture will be eroded or even displaced and become an opportunity for culture from outside the pesantren environment that might have a negative impact on students.

In his theory, Benjamin Schulte explains in his book entitled the *organizational embeddedness of communities of practice*, a leader who is none other than the kiaiKiyai himself in the boarding school is very decisive in fostering the cultures that are applied in the boarding school world.



Numbers in parenthesis refer to the amount of research papers in the collection informing on the respective approach or aspect. The numbers do not automatically add up to 91 papers in the collection because some papers focus on two or more issues.

Figure 1. The position and influence of the kiai as the caretaker of the Islamic boarding school lies in the concept of virtues.

The position and influence of the kiai as the caregiver of the pesantren lies in the personal virtues of the kiai, namely the mastery and depth of religious knowledge, piety reflected in his daily attitudes and behaviour which also reflects the values that live and characterise the pesantren such as sincerity, tawadhu', and orientation to ukhrowi life to achieve God's pleasure. Kiai is the most essential element of a pesantren. He is often even the founder. It is only natural that the growth of a pesantren depends solely on the ability and personality of the kiai (Ahyat, 2017; Machfudz, 2020; Yani et al., 2022).

CONCLUSION

Kiai leadership in instilling a culture of tasamuh and managing Islamic boarding schools, Kiai leadership is characterised by responsibility, full attention, charisma, and daily life. Senior Kiai guide, educate, and protect junior Kiai, and junior Kiai respect senior Kiai. The leadership pattern of Kiai in modern Islamic boarding schools in the Riau Islands follows the feudal and paternalistic culture. This strategy is a way for pesantren administrators to improve the output and results of pesantren. Learning strategies involve exemplary, habituation, training, and education oriented towards salaf and modern learning.

The authors declare that there is no conflict of interest in this work.

The author declares that there is no conflict of interest in the writing and preparation of this scientific work. The entire research process, data analysis, and article writing were carried out objectively and independently, without any influence from any party that could affect the results and conclusions of the research

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