

THE ROLE OF PESANTREN IN IMPLEMENTING THE EDUCATIONAL TRIUMVIRATE THROUGH TRANSFORMATIVE HERITAGE IN SOCIETY 5.0

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Abstract

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Pesantren in Indonesia are currently facing a paradoxical challenge between preserving their traditional values and adapting to the demands of modernization in the era of Society 5.0. This study aims to analyze two main aspects: (1) the role of *pesantren* in strengthening the synergy of the educational triumvirate, and (2) the concept of Educational Heritage Transformative as a response to the challenges of Society 5.0. This research employs a qualitative approach using a case study design. Data were collected through in-depth interviews with key informants, observations of educational activities, documentation of institutional policies, and Focus Group Discussions (FGDs). Data validity was ensured through credibility, transferability, dependability, and confirmability techniques, while data analysis was conducted through data condensation, data display, and conclusion drawing. The findings indicate that Puncak Darus Salam has successfully implemented the synergy of the educational triumvirate through concrete programs such as the International Class Program (ICP), supported by government collaboration, and the deployment of *Guru Tugas* (teaching delegates) to various regions, including international contexts. This synergy functions as a collaborative model among *Pesantren*, government, and society in fostering value-based education and 21st-century competencies. Furthermore, the study proposes the concept of Educational Heritage Transformative as a strategic framework for preserving the distinctive identity of *pesantren* while simultaneously responding to the challenges of global modernization.

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INTRODUCTION

Pesantren are often considered educational institutions with a rich heritage, both in terms of knowledge and Islamic values, as well as social values. In this regard, the "yellow books" (*kitab turats*) maintained in *pesantren* play a crucial role in disseminating

Islamic knowledge in Indonesia (Maknun, 2022). In the Islamic aspect, *pesantren* not only transmit Islamic knowledge and teachings, but also build strong character in their students to face the currents of modernity that often question tradition (Supratman, 2022).

This assumption has the consequence that *pesantren* are faced with the choice between preserving traditional values and engaging in dialogue with contemporary developments. Two aspects that have drawn the attention of researchers and academics regarding the adaptive attitude of *pesantren* in facing the era of Society 5.0 are: first, the process of managerial and structural transformation; and second, the consistency of *pesantren* in shaping the identity and character of prospective graduates in accordance with the demands of the times.

The first point suggests that change is inevitable, requiring *pesantren* to reform their educational systems. A well-organized management system will enhance the Islamic boarding school's reputation in the community (Saraswati et al., 2023). Likewise, an effective organizational structure can increase the operational effectiveness of *pesantren* (Perawironegoro, 2019). In the context of managerial and structural transformation, one of the most effective strategies is digitalization. This includes not only incorporating technology into learning but also into administrative management and academic information systems (Azzet, 2011). Meanwhile, the second point emphasizes that *pesantren* are expected to prioritize output-oriented education. They are expected to produce graduates who not only master theoretical content but also practical content.

In the context of traditional Islamic boarding schools, modernization is not without challenges, as these challenges tend to be continuous and complex, including institutional quality, scientific problems, and political problems (Wahid, 2013). This problem illustrates that *pesantren* cannot stand alone without synergizing with other educational units, especially with the government and parents.

Law Number 18 of 2019 is a valid demonstration of the synergy between Islamic boarding schools, the government, and parents (the community). This law not only provides the legal basis for managing Islamic boarding schools, but also grants them the right to recognition, protection, and empowerment as a sub-national educational institution with an Islamic character and a community base (Sutrisno et al., 2024). At the macro level, the government guarantees the sustainability of *pesantren* through its policies, while at the micro level, *pesantren* are expected to be able to carry out their

educational activities without being uprooted from the historical roots of their founding, namely the role and contribution of the community.

Through this synergy, it is not impossible for *pesantren* to make a significant contribution in this era of Society 5.0. *pesantren* are considered to possess unique characteristics. They not only function as places to produce religious scholars, but also play a crucial role in shaping the character and social skills of their graduates. This means that the characteristics of *mutafaqqih fid dīn* (deepening religious knowledge), *mundzirul qaum* (warning one's fellow men), and mastery of social relations are truly born from the womb of Islamic boarding schools. Therefore, without being uprooted from their traditional roots and maintaining the philosophical values (philosophical content) of their institutions, *pesantren* are expected to have a real social contribution (social content) to religion, the nation, and the state.

The mastery of Islamic boarding school graduates in the context of the problems currently facing Indonesia and with the capital of mastery of Islamic religious knowledge and law, further confirms that Islamic boarding school graduates can be role models for society, are able to develop national values, and have a contribution in building the nation's character (Hanafi et al., 2023). Moreover, the Society 5.0 era focuses on utilizing technology to improve the quality of human life. At this point, *pesantren* are required to resist the forces of globalization. They are expected to adapt to advances in digital technology while also upholding humanitarian values.

For this reason, in the context of strengthening its existence, *pesantren* are expected to be able to accommodate two things: (1) making traditional and religious values (religio-traditional) the basic color of its institutions; (2) carrying out transformations based on logical values (logic-transformative) in the context of developing its institutions (Zada, 2003). In his research, Syahputra emphasized that successful *pesantren* are those that are able to combine tradition with modernization and create inclusive education that is relevant to current developments (Syahputra, 2020).

Based on the research subject and the description of the phenomenon above, this study has the following significance: First, philosophical significance: discussing educational heritage through a transformative approach. Second, sociological significance: offering education based on the synergy of the educational triumvirate so that it can become a reference for national education policy. Third, educational significance: combining a values-based education curriculum with 21st-century skills.

Fourth, practical significance: as a reference for *pesantren* in developing strategies to adapt to changing times without losing their traditional roots.

METHODS

This research is oriented towards a holistic case study, as is characteristic of qualitative research with a case study type. The following are the directions of this research: (a) it is conducted in a natural setting; (b) it focuses on descriptive data rather than numerical data; (c) it emphasizes processes rather than outcomes; (d) it is inductive in nature; and (e) it emphasizes meaning (Sugiyono, 2019). The objects of this research include: 1) the synergy of the educational triumvirate, and 2) the transformative educational heritage of Islamic boarding schools. Data types and sources consist of three main elements, namely place, actors, and activities, as proposed by Sugiyono. These three elements are expected to interact synergistically within the research setting (Sugiyono, 2019).

The data collection techniques used included interviews, observation, and documentation. Data were collected in narrative form, describing the processes and dynamics occurring at the research site (Creswell, 2009). Suryana (2015) emphasized that the research orientation is to collect data, using the following techniques: (a) interviews, in which the researcher selected informants using a maximum variation strategy, focusing on individuals who possess deep understanding of the research topic; (b) observation, conducted during foundation meetings, community council meetings, and daily *pesantren* activities over a 24-hour cycle and carried out in stages; and (c) documentation, involving the collection and analysis of documents related to regulations, policies, and institutional rules at the research site. To ensure the trustworthiness of the data, this study applied credibility, transferability, dependability, and confirmability strategies. Data analysis was carried out through systematic stages consisting of data condensation, data display, and conclusion drawing (Michael et al., 2014), enabling the researcher to interpret patterns, relationships, and meanings comprehensively within the research context.

RESULTS AND DISCUSSION

Educational Heritage in *Pesantren*

Jauhari emphasized that the system and even the form of education offered by *pesantren* cannot be found anywhere else, including abroad. Such a system exists only in

Indonesia, not even in the birthplace of Islam, the Arab world (Jauhari, nd). This assertion opens a new analytical space for scholars to understand the distinctive characteristics of *pesantren* as educational institutions.

The point of emphasis that Jauhari pays attention to above lies in the form, system, and pattern of traditional education adapted by Islamic boarding schools, which confirms that *pesantren* possess distinctive educational characteristics. Although there are similarities in subject matter between *pesantren* and institutions in the Arab world, these similarities are not accompanied by similarities in form, system, or educational patterns (Jauhari, nd).

The assertion that *pesantren* are Islamic educational institutions with unique characteristics, systems, forms, and educational patterns that differ from those found in other countries is not the sole reason for declaring them uniquely Indonesian. The strength of *pesantren* lies not only in these three elements, but also in their educational heritage, which serves as the primary foundation for developing educational systems and human resources within them. This inherited educational heritage consists of values passed down from the founders of the *pesantren* to subsequent generations, which function as guidelines for institutional development without detaching from traditional roots.

The educational heritage of *pesantren* encompasses values, systems, traditions, and learning practices. In terms of values, some *pesantren* have rules, norms, and doctrines that characterize their identity. La Tansa *pesantren*, for instance, upholds the values of sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom, reflected in its motto: noble character, healthy body, broad knowledge, and independent thinking. Sidogiri Islamic Boarding School promotes the slogan: religion, nation, and state. Meanwhile, Darussalam Gontor Modern *pesantren* is known for its philosophical expression, "Go to Gontor, What Are You Looking For?" (Amini, 2023)

In a systemic context, the leadership of the *kiai* and their scholarly authority constitute key factors in the sustainability of Islamic boarding schools. Not only academic competence, but also managerial ability, leadership capacity, and da'wah competence influence parents' decisions to entrust their children to *pesantren*. Furthermore, long-standing traditions such as *kitab kuning* studies, *bahtsul masā'il*, and religious rituals continue to be preserved as integral components of *pesantren* education.

This educational heritage is implemented through an integration-interconnection approach. According to Cahyono (2024), this approach is manifested in the five-soul (*panca jiwa*) framework, which serves as the foundation for developing individuals capable of achieving success across various dimensions of life. The implementation of this educational heritage is expected not only to enhance the quality of students, teachers, and *pesantren* communities, but also to strengthen relationships between *pesantren* and the broader social environment, thereby fostering sustainable social capital.

Pesantren inherently possess social capital, including strong community relations, alumni trust, and extensive social networks. These relationships are not transactional in nature but are built upon sincerity, trust, and the continuity of scholarly traditions across generations. Through this foundation, *pesantren* function as centers of moral and social authority within society.

Bourdieu emphasized that institutions can mobilize various forms of capital to enhance adaptability, including social, economic, cultural, and symbolic capital (Azmi, 2020). In this context, *pesantren* establish strategic relationships with religious leaders, government officials, and higher education institutions. Through the active involvement of alumni, *pesantren* strengthen their moral, social, and institutional capital.

Economic capital, which encompasses material resources and financial capacity, also plays a significant role. *Pesantren* may receive support from philanthropic institutions, alumni donations, and community contributions, as well as develop internal business units such as cooperatives to support institutional sustainability (Azmi, 2020).

In terms of cultural capital, *pesantren* preserve and transmit traditions through educational practices, religious rituals, and linguistic mastery. The continued use of classical learning methods such as *sorogan*, *bandongan*, *halaqah*, and *bahtsul masā'il* reflects the preservation of intellectual heritage. In addition, mastery of Arabic and English as languages of knowledge and communication enables *pesantren* to engage with global discourse. Thus, the integration of religious knowledge, general education, and local wisdom represents an ongoing process of cultural transmission.

Symbolic capital refers to the accumulation of prestige, recognition and moral authority (Azmi, 2020). In this regard, the charisma and authority of the *kiai* serve as powerful symbolic resources for *pesantren*. Through their roles as religious leaders and moral exemplars, they strengthen the institutional legitimacy of *pesantren* within society and contribute to their recognition at both national and international levels.

The Concept of *Educational Heritage Transformative*

Essentially, *Pesantren* have a philosophical role oriented toward the formation of a perfect human being, one that balances faith, knowledge, and good deeds. To achieve this goal, *pesantren* not only teach knowledge and skills (the transfer of knowledge), but also instill moral values and independence. Through this holistic approach, *pesantren* can play a vital role in fostering a society of character and integrity.

Research by Hanafi et al. (2023) shows that the real contribution of *pesantren* to the nation will be achieved if *pesantren* do not only focus on producing intelligent graduates, but are oriented towards forming individuals with noble character grounded in independence, devotion, and broad national insight.

One suggestion regarding the role of *pesantren* in the contemporary context is to integrate Pancasila values into both the curriculum and students' daily lives. Zaman et al., (2022) state that developing a balance between spiritual and moral values can be achieved when students internalize and implement the values of religiosity and humanism embedded in Pancasila.

A more specific perspective that *pesantren* can adopt in the current context is the development of programs that support economic independence, such as entrepreneurship training and sustainable agricultural practices (Rini, 2022). Through this approach, *pesantren* can function not only as religious institutions but also as centers for community economic empowerment. Research by Yusuf and Ma'sum (2024) concludes that *pesantren* make a significant contribution not only to character formation but also to leadership development, the preservation of national culture and identity, and national development more broadly.

In the context of transformation, this study adopts Mezirow's transformative learning theory which emphasizes transformation through critical reflection and innovation. This process enables individuals to become more open, tolerant, reflective, and oriented toward renewal (Falaq et al., 2022). This transformative framework provides a strong theoretical foundation for *pesantren* to integrate traditional values with adaptive and modern educational approaches that respond to contemporary challenges.

One of the findings at the Darussalam Puncak *Pesantren* is the existence of an international class known as the International Class Program (ICP). According to Hermanto (nd), ICP represents a form of global education whose success depends heavily on synergy among educational institutions, families, and communities. Without family

support as a foundation for character formation and community involvement as a space for social practice, ICP risks losing its value orientation and identity. The findings related to ICP indicate a transformation in the Islamic boarding school education system that extends beyond traditional boundaries, thereby highlighting the need for integration between traditional and modern education as an adaptive strategy in responding to contemporary challenges.

The process of integrating the traditional Islamic education with modern educational approaches is a necessity in responding to increasingly complex global challenges. This integration encompasses not only curriculum development but also the incorporation of contemporary values and adaptive teaching strategies. To achieve holistic education, *pesantren* are expected not only to instill spiritual values but also to equip students with practical skills. In this context, Musfah et al. In Kusumawati & Nurfuadi (2024) recommend several curriculum principles that should be adopted by Islamic boarding schools, namely the child-centered curriculum, the social function curriculum, and the experiential curriculum.

Within the framework of a student-centered curriculum, *pesantren* structure learning based on students' ability levels, such as *ula*, *wustha*, and *'ulya*. They also provide facilities that support students' self-development, including entrepreneurship training programs. Within the framework of a social-function-based curriculum, *pesantren* are expected to develop community service programs, such as community outreach activities (KKN), Friday sermons, and *imamah* practice in local prayer rooms.

Synergy of the Educational Triumvirate

The concept of the educational triumvirate essentially involves three essential elements: teachers, parents, and the community. It is hoped that each of these elements complements the other and contributes to a child's education. Furthermore, Ibn Khaldun argued that education aims to produce individuals who are useful to society (Mulation, 2023). Within this framework, the roles and relationships among the components of the educational triumvirate are not merely normative but require concrete implementation in educational practice.

Schools have a duty to educate the nation's children; however, they cannot stand alone without the support of parents and the community. Fajari et al. (2022) argue that emotional and moral support for children is a parental obligation. Conversely, a lack of

collaboration among these three parties can result in children not receiving adequate education (Fajari et al., 2022). Annisafitri and Toni in Wuri (2022) emphasized that schools, parents, and the community are inseparable; within the educational context, all three can mutually contribute to and benefit from one another, significantly influencing educational development.

Based on an understanding of the importance of synergy among parents, teachers, and the community in education, *pesantren* are strategically positioned to contextualize this role. They are expected to function as agents of social change. Practically, several concrete steps can be taken by *pesantren* to foster synergy within the educational triumvirate: first, community empowerment; second, the integration of entrepreneurship education into the curriculum; and third, development of students' character and future graduates.

In the context of community empowerment, *pesantren* are expected to play a role in building community resilience through sustainable development by integrating Islamic values into social and economic contexts. *Pesantren* can serve as agents of change and facilitators of educational synergy within the community (Asdlori, 2023).

Furthermore, *pesantren* are expected to develop the character of their students and prospective graduates through the following steps: (1) integrating Islamic values into the curriculum and daily student activities, and (2) developing innovative and participatory learning methods. Sulaeman et al. (2021) emphasized that character building will be successful when education in *pesantren* is implemented in an integrated manner. This means that positive interactions between students, teachers, and the community must become habitual and continuously practiced. Through such interactions, students can directly learn and internalize moral and ethical values.

In the context of organizational theory, Bryson in (2020) emphasized that the educational triumvirate operates within a mutually supportive ecosystem. He proposed that communication, participation, and the accommodation of diverse interests and values can be achieved through strategic planning, resulting in appropriate policies and actions. This framework provides a foundation for *pesantren* to formulate strategic steps that respond to global dynamics, particularly in strengthening tolerant character and digital literacy.

Providing students with the values of humanism and tolerance enables them to adapt and interact effectively within diverse social and cultural environments (Maksum,

2015). In addition, the development of digital literacy is essential. *Pesantren* can integrate digital literacy into their curriculum to help students adapt to technological advancements (Prastyo, 2022). Efforts to produce graduates who possess tolerance, adaptability, and humanistic values cannot be achieved instantly; rather, they require continuous synergy among families, schools, and society.

The concept of synergy between families, Islamic boarding schools, and the community consists of three essential elements: First, cooperation. Families entrust educational authority to the *kiai* and *ustadz* through shared commitments to discipline, manners, and moral values throughout the educational process. At the same time, families remain responsible for maintaining moral education at home. The community is expected to support educational activities by accommodating socio-religious programs such as Friday sermons, cultural outreach, and other community initiatives.

Second, Strengthening Character Education. Parents are expected to instill basic values such as honesty, sincerity, and independence before sending their children to Islamic boarding schools, while maintaining continuous communication with educational institutions. *Pesantren* reinforce character education through structured programs, such as the study of moral texts and the creation of an Islamic, *tarbawi*, and *ma'hadi* environment. Meanwhile, the community serves as a practical arena where students can apply moral values in real social contexts.

Third, shared responsibility. Families bear moral responsibility for students' education outside the boarding school environment, particularly when students return home. They are expected to maintain value consistency and avoid undermining discipline. *Pesantren* are responsible for ensuring that moral development programs are implemented systematically and measurably. Meanwhile, the community has a moral obligation to provide a supportive social environment that aligns with the values upheld by the Islamic boarding school.

One Islamic boarding school that has successfully transformed its educational system is Puncak Darussalam *Pesantren*. One manifestation of this transformation is the implementation of the educational triumvirate synergy through the deployment of graduate teachers to various regions. According to available data, graduates have been assigned to remote areas across Indonesia, including Kalimantan, several regions of West Java and Sumatra, and even neighboring Malaysia. For Puncak Darussalam *Pesantren*, these graduates function as ambassadors who serve the community and disseminate

knowledge grounded in the values cultivated within the *Pesantren*. Prior to deployment, these teacher candidates (*Calon Guru Tugas*) are equipped with competencies in leadership, moral development, time management, Qur'anic instruction, *ubūdiyah*, and *tadrīsiyyah* (Jamaluddin, 2024).

Based on the discussion above, it can be concluded that Puncak Darussalam Islamic Boarding School has successfully integrated the roles of family, Islamic boarding school, and community in a synergistic manner. The existence of the International Class Program (ICP) demonstrates the institution's ability to respond to global challenges while maintaining its Islamic values and identity. This synergy is strengthened by the role of the family as the foundation of character formation, the *pesantren* as a center of knowledge and value transformation, and the community as a space for social actualization. Through this integration of traditional and modern education, Puncak Darussalam Islamic Boarding School effectively meets both internal educational needs and broader societal demands for morally grounded, adaptive, and socially relevant human resources.

CONCLUSION

Pesantren play a strategic role in preserving, transforming, and synergizing educational heritage with the demands of the times through an integrative and transformative approach. The educational heritage of *pesantren* encompasses not only a unique and distinctively Indonesian traditional system, but also philosophical values that can shape holistic individuals who embody a balance between faith, knowledge, and good deeds.

Within the context of the synergy of the educational triumvirate, *pesantren* serve as mediators and agents of social change by connecting these three elements. This synergy is essential for building a collaborative, adaptive, and sustainable educational ecosystem. Through the active role of Islamic boarding schools, this collaboration can be realized in the form of community empowerment, character strengthening among students, integration of Islamic values and Pancasila, and the development of digital literacy.

By implementing a transformative educational approach, *pesantren* not only maintain their cultural and spiritual identity but also adapt to the challenges of Society 5.0, which demands a balance between technological advancement and humanistic

values. In this way, *pesantren* can function as central hubs in developing high-quality human resources who possess strong character, global competitiveness, and deep-rooted Islamic and national values.

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