

ISLAMIC MODERN BOARDING SCHOOL IN REVIEW PHILOSOPHY OF ISLAMIC EDUCATION

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Abstract: The rise of Europe with the spirit of modernism has influenced all corners of the world, including Islamic education in Indonesia, namely pesantren. The emergence of modern pesantren is seen as an answer to the challenges of the times, so that Muslims no longer rely on the traditional education system. This study aims to review how the concept of modern pesantren is viewed in the philosophy of Islamic education. The research method used is library research, which is a study that examines books and manuscripts sourced from literature. The results of this study show that there are differences in Islamic countries in anticipating the spirit of European modernism, one of which is the Ottoman Turkish Daulah which maintains the purity of madrasa education, and establishes a new school called the Rusydiyyah school which is devoted to studying modern sciences from Europe.

Keywords: Modernism, Pesantren, Islamic Education.

Introduction

The rise of Europe or known as the Renaissance is seen as the beginning of a change experienced by Europeans, namely the spirit of modernism which is considered as a solution or a way out to leave the past that is so dark. The spirit of modernism resulted in the spread of European thought throughout the world, including Islamic countries.

One of the famous figures and can be said to be the first to welcome this modernism was K.H. Ahmad Dahlan, and then continued in the form of a structured Islamic education institution in Ponorogo Village, East Java Province, known as the Gontor modern pesantren.

The presence of Modern Islamic Boarding School certainly cannot be separated from Pondok Modern Darussalam Gontor-Ponorogo, East Java Province, because the idea of Modern Islamic Boarding School was first initiated by three brothers or known as Trimurti the founders of Pesantren Gontor, namely K.H Ahmad Saha, K.H Zainuddin Fannani, and K.H. Imam Zarkasyi, precisely in 1926. K. H. Abdullah Syukri Zarkasyi stated that the emergence of modern pesantren began with a deep awareness in responding to the development of the modern world brought by Western civilization. (Zarkasyi, 2005).

Furthermore, K.H. Zarkasyi explained that the modern concept brought into the pesantren certainly did not follow or adopt the concept of modern education owned by the Dutch, but a special indigenous formulation was formed which was then known as pesantren. (Zarkasyi, 2005). Two keywords that can be taken from K.H. Abdullah Syukri Zarkasyi's statement are the

modernization of Islamic education systems and institutions, where before the establishment of Pesantren Gontor, Islamic education institutions could be said to be still not neatly organized, and also as a form of competing with the concept of modern education initiated by the Dutch. This means that Islam also has a better concept of Modern Pesantren than the Netherlands.

Abdul Tholib in his research entitled *Education in Modern Islamic Boarding Schools* explains that there are characteristics of Modern Islamic Boarding Schools that are not owned by other Islamic institutions, including, First, spoken Arabic or conversation is the main focus of modern Islamic boarding schools; Second, Modern Islamic Boarding Schools use contemporary Arabic language book references, in contrast to traditional Islamic boarding schools that use classical Arabic language books; Third, Modern Islamic Boarding Schools are under the auspices of the Ministry of Religion or the Ministry of Education; Fourth, Modern Islamic Boarding Schools form a learning process with a modern system. (Abdul Tolib, 2015).

These four characteristics are still applied in the Modern Islamic Boarding School, and have become its own advantages, one of which is by emphasizing conversational Arabic, where Modern Islamic Boarding School graduates are able to communicate directly with native Arabic speakers. This paper aims to revisit the concept of Modern Pesantren philosophically, to find a systematic, in-depth view and critical reflection on the application of the concept of Modern Pesantren that has been used to date. The study uses the analytical knife of Islamic education philosophy as a place to specifically know the elements in Islamic education, including the formulation of educational goals, curriculum, teachers, teaching methods, and so on. (Nata, 2005).

The Philosophy of Islamic Education examines critically in seeing modern ideas initiated by Europeans fused in Islamic education, namely pesantren, and then inspired all Islamic education throughout Indonesia, so it is interesting to review how modernism in Islamic education should be addressed.

Theoretical Review

A. Definition of Philosophy

The term philosophy comes from the Greek word *-philosophia* (love of wisdom), whose root words are *philos* (love) or *philia* (friendship), and *sophos* (wisdom, knowledge, and intelligence). (Bagus, 2005). Philosophy can be defined as a speculative or critical activity in formulating a systematic thought on all issues raised by various fields of knowledge. (Bagus, 2005).

Kaelan in his book entitled *Pancasila as State Juridical* suggests that philosophy can be interpreted in two forms, namely *First*, product, where philosophy is categorized as science, or a theory in analyzing various scientific problems; *Second*, process, namely philosophy as an activity in solving or finding solutions to problems that occur using scientific methods. (Kaelan, 1987).

Kaelan's view illustrates that the two forms of philosophy are a benchmark in conducting studies or research based on the science of philosophy by knowing the branches of philosophy which are divided into two forms, namely. *First*, general philosophy in which ontology, epistemology, axiology, logic, ethics, and aesthetics are discussed. (Anshari, 1979) *Second*, special philosophy, divided into several studies in it, namely the philosophy of science, Islamic philosophy, philosophy of Islamic education and so on. (Kaelan, 2002).

The position of the philosophy of Islamic education is classified into a special philosophy with the aim of being able to know the nature of an Islamic education and the elements that surround it and of course as it is known that not all thinking activities can be classified as philosophy. (Kaelan, 2002). Academics classify that there are twelve characteristics of thinking that can be categorized as philosophical thinking, namely. *First*, methodical; *Second*, systematic; *Third*, coherent; *Fourth*, rational; *Fifth*, comprehensive; *Sixth*, radical; *Seventh*, universal; *Eighth*, critical; *Ninth*, deepest; *Tenth*, conceptual; *Eleventh*, speculative, and *Twelfth*, free. (Kaelan, 2002).

These characteristics of philosophical thinking are the analytical *knives* in dissecting the Islamic education system that is developing today, so it is hoped that there will be a scientific finding that can provide insight and intellectual treasures. One of the interesting characteristics of philosophical thinking is critical, in this case the author always questions everything, both problems or other things related to Islamic education, especially Modern Islamic Boarding Schools.

B. Definition of Islamic Education

Yunus Abu Bakar explained that the term Islamic education cannot be separated from the three terms that are always attached as explained by Syed Muhammad Naquib al-Attas, namely *Al-Tarbiyah*, *Al-Ta'dib* and *Al-Ta'lim*. (Bakar, 2014). According to Yunus Abu Bakar, the third term that is often termed for Islamic education is *tarbiyah*, while the other two terms are rarely used. (Bakar, 2014). If we refer to the thought of Syed Muhammad Naquib al-Attas that the ideal way to define Islamic education is *ta'dib*, which is adab, but it is better for the author to describe the three definitions, namely.

a) *Al-Tarbiyah*

The term *tarbiyah* comes from three words, namely *First, rabba, yarbu* which means to increase, grow, and develop; *Second, rabba-rabiya-yarbaya* that is to become large or mature, and *Third, rabba-yarubbu*, which is to repair, determine, guard, and maintain. (Mujib, 2006). Syed Naquib al-Attas explicitly rejects the use of the term *al-Tarbiyah* in Islamic education, which is defined as the development of a hidden personality and close to physical and material things. (Al-Attas, 1991). He further pointed out that Islamic education also cannot be termed *Education* because this term comes from Western civilization which is not based on revelation, but on ratios and empirical tests. (Al-Attas, 1991)

It is interesting and gives its own color if you look carefully at the ideas offered by Naquib al-Attas that the position of Islam must be emphasized that the position of revelation is at the highest stage, so this is what distinguishes Western thought that does not recognize revelation as a scientific source. Jaluddin in his book entitled *Theology of Education* differs from what Syed Muhammad Naquib al-Attas said that the three terms are the main foundation in Islamic education so that it cannot be identified with only one term. (Jalaluddin, 2001)

b) *Al-Ta'lim*

In the Arabic-Indonesian dictionary by Mahmud Yunus, it is explained that the term *al-Ta'lim* comes from the word *allama-yuallimu-ta'liman* which can be interpreted as teaching, giving and transferring knowledge. (Yunus, 1990). Broadly speaking, it can be interpreted that the term *al-ta'lim* is a process of teaching, or giving knowledge from teachers to students which begins with purification of the soul. (Jalal, 1988).

The purification of the soul in question is by always doing ablution before starting the teaching and learning process, and this is what distinguishes or is unique to Islamic education, so that the *al-ta'lim* process gets the pleasure of Allah SWT. The position of *al-Ta'lim* in Islamic education is very important, because in it there is a process of transferring knowledge or knowledge from teacher to student, and this process in Islam can be realized by purifying the soul between the two, teacher and student. This is also one of the peculiarities in Islam, where non-physical aspects are used as a measure of truth.

c) *Al-Ta'dib*

The term *al-Ta'dib* comes from the word *addaba-yuaddibu-ta'diban* which means education in manners or adab. (Yunus, 1990). One of the hadiths of the Prophet Muhammad SAW. which is

used as a reference in interpreting *al-Ta'dib*, namely *Addabani Rabbi fa ahsan ta'dibi*, which means that *my Lord has educated me so that my education will be good*.

Syed Muhammad Naquib al-Attas explained that the term *ta'dib* is the cultivation of the values of Islamic teachings to students, so that it will lead them to devotion to Allah SWT. (Al-Attas, 1991). It can be said that *al-Ta'dib* education is the process of introducing students to God by practicing the value of religious teachings. Students in the process of seeking knowledge, must apply the *al-Ta'dib* dimension in the process of transferring knowledge.

Maria Ulfah in a study entitled *Implementation of the Ta'dib Concept in Islamic Education to Realize Students with Character* suggests that the term *al-Ta'dib* is divided into four forms, including *First, Ta'dib Adab al-Haq*, namely adab education that focuses on spiritual or spiritual; *Second, Ta'dib Adab al-Khidmah*, namely adab education in service to society, boarding schools and so on; *Third, Ta'dib Adab al-Syariah*, namely adab education in carrying out what has been ordered by religion; *Fourth, Ta'dib Adab al-Shuhbah*, adab education for others or in socialization (Ulfah, 2011).

C. Philosophy of Islamic Education

The philosophy of Islamic education is different from the philosophy of education based on Western views. The characteristic of Islamic Philosophy of Education is to give the highest place to the revelation of Allah SWT which exceeds the ratio, while the Philosophy of Education places the ratio and empirical as the highest place, and does not give *place* to the revelation of Allah SWT. The initial foundation of Islamic Education Philosophy refers to the Word of God in surah al-A'raf verse 172, which reads.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا
يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

172. and (remember) when your Lord brought forth the children of Adam from their ribs, and Allah bore witness to their souls, saying: "Am I not your Lord?" they said: "Yes (You are our Lord), we bear witness". (We do this) so that on the Day of Resurrection you will not say: "We (the Children of Adam) were ignorant of this (the oneness of God)".

Imam Barnadib explained that in the verse of the Qur'an above, every child who is born on earth brings faith or *tawhid* in him, so this is in accordance with the purpose of Islamic education philosophy, which is to develop all the potential that exists in students to become good Muslims. (Barnadib, 1994). Furthermore, Imam Barnadib explained that there are two characteristics in the philosophy of Islamic education, including *First*, the task of educators is to form all the potential of students so that later they can become role models in society; *Second*, Islamic education prints every student so that later he becomes a person who is devoted to Allah SWT and His apostle. (Barnadib, 1994).

The philosophy of Islamic Education in principle as stated by Imam Barnadib is to direct students to grow and develop into individuals who are devoted to Allah SWT, this is what is characteristic and distinctive of Islamic education, and what distinguishes it from the Western education system.

D. Scope of Study Philosophy of Islamic Education

A. Haris Hermawan in his book entitled *Philosophy of Islamic Education* by quoting the views of Muzayyin Arifin explains that the discussion of the philosophy of Islamic education is to

enter the area of fundamental, systematic, logical, and comprehensive thinking about Islamic education. (Hermawan, 2009).

This means that the philosophy of Islamic education is a comprehensive study of Islamic education, which is studied critically and systematically to see a phenomenon or something in depth. Uyoh Sadullaoh explains that the study of the philosophy of Islamic education basically examines the Islamic view of reality, science, values, Islamic education goals, strategies to achieve the goals of Islamic education. (Hermawan, 2009)

Method

This research is qualitative in nature, data collection is done through literature studies (Library Research). Sofian Effendi explains that library studies are studies or research that come from library treasures such as scientific journals, books, and so on. (Effendi, 1989). The data in the study are divided into two types, namely Primary Data, which is a book that is used as the main handle of researchers on the concept of modern ideas in Islam Secondary Data, namely books or references in the form of journals and scientific research that are still considered relevant to this research.

Data collection in this study is by collecting library sources related to the object of research to be studied, and how to analyze data in this study using descriptive analysis methods. Surakhmad explained that the descriptive analysis method is intended to explain the relationship of variables in research, which is directed by the problematics that are the topic of study so that researchers can find constructive theoretical ideas that are in line with the formulation of the problem. (Surakhmad, 1982).

Result and Discussion

A. Definition of Pondok and Pesantren

In interpreting the term pesantren, there are differences in its meaning in several regions of Indonesia, some regions understand that the term for Islamic education that is boarded and institutionalized as Pondok Pesantren, but some others call it just pesantren. The term cottage comes from the Arabic *funduq*, which means hotel or dormitory. (Hardoyo, 2008). As for the term pesantren, almost a lot of people do not understand, and often think that pesantren is an Arabic vocabulary. The term pesantren is rooted in the word *santri*, which comes from the Indian language, namely *Shastri*, namely those who study specifically and know about the holy books of Hinduism. (Heriyudanta, 2016). The word *Shastri* comes from the word *Shastra* which is interpreted as holy books, religion and knowledge. (Heriyudanta, 2016). Another view states that the term santri comes from the Tamil language, namely *sattiri*, namely people who live in a poor house or building in general. (Dhofier, 1984).

It can be understood that santri are people who study religion through a simple life. Imam Zarkasyi stated that what is meant by boarding school between modern and traditional is no different, it is a representative Islamic educational institution, with a dormitory system, and there are charismatic figures called kyai, tengku, abu and so on. (Hardoyo, 2008). The emergence of modern boarding schools is not only considered as an answer to the challenges of the times, but also as a solution to provide a new color in Islamic education that has previously been running, namely traditional pesantren. Therefore, it is important to know in detail the meaning and definition of modern or modernism which has a major influence on Islamic education.

B. Definition of Modern

The term modern in the Big Indonesian Dictionary is defined in two forms, namely *First*, the latest; *Second*, attitudes and ways of thinking in accordance with the times. (Culture RI, 2016).

Harun Nasution explains that the term modern is a movement and efforts that want to change an old understanding to be in accordance with new opinions and circumstances along with the times with science and technology. (Nasution, 1996).

In line with Harun Nasution's view, Muslim scholar Nurcholish Madjid explains that the easy-to-understand understanding of modernization is a flow based on ratio (reason), characterized by a change in irrational thinking patterns with rational thinking patterns. (Madjid, 1997). Nurcholish Madjid's emphasis pattern lies in the dimension of ratio or reason, meaning that it appears that modernization is the role or use of a large ratio or reason in observing and carrying out Islamic education. It can be concluded that modern is an activity of thought carried out by individuals or groups who wish to spark a business, system, view, or institution to new things. In Islam, the individual who triggers is known as the *mujaddid*, the reformer.

C. Modern Pesantren: K.H Ahmad Dahlan and Pesantren Gontor

Talking about modern and its ideas and applications, of course, cannot be separated from the role of K.H Ahmad Dahlan, because in the author's view he was the first person in Indonesia to spark the idea of modern Islamic education in Indonesia. Muhammad Kamaludin and Nafik Muthohirin explained that the modern idea in K.H Ahmad Dahlan originated from his meeting during the pilgrimage with Muhammad Rasyid Ridho through the intermediary K.H Bakir. (Kamaludin & Muthohirin, 2022)..

Muhammad Rasyid Ridha was a student of Hasan al-Banna, known as a reformer, with reformist ideas offered, namely that Muslims must be able to reform education that can answer the challenges of the times. The meeting gave inspiration and ideas to K.H. Ahmad Dahlan to establish a *Modern Religious School* that was oriented towards inclusiveness, rationality and progressiveness. (Kamaludin & Muthohirin, 2022). .

These three orientations for K.H. Ahmad Dahlan are a requirement to be able to integrate Islamic sciences with general / modern sciences. Jalaluddin Rakhmat in his book entitled *Nurcholish Madjid, Traces of Thought from Reformer to Teacher* explains the emergence of the ideology of modernism in Islam, due to a deep awareness of the decline experienced by Muslims, marked by the behavior of many Muslims who have left the principles of Islamic teachings. (Ismail, 2011).

The idea provided inspiration for Muslims in his time, that there was a hope to provide a new breakthrough in Islamic education, meaning that it did not only focus on the *classical* system, therefore three Kyai namely K.H Ahmad Sahal, K.H. Zainuddin Fananie, and K.H. Imam Zarkasyi, known as *Trimurti*, established a modern pesantren concept. Until now, the concept promoted by *Trimurti* can be said to be successful, because many modern pesantren in various regions in this country all follow the concept, curriculum, teaching staff and so on from Gontor pesantren.

The awareness of the establishment of modern-based pesantren education was a necessity by *Trimurti*, where at that time the Dutch had been able and succeeded in dichotomizing education in Indonesia, where colonial schools established by the Dutch were considered modern schools, while traditional schools were pesantren education.

So, it is not surprising that pesantren at the time was considered a *conservative, shabby* and unclear future education, scholars and leaders saw the need to form an institutionalized Modern Islamic education, so the Gontor Modern Islamic Boarding School was established. Muhammad Ihsan Dacholfany in his book entitled *Character Education in the style of Pesantren Gontor* explains that the modern term inherent in naming Pesantren Gontor has eight characteristics that cannot be separated from one another, including. *First, Syumuliyah*, or comprehensive, namely the Gontor Modern Islamic Boarding School provides teaching of religious and general sciences

simultaneously, merging with one another, so that there is no separation of the two sciences; *Second, Dynamic*, every activity in the Gontor Islamic Boarding School, both curricular and extracurricular, adheres to the dynamic principle of adjusting to the times; *Third, Systematic*, the education and teaching process at the Gontor Modern Islamic Boarding School runs systematically, fully following the rules that have been set; *Fourth, Homogenizing*, namely the Gontor Islamic Boarding School provides a place for santri / female students to accommodate all their talents and interests; *Fifth, Progressive*, which has a hope that the future is better than the present and the previous; *Sixth, Innovative*, defined as renewal, namely Pesantren Modern Gontor always innovates in the implementation of education and teaching, but there are limits in implementing it, namely holding fast to what has been determined by the founders of Pesantren Gontor; *Seventh, Irreversible*, is a clear and unchanging determination, namely Pesantren Gontor does not make changes to what has been determined in the vision, mission, values, discipline; *Eighth, Evaluative*, Pesantren Gontor always conducts evaluations in stages. (Ihsan, 2015).

The unity of meaning above is a concept or *role model* of the form of renewal in Islamic education by the founders of the Gontor modern pesantren, this provides a stimulus that renewal is not considered as a *scourge* or *monster* that can destroy values but modernization / renewal must be balanced as a vehicle in answering the challenges of the times.

D. Critical Reflection

The presence of the idea or concept of Modern Pesantren as a form of answer to the traditional Islamic education system that developed at that time. Those who initiated the modern concept said that traditional Islamic education was considered unable to answer the challenges of the times, which at that time made the Dutch echo the modern concept which was considered the best educational reference.

Abuddin Nata pointed out that there are two forms that make traditional pesantren unable to answer the challenges of the times in the modern era, including *First*, Curriculum, in this case traditional pesantren only teach santri / students religious knowledge, so that graduates cannot work if they are asked for general knowledge requirements; *Second*, teaching methodology. this aspect of traditional pesantren graduates are not able to communicate Arabic orally, their Arabic language skills are only reading the yellow classical books (Nata, 2000). (Nata, 2000).

However, for Azyumardi Azra, the existence of renewal or modernization in pesantren education shows a characteristic or uniqueness of pesantren in Indonesia, because this modern concept is very different from what applies or runs in the Middle East. (Azra, 2012). The difference is seen with the combination of general science and religion in one learning time.

Azyumardi Azra then added that Usman's Turkish Daulah enacted a very interesting educational modernization, where madrasa education was not targeted as a form of renewal but the Ottoman Turks formed a new school given the name *Rusydiyyah* which was adapted to the European education curriculum. (Azra, 2012).

The Ottoman reforms did not come at the expense of madrasa education, so that today madrasa remains in its position as a traditional Islamic educational institution. Hidayati Noorazmah explained that it was Sultan Mahmud II who first came up with the concept of the *Rusydiyyah* school as a form of anticipation of the development of modern ideologies of Western civilization. (Hidayati, 2020). The establishment of the *Rusydiyyah* school was not united with the long-established *Medresse* Islamic education, Islamic education remained in its identity, fully teaching religious knowledge, while the *Rusydiyyah* school taught a variety of modern sciences, such as military schools, engineering, medicine and so on. (Hidayati, 2020).

It is interesting to see in depth, how the response of the Ottoman Turkish Empire in anticipating the reform and modernization of Islamic education, by not forming new schools, and still

maintaining the purity of religious schools or what is called *madrasah*. Noorazmah Hidayati then explained that Sultan al-Majid, the successor of Sultan Mahmud II, in 1846 AD issued an official state regulation by separating Islamic and general education. (Hidayati, 2020). Religious schools or *medresses* were under the auspices of Shaykh al-Islam, while public schools were placed under the responsibility of the government (Hidayati, 2020). (Hidayati, 2020).

The settlement in the face of waves and currents of modernization makes every Islamic country take their own policies, including Indonesia. Modernization of Islamic education is not only a necessity, but efforts to maintain the purity of Islamic values and teachings must also be pursued as was done by the Ottoman Turkish Daulah.

Islamic education in Indonesia, especially modern *pesantren*, which is felt today is an effort from reformers to combine Islamic teachings and the spirit of modernization, but there is still much need for a study effort to define and re-evaluate the long journey from the initial movement to the present.

Conclusion

The diversity of perspectives and handling of modernization in Islamic education in Islamic countries has its own impact on the practice of Islamic teachings. The solution carried out by the Ottoman Turkish Daulah is one of the best solutions in responding to the growing development of Western education throughout the world. Of course in this case, the ideas of K.H Ahmad Dahlan and *Trimurti* Pesanten Gontor are not completely wrong but there are some that must be reviewed or discussed again in the review of the philosophy of Islamic education.

The reassessment can be seen that whether it is accepted or not, that the idea of modern in Islamic education will *reduce* or reduce the values of spirituality in a student, because as seen from the definition of modern is the full use of the ratio or reason, and the origin of this modern concept comes from the West and Islam answers it by including religious values in it. The author sees that the combination of two sciences (religious sciences and general sciences), which is the specialty of Modern *Pesantren*, will have an impact on students' insecurity, namely between becoming scholars or scientists, because the curriculum applies the integration of two sciences that are different from each other, namely religious sciences and general sciences, while the separation is carried out by the West due to their disapproval of including religious elements in the dimensions of life including education.

Principles or idealism are needed in Islamic education, meaning that the merging of two different *usnur* provides benefits that are not good for the psychology of students in receiving knowledge, therefore when it is expected to benefit the community many graduates are confused in finding solutions to the increasingly complex problems of society. For now, as *Pesantren Modern Gontor* initiated the concept of *Kulliyat Muallimin and Muallimat*, the graduates of *Pesantren Modern* in the researchers' observation are only limited to the teaching aspect, meaning that *Pesantren Modern Gontor* produces *ustadz* and *ustadzah* graduates who can enlighten the people. So it is important for other *pesantren* to conduct an in-depth study beforehand in applying the idea of modernizing Islamic education.

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