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KH Mahfud Syaubari's Leadership In Forming The Quality of Salafiyah Islamic Boarding School Education (Case Study At The Riyadlul Jannah Pacet Islamic Boarding School, Mojokerto, East Java)

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ABSTRACT

In this thesis research, to answer the focus of the problem (research questions) by analyzing and revealing the leadership style of the kiai in shaping the quality of education in salafiyah pesantren, the strategies used by the kiai in shaping the quality of salafiyah pesantren education and the implications of the leadership of the kiai in shaping the quality of salafiyah pesantren education. This research uses a qualitative approach with a case study type by taking a single case. Data collection in this study uses participant observation techniques, in-depth interviews, and documentation, the research informants are pesantren administrators, namely the leader of the Riyadlul Jannah Islamic Boarding School Pacet Mojokerto, teachers/asatidz, students and alumni. The data that has been collected is checked for validity by using a triangulation strategy. Technical data analysis is carried out by collecting data, reducing data, displaying data and drawing conclusions. The results of this thesis research are as follows: (1) KH Mahfud Syaubari's Leadership Style in Shaping the Quality of Education in Salafiyah Islamic Boarding Schools is democratic and charismatic, (2) KH Mahfud Syaubari's Leadership Strategy in Shaping the Quality of Salafiyah Islamic Boarding School Education is by: a). Improving the Quality of Human Resources Asatidz and Management, b). Improving the Quality of Santri, (3) Leadership Implications of KH. Mahfud's Syaubari in Shaping the Quality of Salafiyah Islamic Boarding School is Creating Students who Have Noble Character and are Able to Understand the Classic Books of the Previous Scholars.

Keywords: Leadership, Salafiyah, Education Quality

INTRODUCTION

Leadership is something that can not only be studied, understood, researched and can even be identified as a person's most prominent leadership type, style or behavior, which plays an important role in his success in leading the institution he leads. A person's success in becoming an Islamic boarding school leader could be because of the strategies used, but also because of the characteristics or characteristics that stand out from within himself. Every organization, whatever its type, must have a leader who must carry out leadership and management for the entire organization as an inseparable unit. Likewise, educational institutions really need a leader who is generous and has a lot of vision, ideas and strategies to develop educational institutions.

The task and role of leaders is to increase work professionalism, because organizational effectiveness is largely determined by leadership. The conducive and comfortable running of an organization cannot be separated from the leader's ability to plan, control, and mobilize staff in the organization, which is the leader's main task. Therefore, with leadership, especially kiai, here the kiai have the responsibility to promote quality, such as shaping the quality of students, and making teachers professional in the teaching and learning process. In carrying out the responsibilities of leadership, of course an effort is needed to achieve the desired results. In connection with this business, a leader or kiai is required to have leadership skills, managerial skills and learning skills.

The issue of leadership is an interesting discussion, because it is one of the important factors that influences the success or failure of an organization. Without ignoring other factors, an organization will be able to achieve its goals if capital resources are sufficient, the organizational structure is accurate and skilled personnel are available, even though these factors are closely related to the success or failure of changes in Islamic boarding schools, leadership is also an important factor that deserves consideration.

Seeing the urgency of the most important thing contained in Kiai's leadership in reforming Islamic boarding schools in an effort to build an Islamic-based Indonesian civilization, research in this field is one of the priorities that needs to be carried out by Islamic academics. Because institutional reform movements are always related to leadership issues, the direction of research in this field is to examine leadership.

Islamic boarding schools are religious educational institutions that have their own characteristics and are different from other educational institutions. Education in Islamic boarding schools includes Islamic education, da'wah, community development and other similar education (Department of Religion Writing Team, 2014). Students at Islamic boarding schools are called santri who generally live in Islamic boarding schools. The place where the students stay, in the Islamic boarding school environment, is called a boarding school. This is where the term Islamic boarding school comes from.

The charisma of a kiai in an Islamic boarding school makes the kiai highly respected and respected by the ustadz and his students. The continuity of an Islamic boarding school depends on a kiai as its leader. For this reason, a kiai is a person who must have the abilities so that he can carry out his role as an Islamic boarding school leader. So in terms of Islamic boarding school is an Islamic educational institution that grows and is recognized by the community with the availability of dormitories (lodging) for the students as a place for them to receive education through recitation of the Koran, and madrasas which are completely under the sovereignty of the leadership of one or several kiai with unique characteristics. charismatic.

The use of the word "kiai" refers to regional customs, Islamic boarding school leaders in East Java and Central Java are called kiai, while in West Java they are called ajengan, as well as in Aceh they are called Abu. Meanwhile, in other areas, the term kiai is used as a title for Kiai, Sheikh, Ajengan and Abu. In essence, kiai are scholars who are transferred from two sources, the Qur'an and Al-Sunnah and are used nationally. Kiai and ulama have different linguistic origins, but have relatively the same quality essence, both have high quality fundamental characters in terms of knowledge, charity, faith, morals and piety as characteristics (Mujamil Qomar, 2013).

Thus, kiai leadership is not something new, because the growth and development of Islamic boarding schools is greatly influenced by Kiai as actors and founders of Islamic boarding schools. Whether an Islamic boarding school progresses or not depends on the influence and reputation of a kiai.

The position of Kiai is the most important element in Islamic boarding schools in his capacity as designer (architecture), founder and

developer (developer), as well as a leader and manager (leader and manager) of Islamic boarding schools. In leading Islamic boarding schools, Kiai use leadership styles that vary from one another, according to the socio-cultural conditions of the community. Mastuhu, from the results of his research on six Islamic boarding schools related to Kiai leadership, categorized Kiai leadership patterns into; religious charismatic (charismatic), scientific charismatic (rational), authoritarian-fatherly, and *laissez-faire* (Mastuhu, 2013). In this case, Mastuhu defines Kiai leadership in Islamic boarding schools as the "art" of utilizing all the resources (funds, facilities and energy) of Islamic boarding schools to achieve the goals of Islamic boarding schools.

KH. Mahfud Syaubari is a Kiai who has a role as an information filter in spurring change within the Riyadlul Jannah Pacet Islamic boarding school, Mojokerto, East Java and the surrounding community. Apart from the Kiai's charismatic figure having an influence on the progress and image of an Islamic boarding school institution, when a leader is replaced by his successor due to age and other factors of course the institution experiences changes in leadership, policies and even leadership methods (Mardiyah, 2013). Kiai's position as a boarding school holder who offers an agenda for socio-religious change both regarding the issue of religious interpretation in social life and the religious behavior of students which then becomes a reference for the community.

Based on observations by researchers at the Riyadlul Jannah Pacet Islamic boarding school, Mojokerto, East Java, the leadership of KH. Mahfud Syaubari is very influential in society, especially at the Riyadlul Jannah Pacet Islamic boarding school, Mojokerto, East Java, because Kiai's leadership at the Islamic boarding school provides many very good innovations for students both in terms of teaching, rules, media and curriculum (Observation at the Riadlul Jannah Islamic boarding school, 2022).

So that the discussion does not become extensive, this researcher is limited to studying in more depth about "Leadership of Kiai in Shaping the Quality of Salafi/Salfiah Islamic Boarding Schools (Case study at the Riyadlul Jannah Pacet Islamic Boarding School, Mojokerto, East Java).

RESEARCH METHODS

This research uses a qualitative approach with a case study type by taking a single case. Data collection in this research uses participant observation techniques, in-depth interviews, and documentation. The research informants are Islamic boarding school administrators, namely the leadership of the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School, teachers/asatidz, students, and alumni. The data that has been collected is checked for validity using a triangulation strategy. Technical data analysis is carried out by collecting data, reducing data, displaying data and drawing conclusions.

RESULTS AND DISCUSSION

KH Leadership Style. Mahfudz Syaubari in Shaping the Quality of Salafiyah Islamic Boarding School Education

Because Islamic boarding schools are one of the Islamic educational and teaching institutions in which interaction occurs between Kiai as leaders of Islamic boarding schools and ustadz/ustadzah as teachers, and students as students. The leadership of the Islamic boarding school is held by KH. Mahfud Syaubari. He himself is the leader of an Islamic boarding school who supervises several ustadz/ustadzah as teachers. This opinion was obtained from the results of an interview with an ustadz at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School who stated that "Abuya at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School is a leader who is a role model for all of us, even Abuya is also a very responsible leader" (Ustadz Husnan, 2022).

Abuya is KH's nickname. Mahfud Syaubari is a leader who provides direction, guidance, regulation and influence on the members he leads. In this case, the members of his leadership are ustadz/ustadzah and santri. These are the people who always receive direction, coaching, regulation and advice that is in accordance with their life journey according to the Shari'ah. Based on information from Ramadhon, who is one of the students at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School, he said that "Abuya KH. "Mahfud Syaubari is a figure who is highly respected and respected by asatidz and students because he is very firm, disciplined and wise in his actions and has authority" (Ramadhon, 2022).

Thus KH. Mahfud Syaubari is a leader who has a big influence in the Islamic boarding school environment and the surrounding community. So

that every *asatidz* and *santri* will use him as a role model and with his authority and wisdom, every order and task he gives will be obeyed and adhered to by the *asatidz* and *santri*, even every *asatidz* and *santri* will carry out their respective duties with full of enthusiasm and enthusiasm.

Thus, for the leadership of KH. Mahfud Syaubari at the Islamic boarding school, according to Muslim *ustadz* he was a wise leader. His wisdom in decision making is also beyond doubt. For example: in a case of violation of the regulations at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School, at that time there was a type of violation committed by male students, namely the prohibition of smoking regulations, he did not immediately make a decision to expel the students from the Islamic boarding school, but he would hold deliberation with the security chaplain regarding the decision on what punishment will be given to the student. And during an interview with Ustadz Muslimin, as the director of formal education at the Riyadlul Jannah Pacet Islamic Boarding School, Mojokerto, on behalf of the leadership, he said, "As a leader in an organization or institution, you really need to pay attention to the nature and method of making decisions or policies, in this case *Abuya* is more inclined to to a democratic attitude, namely giving broad authority to subordinates (*ustadz\ustadzah*). "Every problem or policy he wants to implement he always involves his subordinates and never makes decisions according to his own wishes" (Muslimin, 2022).

In all activities, *Kiai* never makes decisions himself, he always holds deliberations with the *asatidz* at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School. *Abuya* KH. Mahfud Syaubari transferred his knowledge directly to the students, and the *Kiai asatidz* played a full role including daily activities such as practices at the Islamic boarding school. Thus, all activities that create and design are *Kiai* as stated and contained in the Islamic boarding school regulations and the Islamic boarding school's vision and mission.

Ustadz Zaki said that one of the routines and obligations of students and *astidz* is to attend the recitation of the book *Al-Hikam* at dawn on Sundays which is taught directly by *Abuya* himself at the mosque of the Riyadlul Jannah Pacet Mojoketo Islamic Boarding School (Zaki, 2022).

Strengthened by Ustadz Hadi, one of the *ustadz* at the Riyadlul Jannah Islamic Boarding School, he said that "*Abuya* is always steadfast in

delivering recitations to the students and asatidz at the Riyadlul Jannah Islamic Boarding School mosque at dawn every Sunday" (Hadi, 2022).

Keistiqomah is something that is really emphasized to this day, especially in the world of the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School. A tradition that is still carried out and visible today, therefore istiqomahan is also a training for students to be disciplined in various activities so that students when they graduate from Islamic boarding schools do not become lazy students who want to try in worldly life so that their dreams can be achieved.

The results of an interview with Hamim, one of the students at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School, said that

"In my opinion, Abuya is a simple person, he cares about his students and is very enthusiastic in glorifying his guests who are friendly to him, even the fish in the Islamic boarding school's pond are provided for his guests" (Himim, 2022).

KH. Mahfud Syaubari is a figure of cleric who always pays attention to the ummah and puts the interests of the ummah first and never causes trouble to the ummah, for example:

- a. He never looked at the guests who came, whether rich or poor, he served them well.
- b. Do not ask for donations for the development and construction of Islamic boarding schools
- c. Considers all his students as his own children

The Riyadlul Jannah Pacet Mojokerto Islamic Boarding School has become an independent institution and has taken root in the Hayam Wuruk community, Pacet District, Mojokerto Regency. This institution is an Islamic educational institution that adopts the Salafiyah education system and also collaborates with national formal education starting from middle school, high school and STIES levels to support the readiness of students to adapt to the demands of today's times.

One piece of evidence is the spread of alumni and their work in the community with their success in education by becoming teaching staff, entrepreneurs or in other fields both in Islamic boarding schools and outside the city. This is reinforced by the expression of Ustadz Muhammad, who is one of the alumni of the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School, he said:

"Abuya is a leader who really cares about the success of his students, with his charismatic leadership style he makes Abuya a role model for all his students, both those who are active in the Islamic boarding school and those who have become alumni, and is very good at strengthening relationships with alumni" (Muhammad, 2022).

Based on the results of an interview with Ustadz Muslimin who served as Director of Diniyyah or formal Islamic boarding school education, he said that

"Abuya is basically a figure of clerics who is very anti-formal national education, but as time goes by, Abuya observes that Islamic boarding schools which collaborate with formal education will be in great demand by the public, so the initiative arose from Abuya to make the Riyadlul Jannah Islamic Boarding School a recognized Islamic boarding school. adopting the Salafiyah education system in their early education and collaborating with national formal education as support for expanding the space for santri to move when they are in the community" (Muslimin, 2022).

As observed by researchers at the Riyadlul Jannah Pacet Islamic Boarding School, the researchers saw that it was true, as Ustadz Muslimin said, that the Riyadlul Jannah Islamic Boarding School in its education prioritizes salafiyah education with teaching methods and systems that really support the students' readiness in mastering the book. yellow.

KH Leadership Strategy. Mahfud Syaubari in Shaping the Quality of Salafiyah Islamic Boarding School Education

The strategy for establishing the quality of Islamic boarding school education is the tactics, resourceful methods used by KH. Mahfud Syaubari in order to produce high quality, professional education and commitment to achieving institutional goals as previously determined in the vivi mission. The KH strategy. Mahfud Syaubari as the caretaker of the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School in improving the quality of Islamic boarding school education is as follows:

1. Improving the Quality of Asatidz Human Resources and Management

To produce teachers who are qualified, professional, committed to the institution and profession is not as easy as turning your hand, but is full of caution because the quality of education is very much determined by the quality and commitment of a teacher. The teaching profession has become unattractive in many areas because it does not promise financial prosperity

and appreciation. professional. Therefore, by formulating clear levels of professionalism, teacher quality can be well maintained. Of course, this is also related to the professionalism awards received at each level

Meanwhile, to shape the quality of teachers, KH. Mahfud Syaubari did various things including

a. Changing Mindset/Building Positive Character (Positive Character Building)

For this reason, developing teacher quality must be done by changing the teacher's mindset, namely a negative and pessimistic mindset in looking at the future of education. The desired teacher mindset is that teachers have a negative mindset towards their profession and position because good teachers will think creatively to improve themselves and their students' achievements, because teachers are the basis for change to spur the growth of the quality of the nation's children who respect the law and customs. polite, understanding the existence of plurality, can ultimately build a peaceful and non-violent country. In such a situation, teachers must take responsibility because it is the teacher's job to increase people's intelligence. They are the product of teachers in the past, teachers, both public and private, must fight extra hard to carry out their sacred duties so that in the future negative things do not happen again.

b. Building Teacher Commitment

Abuya KH. Mahfud Syaubari builds the commitment of teachers so that there is an attachment to their obligations and duties as educators which can give rise to responsibility and innovative attitudes towards educational success. Building teacher commitment at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School is done in three ways, namely:

- a) Utilizing Abuya's charisma in providing uswah (exemplary) for teachers in terms of spiritual values, including in terms of manners and worship which are directly exemplified by the kiai.
- b) Abuya motivates teachers to continue to improve competence through education, training, coaching and so on.
- c) Abuya participated with the asatidz in evaluating the education of students at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School (Husnan, 2022).

In this case, the leadership of the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School places great emphasis on teachers to be committed to teaching their students in a way that is steadfast in the lessons they will

convey to their students. This emphasis aims to deepen the teacher's knowledge, because having a mutalaah before teaching can make it easier for the teacher when teaching and can also add insight to the teacher's knowledge regarding what he will convey later to his students.

c. Improving the Quality of Santri

a) Providing spiritual formation to students

As a scholar who is full of knowledge, looking at the traces of his education, he has studied at the Salafiyah Ploso Islamic boarding school and he is also a student of the great Mecca scholar, namely Abuya Sayid Alawi Al-Maliki Al-Hasani, the main thing that Abuya applies to all his students is Cleansing. soul (Tadzkiyatun nafsi) namely educating the students spiritually with noble, civilized and obedient character to Allah SWT, so that when the students' souls are clean it will be easy for the students to accept and understand the knowledge they have learned (Hadi, 2022).

b) Providing motivation to students

Apart from improving the quality of teachers and asatidz caretakers of the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School, namely KH. Mahfud Syaubari makes strategic tricks to stimulate students to be more active in studying and he always motivates them with educational philosophical words that can arouse enthusiasm for learning as conveyed by Ramadhon who is a student at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School during an interview with researchers.

العلم بالجد لا بالجد

"Knowledge is obtained with sincerity and persistence in learning, not by inheritance from grandfather" (Ramadhon, 2022).

c) Establishing the Quality of Education for Santri

One of the methods implemented at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School in an effort to improve the quality of education for students is to tighten the schedule of students' study hours. Apart from the main study hours, which are held at night after the Maghrib prayer, the Riyadlul Jannah Islamic Boarding School provides additional study hours for students called Idhofi recitation at three times, namely after the dawn prayer, then in the morning and in the evening (Documentation of the Riyadlul Jannah Islamic Boarding School office, 2022).

Strengthened by the statement of Ustadz Muslimin as Director of formal education at the Islamic boarding school, he said that

"The Idhofi recitation program implemented by Abuya is very

effective and helps in accelerating students' mastery and understanding of the yellow book" (Muslimin, 2022).

d. Involving Santri in the Competition

One of the things carried out by the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School in evaluating the ability of students in education, especially in mastering the yellow book, is by involving students in all competitions both inside the boarding school and outside the boarding school, between sub-districts, districts and provinces and even at the national level (Hamim, 2022).

Leadership Implications KH. Mahfud Syaubari in Shaping the Quality of Salafiyah Islamic Boarding School Education

The role of KH. Mahfud Syaubari is the tactics, reason, method, strategy used by KH. Mahfud Syaubari in order to anticipate obstacles to the formation and improvement of the quality of Islamic boarding school education to become a high quality, professional Islamic boarding school capable of realizing the vision and mission of the institution's goals as previously determined.

Based on the research results, in this case the Riyadlul Jannah Islamic Boarding School, the final result of kiai leadership is to create students who have noble character and are able to understand the classic books of previous or famous scholars called the yellow book, where the students' expertise in religious knowledge is expected can develop the talents or knowledge they have had while at the Islamic boarding school and be ready to apply it to society so that these students can be useful for themselves and also the community

This is in line with the hadith of Rasulullah SAW narrated by Thabrani and Daraqutni:

خير الناس أنفعهم للناس

"The best people are those who benefit others" (Hadith narrated by Thabrani).

In this case, the implication of kiai leadership in shaping the quality of salafiyah Islamic boarding school education at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School is to create religiously knowledgeable and devout students through the understanding of the ulama as stated in the yellow book. From the perspective of Ahlussunnah Wal Jamaah or what is often known as NU (Nahdhatul Ulama) in Indonesia, to understand the

meaning of the Al-Qur'an and Hadith, you cannot directly refer to the translation, but you need to study the books of the ulama. There is no doubt about the truth of the yellow book in religious material, because it was written directly by scholars and the source is clearly different from ordinary books (Arifin Junaidi, 2016).

Students who graduate from Islamic boarding schools must be ready to enter the community to convey the knowledge they have learned in order to eliminate ignorance among the cloud community and increase the knowledge of the wider community.

The Riyadlul Jannah Pacet Mojokerto Islamic Boarding School not only educates students to be smart in the field of religion, but in education the Riyadlul Jannah Islamic Boarding School also collaborates with national formal education, the aim of which is so that students who have been equipped with religious knowledge can more freely take part in society as required by developments of the times, so that students graduating from the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School are ready to preach and broadcast religion in the community.

CONCLUSION

From the results of the research focus, data presentation, discussion results and research findings regarding Kiai leadership in shaping the quality of Salafiyah Islamic boarding school education, several things can be concluded as follows:

1. KH Leadership Style. Mahfudz Syaubari in Shaping the Quality of Salafiyah Education After reviewing and analyzing the data obtained it can be concluded that the leadership of KH. Mahfud Syaubari is: Democratic and Charismatic
2. KH Leadership Strategy. Mahfud Syaubari in Shaping the Quality of Salafiyah Education. The strategies implemented by KH. Mahfud Syaubari namely: 1). Improving the Quality of Asatidz Human Resources and Management through (a) Changing Mindsets/Building Positive Character Building, (b) Building Teacher Commitment by: Utilizing the charisma of leaders, motivating teachers, evaluating student education simultaneously with the teachers. 2). Improving the Quality of Santri through (a) Providing Spiritual Guidance to Santri, (b) Providing Motivation to Santri, (c) Establishing the Quality of Education for Santri, (d) Including Santri in Competitions.

3. Leadership Implications of KH. Mahfud Syaubari in Shaping the Quality of Salafiyah Islamic Boarding School Education at the Riadlul Jannah Islamic Boarding School, namely creating students who have noble character and are able to understand the classic books of previous scholars or the famous one called the yellow book and are able to take part in society.

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