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Characteristics of Islamic Boarding School Students:

A Study of Educational Islamic Characteristics of Islamic Boarding School Students In Syaichona Moh. Cholil Islamic Boarding School Bangkalan

Moh. Mardi

Sekolah Tinggi Agama Islam Syaichona Moh. Cholil Bangkalan
mohmardi17@email.com

Nur Syam

Universitas Islam Negeri Sunan Ampel Surabaya
nursyam7@yahoo.co.id

Sofkhatin Khumaidah

Universitas Islam Negeri Kiai Ahmad Shiddiq Jember
khumaidahsofkhatin@gmail.com

Humaidi

Sekolah Tinggi Agama Islam Syaichona Moh. Cholil Bangkalan
tafakkursaatan@gmail.com

Abstract

Keywords:

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Islamic boarding schools in Indonesia have a significant role to play in producing a young generation with the character to achieve this nation's ideals. Education character will only be formed with support from various parties. Therefore, the role of schools, either formal or non-formal (Islamic boarding schools), is very decisive in achieving that goal. This study aims to describe the character of the Islamic boarding school students (santri) and the inculcation of Islamic morality in the santri who are in the wrong Islamic boarding school in Indonesia, namely the Syaichona Moh Islamic Boarding School. Cholil Bangkalan is part of the contribution of Islamic boarding schools in building a developed and civilized country.

This research was conducted with a qualitative descriptive approach with data collection methods: interviews, observation, and documentation. The analysis of Miles and Huberman models found that planting Islamic characters applied in the cottage is integrated with the obligations, prohibitions, and sanctions for those who break the rules. Efforts to instil this character are applied in students' religious activities (ubudiyah), pesantren, and school programs. Then from the efforts to teach the Islamic personality, students are formed religious education which is built on the vision and mission of the pesantren and is strengthened by all shoulder cuttings in the boarding school environment.

Abstrak

Kata Kunci:

Karakter Islami,
Pondok
Pesantren,
Santri,
Pengajaran

Pesantren di Indonesia memiliki peran yang signifikan dalam mencetak generasi muda yang berkarakter untuk mencapai cita-cita bangsa ini. Pendidikan karakter hanya akan terbentuk dengan dukungan dari berbagai pihak. Oleh karena itu, peran sekolah baik formal maupun nonformal (pesantren) sangat menentukan dalam mencapai tujuan tersebut. Penelitian ini bertujuan untuk mendeskripsikan karakter santri dan penanaman akhlak Islam pada santri yang berada di pondok pesantren yang salah di Indonesia yaitu Pesantren Syaichona Moh. Cholil Bangkalan merupakan bagian dari kontribusi pesantren dalam membangun negara yang maju dan beradab. Penelitian ini dilakukan dengan pendekatan deskriptif kualitatif dengan metode pengumpulan data: wawancara, observasi, dan dokumentasi. Analisis model Miles dan Huberman menemukan bahwa penanaman karakter Islami yang diterapkan di pondok dipadukan dengan kewajiban, larangan, dan sanksi bagi yang melanggar aturan. Upaya penanaman karakter ini diterapkan dalam kegiatan keagamaan santri (ubudiyah), pesantren, dan program sekolah. Kemudian dari upaya pembinaan kepribadian Islami tersebut dibentuklah pendidikan agama santri yang dibangun atas visi dan misi pesantren dan dikuatkan oleh seluruh lapisan bahu di lingkungan pondok pesantren.

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Introduction

All countries in this world want to be developed, including Indonesia. Every country tries to achieve its goals. Attempts and models for achievement progress which are conducted in various ways are acceptable from the aspect of resources nature and the formation of resources that are superior to humans.

In the industrial era, the essential element of creation is the development of the country not only from the aspect of natural resources but also from superior human resources and adequate because no matter how big a country's natural wealth is, it is not matched by resources superior and religious human resources will become an ambition that is only limited to discourse. (Husnaini & Victorynie, 2020) Therefore, a sound education system is needed to create human spiritual resources.

In this modern era, education is faced with extraordinary challenges. Challenging often affects shifting societal, religious, and cultural values. (Jamaluddin, 2013) Various attempts have been applied to improve the quality of education to suit the demands of change, and even Islamic boarding schools have been built in Indonesia; formal educations are also vigorous with curriculum changes. (Nasution, 2016) It happens because the curriculum also changes with every change of minister. It is to make a good quality of education in this country until it creates an intelligent human resource. (Rohmaniyah, 2010) In this case, Islamic boarding schools and the government have tried to create a synergy quality of human resources as a springboard for the development of developed countries.

Currently, the educational innovations that are being discussed to be implemented are character building. Increasing national education is carried out through various efforts strengthening and character education programs. As quoted from kemdikbud, one of the educational programs is strengthening character education. According to the Nawacita official order, the government will revolutionize the nation's character. Character education provided at the formal education level should receive more academic knowledge.

Compared to retreating with this long effort is done, there are much Juvenile delinquency occurs everywhere Zuhdi and Abdurrahman mentions seven crises of moral character that occur in Indonesian society today, among

others honesty, responsibility, discipline, fairness, togetherness crisis, and incompetence. Think wisely, and look at the condition until now.

Even so, this old religious character education is trying to be developed back to formal schools that have not been implemented optimally. Even can be said to have failed. This is because religious education only touches on introducing norms or values, not at the level of internalization and concrete actions in everyday life. It shows that religious practice character education when this aspect emphasizes cognitive subjects and tends to ignore affective aspects and psychomotor is the core of the value of learning.(Sutomo, 2014) Here, the presence of Islamic boarding schools is needed as a solution as long as this stalemate occurs.

This phenomenon grows up because it will cause a gap between the knowledge acquired and actual behaviour in everyday life.(Zainuddin Syarif., 2018) Therefore, strengthening religious character education is necessary for generations to avoid moral degradation and multidimensional crises.

Implementation of strengthening religious character education requires role and participation from various parties. In this case, the parties involved are essential in carrying out religious character education because the members are Islamic boarding school students. *Islamic boarding schools* are institutions expected to develop religious character and produce graduates with the competence to face future changes.

Islamic boarding school is of the elements supporting the success of the educational process religious character because Islamic boarding schools apply daily religious life.(Syam, 2019) Togetherness among students determines the formation of the true character of Islamic boarding schools; students are more developed religiously than in foreign boarding schools. Education in Indonesia always prioritizes the planting of character values in students. Only students Having knowledge and life skills alone is not enough to develop Indonesia a better future.(Syamsunardi, 2019)

Abdullah Syukri Zarkasyi said that the dormitories in the pesantren system had become the centre for the formation of integration of three education centres; school (formal), family (informal), and community (non-formal). In boarding school life, These three elements can be combined. They are family caregivers, teachers, and students. They live in Islamic boarding schools managed by their curriculum system. The boarding system is a very implementation of the curriculum support for twenty-four hours. Because the three education centres are integrated, their advantages are compared to Islamic boarding schools and non-Islamic boarding schools: First, efficient coordinating ability as all offices are in the college. Second, the buildability of students affects the environment. Third, the mosque is a central council, and the Kiai is the central figure. Islamic Boarding School is a miniature of life. It takes place in various activities that require students to move and encourage them to study life and live in a pluralistic environment. (Nata, 2001) Background, Islamic boarding schools play an essential role in developing character values education in Islamic behaviour. Islamic boarding schools' superiority lies in the principle of 'humanizing' the learning process.

This research uses the theoretical approach of the new sociology of education, namely the interactional theory approach and ethnomethodological theory. With this theory, the author can reveal research findings that the sociological approach can support instilling character values in students, which includes the socialization process as one of the critical factors in shaping the Islamic character of students. (Martanti, 2015) Likewise, the theory of sociological aspects is a social science related to norms, social behaviour, and social deviance in social education. It so matches the research theme above.

Based on some of these phenomena and problems, researchers are interested in examining the character education model for students at the Syaichona Islamic Boarding School Moh. Cholil Bangkalan

Method

This study uses a qualitative research approach because the researcher wanted to examine the models of religious character education applied in Syaichona Moh. Cholil Bangkalan Islamic boarding school can create character education for Students. This study was conducted at Syaichona Moh Cholil Bangkalan Islamic Boarding School and Madrasah Diniyah Salafiyah Al-Maarif under Ma'arif Syaichona Moh Cholil Foundation, which is located in the centre of Bangkalan, East Java, Indonesia. The data collection technique in this study used three methods, locational observation, interviews, and documentation.(Sugiyono, 2015)

Observations were carried out in-depth, especially to form a character data model in the form of a ban or punishment. Interviews were conducted with a semi-structured model that focused on the implementation model of character education that is applied in Islamic boarding schools and models character education at Madrasah Diniyah al - Maarif.(Satori & Komariyah, 2017)

Result and Discussion

Syaichona Moh Cholil Islamic Boarding School is one of Indonesia's oldest Islamic boarding schools, founded by KH. Mohammad Khalil bin KH. Abdul Latif in 1861). After Syaichona KH. Moh. Cholil passed away in (Ramadan in 1925 AD); this Islamic boarding school was raised by his son KH. Imron bin Syaichona Moh. Khalil. After KH. Imron passed away; it was raised by his daughter, Nyai Hj. Siti Romlah. When she led Islamic boarding schools, she educated and galvanized students who wanted to elicit holistic knowledge at the Syaichona Moh Islamic Boarding School. Khalil.

After Nyai Hj. Siti Ramlah passed away; KH Fathurrozi continued it. He is the older brother of KHS. Abdullah Schal. After KH. Fathurrozi passed away, KHS. Abdullah Schal led it. His great-grandfather was a famous charismatic scholar throughout the clergy. Because of his wisdom while living at the Sidogiri

Islamic boarding school, he often replaced KH. Moh. Khalil Nawawi teaches students classic books.

During KHS. Abdullah Schal led this pesantren, where this pesantren, known as the Demangan Islamic Boarding School began to develop because KHS Abdullah Schal taught the teaching of classical books to students. KHS Abdullah Schal implemented the classical teaching methods where previously there were only slogans and bandonan systems.

When KHS. Abdullah Schal led this Islamic boarding school; it is nicknamed "Khalil's heirloom mother." This happens because it can bridge the big names of Syaichona Moh Cholil. Therefore, students are expected to always follow in the footsteps of Syaichona Moh Cholil in seeking knowledge. He is famous for his wara' nature, respectful, and glorifies the teachers so that this becomes the forerunner of proper character education.

The vision of the Syaichona Moh Cholil Islamic Boarding School is to create a knowledgeable generation, have faith, and piety, and do good deeds based on moral values. (Jannah, 2019). To implement its vision, this pesantren integrates the importance of character education, especially religious character education.

Religious character education at the Syaichona Moh Cholil Islamic Boarding School uses independent and separate management so that way it becomes a unique school. The implementation of character education at Syaichona Moh Cholil Islamic Boarding School can do this with some theories. This study uses the approach used by Hidayatullah & Rohmadi (2010). He stated that the method of shaping the religious character of students consists of (1) exercising discipline; (2) creating a conducive atmosphere; and (3) integration and internalization. In studying these methods, there are many findings related to the theoretical approach.

There are many possible ways to enforce discipline, especially in Syaichona Moh Cholil Islamic Boarding School. Based on the results of interviews and observations, researchers found that there are efforts to instil discipline by

forming a sustainable personality and carrying out the obligation to realize a religious character. Following table obligations in the attempt to create the sacred nature of students.

Cultivating Discipline

Table 1
The obligation of Syaichona Moh Cholil's students is based on character-building religious students

	Formation of character, faith, and knowledge	Formation of self-disciplined character
1	Maintain and implement shari'a obligations. Prayers in congregation five times	Have good morals.
2	internal motion after activity discussion	Maintain cleanliness of the environment and carry out picket cleaning following what has been determined timetable
3	After maghrib prayer, students are required to recite the Koran for level students i'dadiyah, primary, and secondary level	Occupies the designated area Follow and carry out Islamic boarding school activities
4	Students occupy the designated area. Then follow and carry out Islamic boarding school activities	I'dadiyah students must follow the activity area after the Isya Prayer, Fajr, Dhuhur, and Asr
5	Students must take part in the activity Muhadhoroh Conference Maktabah (M3) to provide administrators.	Students must wear white shirts when following Islamic boarding school activities
6	-	Students are required to follow and carry out activities in Islamic school

7	-	Students must dress neatly and politely. They have to wear cottage uniforms when going home and participating in activities at outside of Islamic school
8	-	Students must be neatly dressed and polite. The Hairline on the side does not touch the earlobe. No hairline in the back touch the collar, front, and top hair
9	-	Students are required to ask permission from the administrator when going home or travelling according to the conditions based on the procedure that has been established

Based on the table above, according to the results of observations, researchers found many methods for realizing the obligations of Syaichona Muhammad Cholil's students. First, the habituation method assists in the process of disciplining students. Syaichona Moh Cholil Islamic boarding school uses the habituation method. It is used for students' practice in applying discipline, getting used to thinking and acting according to the rules of the Islamic boarding schools, and becoming students with a religious character. This is to Armai's (2002) statement that the habituation method is how someone forgets beforehand. Students think, act, and act under the guidance of Islamic teachings.

Applying the habit method is very effective in instilling character values in the souls of the participants' education, including character religion, because the characteristic of the habituation method is activities in the form of repetition of

the same thing. Repeat this on purpose so that the stimulus and response are sufficiently strong. Thus the cultivation of religious characters can help with this method. (Muqowim & Lessy, 2019)

Forms of custom efforts carried out by Syaichona Moh Cholil Islamic boarding school students refer to the theory put forward by Ramayulis habituation in faith, worship, and morals.

Through habituation efforts, character education patterns have begun to be instilled in most Syaichona Moh Cholil Islamic boarding school students. The Syaichona Moh Cholil Islamic Boarding School has gradually programmed character education patterns with Planting discipline since the students first stayed. It has been proven that the distinctive feature of the Syaichona Moh Cholil Islamic Boarding School is that it is unique in viewing Muslim women and Muslim women with good Islamic character.

In addition to efforts to shape students' character by instilling good discipline in carrying out the obligations of Islamic boarding schools, they also apply prohibitions to implement implementation obligations. Prohibition poured into the table below.

Restrictions on Syaichona Moh Cholil's students by category

The Restrictions on Syaichona Moh Cholil's students is Prohibition of Syaichona Moh Cholil students, Violating Islamic law, Doing things that slander the good name of an excellent Islamic boarding school, Steal other people's things, Use other people's things without permission, Interact and make funny jokes with different types of opponents' provisions outside of Islamic law, Storing or abusing drugs and liquor, Watching all forms of entertainment outside Islamic boarding schools, such as watching TV, football, volleyball, live music, fairs, cow races, horse races, motorcycle races, carnivals, etc buying food and shopping at separate shops owned by Islamic boarding schools, family assemblies, and sellers within the Islamic boarding school, Make a scene, Bring all kinds of vehicles or electronics such as cellphones, laptops, MP3s, and the like but the permission

students., Rent all types of vehicles without a license, Meet guests at activity times, wear immodest clothes in and out of Islamic boarding schools, such as sweaters, shirts, tight pants, and the like, and short-sleeved shirts, Wear accessories other than watches and rings, Leave the Islamic Boarding School without the permission of the permit section administrator, Go home or travel without permission from the permissions section administrator., Live outside the boarding school., Bring sharp weapons and firearms, Bring musical instruments and games (guitar, chess, rummy, dominoes, etc.), Islamic boarding schools (TV, football, volleyball, music performances, bazaars, routine cows, racehorses, racing, motorbike, carnival, Etc.

Based on interviews and observations, I obtained information about a violation, including a strict ban. Besides, there are light prohibitions that the administrators do not punish the students. Such as not littering the rubbish to the rubbish cane, not carrying out picket cleaning according to the task, did not maintain the cleanliness of Syaichona Moh Cholil Islamic Boarding School toilets, and spoke inappropriately.

In addition to the violations above, the Syaichona Moh Cholil Islamic Boarding School also sanctions those who do not follow or break the rules. All of these are to form students who are religious and virtuous.

Table 2
Syaichona Moh Cholil Islamic Boarding School's sanctions

Light (1x Reading surah kahf, 2x recitation of sura seven, 3x Surah reading kahfi and sura seven)	Medium (1x Drain ditch, prune hair and nails, as well as goods, confiscated not returned,	Weight (1x bald, confiscated goods and not returned, replace damaged and lost, 2x bald and ask for signature chairman and all	Hefty (1x one-year suspension and re-register when going back to the cottage, 2x violation removed from boarding school)
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		2x drain bathroom, 3x Violation Sewer drain and clean room	heads boarding school, 3x people parent/guardian is called	
1	Students do not occupy the area that has been determined.	Ghazab inside any shape.	Students do not Follow and carry out Madrosiyah activities.	Follow and carry out Madrosiyah activities.
2	Students do not follow and carry out Ma'hadiyah activities.	Buy food and shop on the side-owned shops Islamic boarding schools, assembly families, and sellers in Islamic boarding schools.	Not asking for permission from that side authorized when going home or travelling accordingly to terms and ordinances set.	Do stuff slander _ name the cottage the boarding school good.
3	Students do not wear copy clothes and white when following	Make a scene.	Students do not pay the Islamic school's Annual Compulsory payment and other set fees.	Interact and do funny jokes with the opposite sex outside the provisions of Islamic law.

	Ma'hadiyah activities.			
4	Students need to be better dressed and polite to use cottage uniform, go home, and attend activities outside the pesantren.	Meet guests on time activity.	There is no administrator that policy submissive and obedient.	Have fun outside the boarding school discotheques, cinemas, karaoke Etc.
5	Not hairy, and polite accordingly provision.	Use accessories besides watches and rings.	Take possession of someone else/ Stealing.	Save or abuse drugs and liquor (liquor) – hard, mix, methamphetamine Etc.).
6	Not Maintaining cleanliness environment and carrying out pickets' appropriate cleanliness predetermined schedule.	Exit the Islamic boarding school without the manager's permission.	Watch everything as entertainment outside the Islamic boarding school, such as TV, football, volleyball, music show, bazaar, and cow routine.	Live outside the Islamic boarding school.

7	No signed student card.	Borrowing without permission for i'dadiyah class, primary and first secondary level students, and smoking in the area cottage.	Not Follow and carry out Madrosiyah activities.	Fight and be hostile to anybody.
8	Students don't wear clothes politely in and out of Islamic boarding schools, like wearing a sweater, shirts, tights, etc.	Stay up or chat over midnight.	Not asking for permission from the manager authority when he is going home or travelling accordingly to terms and ordinances that have been set.	Against or opposing manager.
9	Wearing short sleeves.	Read that book prohibited by sharia and Islamic	Carries motorcycles or electronics such as HP, Laptops, MP3s, etc. but the	Follow and carry out Islamic school activities.

		boarding school.	student who got permission.	
10	Colouring or lengthening hair and nails.	Get in or out of an Islamic boarding school.	Rent a vehicle without permission.	Doing things that can tarnish the good name of the lodge, the good Islamic boarding school.
11	Doing sport without knowing the time and place limits.	Borrow something that belongs to someone else without permission.	Go home or travel without a permit from the administrator	
12	Students do not occupy the area that has been determined.	Buy food and shop next to the Islamic boarding school cottage, assembly of families and sellers in the Islamic boarding school.	Students live outside Islamic boarding school	
13	Not executing boarding	Make a scene.	Bring sharp weapons and firearms.	

	school activities.			
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The types of punishments listed above at least it is effective in building the characters of Syaichona Moh Cholil Islamic boarding school students. It is 95% effective in forming surfaces among religious students. It is proven from around 900 students who violated only 10- 20 students. It means that the percentage is only 4%. It shows the pattern of character formation religious enough for students to find the results.

To build the religious character of students, the government made three efforts – first, integration and internalization. Based on the results of observations and interviews, Syaichona Moh Cholil Islamic boarding school tries to implement religious character education through the integration and internalization of spiritual values in some of its programs. The need for an integration and implementation process is in line with Hidayatullah & Rohmadi which emphasizes that character education requires a process of internalizing values.(Hidayatullah, 2010)

In addition, Syaichona Moh Cholil Islamic Boarding School first innovates the religious curriculum for integrating and internalizing religious values. In carrying out the learning process, Syaichona Moh Cholil Islamic Boarding School uses an independent curriculum. Namely, the curriculum issued by the internal Syaichona Moh Choli Islamic Boarding School refers to the vision and mission of the Syaichona Moh Cholil Islamic Boarding School. It pays attention to the needs and demands of the community, particularly religious education.

The Syaichona Moh Cholil Islamic Boarding School's Islamic school curriculum changes every year. The head of Al-ma'arif Islamic school, M. Tuba always tries to innovate and breakthroughs because the essence of the Islamic school curriculum is always to keep abreast of developments and changes in cultural values, as well as changes in the condition and development of students.

This is in line with the explanation of Sanjaya that an innovative curriculum means an idea, ideas, or specific actions in a field considered the new curriculum for solving educational problems.

Second, the internalization of religious concepts in teaching. Headmaster Al-ma'arif Islamic school, M. Tuba hopes that efforts to internalize religious concepts in education will affect students' thinking patterns little by little.

Interviews and observations at Madrasah Al-Ma'arif. Researchers get findings that support the realization of religious character education at Syaichona Moh Cholil Islamic Boarding School to require exemplary management and all parties at the Syaichona Moh Cholil Islamic Boarding School Exemplary is the behaviour and attitude of managers and staff in other educational institutions in providing examples of good deeds so that they are exemplary, which is expected to be an example for students to imitate what they see (Revell & Arthur, Students will behave well if they see administrators or teachers act well.

Conclusion

Based on research conducted at the Syaichona Moh Cholil Islamic Boarding School, the researcher concludes that the character formation model is applied through the implementation of obligations, prohibitions, and sanctions for those who violate the rules. Formation involves habituation in carrying out the responsibilities of Islamic law activities and Islamic boarding school obligations. This habituation model is applied in worship, Islamic boarding schools, and school program. The character education model used at Syaichona Moh Cholil Islamic Boarding School has succeeded in forming the character of religious students built based on the vision

and the mission of the Islamic boarding school is strengthened by all groups within the Islamic boarding school environment.

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